

# Missionary Worker.

VOL. 23.

WATFORD, SEPTEMBER, 1919.

No. 9.



## IMPORTANT NOTICE.



IN view of the fact that a very heavy extra expense has been involved in producing this large number of the **MISSIONARY WORKER** which actually costs sixpence per copy, we would appeal to our members everywhere to make a contribution toward meeting this expense.

The present yearly subscription for the **MISSIONARY WORKER** does not in any sense cover the cost of production. It is prepared in the interests of the field, and the I.T.S. and the Conferences very generously contribute toward meeting the loss on the year's output, but in the case of the present number the loss must be very heavy unless our members come to the rescue. Send your contributions through the church treasurer.

We are printing a limited number of extra copies of this issue, which may be had at 3d per copy, providing early application is made for them to the International Tract Society, Stanborough Park, Watford, Herts.

Order through your Church Missionary Secretary in the usual way.

## The Conference.

IN this issue of the **WORKER** quite a full report is given of the remarkable Conference Session and Workers' Institute held at Derby, August 1-10. In reviewing those eventful days the outstanding features were the deep spiritual atmosphere and the unity that prevailed during the whole period. The Lord's presence was felt from the very first and each day brought fresh evidences that Israel's God was among His people. The institute for workers, though rather short in point of time, was exceedingly helpful. At its close the Conference labourers voted to set as their goal the bringing of twelve hundred new Sabbath-keepers into the truth during the sixteen months which intervene between this and the close of 1920.

In order to handle our work more efficiently and economically the delegates voted to recommend the union of Scotland and North England into one conference to be known as the North British Conference; Wales and Midland as the Welsh-Midland Conference, and East Central and South England as the South British Conference. The same plan provides for the appointment of department secretaries in each of these three united Conferences who will labour in the churches for their upbuilding and advancement. On Monday night of the conference a School of Health was conducted in which lectures were given by Doctors Shone and Madgwick, and a demonstration of simple treatments for influenza and a food demonstration by Nurses Warland and Wagstaff. The programme was thoroughly appreciated

by our people and much good was accomplished by it. It is hoped that Schools of Health can be held in the churches in connection with the Leagues of Health which it is proposed to organize.

All who attended the conference are prepared to bear testimony that it was a gathering that inspired renewed courage in the hearts of the people and the workers, and we believe it will give a fresh impetus to the cause of God in these islands. M. N. CAMPBELL.

## Incomparable July.

THE results of the special July efforts are now to hand and we can truly report remarkable success. Never before in the history of our work have we ever had such records to report. We feel that there is every reason to congratulate our colporteurs on their vigorous endeavours and trust that much good will result from the same.

Our readers will remember that we made a special offer to the colporteurs who succeeded in taking orders for and delivering £100 worth of books within the month of July. We are glad to report that five colporteurs succeeded in this. They are as follows:—

Brethren Lacey, Bull, McGeachy, Hulbert, Gallaher.

One sister reached the ladies' standard of £50, and that was Mrs. Casey. We congratulate her on the success.

Brother Lacey won the distinction for the highest record in one week. He took orders for over £60 in five days and thereby holds the distinction of making the highest week's record in the British field during 1919. Brother Whiting was a close second, reaching £58, and Brother Bull third with £51.

All this spells *work, hard work—very hard work*, and cannot be done in any other way.

## Brother Raitt in the Midlands.

At the recent British Union Conference Brother Raitt was appointed to take charge of the colporteur work in the Midlands. This means that all our conferences are now provided with efficient leaders in this department of the Lord's work.

Under the new organization the following conferences will be suitably provided for. South England and East Central will have Brother J. Chapman, Wales and Midland, Brother Raitt, North England and Scotland, Brother Craven. The immediate benefit of this will be that all new recruits to the colporteur work will be enabled to have personal attention almost at once and we shall be glad to have all prospective missionary workers correspond with these brethren without delay.

