

THE Missionary Worker.

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NO. 9.

Bible Study by Pastor H. J. Edmed.

GIVEN ON TUESDAY MORNING, AUGUST 8TH, AT 10
O'CLOCK AT THE GENERAL MEETING, DERBY.

I APPRECIATE very much that the Lord has by His Spirit been with us in these meetings. What a blessed thing it is that in the midst of the present crisis we can meet with Jesus day by day: that we can draw from the fountain of His life the force that lifts us up above the world and makes us a people full of joy.

I want to talk a little about the Bible this morning. I suppose I have nothing new to present to you, but you know I love the Bible, and I know you do. And I love it because, since the Lord has given it to us, it has, in a measure, taken His place. I can talk with Jesus through His Word, and Jesus can talk with me through His Word. The Word is full of promises. It is the living Word. It is the Word of life, the revelation of Jesus Christ to you and me. Now if I see a book in the window of some stationer's shop, and read on the cover "David Livingstone," I should expect that book to tell me something about David Livingstone. I am interested in the life of Livingstone; I have been up in the heart of Africa where he cut his name on the great tree on the little island of the Zambesi. I would be interested in that book because I am interested in Livingstone. When I open that book, what would I expect to read about?—Why, Livingstone, and although I would read about the ship on which he travelled, the people he mingled with, and worked with and died amongst; although I would read about the different parts of the world in which he travelled, everything in the book would be written to lead my mind to some characteristic of Livingstone himself, or to some of his experiences.

Now when I take up my Bible I do not read "The Holy Bible" on the cover. I have got beyond that. There was a time when I did, but now I read Jesus Christ on the cover. This Book is the Book of the love of Jesus Christ and I want to prove it to you. We read in Psa. xl. 5: "Many, O Lord, my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered." I am glad of that. The Lord is always thinking about us. He has so many

thoughts that they cannot be reckoned up. Verse 6. God did not want all those sacrifices and offerings. In the abstract God has no interest in our reading about them. But as those offerings and sacrifices point me to Christ, then there is something worth reading about. Now with that thought in mind read further, "Lo, I come." Who? Jesus. Heb. x. 7. That is the idea. The Lord did not want sheep, goats, birds, and whatever other sacrifices were offered under the Mosaic dispensation. The Lord wanted to give Christ. I suppose if the people had been ready the Lord would have given His Son at that time. "In the volume of the Book. How much of the Book?—the volume. Then the name that is stamped upon the Bible is that name besides which there is none other given among men whereby we may be saved.

And so I say, when I take up my Bible, I do not take it up simply as a book with the name Holy Bible on it, but I take the name of Jesus, and stamp it in my mind, and when I open the book I read Jesus. In the first chapter of Genesis we read, "In the beginning was God," and there is Jesus. "For all things were made by Him, and without Him was not anything made that was made." John i. 3. I go through the Scriptures and find a number of places mentioned, a number of people referred to, and whole chapters of names and places. What is it all for? Why, to point me to Jesus. Every chapter, every verse, every narrative that is given, is to teach me about Jesus. Again, I read about Jacob, but when I have read his life story I have found out how Jesus treated him. I read about Abraham. I find him in the midst of idolatry but by and by I find he was the friend of God. There I learn that Jesus takes a man from an idolatrous environment and draws him to His bosom until he becomes a personal friend of Jesus. What He did for Abram He will do for me. I read of Abraham, it is true, but I read that I may learn how to become the friend of God. Everything in the Bible is written to lead me to Jesus, and when I go to the Bible I find a promise telling me to trust Him. There is a Christian experience in reading the Bible that way. Many people are losing their experience because they fail to read the Bible. They fail to read the promises of God and so learn of the character of Christ.

Now why do we have the Bible? If we under-

stand why we have the Bible we shall appreciate it more than we do. You go into a heathen land where the Bible has never been, and tell us how much they know about God and about Jesus Christ. They have the same flowers that we enjoy, they have the same canopy of heaven, the same brilliant stars; the same glorious sun sends down its rays of light, the rain comes down and waters their lands, but you ask them how it all comes. Up in the centre of Africa, when there is no rain, and the crops are failing, you will see the native go down to the railway line and steal some of the bolts that hold the line together; he will hammer these with hard stones until he makes them sharp and then he will cut down a branch of a tree, take off the twigs, plant that tree in the ground, and then he will stand back and, holding up his hands, fall flat on his face and cry to that tree to send rain. Why does he do that? He hasn't the Bible. Why don't we do that? Because we have the Bible, the Book that reveals to us the God of heaven. In that volume God speaks to us. In the garden of Eden the Lord met with and instructed our first parents. He revealed His love to them, and warned them of the consequences of sin. Why, in those days Jesus talked face to face with man. Man was willing to talk face to face with Jesus. After they had taken of the forbidden fruit, however, a change came. Sometimes mothers say to their children, "Look here, if you do that again, God won't love you." Never say that to your children. It is a misapprehension of God's character. After the fall the very first thing that happened was that the Lord visited the garden of Eden. Why did He go there? He went not only to tell them they had sinned, but to reveal the plan of salvation. He gathered Satan and Adam and Eve together, and in the presence of each other He told Satan that the woman's seed should bruise his head. This inspired hope and confidence in the hearts of those two sinners. He had come to reconcile Adam and Eve to Himself. And yet, when God Who came for the express purpose not of pronouncing the death sentence, but of telling them that Jesus would die for them, they were afraid of Him. Conscience stricken, they were afraid to meet God and to look Him in the face. That characteristic has been revealed by humanity ever since that time. Unless our sins are assuredly forgiven and cleansed if we should meet Jesus, we could never look Him in the face.

When God chose men to be the agencies through Whom He would reveal His will, what kind of men did He choose? "Holy men of God spake as they were moved by the Holy Ghost." Moses was one of those through whom the Spirit of God spake to the people. On one occasion when minding the sheep, a light flashed across his eyes, and as he looked, he saw a bush on fire. As he stood gazing at this wonderful bush, burning and yet not burned, the

Lord spoke to him out of the bush. And what did Moses do? He hid himself, for he was afraid to look upon God.

Notice also the experience of Isaiah. He was a holy man, a man who loved God, one chosen to be a special instrument, and yet when he saw a vision at the throne and looked upon the Majesty of heaven he cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King." There is something so pure, so holy, so wonderfully majestic about the glory of God that we could not stand the sight. We should feel we were cut off. How comforting are the words of John when he says, "Beloved, now are we the sons of God." With all our failings and faults, we are now the sons of God, "but it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." 1 John iii. 2. Till that day Jesus kindly veils His glory from our view. He reveals His love through His Word, and through our experiences, but He hides His glory. Sometimes He hides behind frowning providences, sometimes behind golden clouds, so that His presence does not strike us with power. Whilst this is true of holy men, it is true also of wicked men. John the revelator tells us that when Jesus comes the great men of earth will call upon the rocks and the mountains to fall on them and hide them from the face of Him that sitteth upon the throne.

