

# Missionary Worker.

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## Which Are You ?

THERE are two kinds of people on earth to-day,  
Just two kinds of people, no more, I say,  
Not the sinner and the saint, for 'tis well understood  
That good are half bad, and the bad are half good.  
Not the rich and the poor, for to count a man's wealth,  
You first must know the state of his conscience and health,

Not the humble and proud, for in life's little span,  
Who puts on airs is not counted a man.  
Not the happy and sad, for the swift-flying years,  
Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean  
Are the people who lift, and the people who lean.  
Wherever you go, you will find the world's masses  
Are always divided in just these two classes.  
And oddly enough, you will find, too, I ween,  
There is only one lifter to twenty who lean.  
In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?  
Or are you a leaner, who let others bear  
Your portion of labour and worry and care?

—Ella Wheeler Wilcox.

## Canvassers' Institute.

THE South England Conference Canvassers' Institute opened at 8.30 Monday, 4th March, with a devotional service conducted by Elder Wakeham. Elder Andross was also present, and led in a season of earnest prayer.

A goodly number of canvassers had gathered in, representing Somersetshire, Hampshire, Sussex, Kent, Devonshire, Cornwall, and London. At 9.30 the real work of the Institute began.

Brother Joyce was in charge, and devoted the hour to the "reference" method of taking orders for books. Heretofore, our canvassers have usually been too content to call at each door in succession, without making a special effort to secure the names of persons who might be specially interested in religious publications. Brother Joyce had proved it to be true that by far the best way is to call on some person in the town, and from him to secure the names and addresses of his friends. They might live next door, or they might live in another part of the town, but canvass them next, and secure from them the names of *their* friends. In this way

the canvasser can gain an entrance into homes which otherwise he would not be permitted to enter.

At 11.30 Elder Andross spoke on the need of the canvasser's work. He showed that some were called to fish, and some to hunt. Jer. xvi. 16. The fisher is the minister, who goes to a place where there are likely to be fish, and casts in his hook, baited with the truths of God's Word. The hunter is the canvasser. When our work first began, the truth was preached by our living preacher; then papers, then books, began to be published. Canvassers were next called for to go into the homes of the people, and find out those who were longing for the truth. Thus appropriately is the figure of the hunter applied to canvassers. We do not go to the people with our books especially because we are in need of a penny, or a shilling—not because we are poor—but because we are rich in the possession of God's Word. The fisher is necessary; the hunter is necessary; the Lord calls men to be fishers, He also calls men to be hunters.

God has said that those who bear the sacred vessels of the Lord should have clean hands. If this is true of the ministers, as all readily acknowledge to be the case, it is just as applicable to the canvasser. He believed the time was coming when a higher standard would be raised for our canvassing work. Canvassers in Great Britain have been known to misrepresent the truth in their lives. Some have contracted debts that they never intended to pay; some have left their lodgings without paying their rent. It would have been a thousand times better had such never been engaged in the work. He believed the time was coming when men and women would be struck down like Ananias and Sapphira for indulging in such misrepresentations.

So many good things were presented at the Institute that space would fail us to tell them all. Our report, therefore, will not take the form of a running record of the various meetings, but will give condensations of the several

addresses given by the ministry, and of the question box hour, which was conducted with great profit every morning and afternoon, after the hour of regular class work conducted by Brother Joyce.

## Qualifications Necessary for Evangelistic Canvassing.

By Elder L. R. Conradi.

THE word "canvassing" is in our work qualified by the word "evangelistic," which means that we are to combine the Gospel with our canvassing; not necessarily that we are to be evangelists, but that we are to make it our business to go out and sell literature, and to do our work in the spirit of the Gospel.

I have seen persons who were fully convinced that they did not want to go out simply to earn money, and who yet made another mistake. They went out and put the selling of literature aside, and went to preaching. They forgot the canvassing, and became, or tried to become, evangelists. Let us look at the work of the minister and the work of the canvasser. What is the real relation between them? I think there is a good answer in John iv. 37: "And herein is that saying true, One soweth, and another reapeth."

I always consider the canvasser the sower, and the minister the reaper; and the Lord says that both he that soweth and he that reapeth shall be rewarded likewise. The canvasser must in the first place be qualified to sow. His place is to sow—that is the main thing. He must work patiently, preparing the soil to receive the seed, and when the soil is prepared he must see that the seed is put in—good seed, and plenty of it; then he must go and leave it with the Lord and with the man who afterwards does the reaping. The very moment he himself tries to do the reaping, that moment he gets himself into difficulty.

The canvasser must feel and realize that when he enters the work he is not simply going into it for a pastime, or for a few years and then on to something better, but he must know that he is called of God to make it his life-work, and to make a success of that work. To be willing to do this is one necessary qualification for success in the work.

What does one need first of all in order to become an expert?—A thorough knowledge of the truth. A great mistake is often made here. When he takes hold of the truth, a man perhaps loses his employment. He may have been a tailor or a carpenter, or, in the case of a woman,

she may have been doing domestic work. On embracing the truth, they take a book or paper, and go canvassing, and that is an end of it—they believe that is canvassing. But if you had been a carpenter, and were out of employment, but next day found work as a tailor, would you expect in one day to become an expert tailor?—No! You would have to be apprenticed all over again.

So in canvassing it takes time to become an expert. You need patience and endurance; you need to learn, and to keep on learning, and never to stop learning. I have seen many persons fail because they did not realize this. They lost their employment, and went canvassing, and because they did not succeed the first few days or weeks they became discouraged.

Another question: To go out as a canvasser is not the most pleasant work, and you must have the qualification of self-denial. The same is true, more or less, of the ministers, but it is especially true of the canvasser. He has to go from town to town and from village to village. He does not become a canvasser because it is a pleasant employment, but because he realizes that by being a canvasser he can do the most good, and when he realizes this he will be willing to suffer all the self-denial it may bring with it.

Then, too, the canvasser is often looked down upon. He is working as hard as other people, and when they treat him harshly and shut the doors in his face, it is not at all pleasant; but if he has the necessary qualifications of a Gospel worker, he will be willing to bear even this. We must remember that we are doing this work to save souls, to sow the precious seed, and that the angels of God are about us and with us, that the Spirit of God is ready to assist us, and that a crown of glory is awaiting us. I know of cases where canvassers have had doors shut in their faces, but having had enough of the grace of God to say a kind word, they have been called back, and been able to sell a publication.

Another matter that the canvasser has to be very careful about is this: Most young people are not used to getting their earnings put into their hands every day, but get them weekly or monthly. The canvasser does not only get his earnings every day, but gets money that does not belong to him, but to the publishing house. This is often quite a temptation. They deal out their expenses, shoes or clothes, or rent, and the last thing they think of is the books, and by the time they need to pay for these they find themselves short, and then they are in debt. The person who becomes a canvasser ought to be a

person of economy. He should be able to keep an account—to know how much money belongs to him, how much to the publishing house, and how much to the Lord as a faithful tithe.

Again, when we go out to sell tracts and books, and papers, which is the seed, what we say, or what we sell? Some make a mistake here. What we say is often forgotten, but the seed, if left, is not. That seed is the publications you bring, and the more papers, the more books, the more tracts you leave, the more seed is sown.

But, says someone, if the people begin to talk, must I not answer? Well, if you have learned your work as an expert canvasser, you will know your publications in and out; you will know the Gospel truth; you will know just where to find those blessed words of truth in your tracts and papers, and the very moment anyone begins asking questions, you can tell him you have the answer in the book you are selling. You do not need even take out your Bible; you have all the truths in your books and papers, and it is simply for you to sell them.

Still, someone says, people invite me to have a Bible study or a talk; should I not accept? Let me answer in this way: Take a book like "Bible Readings," with 162 readings. How long would it take you to give 162 Bible studies? Yet, if you sell one book in that house in a right spirit, do you not see that you are really giving 162 Bible studies? More than this, I have given people three or four Bible readings, and then their minister has come and stopped me; but if they have the books, their only alternative is to burn them, which they will not do because the books have cost money. If you sell but a paper in five minutes, and that paper contains one Bible reading, it will do as much good as if you yourself gave the Bible reading.

That does not say that there may not be exceptions to the rule, that you may not now and then have occasion to spend an evening with a family on a visit. Sometimes in the daytime even it may be necessary for you to visit people who are sick, but, as a rule, I have found it true among canvassers that they think they must preach to be evangelical canvassers.