Yours in the Master's service,

W. MAUDSLEY.

# Canvasser's Book Report for July, 1919.

Name.	Territory.	Book.	Hrs.	Total value.	Name.	Territory.	Book.	Hrs.	Total Value
<b>N. E. Con.</b>					<b>Weish Con.</b>				
Brandt, J.	Newcastle	G.C.	161	58 2 0	Bevan, J. G	Aberdare	B.R.	98	56 5 0
Blake, S.	Blythe	O.P.H.	64	28 5 0	Bevan, S.	"	"	98	44 11 6
Basher, Miss M.	Leeds	"	50	6 15 0	Barrah K.	"	"	"	"
Brown, Miss D.	Bradford	"	73	22 10 0	Cox, H.	Hereford	O.P.H.	15	1 6 0
Bull, Arthur	Ripon	B.R.	110	126 0 0	Freeth, R.	Llantrisant	"	49	11 5 0
Clarke, H. J.	Penshaw	"	134	44 5 0	F. rd, J. W.	"	"	181	36 10 0
Casey, Mrs. D.	Darlington	O.P.H.	180	52 10 0	Ford, Jack	Swansea	B.R.	21	15 10 0
Gallaher, J. C.	Waterhouses	B.R.	165	121 7 0	Hussey, M.	Merthyr	O.P.H.	139	34 15 0
Harker, Miss M.	East Stanley	O.P.H.	25	3 19 0	Lisser, Miss G.	"	"	105	30 10 0
King, G.	Lancaster	B.R.	38	22 5 0	Milne, Miss B.	Swansea	B.R.	16	3 0 0
Leek, Miss S.	Cousett	M.U.	40	2 9 3	Price, I. J.	Bridgend	O.P.H.	12	6 9 6
Madgwick, R. W.	Ripon	B.R.	92	58 10 0	Priday, E. E.	"	"	"	"
Naylor, T.	Manchester	"	180	6 17 9	Phipps, Miss N.	Llanelli	O.P.H.	205	25 14 6
Oliver, Miss G.	East Stanley	O.P.H.	25	5 19 0	Rees, J.	"	"	"	"
Poyser, R.	Sto kton	"	21	6 5 0	<b>No. Agents, 14.</b>				
Pikington, Miss F.	Darlington	B.R.	182	34 10 0	<b>Total.</b>				
Smith, W. J.	"	"	"	"	<b>999 265 16 6</b>				
Uffendell, B.	"	"	"	"	<b>Scottish Con.</b>				
Wilson, L. F.	Larsang	B.R.	61	16 10 0	Broadfoot, A.	Rosyth	S.O.H.	162	31 7 0
Hilton W.	Stalybridge	"	67	32 0 0	Howie, J.	Argyllshire	"	99	13 9 0
<b>No. Agents, 20.</b>				<b>Total.</b>	<b>165</b>	<b>618 19 0</b>			
<b>Midland Con.</b>					<b>No. Agents, 5.</b>				
Archer, A.	Ilkeston	B.R.	103	35 0 0	<b>S. E. Con.</b>				
Archer, G. W.	Workshop	"	88	22 5 0	Austn, Miss L.	Southsea	O.P.H.	10	10 6
Archer Miss W. A.	Worcester	"	97	20 10 0	Baldry, Miss F.	Woolwich & Dist.	"	32	13 15 0
Bence, Miss	Crews	O.P.H.	153	14 18 2	Borrowdale, T.	Penzance	B.R.	58	21 0 0
Coppock, F. W.	Workshop	B.R.	104	36 15 0	Benwell, F.	Wellington	"	34	9 10 0
Davis Miss C.	Worcester	O.P.H.	73	12 15 0	Buckle, Miss W.	Surbiton	"	112	9 15 0
Green, J.	Leicester	B.R.	102	13 0 0	Campbell, M. V.	Bodwin	B.R.	100	32 10 0
Heide, W.	Droitwich	"	111	14 5 0	Cowie, Miss M.M.	Bournemouth	O.P.H.	16	1 9 0