Now there was another way that God could talk to man. The servant of the Lord has told us that Adam and Eve could read the story of God's love in every plant and flower. Isn't it beautiful? Look at that flower. Take the microscope and examine its minutest particles. Get right down to the smallest details of that beautiful flower, and the deeper you go the more beautiful it is. Why? It is the work of Jesus. The more you look at Jesus the more beautiful He is. Some people make a great mistake about Christianity. Some years ago a man living in the country some distance from London and who had two sons, decided that these should visit London. The elder son went first and on his return the other was to go. One of the first places the elder son went to see was Westminster Abbey. As he looked at the beautiful stained glass windows, with the sun showing up the pictures, he thought what magnificent specimens of grace and art they were. He was so impressed that when he went home he said to his brother, "Now when you go to London, be sure you go to the abbey and have a look at the stained glass windows." Well, the brother went, but as he looked at the coloured windows from the outside, and saw them covered with the dirt and soot of the city, he decided it was not worth while going inside to look at them. He could see nothing to look at and thought it would only be a waste of

time to go inside. When he went home, and his brother questioned him concerning the windows, he told him there was nothing beautiful about them. He had been to the abbey and to other places in search of these beautiful windows, but he saw nothing pretty or attractive. Quite surprised, his brother asked, "Did you go inside?" "No," he said, "I was not going to waste my time to go inside to look at windows like that." Now, sometimes the Bible and Jesus Christ do not look very attractive from the outside. "His visage was marred more than the sons of men." He was without form or comeliness and we see the sorrows that mark the Christian's course, and there is nothing very attractive about it, but when you get inside there is another picture. The sunshine of God's love comes through the window, and we see the picture from an entirely different aspect. Many people who examine the works of God come to the place where they do not see the real beauties of nature. Christ taught us a lesson when He said, "Consider the lilies how they grow; not how they look, but how they grow. It was His plan that the garden should teach these lessons.

Well, then there was another way that the Lord could talk with man, and that was through angels. They could give instruction. Angels came to the world to instruct God's people, but God had to withdraw them, and because there was no other way that God could talk with man, He asked the people to select a way and they said to Moses, "Speak thou with us and we will hear, but let not God speak with us lest we die." Exod. xx. 19. And as God no longer speaks to us as He did on Mount Sinai, He speaks to us through holy men. God has chosen that plan for us. Did He take any steps in connection with this plan to prevent human ideas getting into the Bible? Many people tell us that there are lots of mistakes in the Bible. There may be incidental translation or punctuation mistakes, because punctuation was not invented until the fourteenth century; but in God's Word and in the records of the prophets did God take any measure to prevent mistakes and human ideas getting in? For illustration turn to Dan. x. Daniel saw a vision; he was alone and there remained no strength in him. He heard the voice, but a deep sleep came upon him. How much can one think when asleep? In this condition the angel talked to him and when he had finished speaking Daniel became dumb. The Lord took away his consciousness, his strength, his power of speech, and his power of thought. "Neither is there breath left in me." Dan. x. 17. For the time being Daniel was entirely out of his own control. Psa. cxlvi. 4. When Daniel had no breath he could not think. While God was giving Daniel that revelation he was placed in a condition that not a single thought of his own could enter into his mind, and

the only thing that could enter his mind was the thought that God placed there. When God gave a vision in any time of the world's history through holy men or women of old He gave it just that way. And the only thing that was in their minds when God gave them back their breath and restored their strength was the thing that they had received from God, and that is why it is that Daniel, although living in those times of Babylonian captivity, could sit down and write the thoughts that God thought—thoughts that can never be changed or annulled. And thus we have the thoughts of God given to us. We ought to value them, ought we not?

When quoting the prophets, Paul did not say that some other prophet said something, but we read, Heb. iii. 7, "Wherefore as the Holy Ghost saith." This is the Word of the living God unfolding to us the life and the love of Jesus. Let us prize this Word and let us read it every day; let us receive it as the man of our counsel, and by and by when we reach the kingdom where we will meet with Jesus, we shall know Him because we have become acquainted with Him through the revelation given in this Word.

Bible Study by Pastor W. A. Spicer.

GIVEN ON MONDAY, AUG. 7TH, AT 10 A.M., AT THE RECENT BIENNIAL MEETING AT DERBY.

"LET me introduce the study of the hour with a passage of Scripture found in Prov. xxii. 20, 21: 'Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee.' The Lord has given us excellent things in order that we may know the certainty and definiteness of the Message. We do not want to rest upon a 'hope so'; we want to know that we have a sure and certain foundation under our feet. I thank God He has given us definite and certain knowledge that this movement is God's last work in the earth; that the last days have come; that this people is God's remnant Church on earth. The Message is based on prophecy. Every line of prophecy points to the fact that we are in the last days.

"Let us turn to Jeremiah xvi. and read the 14th verse: 'Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought thee out of the land of Egypt.' What a wonderful deliverance that was! But one still more wonderful is to follow; for we read in the next verse: 'But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring them again into their land that I gave unto their fathers.' The day, then, is coming when the Lord will do a similar work of gathering His people out of every land and lead them into the

promised eternal inheritance. I believe this prophecy means more than a return from Babylonian captivity; for we read elsewhere that 'the Gentiles shall come unto them, from the ends of the earth.' The time has come when God is gathering His people from all nations, and soon He is coming to take His people into the eternal kingdom. The first time, He set His hand to lead them out of Egypt: this time the remnant of His people are to be delivered from the world and taken into His everlasting kingdom. The deliverance from Egypt, however, is a type of the wonderful deliverance God is working out before our eyes: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the end of the world are come." 1 Cor. x. 11.

"Let us notice the parallels between the deliverance from Egypt and the one that is before us:

"We read in Exodus that the children of Israel were delivered from Egypt 'that they might keep His law.' Then we know that the Sabbath was made the test of their loyalty to the commandments of God: 'Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.' Ezek. xx. 12.

"Again we learn from Isa. li. 9 that the power that worked to frustrate the exodus was the dragon, the devil and Satan. But God smote the dragon and defeated his purpose.

"The exodus movement came in fulfilment of a time prophecy. Gen. xv. and Acts vii. 17, 20.

