

THE Missionary Worker.

VOL. 11.

LONDON, WEDNESDAY, 22 MAY, 1907.

No. 11.

B. E. A. MISSION.

Thought Odours.

"NOT what we do, not what we say, speaks for us
To fine souls here and to the throne of light;
Though words and acts be fair, men will abhor us
And men distrust, if our hearts are not right.

"Our secret aim, our hidden wish or longing,
Our silent thoughts of men or words above,
These are the tell-tale forces that come thronging,
And point to us as those who loathe or love.

"Our thoughts are odours, and we cannot seal them
So close with actions but they will leak out,
And delicately fashioned souls will feel them,
And know them sweet or vile beyond a doubt.

"Good deeds fall dead if selfish causes guide them,
Good words fall flat that but from lips have birth,
And eloquent and noble stand beside them
The silence or inaction of true worth."

History of British East Africa.

THE history of British East Africa may be said to be divided into two periods, ancient and modern. For the first we can place no date as its definite beginning. It reaches down to the establishment of Seyid Said, Iman (or Sultan) of Oman, as the conqueror of the coast of British East Africa, and the establishment of his capital at Zanzibar.

Centuries before Christ the Greeks had maps which clearly defined the east coast of Africa. Their songs and legends also placed the sources of the Nile amidst the Mountains of the Moon in this section. Otherwise, they seem to know nothing of the country except that it was inhabited by dwarfs and fierce cannibals and multitudes of wild animals. This information they seem to have gathered from the Phœnicians. So it is reasonable to suppose that the ships of Solomon and Hiram touched at the fine harbour of Mombasa on their way to Ophir.

The first definite mention of the country is found in the writings of Ptolemy, who, about A.D. 150, described the coast of Africa, and gives us a map of the same. About the same time an unknown Egyptian gives us a description of Zanzibar.

In the tenth century the Mohammedans overran the east coast of Africa, and give the dates of the founding of such important towns as Mombasa, Melinde, Pate, and Lamu. In 1331, an Arabian explorer wrote that he had visited the important town of Mombasa.

7 April, 1498, Vasca da Gama anchored at Mombasa, and later called at Melinde. In 1499, he erected a stone pillar at Melinde, which is still standing. The next few years the Portuguese spent in subjugating the country, with the exception of Mombasa, which always gave them trouble, but which had fallen into their hands by 1506.

From 1506 to 1739 there seems to have been one continuous war between the Portuguese and Mohammedans for East Africa. The governors sent out by Portugal seem mostly to have been anxious rather to fill their own pockets than to bring the country into a peaceful, settled condition. So we are not surprised to read that the country was now under the oppression of Portugal, and now in the hands of the Mohammedans. This condition continued till 1729, when the people of Mombasa asked the Arabs to return. As a result, the Portuguese were driven out of the country. Though they made a further attempt in 1736 to regain possession, their expedition was destroyed by storm in the Indian Ocean, and they never after attempted a resubjugation.

In 1739 the Iman of Muscat appointed a governor of Mombasa. This man, through a change of dynasty at Muscat, was soon able to set himself up as an independent ruler. He ruled from Melinde in the north to and including the Island of Pemba on the south. But this was over a strip of country a few miles wide.

He was able to maintain his independence only till 1785, when the founder of the new dynasty at Muscat partially succeeded in resubjugating the country. By 1837, when Seyid Said, of Muscat, took Mombasa, the whole strip from Pate in the north to Pangini in the south, and including the Islands of Pemba and Zanzibar, was in his hands.

This part of his dominion was now the most important, and Muscat being so far away, Seyid Said, in 1881, transferred his capital to Zanzibar.

In a few years this became a very important trading post. Before the death of Seyid Said, Britain, France, America, and Germany had established consulates here to cope with their growing trade in this section.

DELMER BAKER.

(To be continued.)

A Letter.

[The following letter, from Brother Peter Nyambo, was received recently by one of the College students, who has kindly given us permission to select from it such portions as we think will interest our WORKER readers.—EDITOR.]