Another qualification is to be observant. You must go into a strange house and know in a moment what kind of a person it is whom you are canvassing. The great skill of the canvasser lies not only in his ability to handle his publication, but also in his ability to handle the person he is canvassing. Before you go in at the door, you should know as much as possible about him. Then when you get in, sometimes the pictures

on the wall will tell you whether the man is a Roman Catholic, or a Protestant, or an unbeliever. Some people are quick, others are slow, and you must know just how to take them. The Lord, too, is willing to give us His good Spirit, and one of the gifts of the Spirit is a discerning mind.

Now, there is one matter, perhaps, I ought to just refer to. Not only has the canvasser his own money and the money of the publishing house, but he has another thing I did not mention—the control of his own time. That is probably as great a thing as the money. You know, if you work in a commercial house where there is a recording clock, you have to mark the time when you go out and when you come in. No one controls the canvasser but his own faithfulness to God. Perhaps it is a little rainy; he does not like to go out in rainy weather. It may be cold; he does not like cold weather. Or he may sleep too long. We must be faithful to the Lord, must work for eternity, must sow our seed in faith, knowing that in a little time the Master will come, and oh, how great a reward will He bring!

May He make us all faithful, and give us great faith and confidence in Him and His work!

### The Ideal Canvasser.

By Elder S. G. Haughey.

THE Lord has given us a picture of the ideal canvasser:—

"Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus ii. 6-8.

Now, I know of no higher ideal than that, do you? This applies equally to young women, and I will give you a text for them especially, showing that all that God has said to young men in these last days applies equally to young women, and to older men and women, too. Ps. lxxviii. 8-11, Revised Version:—

"The earth trembled, the heavens also dropped at the presence of God: even yon Sinai trembled at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, Thou didst confirm Thine inheritance, when it was weary. Thy congregation dwelt therein: Thou, O God, didst prepare of Thy goodness for the poor. The Lord giveth the word: the women that publish the tidings are a great host."

In the Hebrew, the word "company" occurring in the Authorized Version is in the feminine gender, showing that in the closing scenes of

this world's history those who proclaim the Message for this time will have among them a great host of female messengers.

The first thing that is set before us in this ideal is sober-mindedness. Now, I have known young men and women, bright in intellect, who have never made a success of the canvassing work because they were not sober-minded; they were too full of gaiety and foolishness; but that will not do in the work of the Lord. You will not, of course, confound gaiety and foolishness with cheerfulness: on the other hand, you will not confound sober-mindedness with a long and melancholy expression. God wants His people to be cheerful, and I do not know of anyone more happy than the Christian, do you? There is a song in his heart, for God has put it there.

The first step for an ideal canvasser is to know that he is a child of God; then, when that step is taken, he is to show forth a God-like character, godliness. "In all things showing thyself a pattern of good works." The ideal canvasser, then, is to be a pattern that all with whom he comes in contact may copy.

"In doctrine showing uncorruptness." This means a great deal. I have met canvassers and workers in other lines who were, for a time, separated from the churches. You know, a canvasser goes into the forefront of the battle; he goes out on the firing-line; he goes out to prepare the way that others may follow, and as he goes out ahead there is a danger that sometimes, in coming in contact with others who may hold different doctrines, he may become corrupted. Or, some of the funds that belong to the publishing house, or possibly some of the Lord's tithe, may still be in his possession, and he uses them. Now, do you think a man an ideal canvasser who does not pay his tithe, or who does not pay his debts? The charge that God is bringing against His people in these last days, asspoken of in Malachi, is: "Will a man rob God?" When you hear that the tithe has been misappropriated, and you begin to think you would be better far for the use of it yourself, still keep yourself uncorrupted.

Then again, whose is the Sabbath?—God's. The ideal canvasser is to be very careful about this. The Sabbath is the Lord's, and he will not use it to write his business or private letters, for he is going to render the Sabbath entirely to God. We know something of the way in which the Sabbath should be kept, and this does not mean that we are not to do good on this day. When we can visit some sick soul or hold a Bible study, we ought to do so, but the ideal

canvasser will keep his eyes upon the Lord Jesus Christ, and determine to rise to the standard set by Him.

The ideal canvasser is to be grave. What do you mean by that?—Sincere, careful what he says, and possessing sanctified commonsense, level-headed, no extremist—that is what we mean when we talk of gravity, and that is what the Lord wants the canvasser to have.

Then there is sound speech. A man may give the truth and leave a good impression, until on leaving he makes a comic expression, and spoils all. The Lord wants us to have strength and soundness of character.

In the next place the ideal canvasser will be studious, for the Lord says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He will be constantly studying the Word of God and his book, in order to become more proficient and attain to the highest possible standard. I would never dream for one moment of going out and handling only one book—of course I would handle only one book at a time—but it seems to me that the ideal canvasser will become acquainted with every book we have. He will acquaint himself, not simply with the prospectus, but with the book; he will know just what is in it, and will know just what pages are in the prospectus. It is well for the beginner to study a printed canvass until he can handle that successfully. Then, when he has mastered the printed canvass, let him go on studying the book until he can handle it from every standpoint, commencing at the beginning, or the end, or the middle.

When you read from your prospectus, you should read distinctly, and make the people understand the sense of what you are reading. There must have been music in Christ's voice, when He talked to the people. I do not suppose His looks were much different from the rest of the men of that day. While I know that He was perfect as far as His physique was concerned, yet it was not so much His outward appearance that attracted men as it was the message He gave. If you have a stoppage in your speech, or a nasal twang, or even the defect of being tongue-tied, God will help you to overcome that, and much will depend in your work upon the carefulness of your speech.

I have sold books before now through singing, and I have sold them by just a word, or a kindly act. We are to be ideal canvassers, filled with the message of truth; our words are to be few and well chosen, and if by singing we can reach the hearts of the people, we should do so.

An all-round canvasser is to be up early in the morning. He will wish to have a little time for reading his Bible and for secret communion with his Maker. Then you go out after breakfast, full of joy, believing that the Lord is going to use you that day. You have brought the matter before Him, and as you go the Lord will give you wisdom. Keep cheerful and happy, and when the day is over you can go to your home content, knowing the Lord has been with you. Then kneel down and tell Him all about it, how thankful you are that He has used you that day to carry the precious Message. Ask Him to watch over those who have subscribed for the book, that their hearts may be prepared for the Message which the book contains.

Always keep your appointments. If the weather is so bad that you cannot get into the homes of the people it is different, but say to yourself: "By the grace of God, when I make an appointment, I am going to keep it!" Put in the largest amount of time you can, at the same time preserving your health and strength. Oftentimes we do not put in the full time in the canvassing work that we should if we were employed in some other business. That is just where some of our canvassers, ministers, and Bible workers fail. Remember, however, that it is not so much mere ability as consecration and "stick-to-it-iveness" that helps one to make a success of the work.

### The Canvasser's Habits.

By M. E. Olsen.

THE canvasser really makes two exhibitions—one of himself, the other of the paper or book he happens to be introducing. The former is in some ways the more important of the two; for a man who is thoroughly in earnest, and alive to his finger-tips, and neatly and appropriately dressed, and of pleasing deportment, will be able to sell any worthy book. He will make an appeal to the hearts of his customers that they cannot resist.

I begin with the canvasser's dress. Let it be clean and tidy, and as good as he can afford. Boots should be polished, linen changed frequently, and coat, waistcoat, and trousers, and hat well brushed. The clothing should fit the calling, and should not attract undue attention to itself, nor give a wrong impression as to the business of the wearer. The book agent is a Christian business man or business woman, and the dress should be in keeping with this idea—plain, neat, well-fitting, and unobtrusive. To affect the clerical garb, and endeavour to get

people to buy a paper or book regardless of contents in order to help on "the cause" is to lower personal dignity and to do injustice to a highly creditable calling.

With reference to personal cleanliness; it is not next to, but a part of, godliness. "Be ye clean," reads the inspired Word, "that bear the vessels of the Lord." The book agent, coming as he does into close contact with his customers, should of all men be scrupulously clean. The morning ablutions should be thorough. The wet hand or cold towel rub applied to the whole body is desirable, and once or twice a week a hot bath with plenty of soap and water is required. Do not overlook the finger-nails when making the morning's toilet. Long nails with their deposit of filth showing through are most revolting to a person of refinement, and are also dangerous as carriers of disease germs.

The toothbrush is another of the agent's friends. Keep the teeth white and clean, and you are less likely to have toothache, while your breath and general appearance will greatly improve. Nothing is more unwholesome and repelling than a set of decayed and neglected teeth.