"Moreover, after God's ancient people were brought out they were held together and preserved by a prophet of God. Hosea xii. 13.

"The Exodus is marked by the promises of God all the way along from Egypt to Canaan.

"So with the great advent movement: God has called us out of the darkness of Babylon that we might keep His law. Rev. xiv. 12.

"The Sabbath is made the test of our loyalty to God. Rev. xiv. 6; vii. 1-3; Rom. iv. 11.

"The same power that sought to prevent the exodus is working against the advent movement. Rev. xii. 17. This movement is the fulfilment of a time prophecy. Dan. viii. 14; Rev. xiv. 6.

"Finally those who have been called to this truth have been preserved and blessed by the Spirit of prophecy. I believe that just as Moses was laid to rest when the children of Israel had reached the borders of Canaan, so Sister White fell asleep just when the people to whom she ministered so faithfully are on the borders of the eternal world. God laid this gift at first on two men, but these refused to bear the responsibility and God chose a weak young girl who accepted and discharged her God-given responsibilities to the blessing of this people. Since the death of Sister White our people are studying the testimonies as never before. They are beginning to realize the spiritual value of them, and

of all the books from the pen of our departed sister I think 'Early Writings' is the most helpful and valuable."

Children's Meetings at the Derby Conference.

BRIGHT, happy and expectant as usual, the children gathered for their first meeting on Friday morning. The number was smaller than usual but heartiness in singing and responses was not lacking.

Miss Sanders and myself were much encouraged by the good band of helpers, who voluntarily gave their services to make the children's meetings interesting and profitable.

Our Sabbath-school was particularly interesting. Miss Middleton, who had charge of a class of boys, illustrated the lesson by some of her own experiences. Miss Davis interested the "tiny tots" with her kindergarten helps, and Mrs. Jackson, Mrs. Yeates, Miss Living and others, rendered their usual timely and helpful services. Miss Haken acted as organist and secretary.

Every morning we had a different leader. One morning, Brother J. Bell, who is a favourite with the little folk, gave us a talk on Zeppelins, and impressed the fact of God's care and protection in times of danger. This he illustrated from some incidents which had come under his notice.

At our closing meeting we recapitulated all we had learned. We earnestly pray that the seed sown in young and tender hearts may bear fruit in God's good time.

Certainly the children are worthy of all the attention we can give them, and God may yet use them as He did in the early days of the Message, to declare His truth when older voices are silent.

E. BARTLETT.

C. SANDERS.

British Union Conference.

Readjustments.

SOME important changes involving the leadership of several local conferences were arranged for at the Derby meeting. The field, which for over four years has been known as the Union District, is henceforth to be called the East Central Conference. Pastor W. H. Meredith was recommended to be the President of this conference. It was arranged that Pastor J. J. Gillatt should succeed Pastor Meredith as President of the Midland Conference and that Pastor R. Mussen should cross over from Ireland to take the Presidency of the Scottish Conference.

Since the Derby meeting, we have held important meetings of the Committees in the East Central, Scottish, North England, and Midland Conferences; also the Irish Mission. Old leaders were

released by those fields involved in the transfers mentioned above, and new leaders were accepted. The retiring officers have withdrawn from the associations of years, followed by the prayers and best wishes of those who have followed their leadership. The new leaders have entered upon their activities in their new conferences encouraged by very loyal and hearty receptions from those whom they will attempt to lead forward in the cause of God.

Plans have been laid for the autumn and winter work in the different fields. The ministers and their helpers, and also the lay people in all parts manifest courage and hope as to the future of the work. May we see advancement in all directions.

W. J. FITZGERALD.

South England Conference.

A Word From Peckham.

In the early spring of this year, the writer, ably assisted by Sister S. Maxwell, commenced an effort in the Co-operative Hall, Rye Lane, Peckham, S.E. Later the interest was transferred to a larger hall where Pastor Haughey and the undersigned conducted meetings together for twelve weeks, Sister A. Dobson taking the place of Sister Maxwell who had been called to labour elsewhere. The attendance has been small throughout, but the fact that the same people attend regularly encourages us to believe that there will be a goodly number who will take their stand for the truth. Ten persons have come to our Sabbath meetings up to the present, and we hope that these and many more will unite with us. Pray for the work in South East London.

F. A. SPEARING.

Sabbath-School and Young People's Convention.

A SABBATH-SCHOOL and Young People's Convention was held at "The Academy," Shirley Road, Southampton, July 14-16, 1916. Brethren Haughey, Read, and Baird from London were present; also representatives from the Isle of Wight, Portsmouth, Salisbury and Bournemouth. These, together with the believers in Southampton made a good company, which took a lively interest in the proceedings.

The first meeting on Friday evening was devoted to considering the condition and needs of our Sabbath-schools and Young People's Societies. On Sabbath morning after an interesting teachers' meeting Elder Haughey conducted a model Sabbath-school. There were fifty-five present and ten teachers. The donations were a little over £1 3s.

In the meeting which followed four papers were read and discussed:—

"How to Conduct a Sabbath-School." S. G. Haughey.

"How to Conduct a Review." G. W. Bailey.

"The Ideal Teacher." G. Baird.

"The Importance of Home Study." H. G. Buckle.

In a model Sabbath-school the Superintendent and teacher will be in their places a little before the time for the opening exercises. The Superintendent will be alert. A class will be provided for visitors, but all the classes should be prepared to receive visitors. They may be if the members faithfully prepare their lessons.

The review will occupy from six to eight minutes, bringing out a few of the principal thoughts of the previous lesson, and will lead up to the one appointed for the day. Half an hour should be given to class study.

One of the most important exercises of the Sabbath-school is teaching. Teaching is to draw out. The true teacher is well prepared, patient, kind, cheerful, interesting.

Sabbath afternoon, papers were given on:—

"The Object and Aim of Our Young People's Societies." G. Baird.

"The Object and Importance of Teachers' Meetings." F. C. Bailey.

"The Object and Value of a Home Department." W. E. Read.

Young people should have an aim in life. The successful life is a purposeful one. The merchantmen seeking goodly pearls knew what he wanted. He wanted the best and recognized it when he saw it and was willing to pay the price.

A good teacher's meeting gives unity to the whole school.

The Home Department gives occasion for visiting, keeps the interest of isolated ones alive and increases the offerings for missions.

On Sunday, further papers were given.

"The Value of Maps, Blackboards, and Charts." Mrs. Gabetis. This was read by Sister Lightfoot of Bournemouth in the absence of Mrs. Gabetis.

"The Standard of Attainment Plan." W. E. Read.