I AM glad to tell you that we have found our location among the Kavirondo people. Since we found this place God has been blessing us in our work. One good thing about this tribe, they are happy people in their own way. Every Sabbath day I have been in their villages, and every person that I pass always says "Misawa" to me, which is to say, friend. And I tell you, we have many friends among the Kavirondos, who come to our house to see us every morning. One day I was reading some Kavirondo words to them, which I have copied from one of the missionaries who passed through here a few months ago, and I tell you, sister, God is preparing the people for His coming. As I was reading it, one of them asked me a question: "Is that what you are going to teach us?" "Yes," said I. And when they heard me say yes, they told me: "We will come to school to learn more of God." This is the word that I read to them: "Nitiye Nyasaye Aciel Bete Aciel Morewo Nyasaye Kodi d'ano, d'ano Isa Masia." I am very glad I can speak the Swaheli language. I did not find Swaheli very difficult to learn, but the Kavirondo language is very hard for every one, but considering the time that we have been among the people, I am getting on well with the language.

I am glad to have a part in the Third Angel's Message, but we must remember when we go out to work for the Lord that the Lord is with us. This Gospel of the kingdom shall be preached in all the world for a witness unto all the nations, then shall the end come. Matt. xxiv. 14. So you see, we ought not to be afraid of anything in this world, for our Lord is with us even to the end.

Brethren and sisters, come and help us here! The people are waiting for Seventh-Day Adven-

tists. Is anyone there too good to work for the Master? No, sister, there is nothing to keep back, for when our brethren and sisters are perishing here whom God has given into our care. I cry for our brethren and sisters here in Africa! As long as I live I will cry for the Gospel for my people. Here we are among the people who know not God, and whose language we know not. Pray for us, that we may soon learn the language, and be able to teach this people the Message that we dearly love.

Stanborough Park.

ONLY two months have passed since appeals were being made at our local annual conferences for subscriptions to a fund for the erection of our institutional buildings at Stanborough Park, Watford. Yet in those two months' time, wonders have been wrought at the Park. Tenders have been invited for the erection of the printing house and food factory; the contract has been let; and already the walls of the printing house are about up, and before many weeks the roof will have been put on, and the finishing of the interior will be going ahead. The work on the food factory is also progressing. The walls are up even with the windows, and probably another fortnight will see them at their proper height. In our next issue we hope to be able to give our readers a view of the buildings as they appear in course of construction.

We visited the property for the first time about ten days ago. Much had been told us of the natural beauty of Stanborough Park, and now we can give no higher praise than to say it exceeded even our anticipations. The mansion itself commands a most delightful view extending over many miles of rolling farm land. We were told that on a clear day Hampstead Heath, some sixteen miles away in London, can be distinguished. The fifteen acres of wood surround on several sides the cleared portion of the estate, so that a spirit of quietness and restfulness will always pervade the grounds.

The spot on which our institutions are being built lies in an open field, some two hundred yards or more back of the residence. The rooms of the printing house will command even a finer and more extensive view than does the mansion, owing to its more elevated position. The buildings are placed far enough from the wood to catch the breezes and will always insure themselves of a good circulation of air.

Not far from the printing house the College building will be erected later. For the present, the College must be housed in the residence,

owing to the want of means in our treasury to erect a College. And this brings us to one of the most important features of the location of our institutions—money must be had. It has already been stated in the WORKER that although our working institutions have laid by some money, yet it is but a beginning. The amount was not large enough, even, to pay the bare cost of the property, and money has had to be borrowed to pay for the erection of the buildings throughout. The interest on this is no small sum.

Now, the Conferences and Mission Fields, at their annual meetings in March, pledged themselves to raise a sum of money equal to £1 for each member. This will bring in about £2,000, and will be a splendid lift. The Lord has blessed our institutions ever since they began working on a cash basis. Indeed, the money they have been able to save is due, we believe, to their adherence to the cash policy. It is possible that the British Union Conference could float a large fund that would enable us to go in debt for the amount necessary, and to take all the time we wish in which to pay it back; but the Lord has spoken very plainly, and shown us that we ought to owe no man anything, and that only as we pay as we go can He bless our efforts. We believe our people everywhere will sanction this policy, and will respond nobly to the appeal for the £1 per member fund.