I wish now to take up a matter of much urgency, the canvasser's use of his time. If you knew a man who was in the habit of throwing away a half dozen sixpences more or less daily, you would think him, no doubt, extremely wasteful. Yet, many men and women throw away moments and hours which could be exchanged for sixpences without the least trouble.

The canvasser's time is his capital stock, which he should guard with extreme care. Laying aside nine hours for sleep and meals we have about fifteen hours for the active use of which we shall some time give an account. How shall we make the most of this time? First, we must work systematically. We must have a plan for each day. There should be a regular hour for rising, and after the making of one's toilet, a quiet time for prayer and reading a portion of Scripture; then follows breakfast, after which the definite work of the day should begin promptly, all the necessary preparations having been made the night before. It is well, however, to go further than this, and mark down quite definitely the different things that are to be done, as far as possible in the order in which they are to be taken up; then every hour of the day will be occupied with fruitful activity. When one duty has been performed another will stand ready to be taken up, and so on. Then in the evening the list may be gone over con-

scientiously, and if it has not been lived up to, a resolve made to do better on the morrow. Of course, there will be times when such plans have to be changed, but if the practice is adopted in earnest, it will be found a very great saver of time, and enable one to rise above indolent feelings, and to form the habit of going steadily forward with one's work, no matter what obstacles may arise.

Many people are excellent at *putting in time*, however, but are nevertheless poor workers. I heard of one man recently who canvassed for a whole day, walking ten or fifteen miles, and sold five papers. He worked his legs, but not his mind. The successful canvasser must be alert, wide-awake, energetic, and whole-hearted, obeying the command: "Whatsoever thou findest to do, do it with all thy might." He must apply his whole spirit and soul and body to the task in hand. The philanthropist Howard, when asked how he was able to accomplish so much, replied: "By being a whole man to one thing at a time." Mere half-hearted effort is not worthy of the name of work, and does harm rather than good. Moreover, it is in some ways much more tiring than energetic, whole-hearted work. The lazy man really has the hardest time; and the man who is looking for an easy place often spends as much energy in trying to get it as would be necessary to accomplish a really hard one.

Fortunately, energy is a thing which can be cultivated; it is one of the graces of character which we may well pray for. A sense of responsibility helps one to put more energy into one's work. When we realize that God has called us each to work for Him—to spend and be spent in His service, to burn our bridges behind us, and go onward and upward day by day, regardless of hindering circumstances—this in itself helps to fill us with energy and holy zeal. Jeremiah was a man of energy because he was a man with a message. And when he was tempted to hold back, he could not, for the message, we are told, was as burning fire shut up in his bones.

I must pass on to drop a few closing words on the canvasser's mental improvement. No doubt most canvassers have not had as thorough an education as they would like, but if they will make proper use of their evenings, and their spare moments through the day, they can continually grow mentally, and store up much useful knowledge. In this time and age of the world, education is needed in all lines of work. Culture is on the increase, and to reach the people of the higher classes, who are just as much in need of our literature as others, we must have canvassers

who have trained their minds by study, and know how to present their book or paper in an intelligent manner.

The determination to master the science of canvassing, and be able to present our literature in a telling and convincing manner, as well as to leave the best possible impression behind, will prove a fruitful one in the life of every canvasser. In general the canvasser is too easily satisfied with his efforts, and sometimes he blames his territory or the hard times, when the real blame lies with himself. God adds His blessing to consecrated toil, and the successful canvasser must make openings for himself and his book when he does not find them ready to hand. It is sometimes said that circumstances make men, but *the strong man makes circumstances*. One who really thirsts after knowledge will get it somehow, even though everything is against him, and the very process of getting it under difficulties will make it all the more valuable. Finally, the canvasser must persevere. It is not enough to work hard for one day, or two days, or a week; the process must be continued week after week. The man who would have success must form the habit of working; he must know what it is to get a grip of things and hang on. Dogged persistence has enabled many men of moderate ability to accomplish far more than men of brilliant intellect who lacked staying qualities. It is the continual dropping that wears away the rock. Bull-dog tenacity is absolutely essential to the highest success. It was said of our Saviour: "He shall never fail nor be discouraged."

### Periodical Work.

By Elder W. H. Meredith.

OUR periodical work includes not only "Present Truth" and "Good Health," but also the "Our Day" Series. "Present Truth" comes every week, so it is a periodical, and the canvasser is not doing his work properly unless he goes to the same person the second week; if he does not do so he has failed in his periodical work. The same may be true with "Good Health." You may sell a thousand this month, but if next month you do not call on every single soul again, you have failed in your periodical work.

With reference to the "Our Day" Series, I believe the best way for periodical work with these is to cover a certain territory with the first number. Take a good large territory if you will, and cover it well with the first of the series. Take with you a pocket-book, and jot down the number of the houses where you have

sold papers, and then go the next time and see if the people want the second number. Thus, in a little while, say six months, it may be possible to cover a large territory with the entire series.

Let us come to "Good Health" and "Present Truth." If we get it thoroughly into our minds that these periodicals should go to the same homes, as far as possible as soon as they come out, and if we are not satisfied until we have made the strongest possible effort to do this, then I believe we shall understand a great deal more of what periodical work means; but in order to accomplish that, I believe that the canvasser must first of all be a Christian. I do not mean a man whose name is merely on the church book, but a man who has the truth of God in his heart; not only a man who believes in the Sabbath, but a man who keeps the Sabbath. So many people have a misunderstanding as to what commandment-keeping means. All their life seems to be taken up with keeping the fourth commandment, and they forget all about the ninth commandment. Every canvasser should have such a zeal for the truth that he is willing to lay down his life for it. In other words, I believe that every man or woman who goes out with our papers, should be a genuine Seventh-Day Adventist.

When a canvasser is sent to a certain place, I believe the better plan by far is to take a survey of the town before beginning to work, and, if possible, to divide it into two parts; there is generally a good dividing line. There is a good reason for this—there are six working days in the week; it is not good to canvass one man to-day, and another man to-morrow, and then go on Monday and deliver the papers to both of them. For instance, suppose you sell "Present Truth" on Thursday in Duncombe Road, the following Thursday would be the time for you to come to that street again, would it not? It would be easy to bring your Friday's work over to Thursday, but it would be a mistake for you to deliver a paper on Friday in one place, and then call on Monday with another—it would be too soon.

A canvasser should be sure to go out on Sunday, because he can sell more papers then than any other day. Spend the whole day in canvassing, and deliver the papers the next week. The person who goes out one Sunday should do his best to deliver before the next Sunday comes. He should try to find out from the people just when they like their papers. I should go round on Saturday night after Sabbath; if I had sold

a hundred papers on Sunday, I should have a hundred names on my book, and it would be an easy matter to run round to these people on Saturday night after Sabbath and do all you can to get them to take a second paper. An hour and a half or two hours would accomplish this. I used generally to finish up my work by Wednesday dinner-time; sometimes I would be a little rushed and have about half a dozen or a dozen papers over which I would finish off Wednesday afternoon, but that evening I would make my report and read over my new paper, so that on Thursday I could begin work with it.

One thing especially I want to impress upon you, and that is punctuality. If there is anything in the world that people like, it is to have their papers delivered punctually. Often they stay in to receive the papers when they are expecting them, and it puts them to inconvenience in various ways if they do not receive them on time.

In your canvassing watch the empty houses. Next week you may come and find the bill taken out of the window, but the blinds not yet up. Call again the next week, and you will perhaps deliver a paper there.

The canvasser may also deliver a paper to a person almost every week for months, but come one week and find them gone. If they are anywhere in his territory he will be sure to find them, if he is careful about the empty houses.

We may sometimes have experiences that are a little discouraging, and unless we have a firm hold upon God we may get despondent. One great thing the canvasser needs is confidence in God.

## Our Relation to the Publishing House.

By W. R. White.

THE subject of the relation of the worker to the Office and the Office to the worker is a very important one, and when thoroughly understood goes a long way to solve satisfactorily some of the difficulties that arise from time to time. Let us notice first the account of the worker with the Office. To help our workers in this, we have got out our "Agents' Hand-Book," and endeavoured to start in the front part of the book a system of keeping the accounts. It is very simple, and one without any knowledge of book-keeping whatever should be able to keep it correctly without difficulty.

Then about the third of the month, our book workers will receive a statement of account from the Office. They should check this over with the account kept in their book, and see that



it agrees. If it does not, they can see in a moment where the difference lies, and if the mistake is on our part we will correct it.

