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THE LEEDS CAMP-MEETING.

THE Leeds camp, to which many of our brethren and sisters from England, Scotland, Wales and Ireland recently gathered, was beautifully situated on the top of a high hill surrounded by beautiful scenery. Five tents were pitched on the ground, the large tent for meetings, the reception tent, the dining tent, the book tent, and a tent for the children's meetings.

The attendance was not so large as at the previous camp meetings, though considerably larger than we had dared to hope. The distance from the South of England, and inability to get any concessions from the railway companies with regard to reduced rates, as well as the recent European conference meeting in London, helped to reduce the attendance. On account of the expense many availed themselves of excursion tickets which enabled them to stay only a few days in Leeds, so the congregation was a somewhat shifting one, some leaving and others coming all through the meeting. For the benefit of those who would like to have come but were not able, we have gathered together in this number of the WORKER some of the good things provided at this Gospel feast.

The meeting was opened on Friday evening, August 1st, by prayer, followed by a solo from H. Champness: "Meet with us, O God." Prayers from all hearts ascended with this song, that this meeting might indeed be the meeting of God with His people, and not merely the gathering together of the Seventh-day Adventist people of Great Britain. Brother Waggoner then spoke on

The Blotting out of Sin,

basing his remarks on Rom. xi. 26: "There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob." In Isa. lix. from which this expression is quoted, we are shown what class of people it is to whom this Deliverer comes, and what a deplorable condition they are delivered from. And then comes the promise: "My Spirit that is upon thee, and My words that I have put in thy mouth, shall not depart out of thy mouth." First the forgiveness, the blotting out of sin; then the yielding that this may be a constant experience; and then the Abiding Spirit—the anointing that fills the mouth with the word of God and gives power for witnessing.

"Repent ye, therefore, and be converted, that your sins may be blotted out, that so times of re-

freshing shall come from the presence of the Lord, and He shall send Jesus Christ." Note the order again, first the turning from and blotting out of sin; then the times of refreshing,—the outpouring of the Spirit; and this shall bring the coming of the Lord—"He shall send Jesus Christ."

The coming of Christ is as sure as the fact that He is risen. The power of His resurrection and the power of His coming is the power by which He is now working to forgive and blot out our sin, and turn us from ungodliness. It is the sense of sin, not of specific sins only, but of sinfulness, that destroys our confidence, so that we do not long for and love the appearing of Christ. At the very beginning of this meeting we may come with holy boldness and claim the forgiveness and cleansing of all our sin. "Let us come *boldly* unto the throne of grace that we may obtain mercy and find grace." It is this boldness in coming to God that we lack, and that weakens us before the world. For when we come with confidence into the presence of God, we can face the world and all the hosts of Satan without fear. When Jacob boldly claimed the blessing of the Lord, he went with boldness to meet Esau and his armed men.

The mere wiping out of the record of our sin would not destroy the sin, any more than the burning of all the Bibles in the world would destroy the Word of God. Moses broke the tables of the law, but that did not abolish the law, which was before man, and endures for ever. When the thermometer registers a low temperature, we cannot warm the atmosphere by breaking the thermometer; nor can we avert the coming storm by breaking the barometer. The blotting out of sin is

The Cleansing of the Whole Being

from all that is base, degraded, sordid, and mean. If we confess, and while we confess, and keep on confessing our sin, "the blood of Jesus Christ cleanseth us from all sin," this is the work that He is now doing in His living temples, the sanctuary not made with hands.

The sanctuary was built for the purpose of enshrining the ark which contained the law. It was to be an object lesson of humanity, which was created to be the temple of God. When Christ cleanses us by His indwelling Spirit we become fitting shrines for the law of God which is written in the heart. The tabernacle containing the ark of the testimony was called the tabernacle of *witness*. And when the law is written in our hearts the glory of God will be seen upon us, and we shall be His

witnesses—tabernacles of witness. Then "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

At the conclusion of this meeting we were exhorted to remember the words, "Be still, and know that I am God." Let us cultivate this attitude of waiting in quietness of heart before God, while we are here together, that He may manifest Himself, make Himself known to us, and reveal His truth.

On Sabbath morning the company assembled at nine o'clock for Sabbath School, of which Brother Leask was the superintendent. Those present were divided into about a dozen large classes, which united for a general review, conducted by Brother Waggoner. Among the practical thoughts suggested were the following:—

Daniel's request that he might not be compelled to eat of the king's meat was no evidence of weakness, for he had already "purposed in his heart" that he would not so "defile himself." Yet with gentle meekness he politely requested that he might be supplied with simple food. Firmness of purpose is not evidenced by boastful or blustering demeanour, but by quiet confidence. Moses, the meekest, was also the strongest man, next to Christ, whose life is recorded in the Bible.

Those who compromised, and took the food that the king ordered, doubtless thought, "If we were at home we would not do this, but now we are compelled by circumstances." But Daniel did not so reason; he made circumstances conform to him. They were so affected by their "good fare," that there was a marked difference between their appearance and that of Daniel and his fellows. This was a practical test of the value of right principles.

The great lesson here taught is that of self-control, true temperance, that works out in everything. In Daniel and his fellows it was shown in the wisdom and understanding that made them superior to all their teachers.

Daniel purposed that he would not *defile* himself. To defile is to corrupt, and corruption is mortality, death. Therefore to defile is to destroy. "If any man defile the temple of God, him shall God destroy." This is not arbitrary. All who perish are self-destroyed, for sin is death—self-destruction.

FOLLOWING the Sabbath-school Brother Daniells spoke, his subject being

Service.

John iv. 31-38 was read, and attention was called especially to the fact that Jesus had food that the disciples did not know anything about, and this food was work; He derived strength from His work, instead of being worn out by it.

Of this sort of meat there is an abundance; for the situation stated in these verses, together with Luke x. 1, 2, is the state of the world to-day. The

harvest was never greater, and the labourers were never proportionally fewer. There is a dearth of earnest, consecrated workers; and there is great need of the prayer that God will send labourers.

The message for this time is to go to the world in an efficient, thorough manner, to gather out a people prepared for Christ's coming. It is to go with a power that will arouse the nations, because God will make a short work in the earth; He will cut the work short in righteousness.

The harvest is nearly ripe; God is preparing the hearts of men for His truth. In this connection the speaker noted the claim for grateful recognition those men have who have gone before us. Other men have laboured, and we are entering into their labours. Men who have had less light than we have, have laboured with greater zeal and power.

Brother Daniells referred to his meeting with brethren in different countries of Europe, of their tender earnestness, and of openings for work there, and of arrangements that have been made to establish labourers in all these countries. The call of this hour is a call to service; and as we respond to it, the Lord will send the Spirit, the qualification. God does not delay sending power when we are ready to receive and use it. It must be impressed upon both young and old that the time has fully come to go into all the world to preach the Gospel to every creature.

In Acts xx. 18-24, 31, we get an idea of what kind of service is needed in doing this work. From such faithful service as is there described, the blessing of God will not be withheld.

On Sabbath afternoon Brother Conradi gave a stirring and inspiring talk on

The Missionary Work.

and the ripeness of the great harvest field. The following is the substance of his remarks:—

A week ago at this same hour we had a consecration meeting in Germany, at which I counted in one tent twenty one different nationalities represented. They were all rejoicing in the light of this precious truth. We did not need a vision calling us into Macedonia, for there stood a man from Macedonia, telling us of the needs of the work there.

You may have wondered that you have not found the word "missionaries" in the Bible, since the missionary work is the great work of the church. But that is from a Latin word, of which the word "apostle," from the Greek, is the parallel, both words meaning one sent on a mission, or with a message. And we find from Ephesians iv. that the first and principal office in the church is that of an apostle. The first thing the Lord implanted in His church was missionaries, men to carry the Gospel into all the world, and hasten the day of Christ's return.