"Suggestions on Making the General Exercises of the Sabbath-School Interesting and Profitable." Mrs. E. A. Bailey.

"Lines of Work Our Young People Can Do." Mrs. Austin.

"Importance and Benefits of Reporting." J. B. West.

Teaching with maps, charts, and blackboards conveys knowledge by two avenues. It enters the mind by eyegate and eargate and brings the truth within the range of youthful thoughts. Pictorial teaching causes the child to get an image of the scenes impressed on the mind. Christ's parable teaching was of this order. We should be as familiar with the geography of Bible lands as with our own.

(Continued on page 115.)

Report of Home Missionary Department for July & August, 1916.

NAME OF CHURCH OR COMPANY.	Membership.	No. Workers.	No. Reporting.	MISSIONARY		Bible Readings	Hrs. Christian Help Work.	Treatments.	Signatures to Tem. Pledge.	TRACTS.			BOOKS.			PERIODICALS.			Magazines.
				Letters	Visits.					Loaned	Given.	Sold.	Loaned	Given.	Sold.	Loaned and Given.	Sold.		
North England Conf.																			
Blackburn.....	18																		
Hull.....	104	21	21	13	138	25	19	3		13	18		9		31	255	2703		
Leeds.....	98	13	7	12	116	17					186		1			88	227		
Liverpool (Seaforth).....	24																		
(Gelwyn).....	87	6	6	3	23	30	9			25	25		4			22	217		
Manchester (North).....	14																		
(South).....	21	21	7								11		1				1190		
Newcastle-on-Tyne.....	47	15	15	76	41	4	89	27		23	844	300	25	3	21	126	743		12
Sheffield.....	38	12	4	10	5	5	4			41	10		1	2		14	110		4
Wigan.....	16																		
Rotherham.....	18	2	2	11	7	9					81		1			29	675		2
Bradford.....	12																		
Burnley.....	14																		
Darlington.....	6																		
Middlesborough.....	18																		
Scarborough.....	14																		
Southport.....	37																		
Isolated.....	30	2	2							15	4						11		
Totals.	551	91	64	125	820	90	121	30		117	1129	300	42	5	21	545	5865		18
Midland Conference.																			
Birmingham (Handsworth).....	80																		
(South).....	26																		
(Bearwood).....	38																		
Derby.....	19	8	7	30	82	27	35			72	91		3			233	690		
Grimsby.....	27	3	3	8	34	10	60				234		3			64	404		
Kettering.....	47																		
Leicester.....	17	17	17	51	16	5	21		140	88	197		19	1	3	558	52		
Nottingham.....	52	5	5	31	33	6		2	1	2	111		3	5		10	68		
Rushden.....	22																		
Wellingborough.....	22	4	4	4	4	4	12				46						19	124	
Worcester.....	21	9	3	7	9	7	8			96	6	25	1			18	222		5
Market Harborough.....	4																		
Melton Mowbray.....	6	7	5	6	18	5	71		9		181		1	4	3	133	89		3
Lincoln.....	11																		
Coventry.....	7																		
Ulceby.....	4																		
Wolverhampton.....	16	7	6			2	56												
Conference.....	32																		
Miscellaneous.....																			
Totals.	470	50	50	182	191	62	125	2	150	143	866	27	30	5	12	1080	1644		8
South England Conf.																			
Balham.....	32	7	5	9	41	2	18				172		4			65	5		
Bath.....	44	6	4	1	19	6					84		1			40	30		
Bournemouth.....	59																		
Brighton.....	26	27	11	22	96	26	37	5		11	1062		18	15	2	259	2		38
Bristol.....	61	19	8	2	132	12				10	593	24	18			15	780		4
Caterham.....	28																		
Castford.....	31	6	6	37	58	6	81				587		2			176	630		
(Isolated).....	117	9	9	1	8				4	159	31		1			53	390		3
Croscombe.....	16			15	6	4					551		2			38	1157		
St. Germain's.....																			
Croydon.....	16	15	10	8	12	18	248			11	82			2	5	3	28		
East Dulwich.....	22	21	21	13	24	4	563	8	5	1	762		2	3	8	42	154		
Plymouth.....	83	6	6	14	52	12	38	16		451	212		16	7	75	112	854		11
Portsmouth.....	57																		
Southampton.....	64				16	4	47			2	159				60	131	254		
Gillingham.....	7				4						102	200				24	72		
Reading.....	11	3	3	2	25	9	1				103			4	3	23	2		
Salisbury.....	3	4	4	4	9	1	5				20		1			14	74		1
Miscellaneous.....																			
Totals.	677	123	87	140	498	89	432	25	9	655	4520	224	73	32	189	988	3957		89
Welsh Conference.																			
Abergavenny.....	13																		
Cardiff.....	42	19	11	14	59	29	52			2	217		23		3	185	322		
Mountain Ash.....	21																		
Newport.....	67	20	20	49	71	37	221		2	4	5625	1		4	18	257	3932		8
Pembroke Dock.....	11																		
Pontypridd.....	10																		
Swansea.....	15																		
Aberdare.....	9																		
Bargoed.....	23																		
Brynamenyn.....	7																		
Hereford.....	12	14	8	17	42	2		2		17	92	2	1		2	10	1311		
Llanely Hill.....	7																		
Porth.....	20										14		2			22			
Rhos.....	10	3	2	4	1							125							
Shrewsbury.....	17																		
Oswestry.....											120								
Isolated.....	42	5	5	17	1	9										76	7		1
Totals.	334	61	46	101	174	77	276	2	2	23	6068	128	28	4	19	550	5572		9
East Central Conf.																			
Acton.....	26																		
Edmonton.....	84	8	7	2	85	10	8				181		1			13	222		
Forest Gate.....	80	14	14	4	32	8	49				247				2	205	37		
North-West London.....	69	31	25	10	112	15	58	10		10	2996		4	18	5				
North London.....	69																		
Southend.....	39																		
Watford.....	139	27	27	40	17	8	166			18	347		9	5	3	171	435		2
Wood Green.....	37	17	17	27	34	5	100			14	54	476	3	233	2	58	164		
Isolated.....	46	1	1							7	3				1	60	96		
Totals.	489	98	91	88	280	46	373	10		49	3728	476	17	251	13	686	944		

Report of Home Missionary Department for July and August, 1916 (continued).