If a book is badly damaged, we bear the expense of the return. There is a limit to which we should go in selling damaged books, even at a reduction. If a worker receives a book in his parcel with, perhaps, on the back of a cut a small ink mark, or with a little ink on the cover, or perhaps a page torn, so that, perhaps, you do not feel justified in charging the full price, yet you think it is hardly worth while to return to us, you can sell it to someone for, say, sixpence less, letting the customer understand that it is a damaged book. If a whole signature or several pages are damaged, however, the book does not properly represent the Tract Society, and we would prefer to have such books returned to us. Before sending them back, however, it is as well to write first. Sometimes we receive a parcel of books without any letter, and with no name in the parcel, so that the canvasser runs the risk of receiving no credit for it.

Sometimes workers do not get their invoice until the day after they have received their books, or their letters are delayed in replying. I know this has been the case occasionally, but for our own justification I will say that for the past six or eight months we have been very short of stenographic help. We have more help now, and we hope in the future to be able to answer the letters the day we receive them, but we have so many workers in the field that sometimes there are fifty or seventy letters and invoices to write each day, and it is not always possible to get them all off.

The next question is with regard to finances, and I would say that it is absolutely necessary for our workers to be prompt in settlement of their accounts. A worker may receive a shipment of books to-day valued at, say, £10, and may deliver all these books within the next week. We believe that money should be sent on to the Office as soon as the delivery is made. We need funds with which to meet our own bills. We had a little money on hand for a year or two, but that is in the property at Watford now, so that the only money we shall have is that which is sent to us from our workers in the field. During the last four years, we have had to write off nearly £1,000 of bad debts, and if we only had this now to put into our new buildings, it would relieve our brethren at the head of the work a great deal.

We all make mistakes. At times we do not send a book asked for, or perhaps we send one

too many, or at times we may overcharge. Now, there is one thing we wish all our workers would refrain from, and that is, unkind letters. Sometimes we get letters not becoming to anyone, much less a Seventh-Day Adventist. They do not make our work any the easier. If a mistake is made, and a worker will point it out, we are only too glad to make it right.

Next there is the matter of reporting. We have a number of reasons for wanting a report from our workers weekly. We have a large territory to cover with our religious books, and cannot do it systematically unless we know what each worker is doing. A man may start out to work a town and report it to us, then perhaps in three or four weeks we find he has changed his address, and gone to some other place. Perhaps Brother Joyce has arranged for some other worker to take that district. He goes there, only to find that the territory has already been worked, and then thinks it strange for Brother Joyce to have sent him.

Reports, more than anything else almost, reveal secrets. A man may go to a certain place and not have success. He may not know the difficulty, but on his report we see what the trouble is. Possibly, for instance, he reports three or four hundred exhibitions of a certain book each week, yet, though it is a small book, he gets only about fifty orders. We see that he is making too many exhibitions, and does not stay long enough to show it thoroughly. It may be, also, that a man reports three hours on Monday, four on Tuesday, etc., and as Friday is a short day he does not go out—that is another reason for having no success. A man in the canvassing field should put in about forty hours a week. In this, of course, he reports from the time he starts until he reaches home.

Again, we do not desire one worker to do business for two or three; that is, we do not care to have one worker do the ordering, and make out the reports for others. Lately we have had brought to our attention some who have been working through others. A brother orders about twice as many books as his reports call for, and when we inquire into it, we find that he has another working with him who owes us a matter of £10 or more. This brother has no desire other than to help the other, but when it comes to settling his account he has to tell us that Brother —— has had four or five lots of books, and cannot pay for them. Then, instead of his losing the money, the Office has to lose it. This is not satisfactory to the worker or to the Office.



It is absolutely important that we should have reports not later than Monday morning here at the Office. Many object to sending off letters on Friday evening, but if they send them on Saturday evening or Sunday evening we shall still receive them on Monday morning.

Orders for "Present Truth" must reach the Office on Saturday night, as we make up our printing order on Sunday morning. If there are four or five workers who have not got their orders in on time, we do not know whether they intended to order and it slipped their mind, or whether they were not able to get out all their last weeks' papers and do not intend to order this week. If we print two or three hundred over, expecting to receive their order later in the week, and it does not come, this means that at the end of the week we have perhaps as many as a thousand papers left on our hands, which are dead stock as soon as the new paper is out.

### Health Reform for Canvassers.

By Dr. A. B. Olsen.

IF we have a high ideal of the Message we carry to the world, our first step will be to see that we represent that whole Message in our lives. I have never preached at any time that it is essential for every man and woman to possess perfect health. I know God knows better than we do what may make it necessary for a man to have bodily suffering for his salvation, but I do say this, that is not only your duty, but your privilege, to attain to the highest perfection of health you can. Health is contagious! Let us be so full of health and vigour, that when we get to those homes which always contain more or less suffering, we may carry there the sun-beam of health.

Try to get an airy room, with a clean, dry bed. It is better to go high and have an airy room than to keep low and not get plenty of fresh air.

See that the bed is clean and dry. There are means of contamination by which you might take disease by sleeping in a bed which has been occupied before. Do not have too much bedding, but enough to keep you warm with the window open. If a canvasser is going to work proper hours he must have good, sound, refreshing sleep, and he cannot have this unless he has a good bed, and plenty of pure air.

When you get up in the morning, have some kind of sponge bath, cold, cool, or tepid, according to what you are accustomed to; then have a rub down until the skin glows with a healthy, red

colour. This is one of the very best preventives against cold, and a handful of salt in the water is a splendid thing for rousing the circulation.

Now, for breakfast: take bread, nuts, and fruit, with a gruel of some kind. There are different kinds of gruel you can have—avenola or gluten are about the best; have half a pint of one of these, hot. You might have a little nut butter, or if you cannot get this, dairy; but the nuts would really take the place of butter. Most nuts are wholesome; I would recommend pine kernels; they are very nutritious and easily digested as well as being very cheap. Then a little stewed or fresh fruit. Currants when stewed are perfectly wholesome, as they are really dried grapes, and contain grape sugar.

For dinner: take some preparation of tomatoes. These possess two great advantages. They are cheap, and are good for food. There is scarcely any other fruit or vegetable so refreshing and wholesome, and you can make them up in so many ways: you can have tomato soup, or you can heat them in the tin itself; or you can take them with bread and butter. For many years there has been a rumour that tomatoes cause cancer, but there is no foundation whatever for this. Tomatoes contain a great deal of iron, and you will never get it in a better form. Eat bread or zwieback with them, and you will not starve if you get nothing else. Lentils are good, but it is not well to use these, or beans or peas too freely, and they ought not to be made the principal diet. Eggs are not desirable.

If a canvasser cannot get back to dinner it is well to take some nut or fruit sandwiches, and go into a restaurant and have a cup of hot milk, or even cocoa. You need something hot to drink and a rest. Take something to read—a little book or paper—for recreation.

Now, about the evening meal; this should be eaten not later than 7 o'clock—from 5 to 6 is better. The dinner I have outlined will do very well, but if lentils or haricot beans are used these will take another hour to digest. The dinner must be well chewed, and you ought to have an hour's walk in the fresh air afterwards, or half an hour's light physical exercise, but do not take heavy exercise after a meal.

If a canvasser comes home later, say 9 o'clock, I think he is still entitled to have something, but it must be the right thing. He might take a little stewed fruit, or a couple of bananas if not very hungry, but if something more substantial is needed, or something hot, there is

nothing better than avenola or gluten gruel, with granose biscuits. Then, if you do not care for anything hot but want a little more than the fruit, eat bread with it. Avoid heavy meals entirely; I would not even take nuts at this time, as they need further digesting.

## The Question Box.

### Objections Often Met.

"I AM not interested in religious reading."

"We should be, for we are living near the end, and unless we read we shall not be ready to meet the Lord."

"I have got more books now than I shall ever read."

"Yes? There are many books in the world to-day, and we need to make a wise choice; this is one you cannot afford to let go by."

### Miscellaneous.

"Is it a good plan to call on customers once a fortnight with 'Present Truth' where the houses are scattered?"

It is not good anyway to sell penny papers to these scattered people. They should be approached with the books. The papers are more for the city, where people can have them every week, as they are weekly papers.

"Should I always show my book through before trying for an order?"

No; this is a mistake that many canvassers make. We can often pull for an order after canvassing three or four chapters, or at least after a brief canvass.

"Should the efficient canvasser receive a weekly wage?"

This question is evidently asked from a statement in the "Testimony," but this refers to colporteur work. When colporteurs were sent out where they were not able to make sufficient to pay their way, the Conference came to their aid. But now by the arrangements that have been made, the faithful canvasser can well pay his way; in fact, our canvassers are on the average able to make more money than our ministers receive.

"What time of day should a canvasser begin work?"