Yet it took centuries for the church to realise and do this, the original duty. God has made of one blood all nations of men. We speak of our "blood relations;" how far does this extend? We are all one great family, and all the people of the world, wherever we happen to be, are our

neighbours. And the whole duty of man is summed up in the words, "Thou shalt love thy neighbour as thyself." This is

The Great Missionary Command, for every one that does this will be a true missionary, desiring to bring all others into the enjoyment of the blessings that he has experienced. The promise to Abraham was that in him all the nations of the earth should be blessed—that in him and his seed the Gospel should be made known in all the earth. But Israel forgot or did not realise their calling, and spent their time in endeavouring to advance the interests of their own nation. So they had to be carried into captivity in order that the seeds of truth might be sown in all the world.

When Christ came He brought out lesson after lesson, showing by parables the privilege and duty of those whom God meant to be the light of the world. The last message given before His ascension was, "Go ye into all the world, and preach the Gospel to every creature;" and on the day of Pentecost their duty was clearly shown when men from every nation under heaven heard the Gospel in their own tongue. The Book of Acts is the record of the missionary work done by the early church, the acts of the Holy Ghost in men who went forth filled with it.

But the missionary spirit declined, and as a result the church got colder and colder and went into infidelity, and not until the last century did the church at large begin to sense its duties again. We as a people are only now starting the Gospel office, and as the Spirit of God impresses us we shall realise it still more. Never in the history of the world has any people had the opportunities that are ours to-day. The whole world is open before us, and people of every land, north, south, east, and west, are calling for missionaries. But suppose the man who knows the Gospel sits down and folds his arms, is he doing his duty? This is a grand hour. We have light and truth not given to any other people, and what God wants is for us to arise as one man, to do this great work, and we shall see the Gospel of the kingdom go speedily into all the world, and our Saviour will come.

Immediately following this meeting there was a social service in which vibrations could be heard in almost every speaker of the note struck in the morning and afternoon meetings, showing that it had touched a responsive chord in all hearts. The following are a few sentences from the various testimonies:—

O. A. OLSEN:—Only when the light of life in us shines forth to others can it lighten our own souls.

A. F. BALLENGER:—There is no joy like being sent of God to preach the Gospel; no pleasure like leading souls into light. I have no claim on any one field; the world is my parish. I am ready to be sent anywhere to preach this Gospel.

M. A. ALTMAN:—All are called to come and drink freely of the water of life, but this water is not something to be kept in a cistern; it is a well of

water springing up, a river of living water flowing out for the good of others.

H. ARMSTRONG:—We are saved to serve, and the blessing wherewith God blesses us is for all who are sitting in darkness.

E. E. ANDROSS:—I was fortunate enough to be at the German meeting of which Brother Conradi spoke, and as I saw representatives from so many nations, I felt nearer to Pentecost than ever before. I want to experience more of the power of the Spirit during this meeting, not that I may *feel* better, but that I may *serve* better.

H. CHAMPNESS:—I intend to wait upon God during this meeting for more of His power for service. It is those who wait on God who do the most service. Martha rebuked Mary, and even the Lord Himself, for allowing Mary to sit at His feet when there was so much work to be done. But we find that when the right time came Mary was willing to do the work that Martha was not prepared for. She was the only one who realised the meaning of Christ's words, and anointed Him for His burial, and she was the first missionary to carry the glad tidings of His resurrection. We must wait on God, and as we wait we shall also work.

The congregation then sang

"Oh where are the reapers that garner in
The sheaves of good from the fields of sin?
With sickles of truth must the work be done,
And no one may rest till the harvest home.
Where are the reapers? O who will come
And share in the glory of the harvest home."

H. R. SALISBURY:—If we cannot see inspiration in the fields round about us we shall never get it out of ourselves. I have been thinking much lately of our school and what message is to be the inspiration of the coming year's work. And going over these European cities with the multitudes waiting for the message, I have thought that we are not to be fussing about dogmas and creeds, but to study to get the real light, that we may hold it up to those in darkness. As I stood in the station at Liverpool, and saw the great multitude sweeping past, I thought that these crowds are surely to be our inspiration, that we may be qualified as soon as possible to render to humanity the most efficient service of which we are capable.

E. R. PALMER:—Yesterday I felt something as Brother Salisbury felt, as I saw the great cities of this kingdom. Their needs are a mighty cry to us for help—an appeal to go out and give the message to the needy world. This is a working people; I have never seen so many workers in proportion to the number of Sabbath-keepers as in Great Britain. The people who accept the truth here are inclined to work; the English people love to work for souls. But we need something to make us more efficient workers, the power of God that will make all the difficulties vanish before us, and make us triumphant and successful in our work. I trust that we shall receive during this meeting that power that will enable us to bring numbers of souls to the light of this truth.

"The fields are all rip'ning, and far and wide
The world now is waiting the harvest tide;
But reapers are few, and the work is great,
And much will be lost should the harvest wait."

A. MONTEITH:—Brother Palmer has said that there is a larger proportion of workers here than elsewhere; yet we have only about one-eighth of our people giving all their time to this work. In Glasgow, the second city of this kingdom, with nearly a million souls, only about seven hundred copies of *Present Truth* are put out every week. I often regret my inability to do more in that place. There is room for thirteen, fourteen, or fifteen thousand copies of *Present Truth* weekly. Who will come to our help in that great city?

A number of others also spoke, giving personal testimony to victory over sin, and the blessings resulting.

Evening Meetings.

On Saturday evening Brother Andross spoke on the Coming of the Lord, the signs that show its nearness, and the preparation for that great day. The evening services throughout the meetings were devoted to a series of discourses on the prophecies given by Elders Daniells, Ballenger, Altman, and Champness. The attendance was good, but it would doubtless have been larger had not the weather been unusually wet. At each of the Sunday evening meetings the tent was full, and it was evident that those who came were in most cases favourably impressed. There seemed to be a very friendly feeling among the townspeople towards the work. There had previously been great prejudice, but this was apparently entirely broken up, and the prospects seem good for a harvest of souls, and the establishment of a strong church in Leeds.

At nine o'clock Sunday morning a devotional service was led by Brother Palmer. After a season of earnest prayer, he spoke of the need of making the meetings a special subject of individual prayer, and while doing so separating from our hearts all personal hindrances that might keep God out of the whole meeting. Remember that all Israel was defeated because of the personal sin of one man, Achan, and we shall know that we cannot cherish secret sins without being a hindrance to others getting the blessing of God. We want to realise our individual responsibility in this matter.

"Take Ye Away the Stone."

John xi. 39 was then made the basis for a very earnest exhortation, especially to parents, to remove every obstacle that might prevent the power of God from being exercised to bring their children to the light and life of the truth. There is many a man, woman and child in our homes dead in trespasses and sins, and bound by sinful habits. Christ is waiting to work for their salvation if only we will take away the stone. The great stone is the stony heart, but this is revealed in various ways. The stone of stumbling is very often some inconsistency in our own lives. Or it may be we comment in the home upon the inconsistencies of others. Or there may be hard feeling between church members, that prevents the free flowing of God's blessing through the camp. Unfaithfulness in the payment of tithes,

or neglect of other Christian duties, may be the stone of stumbling.

The native of Central Africa walks round the stone or tree that lies in his path, thus making a crooked path. Even though the stone may be afterwards removed, he and following generations still continue to walk in the crooked path made by letting the obstacle lie in the pathway, making their way much longer than it would otherwise be. We walk around, or climb over, our duties, and our children after us walk in the crooked path that we have made.

The admonition this morning is, "Take ye away the stone." You have yearned to see your children and neighbours give their hearts to God. A meeting like this is a grand opportunity to roll away the stones, and come close to our children and to each other. The children of Sabbath-keepers have gone off into the world largely through the inconsistencies of professors of the truth. Let us take hold to remove all hindrances, and not leave the camp till all our young people and children give their hearts to the Lord, and this will bring great blessing to our own souls also.