NAME OF CHURCH OR COMPANY.	Membership.	No. Workers.	No. Reporting.	MISSION'Y		Bible Readings	Hrs. Christian Help Work.	Treatments.	Signatures to Temp. Pledge.	TRACTS.			BOOKS.			PERIODICALS.			Magazines.
				Letters	Visits.					Loaned	Given.	Sold.	Loaned	Given.	Sold.	Loaned and Given.	Sold.		
Scottish Conference.																			
Edinburgh.....	22																		
Glasgow.....	74	6	6	1							74							495	
Kirkcaldy.....	17																		
Conference.																			
Crist.....	7																		
Cupar.....	2																		
Dunfermline.....	11	12	2	13	28	2	15	24		31	37		5	7			36	50	31
East Wemyss.....	6																		
Falkirk.....	4																		
Greenock.....	3																		
Inverness.....	3																		
Manchline.....	3																		
Paisley.....	7																		
Isolated.....	39																		
Miscellaneous.....																			
Totals.	202	18	8	14	23	2	15	24		31	111		5	7			36	545	31
Irish Mission Field.																			
Banbridge.....	12																		
Belfast.....	33																		
Dublin.....	34	12	8	23	70	26	9				20		7				4	96	4
Kilmoyle.....	13																		
Magherafelt.....	11																		
Isolated.....	49																		
Miscellaneous.....																			
Totals.	156	12	8	23	70	26	9				20		7				4	96	4
Grand Total	2879	463	354	618	1556	392	1402		161	1018	16442	1155	202	304	257		3839	11862	186

(Continued from page 113.)

The Standard of Attainment studies tend to deepen spirituality, enable one to give a reason why he believes what he believes, and assists in preparing for useful work in the cause of God.

General exercises should not be allowed to encroach on the time of class study or the after service. Reciting Scripture texts is a good plan in small schools, but occupies too much time in large ones. In the latter case it may be confined to the children.

Young people can invite others to attend meetings, lend or sell literature, visit, make clothing, give health treatments, do temperance work, and,

like Job, "be eyes to the blind and feet to the lame."

From Ezek. ix. 11 we see that angels who do God's commandments report their work. Paul and other apostles told what God had done through them. A good report encourages others.

Those who attended this convention felt their interest quickened in the Sabbath-school and young people's work, and their ideas raised as to the conduct and importance of these branches of our work.

We returned to our homes feeling we had had a good and profitable time together.

G. W. BAILEY.

East Central Conference.

Southend-on-Sea.

ABOUT four months ago the writer moved to Southend to carry on aggressive work in connection with the church in that place. Sister Guntrip, who assisted as Bible worker during the summer vacation, did good work.

Meetings were conducted on Sundays and Thursdays each week, in the hall where the church meets for its regular services.

A small outside interest was soon developed by means of advertising and the members of the church loyally took hold of this part of the work.

The Lord blessed the efforts put forth and the seed sown has yielded some fruitage. We can count at the present time nine or ten new Sabbath-keepers. Others are interested and will, we trust, decide for

the Sabbath at an early date. Some of those who have taken their stand for the truth are almost ready for baptism.

Let us pray that the interest may continue and that those who have decided may develop into strong churchmembers. Also that this little ingathering of souls may be the means of stimulating each one to prove more faithful to the cause of truth and labour more earnestly for the salvation of souls.

A. D. ARMSTRONG.

List of Meeting Places in the East Central Conference.

ACTON.—Chiswick Town Hall, Devonshire Room, near Turnham Green Church. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m. Young People's Society, Friday, 8.30 p.m.

- EDMONTON.**—18 Bounces Road. Sabbath-school, 10.30 a.m. Preaching services, 11.30 a.m. and 3 p.m.
- FOREST GATE.**—Recreation Hall, Romford Road, near Woodgrange Park Station. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m. Young People's Society, 1.30 p.m.
- N.W. LONDON.**—Wendover Hall, Wendover Road, Harlesden, N.W. Sabbath-school, 10.30 a.m. Preaching services, 11.30 a.m. and 3 p.m.
- N. LONDON.**—Wortley Hall, Finsbury Park. Sabbath-school, 10 a.m. Preaching service, 11 a.m. Young People's Society, 3.30 p.m., at 56 Lambton Road.
- SOUTHEND.**—Oak Hall, 817 London Road, Chalkwell Park, Westcliff. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m. Young People's Society, 3 p.m.
- WATFORD.**—College Chapel. Sabbath-school, 10 a.m. Preaching service, 11.15 a.m. Young People's Society, Friday, 7.30 p.m. Also Masonic Hall, High Street. Sabbath-school, 10 a.m., Preaching Services, 11.15 a.m. and 3 p.m.
- WOOD GREEN.**—Canning Hall, Canning Crescent. Sabbath-school, 10 a.m. Preaching service, 11 a.m. Young People's Society, 3 p.m.
- GRAYS.**—Room at the back of The Cafe, High Street, Grays. Sabbath-school, 10.45 a.m. Preaching service, 3 p.m.
- ROMFORD.**—81 South Street. Sabbath-school, 2.30 p.m.
- MIDDLESBOROUGH.**—Y.M.C.A., Linthorpe Road. Sabbath, 2.30 p.m.
- NEWCASTLE.**—S.D.A. Mission Hall, 93 Second Avenue, Heaton. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m. Young People's Society, 2.30 p.m.
- ROTHERHAM.**—Mansion Hall, Bridgegate. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m.
- SHEFFIELD.**—Cliffe Hall, Derbyshire Lane, Heeley. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m.
- SCARBOROUGH.**—The Hall, Roscoe Street. Sabbath-school, 10.30 a.m.
- SEACOMBE.**—Liberal Club, Victoria Road. Sabbath-school, 10 a.m. Preaching service, 11 a.m.
- SOUTHPORT.**—Temperance Institute, London Street. Sabbath-school, 10 a.m. Preaching service, 11 a.m.
- WIGAN.**—S.D.A. Church, Seven Stars Road, Seven Stars Bridge. Sabbath-school, 10 a.m. Preaching service, 11 a.m.

Midland Conference.

List of Meeting Places in the Midland Conference.

North England Conference.

List of Meeting Places in the North England Conference.