The plan suggested at the conferences was for each church to begin at once, appointing some member to secure the amount due from each member, either in cash or in pledge. Some of the churches are reporting good success in their efforts. The North London church, for instance, has raised, not £1 per member, but a little over 30/-. The appeal for money has met with a ready response from every member; hardly one but has given something. This convinces us that the £2,000 can be raised in the British field, and it convinces us that it will be raised. After seeing the property, we can say that unquestionably no better investment can be found than the Watford building fund.

We shall be glad to hear from our churches with reference to their experiences in raising their contribution to this fund, and shall be especially glad to learn that the money has been raised in our churches, that our institutions may be completed, and started free from debt.

THINK truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

South England Conference.

Plymouth.

Dear Brethren and Sisters,

It is some time since I wrote my last report for the WORKER. Since then I have passed through many sore trials and temptations and difficulties, and have felt it was, as Solomon says, "a time to keep silence." With Peter I can say, that for a season I have been "in heaviness through manifold temptations."

But I praise God that through it all my faith has never wavered, and under the chastening hand of God I have learned to lose all confidence in the flesh. And amid much weakness both of mind and body, the Lord has graciously used our feeble efforts for His glory. During the past winter and up to this date, we have held public services twice on Sabbaths, once on Sundays, and three times during the week. In these services the majority of the great truths God has given us have been as thoroughly presented as we knew how. The most encouraging feature has been that our congregation was a steady one, the same persons attending regularly all the services. This made it much easier to build them up thoroughly in the truth than when the attendance is irregular. After six months' steady work with this company, it was my precious privilege to baptize eleven dear souls into the truth as it is in Jesus, on Thursday evening, 11th April. We had our baptism under the most favourable circumstances at the public baths in Plymouth, and a season of deep joy it was. Four brethren and seven sisters were buried with their Lord in baptism. Three brethren were well up in years, one a middle-aged man, while all the sisters were middle-aged or young. The next Sabbath ten of these were admitted to church membership, and took full part in the ordinances of the Lord's house, while one dear brother is anxious for his wife to join him before he unites with the church. These new members raise our church membership from about thirty to forty, while with the children of their families, they add about sixteen to our Sabbath-school.

These persons were all thoroughly instructed in all points of the faith before being received into the church, and this instruction still continues in systematic studies five times each week.

Since 1st April we have opened new work in Moricetown and Devonport, districts of Plymouth, but so far the work has gone slowly.

The people do not seem to know where the hall is yet, but we hope to inform them more thoroughly. However, a great amount of personal work, especially with the selling of "Sundays," has been done among them. I believe fully 4,000 copies of this paper have been sold by our churchmembers, and these cannot fail to bring light to many souls. Mrs. Ritchie finds abundant opportunities for Bible work on every hand. Four of those who were baptized were persons she had studied with. Our special meetings on Spiritualism in February and March, as we are now learning every day, had a much wider influence for good than we had any idea of at the time. We find people talking about them everywhere. In fact, one lady has begun to keep the Sabbath through them since we had the baptism.

We ask the prayers of God's dear people for the work in Plymouth, and especially for the new work in Devonport. We are giving public Bible studies nine times each week. Pray for us. Your brother in service,

ALEXANDER RITCHIE.

Visiting our Canvassing Brethren.

I AM sure you will all be interested to hear how the canvassing work is progressing in some of the places which I visited recently.

On 15th April I left London to visit Brother J. Green, of Bournemouth. When I arrived there in the evening, I was informed that some interested persons would soon arrive for a Bible study, as four studies are conducted weekly by Brother Green in his own rooms.