At the meeting following this service, Brother Waggoner, after showing the importance of a knowledge of the word of God, which is the only thing that can give quietness and confidence in the midst of the trials and perplexities of the closing work and the time of trouble, began a line of Bible study which he took up at intervals during the meetings. From this inspiring study, which breathed new life and courage into the camp, we can give only a few suggestions. The subject was

The Missionary Message

in 2 Cor. ii. and onward. These are the words of Paul, the greatest missionary, next to Christ, that the world has ever seen, and the one who endured the greatest sufferings. He says: "Now thanks be unto God, which always causeth us to triumph in Christ." What was the secret of his steadfastness and triumph, so that he could say, "None of these things move me?" It was because he counted the cost before he began the work. God said, "I will show him"—what salary he is to get?—Yes—"how great things he must suffer for My name's sake." This was the reward, for he was like Moses, who esteemed the reproach of Christ "greater riches than all the treasures of Egypt." As the suffering abounded, so the consolation also abounded. So he thanked God for it, and gloried in tribulation. This was his wages; or rather, we might call it the purse that carried his wages; for his suffering brought him the experience of the comfort, consolation, and fellowship of Christ; and this is enough reward for anyone who knows anything about it. Money is not pay for Christian work. Our pay is shown in Rev. xxii.: "They shall see His face," and "His servants shall serve Him." The privilege of seeing His face and having larger capacity for work is the reward of faithful service.

The part that God gives us now in His work is

Our Preparation for the Great Work of Eternity.

God's work of saving sinners is incidental. Some of the machinery of the universe has been damaged and put out of order by sin; but when this break is repaired, the work will go on as it was in the beginning and ever will be.

When Christ comes His reward is with Him to give every man "according as his *work shall be*." He says, "You have been faithful over a few things," I will give you something more to do. And the character of his service here determines what his future work shall be.

He maketh manifest

The Savour of His Knowledge

by us in every place. This is in the same key as Matt. xxiv. 14: "This Gospel of the kingdom shall be preached in *all the world*." The word "savour" here is translated from the word that is used with reference to the anointing of Christ: "the house was filled" with the *savour* of the ointment.

The knowledge of God is a sweet perfume, a far-reaching odour that goes into every place. This is the secret of missionary work; it must begin within. We are temples of God, and have the ark of the testimony, the law of God, within our hearts. But there was something else in the tabernacle that drew the attention of all around to that which it contained,—

The Altar of Incense.

Anyone in the neighbourhood could smell the incense which ascended in a fragrant cloud that spread out over the camp. This was to be an object lesson of every human soul. We might go to the ends of the earth and cover all countries with zealous work, and yet accomplish nothing. "Though I speak with the tongues of men and of angels," yet I may be nothing. What is this thing which sheds so sweet a savour all around, and makes all service effectual in making God known?

The incense ascending from the altar we are told represented "the prayers of the saints." When the incense was ascending from the tabernacle, the people were engaged in prayer. But true prayer is not what a person says; it is that within the heart that prompts the words. The only thing that can enable us to pray acceptably is the Holy Spirit that helps our infirmities. True prayer is the Spirit that God breathes into our hearts returning to Him bearing our infirmities and needs. These He receives, and sends back to us a fresh supply of the Spirit, a tide of pure, fresh life to strengthen and bless us.

So the true incense of which that earthly altar was a figure, is the Spirit of God in the heart, and this is what makes us His witnesses, and makes Him known in every place. For the love of God is shed abroad in our hearts by the Holy Ghost,—love such as is described in 1 Cor. xiii., that suffereth long and is kind, vaunteth not itself, is not puffed up nor provoked. This sweet incense filling the soul will flood the world with the savour of the knowledge of God.

The incense was compounded by God Himself, and could be used for no other purpose. It was a special, sacred thing. Even so the sweet incense of love can come from Him alone. The fragrance of the air, the perfume of the flowers, the incense offered by all creation, is but the breath of the Lord returning to Him. So with the incense of love, offered in His human temples; it is only by His Spirit breathing His love into us that we can breathe it out again, that it may return in praise and joyous service that shall make Him known throughout the earth.

If we are absolutely devoted to God, and living entirely for Him, everybody in the world will get some measure of help from our life. We cannot understand this, any more than we can understand how God can take away our sins; but just as the perfume of the flower travels, so does the influence of a godly life.

"In Every Place."

Where shall we draw the line? Not on earth. In Eph. iii. 9 we are told that unto "the principalities and powers in *heavenly places* shall be made known by the church the manifold wisdom of God." So through His saints on earth, the savour of the knowledge of God is increased in heaven. The word translated "manifold" here is from two Greek words meaning much variegated—the much variegated wisdom of God. Some phase of God's wisdom is manifested in every member of His church, and it will dignify the calling of every one to recognise this, and see the riches of the glory of His work. This

Much Variegated Wisdom

is shown in the Word. People sometimes ask for a sample Bible-reading that they may know how to present the truth. Suppose there were only twenty texts in the Bible on the Sabbath; in how many different ways do you think these texts could be combined and presented? More than two hundred million million million, and each different combination would bring out some new beauty of the truth. Then what we need is to have the living words of God so in our minds and hearts that they are always ready for the Spirit of God to marshal and arrange and rearrange according to the need of those to whom the truth is being presented. "Let the Word of God dwell in you richly in all wisdom."

Who is sufficient for these things? Paul asks; and then he shows that we are not qualified by any credentials given by man, but our capability is from God, who has made us able to be

Ministers of Life.

If Paul had any missionary credentials given by man, any letters of recommendation given by the apostles, which he could show to those who despised him and disputed his apostleship, he kept them in his pocket, and let his work be the testimony,—his credentials.

The true ministry of the Spirit is not the ministry of condemnation, discouragement, and gloom,

but of light, sunshine, and hope. It does not take much ability to criticise and condemn, but it takes the Spirit of God to make us able to breathe courage and hope into the hearts of the people.

This ministry is committed to every Christian. Peter's wife's mother, after her healing, "ministered" to Christ and His disciples. In the preparation of food, in anything by which we are doing good to the bodies or souls of men, we may be fulfilling the ministry of life. If we meet one whose gloom and despondency may be the result of ill-health, and by instruction we enable him to remove the cause of it, we are ministering hope and courage. Our whole life is to be one continual ministry. And "seeing we have this ministry, we faint not." The ministry itself is what keeps us from getting tired and worn out. For this ministry committed to us means that we are channels through which the life of God is constantly flowing out to the world, and we ourselves are constantly refreshed and strengthened thereby. So the work itself is our inspiration and our courage, and the longer we remain in it the stronger we shall be. In the message of Health Reform God is teaching us how to remove all obstructions, so that we may receive the fulness of His life, to give us physical health and vigour for the work of this glorious ministry.

Our triumph in Christ is our sufficiency to be ministers;

Our Personal Experience is the Measure of Our Power

in the work. This is good for our canvassers, Bible-workers, and all busy workers to keep in mind. Our experience is breathed out to others, though we may not be conscious of it, even as no flower breathes its own odour. Our ministering is the measure of our triumphing. And when we have this triumphant experience continually, then "if our Gospel be hid," it is not our fault any more. The Gospel is going forth from us, and it is hid only "to them that are lost," those whose minds are veiled lest the light of the glorious Gospel should shine unto them.

Compare 2 Cor. ii. 14 with chapter iv. 6. We have two things here spoken of; the *savour* of the knowledge of God, and the *light* of the *glory* of the knowledge of God. These two things were represented in the tabernacle by the altar of incense and the golden candlestick. Both are seen in the flower,—the glory in its beautiful colours which reflect the light, and the savour in its sweet odour. It is the life of God which shines forth and smells so sweetly. But we have this treasure, this life, in earthen vessels, in bodies of dust, that the excellency of the power may be of God, "that the life also of Jesus Christ might be made manifest in our mortal flesh." How can this life be manifest so that it can be seen in mortal flesh? He is manifest in *sinful* flesh in saving from sin and revealing holiness. And He is manifest in *mortal* flesh in repressing the working of corruption, in over-

coming disease, in revealing the power of immortality and incorruptibility even in mortality, "that mortality might be swallowed up of life."

In order that the whole town of Leeds might be visited, and the people invited to the meetings, plans were laid for as many as were able to do so to engage in canvassing for *Good Health*. There was a hearty response to the call for volunteers, and the territory was divided into districts which were assigned by Brother Gilbert to the numerous workers. They met with encouraging success in their work, and a large number of papers were disposed of in this way.

On Monday evening Dr. Olsen started

A Series of Health Talks

on the Living Temple, which were held every day from seven to eight in the evening. The object of these meetings was to teach the people to recognise God as the Ruler of the body, and to live in harmony with His laws. Pain was shown to be a blessing in disguise, since it is the danger signal calling attention to disease resulting from sins of ignorance and neglect, in order that we may correct our habits and be healed.