A canvasser in the cities should be on his territory at nine o'clock. When working country districts one should leave home about eight o'clock. Time is our only capital, and if we do not make a wise use of this we shall soon be bankrupt.)

"Is it well to leave books without the money, that is, to trust the people?"

One general agent said, "Don't! Don't!! Don't!!! It will ruin you."

"Is it well to handle two books at one time?"

We do not recommend it as a general thing; it often causes one to lose an order for a large book.

"Can the canvasser expect success if he is not walking in the light God has given us through the spirit of prophecy?"

No.

"Is it necessary to make back calls where people seem to be interested?"

Yes, but always make an appointment. Orders taken in this way are usually very good.

"Is it right to send out canvassers before giving them suitable training?"

The proper plan would be to take a man and first instruct him in all points of the Message, and then see that he thoroughly knows his book.

"When asked what denomination we belong to, what answer shall we give?"

If only asked whom we represent we can say truly, "The International Tract Society, Ltd.," but when definitely asked for the denomination, say boldly, "Seventh-Day Adventist," and briefly explain the meaning of the name.

"When men tell me that they will send to the International Tract Society for the book, what shall I answer?"

That usually is a "put-off," but answer by saying that this would entail extra expense and trouble when they can have the book now and so save this bother.

"In case some orders are postponed, what shall we do with the books?"

Keep them until the time for delivery but write and acquaint the Office with the fact that you have them on hand.

"Have we a right to make direct sales?"

Yes; the permit granted to our agents gives you authority to sell at the door.

O LORD, in me fulfil  
Whatever is Thy will;  
To Thee I now resign  
Myself and all that's mine;  
Thine, only Thine, I'll be,  
And live alone to Thee.

Each day unto my heart,  
New life and grace impart;  
For without fresh supply  
I languish, droop, and die;  
Continually I've need  
By faith on Thee to feed.

—Moravian Hymnal.

## Home Missionary Work.

(Concluded.)

### Every Member an Active Missionary.

THE church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere labourer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his entrusted ability, to the saving of souls. Christ requires that every one who would be called by His name, should make His work the first and highest consideration, and disinterestedly co-operate with heavenly intelligences in saving the perishing, for whom Christ has died.

The members of the church of Christ are to be faithful workers in the great harvest field. They are to be diligently working and earnestly praying, making progress, and diffusing light amid the moral darkness of the world; for are not the angels of heaven imparting to them divine inspiration? They are never to think of, and much less to speak of, failure in their work. They are to be filled with hope, knowing that they do not rely upon human ability, or upon finite resources, but upon the promised divine aid, the ministry of heavenly agencies, who are pledged to open the way before them. The promise is given them: "Thy righteousness shall go before them." We of ourselves have no righteousness; we have only that righteousness which is imparted from Christ, the Fountain of righteousness. He is "the Lord our righteousness." Angels of God will break the way before us, preparing hearts for the Gospel message.

The Lord Jesus is our efficiency in all things; His Spirit is to be our inspiration; and as we place ourselves in His hands, to be channels of light, our means of doing good will never be exhausted; for the resources of the power of Jesus Christ are to be at our command. We may draw upon His fulness, and receive of that grace which has no limit.

Souls are to be gathered as sheaves to Jesus Christ; but where are the reapers? Christ has commanded: "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." Not only is there a need of reapers, but of other agencies that will work in various lines, according to their ability. Every kind of labour is to be devised and set in operation. Every follower of Christ is to do something in the work, and not to do what you can is to manifest indifference to the claims of Christ.

If you refuse to be a faithful steward, working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said: "He that is not with Me, is against Me; and he that gathereth not with Me, scattereth abroad." If we are not active in the service of Christ, we are ranking with those who are in positive hostility against Him; for we are in the position of stumbling-blocks. Every means of influence that God has given you should be employed to the utmost.

Listen to the voice of Jesus, as it comes sounding down along the lines to our time, addressing the professed Christian who stands idle in the market-place: "Why stand ye here all the day idle? . . . Go ye also into the vineyard." Work while it is day; for the night cometh, in which no man can work.

MRS. E. G. WHITE.

### Present Truth and Good Health.

IN previous issues of the WORKER, the object of our periodical work has been presented, also how to build up a permanent list. In this article to "Combine the Circulation of 'Present Truth' and 'Good Health,'" is the question for our consideration.

To begin, then, no one can engage successfully in the circulation of both papers unless he is wholly in harmony with the teachings of each, and believes each to be an important agency in carrying this closing Message to a dying world.

Said one of our canvassers to me a short time ago: "Oh, yes, I believe in health reform, and I like 'Good Health,' but when I am selling the 'Present Truth,' I feel that I am spreading the Third Angel's Message," which evidently meant that she did not feel that way when selling "Good Health." Perhaps other papers workers have the same feelings. Why should any Seventh-Day Adventist *feel* that way? Is it the old question of feelings *v.* faith? Had not such better get their feelings changed, so that they will be in harmony with the example and testimony of Jesus Christ? Why should one feel that way when "the health reform is the right arm to the Message"? Jesus spent more time healing the sick, and otherwise ministering to the physical needs of mankind, than He did in preaching distinctly doctrinal truths. Is not His example worthy of imitation?

I am not now pleading that all of our workers should sell "Good Health," either singly or in combination with "Present Truth." Some can do this—are doing it.

successfully now. Many more will be able to do so when, with a broader vision, they grasp the true relation the health work sustains to this closing Message. But I do plead that we as workers shall not stultify ourselves by professing to believe that the health work is the "entering wedge," "the right arm," etc., and then continue to act as though the circulation of health literature was an entirely non-essential matter, or, at best, but a means of earning a few paltry shillings for ourselves, and for the publishers.

Our phraseology also is sometimes unfortunately indicative of our feelings. We speak of our "religious papers," and our "health papers," as though the health question is not as truly religious as the Sabbath question, forgetting that "there is more religion in a loaf of good bread than many think." The gospel of health is an essential part of that "everlasting Gospel" Message that is to be proclaimed with a loud cry to every nation and kindred and tongue and people. "Every true reform has its place in the work of the Gospel," and the health reform has been definitely assigned to a distinctly honourable place in this last Message by the Lord Himself. Let us see to it, fellow-workers, that we give that fact a practical recognition in the circulation of our literature.

On the other hand, those who make a shibboleth of health reform, or whose conversation continually savours of food combinations and microbes; whose morning salutation reminds one of the Chinese "Have you eaten your rice?"; or the self-appointed inspector and regulator of his neighbour's kitchen—all such should read again very carefully such scriptures as Rom. xiv.; 1 Cor. viii.; x. 23-31. Let all remember that while the health reform is the right arm, it is neither the heart nor the head; and that while it is a splendid servant, it may be a very poor master.

I am writing this to the end that our periodical workers shall study anew the fundamental principles of the Message, and be thus better fitted to represent those principles, not in part only, but in their entirety. Why should not any canvasser be able to talk intelligently, earnestly, enthusiastically, about the coming of Christ, or the "Sunday" campaign; one minute, and the next minute present our health principles with equal intelligence and earnestness? If he cannot do this, is not his education one-sided, defective? And should he not seek to remedy it speedily, so that in his canvassing work, when suitable openings occur, he can present any or every phase of a complete Gospel? By diligent study and careful planning, many who are now doing inferior work, or even fairly good work with one paper, will be able to sell both of our periodicals successfully, and thus enlarge their sphere of usefulness, and greatly enhance their value to the cause of God.

It has been already demonstrated, without doubt, that both papers can be sold by one agent at the same time; and often to the same person. This means a saving of time and energy. It means more work and better pay—better results in every way. And we may be sure that the spirit of prophecy made no mistake when it said that the health work would in many cases prove an "entering wedge." When people see that we are intelligent and consistent on questions pertaining to physical matters, they will be more

inclined to listen to what we have to say on other subjects. And let us ever remember that His servants must not only be faithful, but wise—"wise as serpents, and harmless as doves."

W. H. WAKEHAM.

### Fifth Conference Session.

THE fifth annual session of our Conference commenced at Duncombe Hall, Friday evening, 8th March, when Elder Meredith, of Wales, gave an interesting address on "Christ our Sanctification and Holiness." The Sabbath services were held in Holloway Hall, the largest hall in Holloway. Elder Conradi, who was present during the session from Germany, delivered the morning, and Elder Andross the afternoon, sermon. Over 300 persons were present, representing all the companies and churches in and about London. The Spirit of the Lord was present throughout the day, and gave us new faith and confidence in the work which God has committed to our hands.