We had a most interesting experience as we studied the Word together until almost 11 p.m. When about to separate we said to one man, who had been in the "valley of decision" for weeks: "Why not decide to come out boldly for the Sabbath, and close up your shop next Friday evening?" He hesitated for a few moments, then told us he had a notice posted on the door of his shop, informing his customers that in future no business would be transacted from sunset Friday to sunset Saturday.

This news was a source of great joy to all present. Brother Green told me afterward how this same man had given up the use of tobacco, but had said nothing about it for weeks. He is the third convert to the truth in Bournemouth since Brother and Sister Green went there to sell our literature. One of the others—Brother Vine—is now accompanying Brother Green as a regular agent for "Our Paradise Home." Together they

intend working all of Dorsetshire, and report that "Our Paradise Home" sells very well after "Great Controversy." You will remember that Brethren Yeates and Peirce, and Brother and Sister Yarrow, placed a thousand copies of "Great Controversy" in Dorsetshire last year.

From Bournemouth I went to Lostwithiel, in Cornwall, where I was met by Brother W. H. Beer at 9.30, Tuesday evening.

I remained with Brother Beer till the following Monday morning, going out with him three days to discover, if possible, the cause of his lack of success. I found he had been working very difficult territory, and was using a great deal of time and energy to get to and from it. So after consulting Brethren Olmsted and Clarke, some changes were suggested, and I am glad to see by Brother Beer's last report that the tide is turning in his favour.

There are three families located in Cornwall, living in neat little cottages, situated from two to three miles from town; each has a good garden, and yet pays only £5 a year rent. Brother G. Clarke, who is only a beginner, has had good success with the large books from the very first. He recently booked twenty-three orders in one week, amounting to over £10.

Brother W. H. Olmsted has been assigned all of Cornwall, but at the general meeting last August, he invited Brethren Beer and Clarke to join him in working his territory. Since these brethren went there, he has spared no effort to get them properly started, and still takes a most lively interest in their welfare.

As I had not met Brother Geo. Turner, I called on him at Ideford, near Chudleigh, on my way to Monmouth. I found that his daughter and Sister Johnson were at Teignmouth, soliciting orders for "His Glorious Appearing." Brother A. C. Johnson had been out delivering the same book to a good many customers, and had just returned home dusty and tired, but happy in the thought that he had been scattering the precious seeds of truth. I told him that some of the large book workers found it very hard to follow "His Glorious Appearing" with "Great Controversy" or "Bible Readings," and advised him to take up "Patriarchs and Prophets" instead. He agreed to do so, and his last reports show several orders for that book. He intends doing residential canvassing in the south-east section of Devonshire, and has found a good home at Ideford with his brother-in-law, Brother Turner.

I arrived at Monmouth Tuesday evening, and was joined the next morning by Brother H. P. Williams, of Cardiff. We secured lodgings, and went out on our bicycles to view the country before starting in to canvass. I think I have never seen a more beautiful district in any part of the British Isles. The people we found very kind, and willing, as a rule, to listen to our exhibition of "The Great Controversy." We worked a couple of hours, Wednesday evening, to get a start made in Monmouth. On Thursday morning we started out into the country, and worked seven hours, booking, by the help of God, eight orders, value £3 11 6. We returned home for dinner at 4.00, intending to resume our work in the town during the evening, but I found a number of letters awaiting me, which kept me fully

engaged till too late for any more canvassing that day. Friday we purposed working till 2 p.m., as we had planned to spend the week-end at Cardiff. Accordingly we went out and worked five hours, securing six orders, value £2 17 6. This made us feel very grateful to our loving Father for all His goodness to us, and for so fine a preparation for a blessed rest-day.

There were five meetings in Cardiff that Sabbath. One, Friday evening, was followed by a baptismal service; at 7 a.m., Sabbath, prayer-meeting; Sabbath-school at 10; preaching service at 11; followed by the ordinances of humility and the communion. In the afternoon Brother Meredith again spoke to us for about an hour, and then turned the meeting over to the congregation for testimonies. So we had a blessed rest-day.