Half the time each evening was given to the answering of questions put by the audience. There was a good attendance and interest, especially in the latter part of the meeting. Those who desire to know something of the nature of the questions asked and the answers given can find out by a careful study of *Good Health* where similar questions are being asked and answered every month.

On Tuesday evening Dr. Kellogg was in Leeds, and he occupied the whole of the evening, from seven to nine o'clock, in a very full and comprehensive presentation of some of the principles of healthful living. He was listened to with close attention by a very large audience.

On Wednesday morning the time of the conference meeting was given to the consideration of

The Health Principles

and the Medical Missionary work. Brother M. E. Olsen opened the meeting, showing that the health principles are founded in the Word of God, which is a book of principles that are to guide us in all the affairs of our lives. While all the details are not given, yet we can always find the underlying principles that determine these details for us. But we cannot find the principles unless we are guided by the Spirit that caused them to be written. It is hard to see the path we are not willing to walk in.

Dr. Olsen spoke briefly of the importance of every one of us becoming intelligent with regard to these health principles that God has given us, and especially of using the light we have in helping, instructing and relieving others whenever we have opportunity.

The meeting was thrown open to the workers to tell of their experience in this line, and many spoke of the good they had been able to accomplish, and

how this had been a means of opening hearts to the truth. Among the speakers were Brother Meredith, who told of how he had gained an entrance into homes that had been closed against him, through the knowledge of how to give simple treatments; Brother Buxton who, assisted by his wife, has been disposing of about 2,000 copies of *Good Health* monthly; Sister Meadows of Cardiff, who told of her experience in selling from seven to eight hundred monthly; Brother Gilbert and others, who spoke of the need of doing systematic work, and visiting customers regularly with the papers, and also urged the necessity of every one doing something, no matter how little, in the circulation of our papers. If every one of the eight or nine hundred Sabbath-keepers in Great Britain would determine to sell two papers daily, we should soon double the circulation of *Good Health* and *Present Truth*.

AMONG the most interesting of the meetings were the so-called

Canvassers' Meetings

which were, however, attended by most of the people. The Canvassers were requested to hand in questions having any bearing on their work to Brother Palmer, who answered them from the wisdom of his own wide experience in applying the principles underlying this important branch of the Lord's work. Much valuable instruction was given in this way, which we will not here repeat, as we think most of the canvassers were present at the meeting. For the benefit of those who were not, we hope that some notes from these meetings may appear in future numbers of the WORKER.

One of these meetings was thrown open for the discussion of

The Circulation of *Present Truth*,

and testimonies from those who had been working with it. In opening the meeting Brother Palmer spoke of the influence of the agents going from door to door, as well as of the paper itself. He likened the paper to the seed basket, and he that goeth forth bearing it shall without doubt rejoice in the gathering in of precious sheaves.

It was found on enquiry that quite a number of those present at that meeting had themselves embraced the truth through reading *Present Truth*. Brother Aplin told of the impression made upon his mind when first the paper came into his hands, and that within a few weeks he and a friend of his who was also receiving it were both keeping the Sabbath.

Brother Monteith, who is disposing of five hundred copies weekly in Glasgow, at Brother Palmer's request told of his method of increasing and maintaining his list. This has already been given in the WORKER.

Brother Palmer gave it as his opinion that it is better for one hundred persons to sell three copies of the paper each week than for only one to sell three hundred. In the former case you have the influence of one hundred going with the papers,

and in the latter that of only one. This is a good method for increasing the circulation in your home counties; let every member take at least three copies weekly. But do not stop at the three if you are able to sell more; go on until you reach the three hundred if possible.

A sister from Hull, who bore fervent testimony to the blessing experienced in the work of selling *Present Truth*, delivers from eighty to one hundred copies weekly, in spite of the fact that she has all her own work to do. About six people have come into the truth as the result of this work. Here is a commendable example for our busy sisters who may think they have no time for missionary work outside their own home circle.

Brother Joyce spoke of the evidences that the Lord is going out before us in the work. He recently sold 159 copies of *Present Truth* one Sunday. Brother Monteith had surpassed him, selling 190 in one day. Since coming to the meeting he had heard that Brother Brandt, one of the new canvassers from America, had done even better than that, selling 213 papers in four hours and a half! This shows the possibilities in this line before a consecrated agent.

Brother Bell, Brother Wilkinson and others told a little of their experience, and the meeting closed with the understanding that it should be continued the next day to give others an opportunity. But the Conference business was so pressing towards the close of the meeting that there was no time to spare for this. We know that there were some who were waiting to speak. Please write out for the WORKER what you would like to have said.

The first hour of the morning meetings was given daily to Bible study and prayer and praise meetings which were real seasons of refreshing. The afternoon meeting from 3 to 4.30 was usually a discourse from one of the ministers. Brethren H. Armstrong, A. R. Leask, Wm. Hutchinson, and M. A. Altman spoke on these occasions. We wish we had space for some of the good things presented in each talk, but as we have not we hope that at least some extracts will appear later in *Present Truth*.

Sabbath Meetings.

On Sabbath morning, August 8th, the Sabbath-school met and was conducted the same as the week before. Brother Hutchinson reviewed the lesson for the day, showing that "Christ is made unto us wisdom," and therefore all true wisdom is a manifestation of Him. The only real thoughts in the universe are the thoughts of God, and only by accepting God's thoughts can we have any right thoughts, any wisdom.

In the service which followed Brother Waggoner continued in the same line, showing that the Spirit of God is "the Spirit of wisdom," and gives good judgment and sound sense to those who receive it. The work of Judgment will be committed to the saints because the judgment is in them with which to do it.

At the beginning of the afternoon meeting Brother

Champness sang, "Lord, lift me up on higher ground," the congregation joining in the chorus:

"Lord, lift me up, that I may stand
By faith on heaven's tableland;
A higher plane than I have found:
Lord, plant my feet on higher ground."

Brother Daniells then spoke, taking for his subject

A Picture of Apostolic Times,

as given by Paul in 2 Thess. i. and ii. We have here the description of the minister, the church, and the people round about. First of all

The Messenger.

He says to the church, "Ye became followers of us, and of the Lord." That shows that the preachers were followers of the Lord, and marked the platform, the standing place, for the people.

"Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." The ministers who brought it had unbounded confidence in it themselves. It was not to them a bundle of theories, a creed of so many articles, but a living experience. Every preacher and Bible worker to-day needs that positive assurance concerning the message.

"In power and in the Holy Ghost." It was the power of the Holy Ghost that rested upon, taught, and moved the messengers. That is the power of love, for the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Every messenger must work in love; that must be the constraining power, the thing that moves him. And when this moves him, he will move somebody.

"Our entrance in unto you was not in vain." This is a good feature of Apostolic experience—to have results, not to labour in vain. It is our privilege to reckon on direct results of our work. God sends us forth because there are souls needing and desiring to be saved. All over the world there are men reaching out towards heaven with a responsive chord in their hearts that will be touched by the message of God. Why then should we labour in vain? Let us set this down to-day; that we are going to reckon on direct results from our labours.

"We were gentle among you, even as a nurse cherisheth her children." This is a feature that we want, that we may not give the message too hastily or dogmatically, or use it as a club to strike some one. We need to realise how sacred even errors are to people who have always believed them to be the truth. This does not mean that we should cover up or half explain the truth, but that we should have a tender, gentle spirit. You fathers and mothers know how gently you care for the innocent, helpless, sweet rosebud from heaven, and how it pains you to have it in pain, and how you feed it, and train it. Paul was just as tender with the people as a nurse with the little children. It is a hard heart that will not respond to disinterested love poured out upon it with the desire to save it.

"We were willing to have imparted unto you our own souls." Paul was not anxious only to change

the theology of the people, but was ready to lay down his own life for them, to pour it all out upon the altar of service and sacrifice.

So much for the messenger; now for

The Church,

which "turned to God from idols." Paul speaks of their "work of faith," the work produced by faith; "and labour of love," not of strife, vainglory, emulation; "and patience of hope." Is not that an ideal condition for a Seventh-day Adventist church?—to get hold of a faith that moves to action, love that constrains to labour, and hope that fills the soul with patience to wait.