The business sessions of the Conference began at 7 o'clock the evening after the Sabbath. We wish we might give more extended report of what was done and said, but want of space compels us to be content with presenting merely a brief outline of our proceedings. We might add, however, that the Lord was present in each meeting by His Spirit, and guided in all our counsels and plans.

#### First Meeting.

After a motion had been carried inviting every Sabbath-keeper in attendance at the meetings to take part in our deliberations, the request of the Hastings church for admission into the Conference was presented. Elder McCord gave a short review of the work that had been done in Hastings, which has resulted in a church membership of seventeen, besides eighteen new Sabbath-keepers, seven of whom are waiting baptism. On motion the request was granted.

The president then gave a short report of the work throughout the field. Aggressive efforts have been carried forward in several places. Brother and Sister McCord and Sister Whitgrove have continued their work in Hastings, while Brother Gauterau has been with them the last few weeks, assisting in a mission in St. Leonards.

During the summer there was a tent effort conducted at Newport, I.W., in which Elders Ritchie, Gauterau, and Nickels took part.

At the close of the Bowes Park meeting last August, the tent mission was continued in that

place, a good company being raised up. During the past summer aggressive work has been conducted in Plymouth by Elder Ritchie, assisted by the members of the Plymouth church. About a month ago a famous Spiritualist visited Plymouth, and conducted a series of meetings. The brethren there afterwards hired the same hall for two or three meetings, and replied to the teachings of the Spiritualist before large audiences.

Elder George Nickels, and Brother and Sister McClelland from Ireland, have located in Bristol. As the result of their work, there are already seven new members.

Besides these efforts, special efforts have been put forth in London the past winter by the students, some of the more advanced of whom have spent not only Sabbath and Sunday, but also two or three days in the week in Bible work, in connection with the churches under their charge.

In Southsea, where Brother Douglas Armstrong has been carrying on aggressive work, four or five have recently accepted the truth.

During the year there were fifty-nine baptisms, with a net increase of sixty-four, making a total membership at the close of the year of 642.

In closing his report, Elder Wakeham urged the great need of our field for earnest, consecrated, and well-trained workers, and to support those workers a faithful and honest tithe. Another necessity for successful, aggressive work, was an earnest, consecrated lay membership.

On motion the chair appointed the usual committees, as follows:—

*On Nominations:* Professor Salisbury, Elder Andross, Brethren Borrowdale and Brooking, and Elder Gauterau.

*On Plans and Resolutions:* Elder Andross, Brother Sisley, Professor Lacey, Elder Conradi, Brother O'Donnell.

*On Credentials:* Elders Couradi and McCord, Brother Bartlett, Professor Salisbury, Brother Joyce.

### Second and Third Meeting.

The second meeting was devoted to reports from individual workers, but as the substance of these has appeared in letters to the MISSIONARY WORKER from time to time, we shall pass on to the proceedings of the third session, when a partial report of the Committee on Recommendations was presented, as follows:—

1. *Whereas*, The manifold blessings of God have so richly rested upon the work and the workers of the South England Conference during the past year, that His guiding hand and His fostering care have been abundantly manifested; therefore—

*Resolved*, That we unitedly express our deep gratitude to our heavenly Father for these blessings, and that we hereby reconsecrate ourselves to His service.

2. *Whereas*, The Lord has in His kind providence opened the way for the British Union Conference to secure a very suitable property, well located, for our Union Institutions, and—

*Whereas*, Quite a large sum is still needed to complete the payments for this property, and for the erection of the necessary buildings, therefore—

*Resolved*, That we, as members of the Union Conference, express our gratitude to the Lord by each personally giving a liberal thank-offering as far as possible in cash, otherwise in pledges to be met during the current year.

3. *Whereas*, The Lord has said that as much care should be exercised in the selection of men and women for the canvassing work as for other branches of the Gospel work, and—

*Whereas*, The British Union Committee, acting upon this principle, has recommended that licenses be granted to such persons as may be deemed worthy to engage in this work as regular and occasional canvassers, therefore—

*Resolved*, That we recommend the Conference henceforth at its regular sessions to issue licences to its canvassers; during the interval this is to be left to the Conference Committee and the General Canvassing Agent.

4. *Whereas*, Scripture and the Testimonies unite in teaching us that the crisis of this world's history will be reached when Protestants unite with Catholics and Spiritualists in an effort to "enforce an institution of the papacy in violation of the law of God," and—

*Whereas*, In the movement soon to be inaugurated in Catholic, Anglican, and Non-Conformist bodies united, in behalf of a more faithful Sunday observance, we see unmistakable evidences of the speedy approach of this crisis in England, therefore—

*Resolved*, That we most earnestly endeavour to bring within the reach of every honest soul within the bounds of our Conference, the real significance of this movement, and the truth on the Sabbath question, by the widest possible circulation of that number of the "Our Day" Series known as "Sunday."

The first motion was accepted by all rising and singing, "Praise God, from Whom All Blessings Flow."

The chairman then spoke to the second resolution. The property at Watford had been secured for the erection of our buildings and the establishment of our British Union institutions, at the price of £8,250. We have been able to pay all of this except about £2,000; this amount we have been obliged to borrow. We now need money to build our printing plant and food factory. Elder Conradi stated that in view of the growth of our field the problem before us is not a very difficult one. Other Conferences have established institutions when their membership and resources were much smaller, and thus they had to carry a heavy load, but now we are an old, established field. Our institutions are paying, and we have a good constituency in the field. £10,000 are needed to put up our institutions. We can do a great deal towards

raising this amount by each of the brethren contributing to the best of his ability. It was desired by the British Union Conference to raise in Great Britain an amount equal to £1 per member.

Subscription lists were passed round among the congregation, and £85. 16s. 0d. in cash, and £39. 5s. 0. in pledges, were raised.

The motion was voted upon and carried accordingly.

The chairman, in speaking to resolution 3, stated that the spirit of the resolution was in favour of binding the canvassing work more closely to our general evangelistic work. There is a danger of allowing persons not consecrated to the work to go into the canvassing field and pose as representatives of our Message. This would be obviated if as careful supervision was exercised in the appointing of canvassers as in the selection of ministers. Elder Conradi stated that the Committee on Credentials and Licences would include in their regular report the names of canvassers who would receive such recognition. These would be published in the MISSIONARY WORKER, and our people throughout the field, when called upon for any purpose by people who claim to represent our work, can ask for the proper credentials.

Brother Joyce asked whether this resolution would authorize the canvassers to preach. The chairman stated that their credentials recognized the canvassers as preachers no more than the credentials of Bible workers allowed their holders to preach.

#### Fourth Session.

After the fourth resolution of the report of the Committee on Plans had been discussed and passed, the Committee on Nominations presented their report as follows:—

**For President:** W. H. Wakeham.  
**Executive Committee:** W. H. Wakeham, J. W. McCord, W. T. Bartlett, George Nickels, J. Bunker.  
**Secretary, Treasurer, and Sabbath-School Secretary:** T. C. O'Donnell.  
**Auditor:** S. S. Barnard.  
**Auditing Committee:** The Executive Committee and Evan Perry, E. Armstrong, S. Joyce, and J. Heide.

On motion the report was accepted.

A further report of the Committee on Plans and Resolutions was read as follows:—

5. *Whereas*, The time has really come when we actually require a large sum of money to provide suitable premises for our College, and—

*Whereas*, the College has still a quantity of "Christ's Object Lessons," paid for and on hand, that should be sold as soon as possible on the same plan as heretofore, therefore—

*We Appeal* to all our people to take hold at once, with greater determination than ever to finish up the good work in disposing of the remainder of the books.

6. *Whereas*, Local Tract and Missionary Societies, wherever organized, have proved a double blessing, viz., by deepening the spiritual life of the churches themselves, and by serving as a means of giving the truth to the people, therefore—

*Resolved*, That we ask our Conference officers to organize such societies in the churches and companies that are not as yet organized into such societies, and—

*Further Resolved*, That we regard the working organization of a church incomplete so long as it has no Tract and Missionary Society, and accordingly request our ministers and workers to organize every company which they raise up into a Tract and Missionary Society, and to instruct the members as fully in the conducting of the work of the society as in the Sabbath-school and other lines.

7. *Whereas*, The "Review and Herald" keeps us informed with regard to the progress of the cause throughout the world, and the MISSIONARY WORKER our own local field—

*Resolved*, that we urge all our Conference workers and church officers to interest our people in these papers, with a view to getting a copy of each into every Sabbath-keeping home, and also—

*Resolved*, That our Sabbath-schools be asked to supply their teachers regularly with the "Sabbath-School Worker," and their children's classes with the "Youth's Instructor" and "Little Friend," these to be supplied from funds other than the regular Sabbath-school offerings.