Judge, Miss R.	Covertry	O.P.H.	76	2 2 0	Clifford, Miss W.	Woking	B.R.	136	11 5 0
Lacey, A.	Oundle and Dist.	M.U.	166	126 11 10	Golding Miss D.	E. Grinstead	"	30	1 10 0
Milne, Arthur	Droitwich	B.R.	105	16 10 0	Herrington, S.	Chard	"	178	39 3 7
Munson, H.	Bottesford & Dist.	"	100	13 16 6	Hardy, Miss M.	Shepton Mallet	W.P.	159	14 4 6
Pear, Miss M.	Skelton & Nuneaton	"	52	3 10 0	Hardy, Mr. C.	Wellington	B.R.	36	19 5 0
Palmer, B.	Markfield & Dist.	B.R.	75	13 18 0	Hamley, Miss M.	Godshill	O.P.H.	156	19 3 6
Robertson, Miss	Crawley	O.P.H.	89	7 15 10	Huibert, A. E.	Buckingham	G.C.	207	109 1 0
Simms, Miss M.	Stoke-on Trent	B.R.	"	20 13 8	Johnson, A. C.	Holsworthy	B.R.	78	39 5 0
Young, Miss M.	"	"	"	"	Lefean, D.	Chippenham	"	103	43 15 0
<b>No. Agents, 17.</b>				<b>Total.</b>	<b>1489</b>	<b>58 23 10 0</b>			
<b>Irish Mission.</b>					<b>Matthews, A.</b>				
Adair, Miss L.	Belfast	O.P.H.	130	11 14 6	Mauder, Miss E.	Southsea	O.P.H.	35	5 15 6
Pidgeon, Miss E.	"	"	120	7 10 0	Newman Miss M.	Horsham	B.R.	38	5 5 0
Shaw, W.	"	G.C.	79	17 14 6	Matthews, A.	Chippenham	"	91	35 5 0
<b>No. Agents, 3.</b>				<b>Total.</b>	<b>329</b>	<b>32 9 12 6</b>			
<b>E. C. Con.</b>					<b>Newman, H.</b>				
Butler, Miss N.	Cambridge	M.U.	181	9 2 3	Osborne, H.	Lingfield	B.R.	113	7 0 0
Cameron, Miss H.	Norwich	O.P.H.	120	5 0 0	Parker, Nurse R.	Dorchester	M.U.	75	15 7 6
Cuthbert, W.	Dereham	B.R.	82	30 9 0	Talley, Miss F.	Exeter	O.O.S.	41	7 7 6
Edmunds, Miss L.	Watford	O.P.H.	24	12 10 0	Turner Miss D.	Isle of Wight	O.P.H.	184	24 4 0
Mayoh, Mrs.	Ipswich	B.R.	84	19 0 0	Vernon, Miss C.	Bristol	B.R.	102	28 18 0
Ogura, S.	Watford	"	"	"	Winkworth, A. E.	Chatham	M.U.	147	20 18 0
Quibell, Miss.	Southend	O.P.H.	25	9 1 6	Whitehead, Mrs. M.	Bodwin	B.R.	101	62 15 0
Smythe, Miss M.	"	G.C.	5	4 10 0	Whiting, E. J.	Chatham	M.U.	147	20 18 0
Miscellaneous	"	"	"	"	Warland, E. R.	Bristol	B.R.	42	10 10 6
<b>No. of Agents, 8.</b>				<b>Total.</b>	<b>525</b>	<b>1 1 0</b>			
<b>No. Agents, 8.</b>					<b>No. Agents, 33.</b>				
<b>Total.</b>					<b>525</b>	<b>Total.</b>			
<b>89 12 9</b>					<b>8169</b>	<b>2335 4 7</b>			
<b>No. Agents, 100.</b>					<b>No. Agents, 100.</b>				
<b>G. Total.</b>					<b>8169</b>	<b>2335 4 7</b>			