- BLACKBURN.**—29 Larkhill. Sabbath-school 2.30 p.m.
- BRADFORD.**—Sherwood House, 17 Drewton Street, Manningham Lane. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m.
- BURNLEY.**—Spring Hill Mission Hall, Manchester Road. Sabbath-school, 10.30 a.m. Preaching service, 3 p.m.
- HULL.**—Photographic Hall, Grey Street. Sabbath-school, 10 a.m. Preaching service, 11 a.m.
- LEEDS.**—Salvation Army Temperance Hotel, Kirkgate. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m.
- LIVERPOOL (Seaforth).**—63 Palmerston Drive, Seaforth. Sabbath-school, 10 a.m. Preaching service, 11 a.m.
- LIVERPOOL (Selwyn).**—Mission Hall, Selwyn Street, Walton. Sabbath-school, 10 a.m. Preaching service, 11 a.m.
- MANCHESTER, N.**—Hilton Hall, Hilton Street, Broughton. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m.
- MANCHESTER, S.**—S.D.A. Mission Hall, Monton Street, Mosside, S. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m.
- BIRMINGHAM B.**—4 Rawlings Road, Bearwood. Sabbath-school, 10 a.m. Preaching service, 11 a.m. Young People's Society, 3 p.m.
- BIRMINGHAM H.**—S.D.A. Church, Nineveh Road, Handsworth. Sabbath-school, 10 a.m. Preaching service, 11.15 a.m. Young People's Society, 3 p.m.
- BIRMINGHAM S.**—Moseley Road Institute. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m.
- COVENTRY.**—295 Foleshill Road. Sabbath-school, 10 a.m.
- DERBY.**—The Gospel Tent. Sabbath, 3 p.m.
- GRIMSBY.**—1 Buller Street. Sabbath-school, 10.30 a.m.
- KETTERING.**—Memorial Church, Cannon Street. Sabbath-school, 10.30 a.m. Preaching service, 2.30 p.m. Young People's Society, Friday, 8 p.m.
- LEICESTER.**—The Gospel Hall, Walnut Street. Sabbath-school, 10.30 a.m. Preaching service, 2 p.m. Young People's Society, Friday, 8 p.m.
- LINCOLN.**—The Advent Hall, High Street. Sabbath-school, 2.30 p.m. Preaching service, 3.30 p.m.
- MARKET HARBOROUGH.**—c/o St. W. Anderson, 10 Cross Street. Sabbath service, 10.30 a.m.
- MELTON MOWBRAY.**—20 Ashfordby Road. Sabbath-school, 10.30 a.m.
- NOTTINGHAM.**—S.D.A. Hall, 21a Forman Street. Sabbath-school, 10 a.m. Preaching service, 11 a.m. Young People's Society or M.S., 2.45 p.m.

RUSHDEN.—North Street Hall. Sabbath-school, 10.30 a.m. Preaching service, 3 p.m.

SUTTON-IN-ASHFIELD.—Bambridge Hall, Brook Street. Sabbath-school, 10.30 a.m. Preaching service, 11.30 a.m.

ULCEBY.—S.D.A. Church, Ulceby. Sabbath-school, 10.30 a.m. Preaching service, 2.30 p.m.

WELLINGBOROUGH.—Old Masonic Hall, Herriott's Lane. Sabbath-school, 10.30 a.m. Preaching service, 2.30 p.m.

WOLVERHAMPTON.—Temperance Hall, Temple Street. Sabbath-school, 11 a.m. Preaching, 3 p.m. Young People's Society, Thursday, 7.30 p.m.

WORCESTER.—S.D.A. Meeting Room, Silver Street. Sabbath-school, 10 a.m. Preaching service, 11 a.m.

Our Canvassers.

Some Experiences in Delivering "Present Truth."

OFTENTIMES "Present Truth" delivery to regular readers is not very pleasant. Some take it because it is "You;" others, "Oh, a penny is not much;" but I am so glad there are a few dear souls who look eagerly for the paper every week. Only the other day, the husband of one of my readers came to the door to ask me about Mrs. E. G. White. He thought she was a Scotchwoman, and wanted to know if she lived in Scotland or in England. When he heard she was dead he was very sorry. On my leaving he said, "My, she was a good woman, a Talmage, a Spurgeon; I do enjoy her writings."

Another man whose wife takes "Present Truth" and who is now a Sabbath-keeper, said, "This Mrs. White of yours is a splendid woman, her writings are grand."

About a year ago, a woman who is now a Sabbath-keeper, also her mother, told me she found Christ through "Present Truth." This was good cheer to me, for that day I was feeling somewhat "down."

Recently, on Sabbath, a young man came along to our home to have a little study. "Present Truth" had helped him in some points. He is very intelligent and desires to know more and more of the things of God, but because he will have the Bible and the Bible only, to prove all things, he has been turned out of his church.

God is on His throne. He doeth all things well. Let us take fresh courage, praying for complete dying to self, that His will may be done in us for His glory.

ADA PINKERTON.

An Encouraging Finish.

Dear Brethren,

Owing to being called up by His Majesty's Government for non-combatant work in the army, I have had to bring my canvassing work, for the time being, to a close. I feel, however, that I ought to relate how the Lord has blessed me in the last week of my work. Although I was able to work only two

full days in the week, my orders amounted to £5. 10s. (The previous week I only received one order for the large book and a few orders for magazines, etc.) On Monday I went out a few miles in the country and for some time obtained no success. Then I saw several groups of people strolling leisurely around. Some of the men were wearing yachting hats. I went up to one and canvassed him with the "World's Crisis." He would not purchase one, but I ascertained that he was one of a large picnic party from the Seamen's Bethels in Liverpool. So I cycled to where the picnic was being held, and canvassed one of the Sunday-school teachers in the road. He did not order one, but introduced me to another teacher who bought a 9s. book which I had with me. Then I canvassed the superintendent who also ordered a 9s. book. I felt that surely the Lord's hand was in this. I then travelled several miles farther, delivering a few scattered orders. First, I delivered a "Bible Readings" and "World's Crisis" to a soldier's wife, selling another "Crisis" to a relative in the house at the same time. Then I had a 15s. book and "World's Crisis" to deliver to a doctor. The doctor was out so I took the opportunity to canvass his maid. She ordered a 9s. book. Having several copies of the "World's Crisis" to deliver I went on my journey. As I was delivering one of these it began to rain and I asked if I might go in to eat my lunch. This gave me the privilege of canvassing the lady's son, who gave me an order for a 15s. copy of "Bible Readings." I left a parcel of "World's Crisis" here, and called for them on Wednesday. The lady told me she had sold one of the shilling books I had left in her charge. I thanked her and asked who had bought it. On learning that it was her sister-in-law I went over and eventually succeeded in selling at a reduced price a slightly soiled copy of "Bible Readings" which I had with me. I was very thankful for this as I might not have had another opportunity of selling it. I realized in all this the Lord's special guidance and blessing.

T. G. BELTON.

Our Sanitariums.

Rebuilding England.

ON Wednesday afternoon, July 12th, the Sanitarium entertained the Caterham Women's Temperance Association. The guests numbered something like fifty and gathered in the gymnasium at 3.30 to listen to an inspiring address by the Rev. C. Stuart Smith, of Bristol. The meeting opened by singing, "Rescue the Perishing," after which the Rev. E. C. Cooper, a Wesleyan missionary from China, offered prayer.