The result was, "From you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything."

Brethren, we want every Seventh-day Adventist church to be such a church as that; that they may go forward doing this work of faith; doing this labour of love; exercising this patience of hope; sounding out the Word of the Lord in all these divisions. Not only in London, but in all the mighty cities that cover this country; not in Glasgow only, but in Edinburgh and all parts of Scotland; not in Belfast only, but in Dublin and throughout Ireland. We need churches that will hold up the light in this manner, so that we need not to speak anything.

Now notice

The Results among the People.

They got the right idea of the Gospel and many of them believed. They were attracted to the light shining out from this church.

These chapters are a simple, straightforward, unaffected statement of the experiences of the Apostolic church. They are for us to-day, and the Lord is leading us to them. We have much to learn, but God will lead us on, step by step, to this higher ground of which Brother Champness sang.

I felt greatly impressed this morning when Brother Waggoner was speaking that one of the new steps we ought to take is the determination to go down into

Original Study of God's Word.

There is something divine in this that works effectually in a man's heart when it has a chance to get there. It creates a fire on the altar, and generates force and energy. We cannot keep the right path unless we keep in constant connection with the Word. God is willing to work, but He must have clean, consecrated channels, those who will wholeheartedly, sensibly, and persistently keep themselves upon the altar.

This meeting was immediately followed by a testimony meeting, in which a large number took part, and more would have been glad to do so if time had permitted. Many spoke of their conviction that their lack in the past was due to a neglect of the Word of God, and it was evident that the Lord was impressing them with the importance of a

steady, persistent study of the treasures of wisdom contained in this divine storehouse, which is able to thoroughly furnish one unto all good works.

This meeting was not confined to Seventh-day Adventists, but several who had been attending the meetings spoke of the great blessings received. There were some present who were that day keeping the Sabbath for the first time. One who has been reading *Present Truth* for some time testified to the blessings received through this channel, and said that he was "almost persuaded" to keep the Sabbath. Near the close of the meeting, an elderly gentleman gave the following testimony:

"I have been sitting here with a fire burning in my bones, and I have risen that I may at least let you know that this fire is burning. I was here on Sunday night, came again on Monday, and have never been away since. Although I came in feeling as a visitor not altogether in sympathy you, I now feel that I am one of you. There has been a marvellous transformation going on in my mind during the week. I have listened and criticised, and been in a hurry to know what is the next chapter. I feel so perfectly at home with you that I don't want to go away. If this be the work of the Lord I want to devote my energies to it; and there may be yet in my healthy bones twenty years more of hard work. To-day I can say with you, "This is the day that the Lord hath made," and I am rejoicing in it. To me 'this is none other than the house of God; this is the gate of heaven.'

"It delights me to find a people who exercise common sense with regard to health and the common matters of everyday life,—who look after health, education, and the cultivation of all the faculties of mind and body. But I must suppress the residue of fire that is still burning in my bones."

BUSINESS MEETINGS.

ONE of the noticeable features of this Conference was the sweet spirit of harmony and good will that characterised all the business meetings. All the measures that were brought forward were first well considered by the leading committee, and when brought before the whole body of the people care was taken to instruct them with regard to the nature of the business in hand, and the principles that should guide in all resolutions concerning it. While some of these resolutions might seem to some to be merely mechanical matters, yet they were based upon the recognition of Gospel principles that give the life and power without which all machinery is worthless. The understanding of these principles by the people is of far more importance than the passing of certain actions. The recommendations thus brought forward appealed to the judgment and good sense of the people, and there was no friction or argument in any of the meetings. Thus these meetings were educational, broadening and strengthening the minds of the people, and enabling them to try the things that differ, and approve that which is excellent.

All the resolutions passed at this conference are given in full at the close of this report, so in the

summary which follows they will be merely referred to.

The first of the business meetings of the conference was held on Monday morning. The president, Brother O. A. Olsen, opened the meeting with the reading of Psalm xxxiii., after which Brother Conradi led in prayer. Without presenting any formal address, Brother Olsen summarised the progress of the past year. As the European General Conference Bulletin contains full particulars, we refer our brethren to its pages for information. Two points not mentioned there are that there was an increase of over £460 in the tithe, and 190 persons were baptized during the year. Brother Daniels presented to the meeting some plans for the advancement of the work in this kingdom. He said:

My mind is very clear regarding one step that I feel sure will advance the work here, and that is

The Re-organisation of the British Field.

Here you have a population of forty-two millions,—the largest conference in the world so far as population is concerned. Our conferences in the States run from a population of half a million to four millions. I wish to recommend the division of the field: that Scotland, Ireland and Wales should be separated from England, and organised as mission fields, with advisory committees consisting of the superintendent of the field, the head of the canvassing work there, and the leading brethren. Thus the leading brethren in each field will feel the responsibility to study their fields and it will be their privilege to set the situation before the Mission Board and appeal for just the kind of help that they need. God raises up men in different places to take charge of the work where they are.

This would mean the putting of more labourers into those fields. There are Scotch preachers in America who may be the very ones to come and work in Scotland. And there are many consecrated Irish brethren and sisters who could come.

Another step contemplated is the division of the populous district of England into two conferences, with seventeen counties in the north and twenty-one in the south; about fifteen millions in each conference; about three hundred Sabbath-keepers in the north, and something over five hundred in the south.

At the council in Friedensau, where our brethren from America were present and these plans were proposed, it was voted to ask the Mission Board to provide \$37,000 to assist the work in the following ways:

\$7,700 to be divided between Scotland, Ireland, and the North English Conference.

\$10,000 for the educational work in England, in view of the fact that the brethren here are raising by donations and the sale of "Christ's Object Lessons" the sum of \$10,000 for that work. This will be found for pound from America for all that has been raised here.

The same was planned for the medical work, only in this case two pounds will be provided for every pound raised here. If \$10,000 is raised here by

donations, \$20,000 will be sent from America. It will be provided proportionally, as fast as the money is raised here.

AFTER prayer for guidance led by Brother Champness, the following Committee of Council representing all parts of the field and the different branches of the work was selected to serve during the Conference :

O. A. Olsen, H. R. Salisbury, H. Champness, E. J. Waggoner, A. R. Lsask, S. Joyce, A. D. Gilbert, H. Armstrong, W. H. Meredith, A. B. Olsen, W. Hutchinson, C. E. Holmes, A. Bacon, E. Aplin, D. Redhead, E. Perry, W. C. Sisley, M. Lamsie, J. Richardson, A. Monteith, E. E. Andross, M. A. Altman, A. F. Ballenger, W. H. Johnson, W. T. Bartlett.

TUESDAY morning was given to consideration of The Educational Work.

Brother H. R. Salisbury led out in this meeting, showing the relation of the school to the work of the Conference.

Even in their imperfect state our schools have accomplished much, in saving young men and women to the cause. Most of the men and women now at the head of the work in various parts of the world, had at least part of their training in our schools. The young men whom you send to the school will be the ones to bear responsibilities in the conference in the future. So there must be mutual confidence and co-operation.

Our school facilities are as yet very limited. We have no place for those who are not yet mature enough to take care of themselves to a large extent. While we have not at present any place for children, we have a veritable school, where regular, systematic work is done. Ways are opening by which help may be given to some extent to needy students. Every church should take an interest in the young people within it, and help them to the school.

Brother Conradi said that the educational work ought to be the *important* part of the Conference ; and there cannot be a school without a building in which to meet.

Brother Daniells said that no time should be lost in getting the school in full operation. There may be delay, but it need not be lost time. Much may be done throughout Great Britain in developing the work. Every minister and every Bible worker and canvasser ought to have the burden of this work on his heart. We should not look to any other country for the leading enthusiasm in this work. The people in this field must have true enthusiasm that will communicate itself to others.