## College.

PLEASE remember that the purchase money for Kingswood Estate must be paid September 29th, and that all money on Bonds should be in our hands a few days before that time. £1,200 was pledged for Bonds at the Conference and £400 was given for equipment of the new College Building. Every penny was needed and more will be welcomed. We have already 162 resident students to provide for, a big increase. Pray for us. We will let you know how we get on from month to month. The Bonds will be issued about September 30th..

4 The Bungalow, Clee Road, Cleethorpes.

Dear Brother, The above is our new postal address to which any postal communications should be sent, and is also the postal address of the Grimsby Church though the building is really in Grimsby.

The meeting room adjoins our house—being two bungalows made into one, and so in God's good providence we are supplied with a convenient place amid pleasant surroundings. I send here an invitation to any who can join us in worship to do so.

The times of meeting are, Sabbath-school 10 o'clock, Preaching Service 11 10, Young Peoples' Society 3 o'clock, and Prayer Meeting 6 45 followed by praise.

We ask an interest in the prayers of the WORKER family, for the work in Grimsby district.

Yours in work and hope, J. SPENCER.

## The Golden Grain.

ADJOINING the Stanborough Park Estate there is a large field of ripened corn, a small part of which has been reaped. The sheaves of corn are standing waiting to be gathered. Two or three hands may be seen at work gathering the sheaves and loading them on to a wagon to be carried to the unfinished stacks. One wonders, when one sees so few at work, how long it will be before the whole field is reaped.

"The field is the world." The standing corn, ripened by sun and rain, represents the people of this earth who have not yet heard the gospel of salvation; men and women whose hearts have been made warm and responsive—without their realizing it—by the love of God operating through the Holy Spirit, Who is even now going before God's messengers to prepare hearts to receive the Message that saves.

The portion of the field that has been reaped, the sheaves of corn, and the unfinished stacks, stand for that part of the earth which has been reached with the Message, those people who have just taken their stand for God, and those who are "established in the present truth" respectively.

What is the significance of the two or three hands at work? Let the words of the Saviour answer this question: "The harvest truly is plentiful, but the labourers are few. pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." Matt. ix. 37, 38. To pray that labourers may be sent is necessary; to work to this end is equally essential. Praying and working always go together. When we do our utmost to raise funds for Missions, we are helping to provide the means whereby workers can be sent and the work finished.

"Oh, where are the reapers that garner in  
The sheaves of the good from the fields of sin?"

Hundreds of them are in the mission fields already, and others are preparing to go. And some are in the homeland, members of churches and companies, and isolated Sabbath-keepers. You who read these lines may be one if you will, for he who works at home, for missions abroad, is as surely a reaper as he who crosses the ocean with the object of winning souls in Africa, or India, or China.

Realizing that the

"reapers are few, and the work is great,

And much would be lost should the harvest wait," let us all work with strong determination to collect with Divine help the largest possible amount in the great Campaign of 1919. F. A. SPEARING.

## Home Missionary Notes.

£200; £1,000; £3,000. These are the approximate Harvest Ingathering figures for 1916, 1917, 1918. £5,000 is the goal for 1919. We can reach this goal with the Lord's help if each one does his part.

"Good Health" posters are being sent to all who order copies of this journal. We hope they will be made good use of.

From a prominent Harley Street physician the following has been received: "I am very much struck

with the great excellency of 'Present Truth.' We agree with this distinguished gentleman that "Present Truth" is an excellent periodical, and deserves an enormous circulation. Let us "keep the P.T. flag flying," and do our best to increase the circulation.

Make the most of your P.T. list in the Harvest Ingathering Campaign.

Reporting is at all times necessary in the home missionary work. In the Harvest Ingathering Campaign it is extremely important. Can we count on you to report every week without fail? We hope to send a weekly record to all the churches and companies. You can help us to make this record complete. F. A. S.

## Rates for Supplies.

At a recent B. U. C. Committee it was decided that Missionary Secretaries shall supply papers, books, etc. to church members at the following rates:—

### "Present Truth" and "Our Day Series."

1—24 copies at 1½d each, plus carriage.

25—199 " at 1½d each, " "

200 and over at 1d " " "

### "Good Health."

1—24 3d each, less 25%, plus carriage.

25—199 3d " 33% " "

200 and over, 3d each, less 40% plus carriage.

### "World Perils."

1/6 each, less 25%, plus carriage.

### 40% Books.

Discount of 33½%, plus carriage.

### "Tracts."

Discount of 20%, plus carriage.

We believe that this arrangement will appeal to our people. It allows a very fair discount to the members, and insures the Missionary Secretary having a small fund on hand for any expenses he may have, or for any purchase he may need to make in connection with the missionary work of the church. We trust that for the future all members who are not devoting their time regularly to the canvassing work will order through the Missionary Secretary of the church. Under the above arrangements there is nothing gained by ordering in any other way. The International Tract Society is giving the best terms possible for all, canvassers and church workers alike. Where the local society allows the full 50% discount to a member who takes 200 copies of "Present Truth" it is presumed that at least 300 will be ordered from the I.T.S., as the 50% discount is only given on orders for 300 and over. F. A. S.

## 1919—A "Banner" Year.

At the recent British Union Conference Session we had the pleasure of presenting plans for the Harvest Ingathering Campaign. For the first time in our history we have had an Ingathering Banner made for presentation to the church which collects the largest amount per member. A similar one is to be made for the company which does the same.