The evening after the Sabbath, and all day Sunday, I spent on my correspondence, and got to meeting in the evening. After the meeting Brother Meredith and I had some business matters to arrange, so I walked home with him, arriving at Brother Williams's house about midnight.

Monday morning, we arose at 5.30, caught the 6.40 train for Monmouth, and got to work about 10 a.m. We put in eight hours, and secured two orders, value 18/6; Tuesday we canvassed eight and a half hours, booking eight orders, value £4 1 6; Wednesday, seven hours, five orders, value £1 17 6; Thursday, ten hours, five orders, value £2 7 0. In six days, therefore, or forty-five and a half hours, the Lord blessed us with thirty-four orders, value £15 13 0. To His name be all the honour and praise.

Brother Williams had no prospectus the first two days, so he accompanied me to every house, and witnessed my canvasses. On Monday I gave him mine, and the choice of territory. I got an old prospectus and patched it up with cloth binding from another old one, and began work. Brother Williams got his first orders on Wednesday, when he booked three, amounting to £1 4 6. He is still plodding along steadily alone, but is to be joined by Brother L. F. Langford at the close of school. Please remember Brother Williams in your prayers. He has given up a good position that often brought him £5 per week, because he believed God required his services in the cause. S. JOYCE.

Notice.

AS SOME of our friends in England are writing to me and addressing their letters, some to Mombasa, and others to Nairobi, I should like to call attention to the fact that the proper address for myself, or any of the workers of our mission is: S.D.A. Mission, Kisumu, British East Africa.

A. A. CARSCALLEN.

Our Work in Wales.

Notes from the Field.

Cardiff.

ON Friday evening, 26th April, four dear souls were buried with their Saviour in baptism. A preliminary service for the candidates was held in our own hall, and then all repaired to the swimming baths, where the ceremony was conducted by Elder W. H. Meredith. It did our hearts good to see these dear souls obeying the command and following the example of their Lord. We are glad to report also that Cardiff is still a fruitful field, for we believe God has many precious souls in this city who will be willing to sacrifice all for truth. Some are keeping the Sabbath who have not yet been baptized. Still others are studying the Message with earnestness, and although the enemy is sowing tares where our workers are endeavouring to sow seeds of truth, yet we are comforted by our Saviour's assurance: "They can do nothing against the truth."

The closing meeting of our Good Health League was held on Thursday, 2nd May. There was a good company present. Our president gave a short talk on the value of physical exercise, and then called upon the audience to rise and share with him its benefits in a practical way. "A Fruit Diet" was another subject under consideration, and a simple "fruitarian" meal was served to all present. The treasurer's statement showed, after all bills had been met, a slight balance in hand.

Abertillery.

ON 22nd April, Mr. William Charles and Miss C. A. Swann were united in marriage. The ceremony was conducted by Brother Meredith in a Welsh Chapel, Abertillery, where a few friends were present. Sister Charles has been connected with the Welsh Mission for over three years in the capacity of Bible worker, and her faithful services have been much appreciated. We earnestly pray that the union of these dear souls may be for their mutual good, and for the advancement of the work.

BROTHER MEREDITH and Sister M. Asay left Cardiff on Monday, 6th May, for the General Conference Council at Gland. Brother Shafer, whose health has been somewhat precarious of late, has deemed it advisable to take a few days' rest before starting his summer's work. We trust he will make a splendid recovery. Our home forces are now very thin.

The Bible Van.

AT the close of our annual meeting, in harmony with a request from Brother and Sister Bailey, they were relieved of further service with our Bible van, and Brother and Sister Buchman were invited to take charge of the same. They have located in Pontnewynydd, a district in which considerable interest has been aroused by means of canvassing, Bible work, etc. Their hands are full, and it is somewhat difficult for them to meet all the demands made upon them. We wish them every success in their work, and also take this opportunity of extending to Brother and Sister Bailey our heartfelt thanks for their services here.