Great Britain is yet to stand as a primary, potent factor in missionary operations in the world. Missionaries must be trained here for work among all the English speaking people of the world, and for all the peoples and tribes under British influence. This is not a disparagement of our young men and women in America, but this is

The Natural Centre for Missionary Operations

in the British Empire, at least. Many of the young people in America can come over here to connect with the school for a time, to get good assistance for work in foreign fields. The canvassers who come, after working in the field for a season, ought to go into the school for a time, and then go back to their field, or else go on to work in distant parts of the Empire.

All were glad to hear Brother Daniells say, "Our hearts in America are big towards this country ; we have nothing too good to give in response to your zeal and work."

Brother Sisley stated that about £600 of the £2000 is yet to be raised by donations and the sale of "Christ's Object Lessons." A collection was then taken, and £60 was contributed in pledges and cash, which will just about clear the "Material Fund" on "Christ's Object Lessons," so that all that is received from the sale of that book will be clear profit for the schools.

While the collection was being taken, Brother Joyce addressed the meeting on the subject of the

Sale of "Christ's Object Lessons,"

showing this to be a work in which all who will take hold of it in faith, determined that it can be done, can have marked success. He told of his own experience in starting out in London with six books, returning in less than an hour with the money for seven. The case of a sister, the oldest member of the North London church, was mentioned, who had succeeded in selling nearly one hundred copies of the book.

Brother Monteith told of his method of selling the book, which is, to leave the circular calling attention to it with his *Present Truth* customers for a week, and at the next visit solicit their orders, taking the money in weekly instalments, one shilling at each visit. This does not add to the *Present Truth* canvasser's work, and enables many to get the book who might not be able to pay the full sum at once.

Appointment of Conference Presidents and Committees.

At the opening of the Thursday morning meeting, Brother Daniells stated that the Committee of Council had met and prayed over the matter and appointed from their number committees to nominate the officers for the various British Conferences. But when these committees got to work, they found it difficult to proceed, on account of not knowing where many of the brethren would be labouring. All things considered it had been thought best for the whole Committee of Council to meet together, and come to a general understanding, all being free to make suggestions.

It is evident that to divide into five parts and select suitable officers for each division is quite a trust. The committee did not claim to be perfect, nor to have selected perfect men, for until the Lord

comes we shall all be more or less defective because of our limitations. But they had made the best selection they could. It was not a committee of two or three that had done this work, but the twenty-five men elected by the whole conference to study the question. The following names were then read and the election was unanimous. Brother Ballenger, however, whose name appears in the North England Conference Committee was afterwards appointed chairman of the advisory board of the Welsh Mission.

SOUTH ENGLAND CONFERENCE.—President, E. J. Waggoner; H. R. Salisbury; H. W. Armstrong; A. Bacon; R. Borrowdale; E. Perry; J. Heide.

NORTH ENGLAND CONFERENCE.—President, E. E. Andross; M. A. Altman; A. F. Ballenger; D. Redhead.

SCOTLAND.—Chairman of Advisory Board, H. Armstrong; M. Lamie; A. Monteith; Thomas Reid; W. B. Scott.

IRELAND.—Chairman of Advisory Board, W. Hutabinson; J. McAvoy; J. J. Bell; W. McCully; R. Whiteside; L. A. Hartford.

WALES.—Chairman to be supplied; W. H. Meredith; Geo. Bailey; W. Woodland; Wm. Robinson.

BRITISH UNION CONFERENCE.—President, O. A. Olsen; Vice President, E. J. Waggoner; E. E. Andross; H. Armstrong; W. Hutchinson; Chairman of Welsh Mission; W. C. Sisley; A. B. Olsen; H. R. Salisbury; S. Joyce; J. McAvoy.

The Union Conference is composed of the president or chairman of each of the boards, and the heads of the various departments of the work.

The Treasurer's Report

for the past year, printed elsewhere, was read by Brother Bacon. It showed a marked increase in the tithe, but some decrease in the Sabbath-school offerings. Brother Conradi stated that while Great Britain leads out in faithfulness in paying tithe, it is last of all the European Conferences in the matter of Sabbath-school offerings. The Sabbath-school collection is an important factor in educating the children in the missionary spirit and work; this is of more importance than the penny contributed. Enquiry into the cause of the deficiency here had disclosed the fact that it is the custom to take part of the offerings to help pay the hall rent, etc. In our other Conferences it is not the custom to do this.

Brother Palmer showed that the influence of this would be to train the children in carelessness in the appropriation of funds. It would be far better to have a separate collection for the hall rent if necessary, even though this should lessen the amount donated in the Sabbath-school; for this would educate the children in the proper use of funds for the cause to which they are donated.

Suggestions for placing *Present Truth* on a self-supporting basis so far as the Tract Society office is concerned, were brought before the Conference. This question had already been discussed in the

canvassers' meetings, where Brethren Palmer, Sisley, and Conradi had spoken on the matter of supplying the book agents with the paper at the rate of a farthing per copy. It was explained that this low rate, which is less than the paper costs, was allowed to the *Present Truth* agents to enable them to live upon the proceeds of their sales, and was not intended for any others.

As the circulation of the paper increases, the question of wherewithal to meet the large deficit was becoming more and more prominent. It was now proposed to transfer it from the Tract Society to the several Conferences in which the workers are engaged, by charging the agents $\frac{3}{6}$ per hundred for their papers, and asking the Conferences to pay them at the rate of $\frac{1}{6}$ for every hundred papers sold. It is very clear that help should be given to these faithful Gospel workers, and that it should come from Conference funds. The money used in this work could not be better expended, and it will bring the agents more in touch with the Conference, as a part of its staff of Gospel workers.

The regular *Present Truth* canvassers, earning their living by the sale of the paper, and with no other means of support, will be charged at the rate of $\frac{3}{6}$ per hundred, and be remunerated by the Conferences to the extent of $\frac{1}{6}$ for every hundred copies sold. The book canvassers will also be charged $\frac{3}{6}$ per hundred. Those taking less than one hundred copies, and those who are not regular agents, will be charged sixpence per dozen, or $\frac{4}{2}$ per hundred.

In reply to questions asked by the agents present, it was stated that some arrangement would in all probability be made between the Conferences and the International Tract Society, so that agents need send in only 2/- per hundred for their papers, and the Conferences will pay the balance to the office.

The Health and Medical Missionary Work

was the topic of more than one of the business meetings. For years there has been a great desire and an apparent demand for a medical institution in this country, and steps must be taken to provide the means for this work at the earliest possible date. On one occasion when the resolution concerning this matter came up for discussion, Brother Daniells addressed the meeting as follows on the method of obtaining means for this or any other branch of the Lord's work:—

I wish we had all the brethren of Great Britain together this morning, to consider this important question. It has received more earnest study and planning, and anxious thought, than any other question of work that has been before us. There has been a great desire on the part of those devoting their time to the medical work to provide medical and Sanitarium facilities for reaching the people, and by this means bringing them to the knowledge of the truth. We must be very strict guardians of this sacred interest; ministers and Conferences must seek to bring it to the place where it will reach the most important end—the

enlightenment of the mind, the transformation of heart, that will prepare people for the coming of the Lord. We must never let it become merely medical work. The tendency is ever downward to the level of form and ceremony; we must work all the time to keep up to the point where we shall do the vital thing which is the object of the Sanitarium.

I believe the day has gone for ever when the minister can pass this work by with indifference. I don't believe he is a complete minister, who turns a deaf ear to the health work, and passes by with indifference that which fosters the health of the human body. Every minister ought to be able to instruct the people as well as the physician. I do not mean that he should take the knife, and do surgical work, nor try to run the Sanitarium; but he should be able to set these truths clearly before the people, to build them up. This health work is Gospel work, and we must stand by it at all costs.

I believe that the finances of the health work should be run on Gospel lines, the same as all other branches. For this reason I am in favour of the principle which is enunciated in this resolution. That principle is that it should be run on a cash basis; of raising the money to carry on the work, instead of beginning with a heavy indebtedness. We want a Sanitarium, and it could soon be filled, and doing good work; but we have not a pound with which to purchase and equip it.