The subject of the address was "Temperance and the Rebuilding of England." The speaker pointed out to the members of the society the importance of

the home in the British social life and emphasized the great responsibility resting upon the mother as the maker and manager of the home. When this terrible war has ended and the hundreds of thousands of men return from the battlefield it would be very sad if they are obliged to come to homes and families which have been more or less blighted by the curse of strong drink. The speaker referred to the old fallacy that ale and stout are good for nursing mothers and said that there was no truth in that statement. As a matter of fact alcohol in any form, no-matter how weak, could only do harm to a nursing mother and through her also injure the child. Children in their developmental and formative stages are peculiarly susceptible to the evil influences of alcohol which has the effect of stunting their physical growth and dwarfing the faculties of the mind. Surely the children ought to be kept entirely free from alcoholic beverages.

Some men might think that they could do more work when under the influence of drink but this too is a fallacy and there could be no doubt but that drink curtails industrial efficiency and lowers the output of work.

Mrs. Percy Clarke, the president of the society, proposed a vote of thanks which was seconded by Mrs. Fox-Bourne, treasurer. At the close of the meeting Dr. Olsen invited the members to sign a memorial to the Government asking for the prohibition of drink for the duration of the war and six months after, and forty-six signatures were obtained.

Then the members of the society gathered around bountifully spread tables and partook of wholesome refreshments including a tasty cereal coffee which was found to be very appetising, and also lemonade flavoured with strawberry juice. Strawberries, cherries, and other fresh fruit, sandwiches, sponge cake and currant cakes helped to make up the menu which, judging from the remarks of the visitors, was thoroughly appreciated.

DR. A. B. OLSEN.

College Notes.

The College opened according to programme on September 12. Thirty-eight students were present, of whom twenty-two are here for the first time. Others have come in since, so that the total enrolment up-to-date, including those who attend from the Sanitarium and Offices is fifty-two. This is more than half of the total enrolment for last year, which is very encouraging indeed under the circumstances. The considerable majority of the students, of course, are young ladies, but we are glad that seventeen young men and boys are still able to be with us this year.

Pastors Fitzgerald and Meredith were present at

the opening exercise, and spoke words of good cheer and comfort to the assembled students. Brother Meredith, who has come to take the Presidency of the East Central Conference, will give regular talks to the students throughout the year. Our force of instructors naturally has been cut down, but Brethren Wakeham, Bartlett, Baird and Halliday, together with Miss Bacon and Miss Middleton, are retained by the College as teachers. Most of the usual classes will be taught this year, and no sacrifice of efficiency is being made on account of the small attendance.

The correspondence department is constantly growing and numbers among its pupils several of our former students now in France. The present time is a favourable one for the enrolment of correspondence students. Particulars of the correspondence courses may be obtained by writing to the Principal.

The faculty and students of the college join in asking the prayers of all our people that the Lord may bless and guide in the educational work this year.

Brother W. McClements, who has been taking studies during the summer in completion of the ministerial course, has received his diploma and will now go to join the force of workers in Ireland.

G. W.

Miscellaneous.

FROM letters received by Elder S. G. Haughey, President of the South England Conference, we take the following items of interest concerning our brethren in the army:—

Brother Lowe remarks that at the time of writing "a heavy storm is raging and seeing we are situated on the top of the cliffs, we get the full force of the wind and rain. On going home last night we all got drenched through and as we have no stove or heating apparatus in our hut, and only one change of clothing, and that in the wash, you can see how awkwardly we are situated. However, I suppose we must count all these experiences as the 'all things' working for our good.

"We have many opportunities of doing little kindnesses which are greatly appreciated. When I was at Watford I often used to be with Mr. Salee in the bathroom and he explained various treatments to me. Almost every night someone asks me to rub his shoulder or arm with embrocation. Quite a number of the men suffer from rheumatism.

"There are more men here now, so that we do not have to work quite so hard as we did at first. This may be a help to us as regards the Sabbath, seeing that there is not much work that could be regarded as absolutely necessary on Saturday, except the sending of the regular daily rations of food.

"We are all well and enjoying good spiritual experiences."

Brother H. Yeates writes:—

"We are dwellers in tents and very closely packed ones, too. There are twelve men in mine and we sleep on the ground without boards. We have, of course a ground sheet. Camp life, may be very nice under certain conditions but crowded as we are here, and the weather being so wet, it takes one a good time to get used to it. The work at the docks is fairly hard. We rise at 4.30 a.m. and keep on nearly all the time until about four o'clock. We are then very tired and glad to rest. We praise God, however, that we are all given health and strength to do the duties required of us.

"Give our kindest regards to our brethren and sisters at home, and tell them that we believe God is using us as witnesses for His truth. Quite a number of the men have listened with great interest as we have spoken of the things we have learned to love."

Wayside Witnessing.

"Cast thy bread upon the waters and thou shalt find it after many days."

The recent biennial conference held in Derby, bringing as it did many of our people from all parts of the country, enabled them to verify this precious promise.

It is my privilege at the present time to be associated with Pastor A. Armstrong. Recently I have visited many of the homes where our people lodged, and I thought that a few words regarding these visits would be encouraging to all. Our recent associations with the people of Derby have made a good impression. This is how it should be, and for this we are thankful to the Lord. As I called at the homes of the people, the sentiment expressed by some of them was something like this: "We had such a good time while they were here; we enjoyed their stay so much and when they left it was like losing some familiar friends."

It was hearing such remarks as these that led me to write these few lines. Brethren and sisters, it pays to be careful and reveal the Christ life. Many souls may be saved in eternity as a result of our "preaching" by living the Christlike life before others.

In many cases we have been asked questions concerning the Sabbath and other points of truth. Many have promised to attend the meetings and some are already having Bible studies. May our activities and prayers, especially the latter, not cease until the day dawn when the bread cast upon the waters shall return, having accomplished that for which it was sent. G. HYDE.

We can close out the sunshine from our homes by blocking up the windows. The sun shines all the same. So we can also refuse to admit the sweet, life-giving sunshine of Christ's presence and sunshine into our lives; but He shines forth, the light and joy of souls, all the same.—Henry W. Little.

Notes.

THE address of Pastor W. H. Meredith, the President of the East Central Conference, is, The Sanitarium, Stanborough Park, Watford, Herts.

It has been arranged to hold two Sabbath-school and young people's conventions next month. The first will be at Bristol on the 13th and 14th, and the second at Cardiff on the 20th and 21st of October.