The Banner is of green satin, edged with old-gold

braided, and has silk tassels and fringe. It hangs from a brass rod to which is attached a silk cord. Upon the banner are written these words:

#### HARVEST INGATHERING CAMPAIGN, 1919.

Presented to this church for collecting the largest sum per member in this Campaign.

"Let us consider one another to provoke unto love and good works." Heb. x. 24.

Altogether it is a handsome article, and will undoubtedly stimulate our churches and companies to vie with one another to see which can accomplish the most for the Master in this effort in behalf of foreign missions. To the church which comes second on the list, a set of books, retail value £3. 10s., will be presented, and a similar presentation will be made to the company which comes second. A gift of books value £1. 10s. will also be given to the individual who obtains the largest amount in the British Union Conference. In addition to above, a handsome Award Card will be given to every church and company and Young People's Society or similar organization which raises a sum equal to £2 per member. The membership taken will be that which appears in the treasurer's report in the WORKER for the third quarter of 1919. In the case of young people's societies the membership taken will be that found in the records at the Union office on October 1, 1919.

It is hardly necessary to add that our aim in the Harvest Ingathering Campaign is not to obtain a gift, but to win precious souls, either at home directly through our endeavours, or indirectly, abroad.

May all of our members pray for and obtain success in this the greatest effort ever put forth in the British Isles to obtain means for the furtherance of the cause in the regions beyond.

F. A. SPEARING.

#### "Good Health" Show Card.

As an additional means of bringing our health magazine more prominently before the public we are preparing a neat and attractive show card on which the name of the journal will stand out prominently, together with an indication of the general principles for which it stands, the price per copy, and an intimation that the owner of the card can supply the paper regularly to applicants.

This card will be suitable for hanging in the window of a private house or anywhere in a shop. Some may be able to make better use of it than of a poster, while others will use both to advantage. What we suggest is, that our people should, wherever practicable, exhibit these cards in the windows of their own homes. Then, as they come in contact with friendly tradespeople, with whom they deal, induce them to display prominently one or more of the cards in their business establishments. The address of the one who secures this favour might be neatly stamped or written on the card so that intending subscribers shall know where to get the magazine. If the tradesman himself can be first secured as a regular customer so much the better. The rest will more easily follow.

In addition to these, many other effective ways of using the cards will suggest themselves to those who are really interested in advancing the cause of Health and Temperance. Any number of cards will be sent to

those who apply for them on the same terms as the posters—FREE OF CHARGE. Make sure, however, that you can use them well before you order, as considerable expense will be involved in producing them.

We would urge the officers and members of Good Health Leagues to give this plan their earnest consideration and hearty support. One thing is certain: that our own people who have the cause which the journal represents thoroughly at heart, can do far more to increase the circulation of "Good Health" than all the outside business concerns, with whom financial gain is the one consideration.

H. F. D.

#### "Good Health" Poster Plan.

At the time of writing, and nearly a fortnight before these lines will be read by the WORKER family, the whole of the 25,000 edition of the August "Good Health" has been cleared. Further orders have since come in, but we are unable to fill them. This means that our health magazine is growing more popular and that the circulation is going up. And this is as it should be. Not merely 25,000, but 100,000 ought to be the monthly circulation. And every Seventh-day Adventist household can help to bring this about by the poster plan. It is so simple, and bound to bring results.

For those who may not be acquainted with the fact, I might say that each month we print a poster, on which appear, in large, bold type, the principal subjects discussed in the paper. Much thought and care is given to the preparation of this poster. Now why should not every church member arrange for the display of at least one of these posters outside his or her own home, or place of business? All you need is a board, similar to those used by newsagents to advertise their daily papers. By this means, without stirring beyond your doorstep, you may secure quite a number of regular readers. When the printing office was in London an old blind newsagent sold no less than 260 copies of "Good Health" simply by displaying a poster. Why not give the plan a trial? It is more than likely that the baker and the milkman would become regular subscribers at once, and other daily callers would follow. Let every member therefore decide how many posters he or she can use to advantage, and the number of papers likely to be called for, then order through the church tract society or, where there is no organization, direct from the office. We are prepared to supply as many posters as are called for *free of charge*. But we would urge that no one order a single poster more than can be properly used, as paper and printing are very expensive.