Now how shall we get it? Shall we go out and purchase £4,000 worth of property, with nothing in hand to pay the bills? That is the policy that has been pursued in the past—borrowing money and paying interest; but we have reached a clear cut issue on the subject of finances. Shall we continue to contract debts, and swallow up all our money to pay interest? or shall we get the money first, and go ahead no faster than we can pay our way? We have come to an issue, clean out and determined. We have been many times exhorted to rise and roll away the reproach of debt resting on us as a people. The denomination has been in debt to the amount of three hundred thousand dollars, paying yearly sixteen thousand dollars interest, making no headway towards paying off the debt, but increasing it every year.

Then came the call to

Roll Away the Reproach,

and our brethren responded nobly, and are making tremendous efforts from ocean to ocean to rid themselves of it. As I have travelled from place to place in the United States and pressed this thing, I have been asked, "What will be the upshot and the end of this? Shall we find when done that you brethren in charge have been contracting enormous debts, and we are as badly swamped as ever? Will it be an incentive to you to plunge in debt again?" That is a fair question for them to ask; what would be your answer? Would you say, "I cannot promise that we will not; the chances are that we shall plunge in as badly as ever, and give you another dose"? You might try it, but I can tell you what the end would be: they would stop right there, and say that we who contracted the debts

might settle them. We have come to a decided crisis, and our people are going to know how our financial work is carried on, and I am going to encourage them to know. Running into debt is not working on Gospel lines; it is not God's way. If anyone wants to do it, of course he may, but he must take the responsibility of it upon himself. I have had enough of this cursed thing.

This rallying cry to roll away the reproach has had an influence in teaching the people that debt is a reproach, as they never saw it before, and they do not want it on them. That is why they have come so nobly to our help in raising \$66,000 to pay off the debt on the Christiania publishing house. The mortgage on the property has not been paid by this; but it has been used to pay a debt, to roll away a reproach. The time has come for every leader to take his stand in this matter.

The question came up over here whether we should contract a debt of \$30,000 (£6,000) and turn to our people to pay it, or whether we should get the money in hand for the work and pay as we go. Much as I love the work here, and am willing to sacrifice for it, I have taken my stand against the contraction of a debt. I will do all in my power to help you; I will go to our camp meetings and do my utmost to help you raise the money, but I must be able to say that you have taken your stand that no debt shall be incurred. This is for your own interest, for I can raise ten dollars for advance work where only one would be given for the payment of a debt. So for the interests of the British brethren, and for the sake of the principle involved, I cannot consent to any measure involving debt.

The brethren from America looked this matter all over and they have gone back with the intention of exerting their influence to raise £4,000 for this work provided this resolution is carried. We expect that this sanitarium will be the parent institution for Great Britain, and though branches may be established later in the various conferences, it seems that to start with we must all rally around one plant and get that firmly planted.

Slips of paper were handed round to the audience that all who would might show how great was their interest in this branch of the work, and how much they desired a Sanitarium in Great Britain, by donations or pledges to be redeemed during the year. When these had been collected and the amount counted, it was found that the sum of £111 had been given in this way. It was suggested by Brother Daniells that every Sabbath-keeper in Great Britain should give at least £1 to this work, and that would provide £1,000 and leave £1,000 to be raised by the sale of books. Brother Conradi and Dr. Olsen both expressed the hope that by another year we should be able to dedicate a missionary sanitarium.

At the last meeting of the Conference the committee on credentials and licenses presented the following names:—

CREDENTIALS: O. A. Olsen, E. J. Waggoner, E. E. Andross, Wm. Hutchinson, Harry Arm-

strong, Harry Champness, M. A. Altman, A. F. Ballenger, S. G. Haughey.

MINISTERIAL LICENSE: A. R. Leask, W. H. Meredith, M. E. Olsen, Wm. Robinson, J. McAvoy, S. Joyce, J. Stokes, H. R. Salisbury.

Brother Sisley then read the report of

The Publishing Work,

showing the past year to have been a very good one in some respects, though not so good in others. The canvassing work has been running down for several years, and the wholesale trade has largely decreased owing to the enlargement of the facilities of the Echo Publishing House, Australia, where they now print their own books and supply Africa with some. The war stopped the book trade in South Africa.

Publications sold during the year ending 30th June 1902

Tracts, 22,494; Pamphlets, 3,468; Trade Books, 26,479; Foreign, 1,584; Miscel, 6,095; Health, 3,006; Subscription, 12,101; Total value £8,486 9s. 6d. No. of *Present Truth* printed during year, 790,950; Average per week, 18,672; Increase of average on last year 2,165.

The work in the Office is rapidly increasing, and we are now employing nearly twice as many as a year ago. We greatly need better facilities for the printing work, but do not wish to better equip the building now occupied as the lease expires in about a year. We are endeavouring to make the Office an auxiliary of the School. During the last school year we were able to give employment to eight or nine of those attending to help them pay their way. We want to take in boys who can go to school part of the time, and be trained for the work in the line for which they are best adapted, at the same time becoming familiar with all branches of the printing work.

Every morning when the clock strikes eight we spend a few minutes in prayer, and we never forget the workers in the field. Now we want to ask you all to join with us at this hour in asking the Lord's blessing on the work and workers.

Brother Sisley also called attention to the work of the Health Food Business, the difficulties under which they had laboured to bring it up to its present standard, and he requested all to use their influence to help build it up by distributing price lists and recommending the foods wherever they have opportunity.

RESOLUTIONS AND RECOMMENDATIONS.

1. *Whereas* the needs of this field demand a permanent and properly equipped educational institution for the training of Christian workers, and

Whereas our brethren from America have seen and appreciated our needs, and have through the European General Conference, encouraged us to believe that our brethren in America will aid us in this work, therefore

Resolved, that we herewith pledge ourselves to continue our efforts to raise £2,000 by donations and the sale of "Christ's Object Lessons," and

that we request our American brethren to help us in this great work by contributing an amount equal to what we raise up to £2,000.

2. *Whereas* we realise the need of placing *Present Truth* on a self-supporting basis, therefore

Resolved that all orders of 100 or more *Present Truth* be furnished at 3/6 per 100; and that the income of regular approved *Present Truth* agents be supplemented from Conference funds to the extent of 1/6 per 100 for the number of copies sold per month; and that orders of less than 100 copies be furnished at 6d. per dozen.

3. *Resolved* that the International Tract Society and International Health Association be placed under the general management of the British Union Conference as departments of its work; and steps be taken to adjust as far as possible the legal organisations so as to bring them into harmony with this recommendation.

4. *Whereas* the Divine blessing has attended the establishment and carrying on of our health magazine, and the same is meeting with encouraging success, therefore

Resolved that we express our gratitude to God for His prospering hand in this work and our appreciation of the earnest and faithful efforts of the friends who have been introducing the magazine into the homes of the people; and

Whereas there is an urgent demand on all sides for the principles of healthful living, and only a very small part of the forty-two millions of people in Great Britain have been reached thus far, therefore

Resolved that we urge our brothers and sisters to put forth still greater efforts to introduce *Good Health* by house to house visitation, believing that it is a very effective means of spreading a knowledge of the Gospel of health.

5. In view of the re-organisation of the British field, and the evident need of a more thorough development of our Tract Society work in each of the conferences and mission fields now organised,

We recommend that suitable persons be selected, and trained in the Tract department of the International Tract Society Office, that they may be prepared to act as Tract department secretaries in the British conferences and mission fields.

6. *Resolved* that we hereby express our approval of, and our determination to maintain, the recommendations adopted by the European General Conference at its last session, for the re-organisation of the Tract Society work in this field. These recommendations were outlined in the WORKER dated June 18, and they include the following points:—

(a) A united effort to engage all our people in active missionary work.

(b) Adopting a cash basis, it being understood that regular book canvassers will be required to settle their accounts in full at the close of each delivery.

(c) That agents be engaged under a salesman's contract which shall define clearly the regulations

upon which he is engaged, the book for which he is to work, and his territory.

(d) That we encourage the sale of large subscription books.

(e) That weekly reports be required from every agent.

7. Whereas we feel assured that a Sanitarium should be established in this field, and

Whereas we are not financially able to do this without assistance from others, therefore

We recommend that the following plan be adopted for securing the funds with which to establish a Sanitarium in the British field:—

(a) That we proceed to raise £2,000 by donations and the sale of books.

(b) That the Mission Board be requested to raise by special contributions £4,000, or two pounds for each pound raised by us, and that the money raised in America be advanced as fast as we raise our proportion.