—O—

BROTHER H. P. WILLIAMS, of Cardiff, has responded to the call to take up the canvassing work in Monmouth. We trust Brother Williams will meet with good success, and that he may ever realize that the Lord is with him.

—O—

THE prospect before the work in Wales was never brighter than at the present time. The opposition in many quarters is strong, but the truth of God remains as firm as a rock. We are looking forward to the time when the voice of God will proclaim the mystery finished. Remember the work and workers of Wales in your prayers.

EDITH CHAPMAN.

Fifth Annual Meeting.

(Concluded.)

Fifth Meeting.

SPEAKING to the seventh resolution, Elder Wakeham explained that its object was to call our attention to the broad health principles which enter into the Third Angel's Message. He cited some facts which demonstrated the appalling degeneracy of the race, and showed clearly that Seventh-Day Adventists should be ardent temperance reformers, because, owing to their repudiation of the Sunday reform movement, they are liable to be classed as allied with publicans.

A twin resolution was then presented:—

7a. *Whereas*, our missionary paper, "Present Truth," is accomplishing a most important work in spreading a knowledge of the message for this time, and preparing the way for the living preacher, therefore—

Resolved, That we do our utmost to give it an increased permanent circulation in this field.

Question being put to the meeting, the two resolutions were together carried unanimously.

8. *Whereas*, The Scriptures 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 recent movement inaugurated in Catholic, Anglican, and Nonconformist bodies united, in behalf of a more faithful Sunday observance, and in the more local endeavours of the Free Churches to suppress all Sunday trading, we see unmistakable evidence of the speedy approach of this crisis in Great Britain, therefore—

Resolved, That we most earnestly endeavour to bring within the reach of every honest soul in Wales the real significance of these movements, and the truth on the Sabbath question, by the widest possible circulation of those numbers of the "Our Day" series, known as "Sunday" and "Rest."

In speaking to the eighth resolution, Elder Andross did not fear the movement from the standpoint of personal suffering, but he regarded it as a grand opportunity of placing the testing truths of the Third Angel's Message before the people. He further affirmed that if we do not rise to do this work while God is holding the winds, the winds will be let blow, and we shall have to work amidst much strife and commotion. We should seize upon this opportunity as a moment of respite for the widespreading of the Third Angel's Message. After others had spoken to the resolution, the same was passed.

The Committee on Credentials and Licences presented the following report:—

For Credentials: W. H. Meredith.

Ministerial Licence: W. A. Shafer, W. Read, Chas. E. Penrose.

Missionary Credentials: Mrs. M. Asay, Mr. E. Buchman, Mrs. E. Buchman, Miss E. Chapman, Miss E. Turner.

On motion, and seconded, these nominations were carried unanimously.

Sixth Meeting.

The Committee on Plans further reported as follows:—

9. *Whereas*, The spirit of Prophecy has said that as much care should be exercised in the selection of canvassers as in the selection of other Gospel workers, and—

Whereas, The British Union Conference has recommended that licences be granted to those who are selected to act as regular or occasional canvassers, therefore—

Resolved, That we approve of this recommendation, and ask them to grant missionary canvassers' licences to the regular and occasional canvassers of the Welsh Mission.

10. *Recognizing* the great need of more literature on the Third Angel's Message in the Welsh language in convenient form for general distribution, therefore—

Resolved, That we most earnestly ask the British Union Conference Committee to give this matter im-

mediate attention, and issue as soon as possible suitable matter containing the vital truths of the Message.

11. *Whereas*, The "Review and Herald," our church paper, is weekly filled with instruction that is invaluable to every Seventh-Day Adventist, also reports of the progress of the cause in the world-wide harvest-field, therefore—

Resolved, That we do our utmost to induce every believer to either subscribe for this paper themselves, or to adopt some plan whereby they may have access to it regularly.

Whereas, The MISSIONARY WORKER contains detailed reports from the various parts of the British Union Conference that do not appear in any other paper, and is the only medium of communication with our people, therefore—

Resolved, That we urge all to subscribe for this paper.