By this means, you will not only help to strengthen the "right arm" of the Message and create opportunities to present other phases of truth, but, incidentally, you may, with the least amount of effort and time, earn pocket money for yourself. The posters cost you nothing. All you have to do is to supply the board on which to display it, and which should last as long as you wish to use it. No travelling-expense or shoe leather is involved, and little or no time is consumed. You have only to meet the cost of the papers plus your share of the carriage and the profits are yours. If you wish, too, we can supply you with a printed strip indicating that the paper is "on sale within," which you can paste across the poster or elsewhere as desired. The September posters are now ready. Please order at once because this time the number must be necessarily limited, as it is too late to find out how many are wanted. We earnestly ask your help in carrying forward this simple, and we believe effective, plan for the "Good Health" journal, and thus making known the health-giving, health-restoring principles for which it stands.

H. F. DEATH.

Medical Secretary.

# The Third Angel's Message.

Sermon at Conference by M. N. Campbell, Sunday Evening, August 3rd.

YOUR attention is invited this evening to the words found in the fourteenth chapter of Revelation, verses 9-12. In all the Bible there is not to be found so solemn a message. It is to be delivered to the world some time during the Christian dispensation and it is a matter of prime importance that we shall know when that message is due; that we shall know what it means in order that we may escape the terrors that are denounced upon those who fail to come into harmony with the warning. The context makes it quite clear when the message is to be sounded forth, for the record goes on to say, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe."

Every reader of the Bible recognizes in this description a picture of the second coming of Christ. The harvest of righteousness is complete, and the harvest of sin is fully ripened. Just before that solemn event takes place this message goes forth to every kindred, nation, tongue, and people to prepare them for it. This message which I have read in your ears to-night is evidently a preparatory message to precede the second coming of our Lord and Saviour Jesus Christ.

I need not spend much time in outlining an argument to prove to you that we are now in the last days. People of all shades of religious belief are becoming convinced of the fact. Signs foretold long ago in the sun and moon and stars; signs in the social, political, religious, and industrial worlds are being fulfilled before our very eyes. The Saviour declared that "as it was in the days of Sodom and Gomorrah, even so shall it be in the days of the coming of the Son of man." This morning I purchased a copy of the London "Chronicle," and in that paper a writer declared, "I have never been in Sodom or Gomorrah, but I have been in the leading cities of Europe in recent days, and I am satisfied that Sodom and Gomorrah never approached the conditions that exist in those cities to-day." Every thinking man and woman recognizes that we are facing a very abnormal condition in the history of this world, and the significance of it will be readily recognized as we turn to the Scriptures and read there of the conditions that shall prevail in the closing days of this world's history. We certainly are threatened with the conditions that are outlined in the twenty-first chapter of Luke, men's hearts failing them for fear, and for looking after those things that are to come upon the earth. The troubles with which we are threatened in the industrial world are an exact fulfilment of the prophecy contained in the fifth chapter of James, and we might turn to every feature of the world's activity to-day, and we would recognize in the conditions that prevail the counterpart of these conditions that are described in the prophetic Scriptures. And so we have reached that period in the

world's history when the message I have read to-night will go forth.

The message denounces the unmixed wrath of God against those who worship the beast and his image, and receive his mark in their forehead or in their hands. Then it calls attention to the people who have been brought out as a result of the preaching. The message divides the inhabitants of the world into two classes, one class keeping the commandments of God and the other class having the mark of the beast. When the message sounds forth the prophetic eye sees only those two classes in the earth. Now it is very evident, friends, that whatever that mark is it must be a violation of God's commandments, because those who keep the commandments of God do not have the mark of the beast, and those who have the mark of the beast are not keeping the commandments. Then it is equally clear that that message must be sounded forth by a people who themselves are keeping the commandments. It cannot possibly be heralded by anyone else, because as a result of the preaching of that message people are led to take their stand for the commandments of God and the faith of Jesus.

Let us see what this punishment is that has been denounced against those who worship the beast. Rev. xv. 1 makes that clear. "I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." So the wrath of God mentioned in the Third Angel's Message is the seven last plagues, described in the sixteenth chapter of Revelation. After the last warning message has gone to the world and every soul has made his decision, then the Lord causes to fall upon the heads of those who are persistent in their rebellion against Him and His law the seven last plagues. I will briefly enumerate them.