(c) That the efforts required to raise this money be begun at once, so that there shall be as

little delay as possible in getting the institution started.

(d) That no property be purchased until it can be done without contracting a debt, and that the investment shall not exceed the amount raised.

8. Whereas one of the important factors in the education of our people is the Sabbath-school work, and

Whereas liberality in giving for the needy mission fields should be impressed upon young and old, therefore

We would encourage all our Sabbath-schools throughout Great Britain to labour earnestly to strengthen this department, and increase the donations to the mission fields, and

We further recommend that all Sabbath-school donations be recognised as mission funds.

9. In view of the re-organisation of the British field, and the plans for more rapid development, which call for expenditure beyond our resources, we request the Mission Board to supplement our funds by making appropriations to our work as follows:—

Canvassers' Monthly Report, Ending Aug. 8, 1902,

Agent's Name.	Territory.	No. of days.	No. of H'rs.	No. of Ord's Tak'n	No. of Or's. for each Binding						Value of Helps sold.			Books delivered.							
					F	M	H	Lib.	Gilt.	Mar.	Pl'n	£	s.	d.	No of B'ks.	Value					
Home Hand-Book.																					
A. A. Carscallen,	Belfast	28	177	30				5			25										
L. A. Hartford,	"	21	197	62				19			43										
E. S. Taylor,	Kilmaurs	17	112½	38				14			24										
W. B. Scott,	"	11	84	61				11			34										
A. Rodd,	Cardiff	21	102	60				21			39										
E. Brown,	Pontypridd,			55				2			11	6	9	6							
W. L. Lake,	Portsmouth,	5	33	3							3										
G. B. Haming,	Kilmarnock,	8	55	20	1			6			13										
Great Controversy.																					
A. Roach,	Portsmouth,	14		31							5	26									
C. J. Howard,	Cardiff,			11																	
W. H. Olmsted	Pembroke,	24	170½	137	3			40	94												
G. W. Bailey,	"	27	189	97	2			6	39												
W. O. James,	Leeds,	13	78	11	1			2	8	4	2										
C. E. Holmes,	"	4	21½	7				1													
Joseph Brandt,	Hull,	25	176	74	6			23	45	1	8										
Edwin Smedley,	"																				
T. Pike,	Leeds,	12	76	14				4	10	1	6	2									
E. Armstrong,	London,	13	115	61					61	16	8										
Mrs. Loal,	Newport, I.W.	13	68	18				2	16	1	11	0									
Miscellaneous,				219					21	198	1	0	0								
Patriarchs & Prophets.																					
G. W. Short,	Grimsby,	2	6	2																	
Miss E. Cail,	Falkirk,	8	39½	38																	
Prophetic Lights :																					
Miss May Brown,	Braintree,	12	92½	37					11	10	16										
" A. Sparks,	"	12	92½	33					8	9	16										
Christ Our Saviour.																					
Robt. Whiteside,	Belfast,	25	148	173					112	61											
R.M. Lamie,	Fifeshire,			38																	
Alex. Hastie,	"	4	26½	139																	
C. Dyer,	"	10	33	203																	
Miss M. Niner,	Treherbert,	6	41	34																	
A. E. Freeth,	Barnsley,			19																	
E. Buchman,	Bradford,	13	92	61																	
J. Pickard,	Bargoed,	8	47	56																	
D. McClelland,	Lisburn,	13	172	104																	
A. E. Earll,	Newmilnes,	25	117½	234					35	69											
Wm. Brown,	"	8	45½	74					169	65											
J. Brown,	Stirlingshire,	14	76	89					46	15											
J. G. B'easly,	"			89																	
Christ's Object Lessons.																					
S. Brown,	Pontypridd,	20	94½	112																	
J. Anderson,	Dowlais,	22	93½	67																	
E. Smedley,	Grimsby,	14	64	16																	
S. H. Murphy,	Leicester,			24																	
Miscellaneous,				37																	
Bible Readings.																					
A. Wood,	Barrow-in-Frness		75	57					3	51											
Steps to Christ.																					
M. Hussey,	Swansea,			52																	
His Glorious Appearing.																					
Mrs. Parry,	Kington,																				
A. C. Johnson,	Bridgend,	9	37½	144																	
Miscellaneous.																					
Grand Total,		481	3159	2868	13			78	126	1301	242	44	9	8	948	0	10	665	£ 143	18	3

The Missionary Worker.

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ONE afternoon during the Leeds camp-meeting, there was a baptismal service in a neighbouring Baptist chapel, at which five persons received the ordinance, which was administered by Brother Ballenger.

THE report of the book canvassers for the month of July shows an increase in the value of orders taken of £398 19s. 7d. over the preceding month. The total for June was £308 19s. 7d.; for July, £707 19s. 2d. No doubt this increase is largely due to the faithful and successful work done by the new canvassers from America. Others also are joining the canvassing force. The number of agents who reported for June was thirty; for July, forty-seven; an increase of seventeen.

THE Canvassers' Report, which appears on another page, is as full as we are able to give it. On account of a large number of our workers attending the General Meeting, some of their totals are smaller than usual, and a good many have not reported their work for the last two weeks.

A Good Prescription.—At one of the canvassers' meetings Brother Palmer said that if any of the canvassers knew of a remedy for the "Monday-morning chill," experienced more or less by every canvasser when he first starts out for a fresh week's work, he would be glad to know it. Brother Monteith immediately replied: "Go out and sell one hundred *Present Truths* on Sunday." The canvasser who sells papers on Saturday night and Sunday has no break in his work, and consequently no chilly feelings in getting started again.

THE NEW ARRANGEMENT,

Brought about by the reorganisation of the British field, will take its beginning from July 1, 1902.

We have sent out Report Blanks to all our Conference Workers requesting them to make out a report of their time, expenses, and receipts for the first six months of the present year, that is from January 1 to June 30, 1902. And these will be audited and settled from the funds of the British Conference, for the same length of time.

Beginning with July 1, 1902, the labourers will be paid from the funds of the respective Conferences or Missions where they labour.

Brother Alfred Bacon, 451 Holloway Road, London, N., has been elected Secretary and Treasurer of the British Union Conference, and also of the South England Conference. Hence all funds for the British Union Conference, and for the South England Conference should be sent to him.

Brother Bacon will also act as treasurer for the Welsh Mission till further notice; hence our friends in Wales will send their tithes and offerings to him.

Mrs. Wm. Hutchinson, 1 Ben Madigan Villas, Cave Hill Road, Belfast, has been elected treasurer for Ireland, hence all funds from Ireland should now be sent to her.

The treasurer for the North England Conference and for Scotland has not as yet been appointed, but soon will be, and then due notice will appear in the WORKER.

O. A. OLSEN.

NORTH ENGLAND CONFERENCE.

OUR good General meeting at Leeds is now in the past and we begin a new year's work with renewed courage and hope. Many changes in our conference work have been made which I leave to others to report. While the general plan of reorganisation introduced met the hearty approval of all, and while it was very manifest that the Lord's guiding hand was present in preparing for a more rapid advance move all along the line, yet there was a deep sense of the supreme need of a more thorough consecration of all to God that every effort and sacrifice made may become a fragrant offering to our blessed Lord; and that thus our labours may become efficient through the Holy Spirit's power.

The Committee for the North Conference have not yet had opportunity to perfect any plans for work, but at present the arrangement is as follows: Elders Ballenger and Altman assisted by Sisters Sanders and Bacon as Bible workers, and Brother and Sister Holmes, Brethren James, Pike, Musgrave, and Wilkinson, engaged in the canvassing work, are to continue the effort at Leeds. The interest there is good, and we hope a large company will be obedient to the faith in that city. Sister Cousins will doubtless continue her work in Birmingham for the present as she has a good interest. As the place of labour for some is not yet settled it will be necessary to report more fully later.

It has been thought best that I should spend some time in visiting the different churches and companies and isolated Sabbath-keepers as soon as possible; I have therefore just reached Liverpool where I will spend a few days, also a short time with the company at Birkenhead in company with Brother H. Armstrong who will remain till next Tuesday.

E. E. ANDROSS.