After considerable discussion, the ninth and tenth resolutions were unanimously passed.

Responding to the eleventh resolution, the chairman gave a canvass for the "Review," and nine subscriptions for this paper were taken, and seven for the MISSIONARY WORKER. On motion, this resolution was accepted.

The Committee on Credentials presented a further report:—

For Missionary Canvassers' Licence: G. W. Bailey, Mrs. G. W. Bailey, J. Pickard, Mrs. M. A. Parry, Thos. Mitchell, S. Trask, A. Purchase, Miss O. B. Eastcott, Miss E. M. Powell, Miss Emily Powell, E. C. Elliott, Mr. Nicholls, Mrs. Nicholls, Mrs. E. John, Wm. Hurlow, A. Wright, Mrs. A. Wright, Mrs. H. P. Williams, Morgan Jones, Mr. Woodrow, Miss A. Howells, Miss A. Rossiter, Miss A. Honey, Mrs. R. A. Davies, Miss C. A. Swann, Miss Langley, W. R. Smith. All other names to be referred to the Mission Committee.

Motion to adopt this report was seconded and carried.

The meeting adjourned *sine die*.

A short Canvassers' Institute followed, which was conducted by Brother Joyce. We trust that these classes may prove to be a great help and blessing to our workers who were present, and that as a result, the canvassing work in our field may be more flourishing and fruitful than heretofore.

The General Conference Council.

THE first regularly-called General Conference Council of Seventh-Day Adventists ever held outside of the United States is now convened at Gland, Switzerland. Vital issues affecting all parts of the world will be considered here. As the eyes of all our people are turned to this meeting, no doubt the readers of the WORKER will be interested in a brief report of its sessions.

Seventeen of the thirty-two members of the General Conference Committee, including all of

its officers, are here, thus fairly representing the whole field. Australia and South Africa are represented by Elder G. A. Irwin, just from those fields. Elder W. W. Prescott, from Japan, Korea, and China, and Elder G. B. Thompson, from India, Burma, and Egypt, represent those fields. Elders W. A. Spicer and I. H. Evans will represent South America and the West Indies. Nearly all the countries of Europe are largely represented by delegates, even Finland and Iceland sending one delegate each. Brother Jespersson, from Algeria, represents the Mohammedan field. The majority of the members of the General Conference Committee present are from the United States, so it is really a world's council.

The British Union Conference is represented by Elder Andross, Brother W. C. Sisley, Professor H. R. Salisbury, Brother W. T. Bartlett, and Dr. A. B. Olsen; North England by Elders MacLay and Gillatt; South England by the writer; Scotland by S. G. Haughey; Wales by W. H. Meredith; and Ireland by M. A. Altman.

The location of this assembly is an ideal one. The camp is pitched on a beautiful grassy slope overlooking the peaceful waters of Lake Geneva, beyond which, in their majestic grandeur, rise the Swiss Alps—the white-hooded head of Mont Blanc towering in the distance. Fifty-two family tents accommodate the rank and file, while those from distant lands find accommodation in the spare room of the Sanatorium du Léman, and our training school buildings. These are scarcely sufficient, so that a few are domiciled in private cottages near by.

The Sanitarium grounds embrace ninety acres of park and wooded ground, extending to the shore of the lake, and having more than a thousand feet of lake front. Everything is green except the blossoms which adorn the apple-, cherry-, peach-, and pear-trees, and the various coloured flowers that bespangle the meadows. Art and nature have joined hands to make this one of the most beautiful spots in the world.

The first public meeting was held in the large tent, Thursday eve at 8 o'clock. Elder Conradi, in his address of welcome to the delegates, referred to the fact that there were present men representing the extremes of north and south, and of the east and west. Elder Daniells responded, thanking the friends here for the kind reception they had given us, and set forth some of the objects of the meeting.

On Friday morning we had our first regular Bible study, conducted by Elder G. A. Irwin. The subject was: "The Spirit of Prophecy," and the

(Concluded on next page.)