The first one is a "noisome and grievous sore," that is, a noisome, a foul smelling, painful boil. Following that, the second angel pours out his vial upon the sea, and it becomes as the blood of a dead man. The shores of every land that are lapped by the waters of the ocean are piled high with the decaying denizens of the deep. Their rotting carcasses send out a miasma of disease which adds to the terrors from which the wicked are suffering. The third plague is upon the rivers and fountains of the earth, and they become blood. The fourth angel pours out his vial upon the sun, and it is caused to scorch men with fire. The fifth angel brings a plague of terrible, impenetrable darkness upon the earth. The sixth angel pours out his vial upon the great river Euphrates, and that brings on Armageddon, the last struggle, the final crash of nations. The seventh angel pours out his vial and a hailstorm bursts upon this earth, every stone fifty to sixty pounds in weight, and the cities of the nations fall.

Dear friends, that is no fanciful picture. Just before Jesus returns to this world that fearful series of plagues falls upon impenitent humanity, but before that

scourge shall fall the Lord in His mercy sends out a message, a warning, in order that every soul who desires to be obedient may escape. It is known as the Third Angel's Message, and it is worded as I have read.

Let us take up the study of this message, and see if we can find out what the beast is, and what his mark is, so that we may avoid doing the thing that this message warns us against doing. The beast is described in the first part of the thirteenth chapter, and there are certain specifications laid down that will make it a very easy matter to determine his identity. Read the first eight verses. You say, what does that mean? In the first place, it is evident that this power spoken of as the beast is a world power, for "all the world wondered after the beast." It isn't some insignificant, second-rate power, off in some corner of the earth, so that we will have to hunt for it with a spy glass. It is a world power, for it says that everybody on this earth will worship him whose names are not in the Lamb's book of life. So it is something pretty big, something easily found. It is a power that makes war on God's people.

It is a religious power. How do I know that? Because it requires men to worship it. That makes it clear that this beast is a great religious power that calls upon all the earth to bow down and do it homage. Moreover it is a power that persecutes the people of God. The Bible says that it wears out the saints of the Most High. There will be quite a period of time set off in which that power will have an opportunity to manifest its real character as a persecutor, a blasphemer, and as a pretender to divine authority; and during that period it shall wear out the saints of the Most High. The Scripture gives us the exact time during which that part of its career will be carried on. It says that it shall carry on for forty and two months, and what does that mean? Twelve hundred and sixty years. In Scripture prophecy a day is used to represent a year. "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise." Num. xiv. 34. We find another text in the fourth chapter of Ezekiel, sixth verse.—That principle having been applied in connection with prophecy we apply it wherever the day is used in prophecy. That period called forty-two months is spoken of in six different places in the Bible. In one place it is called 1,260 days; in another, three and a half years; another place forty-two months; again, time, times, and the dividing of a time, all referring to the same period, and so we apply this year-day principle to that 1,260 days, or twelve hundred and sixty years, during which this power is to do its will; in which it is to practise and prosper; in which it is to persecute the people of God; in which it is to sound forth its blasphemies.

Then another peculiar thing about this power represented by the beast is the fact that it receives its power, its authority, and its seat from another power which preceded it. "The dragon gave him his seat, and power, and great authority." This is a very unusual thing. It is natural for a power to hold on to its authority just as long as it exists, but here is a power that does not do this. It transfers to another its seat,

and gives into its hands great authority, authority over the lives and prosperity of its citizens. Now we ask, What power can that be? Practically every Protestant commentator of any note is agreed that the dragon is Pagan Rome and the power to which it gave its seat (the city of Rome) and great authority is the Papacy. But I shall not leave the question there. We will look into the matter and see whether the Papacy fits into these specifications; whether it has done all the things that are charged up against it by the prophetic pen.