IN a letter from Brother Rodd, who is located at Edinburgh, we learn that he is expecting to have a baptism in a few weeks' time. We are glad to hear of souls being won to the truth "in the land of Burns."

BROTHER BAIRD, who has been engaged in secretarial duties and pastoral work in the South England Conference since the close of the last school year, resumed his duties as teacher and preceptor at the college on the 12th of this month.

OUR readers will be glad to know that over two million signatures were obtained in connection with the prohibition campaign. These were presented to Mr. Asquith a short time ago and he promised to give the matter his consideration.

MISS D. KNIGHT, who came to this country from Australia a few years ago, has accepted a call to become matron of the Stanborough Park Sanitarium. She entered upon her duties on the 30th of August. She will be greatly missed at Wood Green where she acted in the capacity of Sabbath-school superintendent and young people's leader.

AT the end of September, Brother F. C. Bailey, who for the past few months has been caring for the church at Portsmouth, will transfer his labours to London. He will connect with Brother S. G. Haughey, and take the oversight of the churches in the South London district, at the same time assisting in the secretarial duties of the South England Conference office.

PASTOR A. D. ARMSTRONG, who for some years has been working in the Union District (now the East Central Conference), will, at the end of this month, take up his duties in the South England Conference. He has been located at Southend for several months. His new field of labour will be at Portsmouth. Here he will care for the church and at the same time take the oversight of, and develop the work in the Isle of Wight.

ONE may obtain from the British and Foreign Bible Society a copy of the book of the Acts of the Apostles, very neatly bound, for the small sum of 2d. In fact, they issue the whole Bible in thirty-two 2d. parts—twenty to the Old Testament and twelve to the New Testament. It would be well for as many as possible to secure a copy of the Book of Acts and use in spare moments to study the Sabbath-school lesson. It is much handier to carry about than the complete Bible. We ought to make a daily study of the lesson and this should be a good help towards realizing that aim. Order from any book-seller.

The Missionary Worker.

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

Editor: W. E. Read. All communications should be addressed to the editor at 8 Lancaster Road, Stroud Green, London; N.

Sunset Calendar.

DATE.	ENGLAND	WALES	SCOTLAND
October 6th.	5.22 p.m.	5.37 p.m.	5.39 p.m.
" 13th.	5.6 "	5.21 "	5.21 "
" 20th.	4.51 "	5.6 "	5.4 "
" 27th.	4.37 "	4.52 "	4.47 "

ALL copy for the next issue should reach the editor not later than Friday, October 13th.

Two Bible studies, given at the August meeting, one by Brother Spicer and the other by Brother Edmed, will be found in this issue of the **MISSIONARY WORKER**. There is also a report of the children's meetings held in connection with the Biennial Conference at Derby. These items were held over last month owing to lack of space. We take pleasure in publishing them in this number of our monthly paper and trust they will be read with profit and interest.

OVER one thousand copies of the special conference number of the **MISSIONARY WORKER** were ordered from the various parts of the field; and just over sixty yearly subscriptions were received. Our paid subscription list, at the present time, stands at 505. May we ask our readers to co-operate with us in seeking to raise the number of subscriptions to 600 by the end of the year. This will mean that each reader secure one subscription. Will you not do this? Remember, as we remarked last month, the price is still 1s. 6d. per year, post free.

IN a letter from the President of the Welsh Conference we learn that aggressive work is being planned in that field for the autumn and winter months. On October 1st, Elder A. E. Bacon, together with Brother F. Powell and Sister Living, will engage in a public effort in Merthyr Tydfil. Pastor L. F. Langford, with Sister Moseley as Bible worker, began a series of special meetings in Swansea on the 17th of September. On the same date Brother W. H. Musgrave, Sister Lenanton being associated with him as Bible worker, began work in Oakengates in Shropshire.

We feel sure our readers will remember these workers and the interest of the cause both here and elsewhere, at the throne of grace.

Mrs. EDMED and I have greatly appreciated the warm and hearty welcome that has been accorded us on our arrival in England. We are glad we can now announce definite plans of work in this great city. The Conference Committee having requested Pastor J. Taylor to unite with us. We have hired the fine Athenæum Hall at Muswell Hill, in which we will conduct a series of meetings, commencing at 6.30, Sunday evening, the 24th inst., and continuing

each Sunday, Tuesday, and Thursday evening. Quite a number of the North London churchmembers have kindly promised their assistance, and we feel that the earnest prayers of God's dear children will ascend in our behalf. London's need overwhelms us as we think of our weakness and insufficiency, but the work is the Lord's, and we are His. He is the living God, and our sufficiency is of Him. Pray daily for the Muswell Hill effort.

HERBERT J. EDMED.

RUSTY garments may pass muster in the subdued light of the winter, but their imperfections stand revealed in the fierce inquisitiveness of the summer sun. Our characters may appear respectable when judged by the dull standards and maxims of the world; they appear quite other when they stand in the blazing lights of God's countenance.—*J. H. Jowett, D.D.*

SOMEONE has said that the purpose of the tithe is not to raise money, but to make character. At present God is banished, practically speaking, from much of our daily life. We rarely think of His being behind our earning capacity, or of our duty to Him with regard to our income. When we begin to tithe we are forced to think of this, and it brings a new experience, a new joy, a new fellowship.—*Christian Endeavour Times, June 15, 1916.*

TO LET.—Apartments in a comfortable home. Applicant must be a Sabbath-keeper. Good opportunity for missionary work. Terms moderate. Mrs. E. West, Spilsby, Lincolnshire.

BOOT TRADE.—Repairer wanted, South England. Bench, machine finish. Close for Sabbath. Full particulars to Whitworth, **MISSIONARY WORKER** office.

GENERAL servant or mother's help wanted. Vegetarian. Sabbath respected. Mrs. Tew, 24 Winder mere Avenue, Churchend, Finchley, London, N.

WANTED.—Young or middle-aged widow to do housework for an elderly lady. Must be kind and willing. Very comfortable home. Sabbath kept. Apply: C., c/o **MISSIONARY WORKER**.

WANTED.—Young woman as general in south-eastern district of London. Only three in family. Comfortable home; good wages. Sabbath could be kept. Apply: S., c/o **WORKER**.

WANTED.—General servant.—Two in family. Non-basement house. Sabbath strictly observed. Good salary. Apply: Mrs. Plato, 190 Green Lanes, Clissold Park, London, N.

YOUNG LADY (Sabbath-keeper) shorthand typist, with knowledge of book-keeping, desires post. Miss Beazley, 3 The Elms, Bushbury, Wolverhampton.