The Missionary Worker.

Printed Fortnightly. Annual Subscription, 1s. 6d.

Address all communications to

The Worker, 451 Holloway Road, London, N.

Sunset Calendar.

FRIDAY, May 24th, 7.54 p.m.
" " 31st, 8.2 "

A LETTER from Brother Gabriel Clarke, who is canvassing for "Great Controversy," says: "I do thank the dear Lord for answering our prayers. Week before last I got thirteen orders; and last week the Lord gave me twenty-three, total value, £10 3s."

ELDER D. A. PARSONS writes in a personal letter from Londonderry: "We have entered this city at last, and hope to see many dear souls accept the truth this summer. Faithful work with our books has been done here by Brethren Spearing and Stewart and we expect to see fruit from their efforts. Brother R. Whiteside will assist in the tent services." Elder Parsons also states that the California Conference in America has donated the Irish field a new tent, which will be used in the work at Londonderry.

General Conference Council.

(Continued from previous page.)

speaker gave seven clear reasons, drawn from the Bible, for the manifestation of this the most important of the gifts of the Spirit in the church of God.

Following this, the first Council meeting was held, Elder Daniells gave a brief account of the progress of the work all over the world since the last General Conference. His report was most encouraging. The gigantic strides made in the onward march of this Message during the past two years caused many to exclaim: "What hath God wrought!" One interesting comparison was made showing that the General European Conference is, in point of numbers, double, and in point of financial strength, four times as great as was the whole General Conference when we sent over our first missionary from America to a foreign field.

All are of good courage, and expect much of God's blessing and power in this meeting, and wisdom in planning for the future. We must "expect great things of God, and undertake great things for God." W. H. WAKEHAM.

Omission.

WE regret very much that by an oversight the name of Pastor A. S. Marchus was omitted from the list of ordained ministers of the North England Conference. WILLIAM D. MACLAY.

TENTS in the South England Conference will be located and manned as follows; at East Dulwich (to open 2nd June), in charge of Elder Wakeham and Brother George Keough, assisted by Mrs. L. Whitgrove as Bible worker; at St. Leonards (to open 9th June), conducted by Elder McCord and Brother John Taylor; with Miss E. Barnard as Bible worker; at Eastville, Bristol (to open 26th May), with Elder George Nickels and Brother H. Brooks in charge, and Mrs. McClelland as Bible worker. In behalf of these workers we ask the prayers of all God's people for the efforts put forth to save the people.

Irish Mission.

Year Ending 31 Dec. 1906.

Loss and Gain Account.

LOSSES.	£	s.	d.	£	s.	d.
Tithe of Tithe to B.U.C.....	42	12	0			
Salaries.....	457	5	4			
Labourers' Expenses.....	97	5	1			
General Expenses.....	6	10	5			
Cancelled Debt.....	1	14	4½			
Depreciation of Property.....	18	18	5			
Balance being net gain.....	1	11	2½			

GAINS.

Tithe.....	426	0	2½
Donations & Sales (Workers)...	19	15	7
Appropriation.....	180	1	0½
	625	16	10
	625	16	10

Balance Sheet.

LIABILITIES.	£	s.	d.	£	s.	d.
Cap'l Acc't, 1/1/06 167 7 5						
Net gain..... 1 11 2½						
	168	18	7½			
British Union Conference.....	96	2	6½			
Accounts payable.....	3	0	0			
ASSETS.						
Property.....				170	7	0
Accounts receivable.....				3	7	6
Cash.....				94	6	8
	268	1	2	268	1	2

TRUST FUNDS.

	£	s.	d.
First-day Offerings.....	8	3	9½
Sabbath-school Offerings.....	11	16	0
Earthquake Relief Fund.....	4	3	3
"Christ's Object Lessons".....	11	10	0
"Story of Joseph".....	5	3	3
Annual Offerings.....	10	19	3
To British Union Conference.....	51	15	6½

Examined by S. S. Barnard, and certified correct,
28/4/07.