The fifth resolution was discussed, and adopted in a practical way by fifty-two copies being subscribed for from the floor.

The sixth and seventh resolutions were in turn fully discussed and adopted.

The treasurer's financial report for the year ending 31 December, 1906, was then presented as follows:—

#### Loss and Gain Statement.

LOSS.							
	£	s.	d.	£	s.	d.	
Labour of Workers,	1,570	10	0				
General Expense,	63	11	0				
Tithe of Tithe and Second							
Tithe to B. U. C.,	347	0	0½				
Trust Funds to B. U. C.,	249	14	4½				
Advertising,	1	5	4				
Church Rents and Exp.,	26	3	7½				
General Meeting,	5	8	4½				
Cancelled Debts,	4	18	7				
Free Circulating Library,	1	14	7				
Tent Fund,	6	2	2½				
Depreciation of Furniture,	7	5	0				
GAIN.							
Tithe,				1,815	13	8½	
Trust Funds,				249	14	4½	
Net Loss,				218	5	1	

£2,283 13 1½    £2,283 13 1½

#### Balance Sheet.

LIABILITIES.							
	£	s.	d.	£	s.	d.	
Capital Account:							
Balance, 1 Jan., 1906,	£411	9	7½				
Net Loss, 1906,	£218	5	1				
				193	4	6½	
Accounts Payable,				1	2	2	

## ASSETS.

Property,	£65 0 11		
Accounts Receivable,	£89 15 6		
		154 16 5	
Cash in Hand,		39 10 3½	
	£194 6 8½	£194 6 8½	

Elder Andross, in discussing the report, showed that while our extensive operations during the past year amount for the net loss reported, still it is a fact that our tithe has decreased about 9s. *per capita*, and he made an appeal for a more faithful tithe during the coming year, so that we shall not have to draw back, but go forward with the work during the coming year. Question on the adoption of the report was called for and carried unanimously.

## Fifth Meeting.

A further report of the Committee on Resolutions was then read as follows:—

Since our last session, the Lord has prospered our endeavours to open a mission in British East Africa in a most signal manner, so that Brother Carscallen is now well located on the shores of Lake Victoria Nyanza, in a large and virgin field.

For these favours, we express herewith our gratitude to our heavenly Father, also for the restoration of Brother Enns to health, and since the British Union Conference Committee have voted to send forth more labourers to that needy field—

*Resolved*, That we pledge ourselves to support the work through liberal first-day offerings, and our prayers.

Elder Conradi and the chairman spoke to this recommendation, the latter stating that if we voted for the resolution, it meant that we pledge ourselves every first day to put our hands in our pockets and place an offering into our missionary boxes. Question was called for by a rising vote, and carried unanimously.

Brother Bartlett, in referring to resolution 7, said that some Sabbath-schools had a difficulty in getting their "Little Friends," and he would move that we ask the British Union Conference to consider the question of a children's paper to take the place of the American "Little Friend." The motion was seconded, and carried.

## Sixth Meeting.

The sixth and final meeting was held at 10 o'clock a.m., Tuesday, March 12.

The Committee on Credentials and Licences submitted its report as follows:—

*For Ministerial Credentials*: W. H. Wakeham, J. W. McCord, Alexander Ritchie, F. DeWitt Gauterau, George Nickels.

We recommend that the name W. T. Bartlett be referred to the British Union Conference Committee for ordination and ministerial credentials.

*For Ministerial Licence*: T. C. O'Donnell, Douglas Armstrong.

*For Missionary Licence*: Sister Alexander Ritchie, Sister Laura Whitgrove, Sister J. Welch, Sister D. McClelland, Brother R. Borrowdale, Sister E. Barnard.

*Missionary Canvassers' Licences*: BOOK WORKERS: G. Clark, W. Olmstead, A. E. Freeth, D. McClelland, Mrs. R. Yarrow, J. Yarrow, H. S. Pierce, H. Yeates, Mrs. G. Yeates, J. Green, J. L. McGregor, Mrs. L. McGregor, Miss G. Savage, E. Armstrong.

PAPER WORKERS: Miss M. Payne, Miss J. C. White, Miss E. Gresswell, Miss D. Stilliard, Miss A. Phillips,

Miss L. Arrondelle, Miss A. Hand, A. Standen, Mrs. A. Standen, J. W. Warne, Mrs. J. W. Warne, Mrs. R. Spicer, C. Goodall, H. C. Pratt, H. G. Buckle.

A motion to adopt was seconded and carried.

Brother Bartlett then spoke to the meeting on a question as to the Government's determination as expressed the previous day in the House of Lords, not to promise a Sunday observance Bill for this or any future session. Brother Bartlett moved that we ask Elder Wakeham to write a suitable letter to each member of the Cabinet, enclosing a copy of "Sunday" and a copy of the following resolution:—

That this Conference of Christian observers of the seventh-day Sabbath has seen with pleasure and thankfulness the attitude of His Majesty's Government toward the Sunday legislation asked for by Lord Avebury's motion.

They wish respectfully to express their conviction that no institution of a religious character should ask for or receive the support of the State, but should stand or fall by its own intrinsic worth, and should rely for its promotion on spiritual methods alone. This Conference, recognizing that "the powers that be are ordained of God," prays that by His help and blessing, the Government may be strong to accomplish all needed reforms, and to stand firmly against any proposal that is contrary to liberty of conscience and religious equality.

The motion, after some discussion, was unanimously carried.

Miss E. Barnard brought before the meeting the need of something being done for the deserving poor in our churches. Various plans were presented to the meeting, after which it was moved by Elder Andross, that all our churches and companies create a poor fund at once. Seconded by Brother Bartlett and carried.

On motion and seconded, the meeting adjourned *sine die*. The session closed with singing "Working. O Christ, with Thee," and benediction by Elder Andross.

### Tithe and First Day Offerings Report, For Quarter Ending 31 Dec., 1906.

CHURCH.	TITHE.	F.D.O.
Balham.....	14 8 7	
Bath.....	17 1 7	1 1 10
Brighton.....	2 8 6	4 8
Bristol.....	3 14 6	
Caterham.....	43 10 1½	11 6
Catford.....	20 15 1½	6 2
Conference.....	47 10 10½	6 0 9½
East Cowes.....	5 11 9	
East Dulwich.....	20 3 3½	19 8
Edmonton.....	1 15 2½	10 0
Hastings.....	12 5 6	
Ilford.....	12 6	
Individuals.....	16 18 3	13 0
Leytonstone.....	7 8 1½	15 5½
North Kensington.....	35 4 10	3 19 0½
North London.....	155 8 7½	9 4 2½
Plymouth.....	25 9 10	2 19 0
Romsey.....	2 7 9	
Southampton.....	16 16 1	
Southsea.....	18 15 10½	1 12 0
Wood Green.....	6 19 4½	
<b>Totals.</b>	<b>475 6 8½</b>	<b>28 17 3½</b>



## The Missionary Worker.

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

### Sunset Calendar.

FRIDAY, March 29th, 6.25 p.m.

" April 5th, 6.36 "

AS we make up the *WORKER* this week, word is received of a very interesting and successful session of the North England Conference held in Birmingham. We hope to be able to give a full report in our next issue.

### An Important Work.

*To the Members of the South England Conference:—*

FOR some time we have been convinced that there should be a closer relation between the canvasser and the Conference, that greater care might be exercised to send out as our representatives only those persons who are sound in the faith, and in harmony with the principles of the Third Angel's Message, both theoretically and practically. To this end, therefore, steps have been taken to bring all of our regular canvassers under the direct supervision of the Conference.

At the session of the South England Conference recently held in London, the following preamble and resolution were unanimously adopted:

*Whereas*, the Lord has said that as much care should be exercised in the selection of men and women for the canvassing work as for other branches of the Gospel work, and—

*Whereas*, the British Union Conference Committee, acting upon this principle, has recommended that licences be granted to such persons as may be deemed worthy to engage in this work as regular and occasional canvassers, therefore—

*Resolved*, That we recommend the Conference henceforth at its regular sessions to issue licences to its canvassers; during the interval, this is to be left to the Conference Committee and the general canvassing agent.

As stated in the above preamble, the basis of this action is the message from the spirit of prophecy, which reads as follows:—

The canvassing work is more important than many have regarded it, and as much care and wisdom must be used in selecting the workers as in selecting men for the ministry.—*Testimonies*, Vol. V, page 405.

We believe this resolution carried out will tend to place our canvassing work on higher

ground, and develop the missionary rather than the commercial spirit among the canvassers; and thus this branch will become a more potent factor in the spread of the Third Angel's Message.

W. H. WAKEHAM.

### The Demand for "Good Health."

BROTHER F. W. GRENVILLE and his son went out the other day in Nidery, a mining town near Edinburgh, and sold 175 copies of "Good Health," in three and a half hours. This gives some idea of the eagerness with which people buy the magazine when they have the opportunity to do so. We earnestly hope that other readers of the *WORKER* will put forth an effort to do something with the health magazine month by month. It will gain many friends for the cause of truth, and open the way to many homes.

There is a great movement on now. The most thoughtful men and women are beginning to realize that the race is on the down-grade physically, and special efforts ought to be put forth in the direction of hygiene and healthful living. The Lord has given us principles that enable us to come to the front at this time and give the people what they need. Let us not neglect this splendid opportunity.

The April number of "Good Health," as mentioned in a previous *WORKER*, is especially well adapted to make new customers for the magazine. Apart from the interesting and well illustrated articles on the outdoor life, it gives important instruction in reference to the feeding of children, and also has a stirring article on the temperance question. Any of the children in the *WORKER* family could certainly do well with this number of "Good Health," its bright spring cover being wonderfully attractive. We earnestly request our agents everywhere to put forth their best efforts to place a copy in as many homes as possible. The International Tract Society will be pleased to send a dozen free copies of "Good Health" to any of our own boys and girls who are taking up the sale of "Good Health" for the first time, and who are intending to continue the work regularly. This will be a superb number to begin with. It contains some beautiful cuts of "Good Health" children, and a delightful frontispiece. Any boy or girl with a little vim should be able to sell a hundred or more.

M. E. OLSEN.

"BLESSED are they which do hunger and thirst after righteousness: for they shall be filled."

# Canvassers' Report for Four Weeks ending February 22, 1907.

Agent's Name.	Territory.	Name of Book.	No. Agt.	No. of H'rs.	No. of Ord's Tak'n	Val. e of Helps sold.	Total Value	Books delivered No. B'ks.	Value
<b>Irish Mission Field.</b>									
Shaw, Wm.	Antrim, Belfast.	Great Controversy.		66	21	£ s. d.	£ s. d.	£ s. d.	
Steward, J. C.	Lisburn, Belfast.	"		181	20		8 14 6	3	1 2 6
Spearing, F. A.	"	"		138	60	1 15 0	7 16 0	5	2 1 0
Ballard, Miss M.	Belfast.	Ladies' Guide.		50	13	18 6	24 14 6	30	11 11 0
Hartford, L. A.	Newry.	Home Hand Book.		87	27		9 3 6	9	5 12 6
							26 15 6	24	23 16 0
Total,			5	467	141	2 13 6	77 4 0	71	44 3 0
<b>North England Conference.</b>									
Short, G. W.	Grimsby.	Patriarchs and Prophets.		77	19	4 5 0	6 0 6		
Short, W. E.	Spilsby.	"		101	40	5 17 2	11 11 6	26	9 7 6
Brandt, J.	Walsend.	Great Controversy.		107	15	5 0	25 4 8	10	5 5 0
Salway, F.	Mansfield Woodhouse.	"		58			6 3 6	26	10 1 0
Short, Mr. E. E.	Skipton.	Christ Our Saviour.		28	41		5 6 8	40	4 12 6
Winward, P.	Chorley.	"		51	55		5 2 6	32	4 0 0
Robinson, A.	Abram.	"		114	48	1 7 0	6 17 6	32	4 0 0
Young, E. J.	Crook, Stanley.	Our Paradise Home.		114	89	1 13 3	7 8 0	43	5 0 0
Oxley, A.	Farnworth.	"		119	131	17 6	13 0 9	74	11 13 0
May, A. P.	Moses Gate.	"					17 5 0	85	10 12 6
Wyatt, S. N.	Shrewsbury.	"		21	11				
Mrs. S. N.	"	"		12	8		1 7 6		
Wood, Mrs. A.	Birmingham.	"		27	16		1 0 0		
Spenser, J.	Lincoln.	"		53	17		2 0 0		
Nicholson, T.	Widnes.	Bible Readings.		61	43		7 9 0		
Hill, S.	Shelmesdale.	"					18 14 6		
Total,			16	943	548	14 9 11	114 11 2	368	59 11 6
<b>South England Conference.</b>									
Olmstead, Wm.	Bissoe.	Bible Readings		84	24		9 9 6	5	2 3 6
Beer, W. H.	Lostwithiel.	Great Controversy.		67	12	10	4 12 10	4	1 12 0
Grenville, T.	London.	"		9	5		2 5 6		
Maudsley, W.	"	"		22	6		2 7 0	4	1 10 0
West, Jas.	"	"		122	69		26 17 6	44	16 18 0
Yeates H.	Winchester.	"		30	5	1 3 0	1 0 0	19	3 6 9
Yeates, Mrs.	"	"		44	6	13 2	1 17 6		
Yarrow, J.	Melksham.	"		23	9	2 8	3 6 8	8	8 7 0
Yarrow, Mrs. J.	"	"		99	35	2 6	4 9 8	8	4 0 6
Peltee, H. S.	"	"		8			14 19 6	30	13 5 0
Clarke, G.	Trigonetha.	"						4	1 12 0
Prescott, Wm.	London.	"		55	34		4 5 0	36	4 10 0
Haddock, W.	Swindon.	Our Paradise Home		114	86		10 15 0	44	5 10 0
McGregor, Mrs. L.	Christchurch & Poole.	"		23	20	3 3	2 13 3		
Green, J.	Bristol.	"							
McClelland, D.	Sydenham.	Christ Our Saviour.							
Savage, Miss G.	Bristol.	"							
Freeth, A. E.	Portsmouth.	His Glorious Appearing.			39		2 3 6	20	1 0 6
Pratt, H. C.	London.	"							
Johnson, A. C.	Worcester.	Home Hand Book.							
Johnson, Mrs. A. C.									
Hall, H. F.									
Roach, A.									
Total,			23	705	355	2 10 5	91 2 5	226	58 15 3
<b>Scotch Mission Field.</b>									
Grieve, J. L.	Fraserburgh.	Patriarchs and Prophets.		152	40	2 10 0	18 10 0	38	15 7 0
Grenville, Miss H.	Edinburgh.	"		53	24	7 6	9 15 6	21	5 12 6
Brwn, Wm.	Dumfries.	Great Controversy.		111	86	3 16 3	19 14 3	30	9 5 6
McKay, James.	Caithness.	"		55	18	1 2 6	6 7 0	3	1 2 6
Baxter, Mrs. A. P.	Dunfermline.	Our Paradise Home.		61	98		12 5 0	61	12 12 6
Duncan, Miss J.	Dundee.	"		23			2 2 6	113	1 12 6
Wilson, Miss A.	Edinburgh.	"		61	30		3 15 0	24	3 0 0
Gatherer, Geo.	Bones.	"		133	50	15 0	7 0 0	18	3 15 0
Ledingham, A.	Aberdeen.	"		61	68		8 10 0	69	8 11 6
Archibald, Jane.	Glasgow.	"		49	37		4 12 6	34	4 5 0
Gunn, John.	Various.	"				1 2 6	1 2 6	24	3 12 0
Colthart, Mrs. J.	Bellshill.	"		45	56		7 0 0	61	7 12 6
Willmore, T. F.	Steinston.	School of Health.		52	16		4 0 0	2	10 0
Williams, Mrs.	Edinburgh.	"		11			2 0 0		
Total,			14	867	488	9 13 9	106 14 9	428	76 19 0
<b>Welsh Mission Field.</b>									
Parry, Mrs. M. A.	Tredegar.	Christ Our Saviour.		106			13 3 6		
Trask, S.	Neath.	"		52	46		5 14 3	18	2 5 0
Mitchell, T.	Llansamlet.	"		54	97	1 14 6	11 13 9	96	10 2 0
Bailey, Mrs.	Tredegar.	Our Paradise Home.		41	41	1 11 0	6 13 6		
Bailey, G. W.	"	"		65	38		4 15 0		
Eastcott, Miss O.	Pontnewynydd.	"		15	30		3 15 0		
Total,			6	363	252	3 5 6	45 15 0	114	12 7 0
Joyce, S.		Great Controversy.							
Total,									
Grand Total,			64	3345	1784	32 13 1	435 8 4	1217	251 15 9