In the first place, Did the Papacy receive his seat and his great authority from another power? Every intelligent student and reader in this audience knows full well that the city of Rome was at one time the seat of the Roman empire, but in A.D. 330 Constantine the Great very obligingly moved out of Rome and established himself and his capital in Constantinople. Thus the empire handed over its seat to the Papacy, and that has been the papal seat from that day to this. This is an incontestable fact. Then under the reign of succeeding emperors, Justinian particularly, certain decrees were issued which placed great power and authority in the hands of the Papacy. He was given the title of Corrector of Heretics. By that decree and by the confirmation of that title the citizens of the great Roman empire were handed over to the Papacy to be corrected. Power was given over the lives and property of the citizens of that empire. Certainly no greater authority could ever be handed over to any power, and he began to correct the heretics without delay, and he would be at it this minute if that 1,260 years had not closed. That decree which gave him that power was issued in the year 533, but on account of political conditions that existed in Italy and Rome it could not be given effect until the year 538, when Belisarius broke the power of the Ostrogoths, an Arian nation that then held the Papacy in check. From that time until the year 1798, when the French general Berthier entered Rome, took the pope a prisoner, carried him off into banishment, and practically destroyed the power of the Papacy, the saints of God went through the darkest experiences in the annals of history. That time of distress lasted exactly 1,260 years as the prophetic pen had foretold. During that time it is estimated that between fifty and eighty millions of God's saints were put to death—put to death in every horrible form that the minds of demons could invent. The history of the church during these terrible years is written in the blood of her slaughtered saints.

"There was given unto him a mouth speaking great things." I will not take the time to enumerate the great things the Papacy has uttered concerning himself. I think perhaps the decree of infallibility is a fair illustration of the spirit of that power, and its utterances during all these ages were in perfect harmony with that decree.

The prophecy speaks of the Papacy having received a deadly wound, from which it recovered. It did receive a deadly wound at the time when the pope was taken prisoner. Previous to that it received a terrible wound in the breaking out of the Protestant Reformation, and that led up to the overthrow here referred to.

But where does the Papacy stand to-day? At that

time it was generally believed that the Papacy was extinct, that another pope would never be elected. But it recovered, and to-day the Papacy is stronger by far in matter of membership, wealth, and political influence than she was in the days previous to her wound. She has recovered from it, and there are yet a few bright days in store for her before she comes to her final extinction. Now I do not know that I ought to spend any more time upon that particular phase of the question. I think I have produced sufficient facts to make it clear to every thinking person that the power described in the thirteenth of Revelation is the Papacy.

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand." So this beast has a mark. Every concern has a mark. Almost everything you buy in the shops to-day has a mark on it. You can tell by that where it came from. Many people are very particular to examine the mark on goods to see whether they came from a first-class firm. The beast has a mark, and what do you suppose it is? Surely the beast knows what his mark is. Every firm is very particular about its mark. It registers it, and if it catches anybody using its mark there is trouble. It warns the infringer that if he does not cease to use its mark there will be a case in court. This power knows what its mark is. The prophecy gives us a clue as to what it is. It is something connected with the commandments; it is a violation of one of God's commandments, because the message divides the world into two classes; one class keep the commandments of God and the other class have the mark of the beast; so whatever that mark is, it is a violation of one of God's commandments.

Let us see what the beast itself thinks about it. What does the beast declare to be a mark of its power, of its authority, of its right to tamper with the commandments, to establish religious institutions that men must obey or else go to perdition. I presume some people will be rather surprised when they find out what the mark is. I have some statements from the Papacy on the subject: Here is what it says in a book entitled "Plain Talk for Protestants," page 213: "The observance of Sunday by the Protestants is a homage they pay in spite of themselves to the authority of the (Catholic) church." Notice, they are protesting against an infringement of their mark. Somebody is using their mark, and they are objecting to it, and they are trying to warn off the infringers, give them warning that they must either conform to the Papacy in all things or else get off the premises in this matter.

I now take a statement from Cardinal Gibbons. In reply to a letter of October 28, 1895, received by him, asking if the church claimed the change of the Sabbath as her mark, the following was written:—

"Of course the Catholic Church claims that the change was her act. And the act is a mark of her ecclesiastical power and authority in religious matters."

I have another statement from an eminent Catholic authority, and you will be interested in it, because there is money in it. Here is a rare chance. These are hard times, friends. Coal is going up 6/- per ton;

we are not going to get much butter, and we will pay more for our sugar, and one penny more for the bread. Here is the chance to make some money. "I have repeatedly offered £200 to anyone who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money." There is the offer, but in spite of the hard times, no one has called for the money. That is a strange situation, isn't it? "If any person in this town will show me any scripture for it, I will publicly acknowledge and thank him for it." Then he goes on to say, "It was the holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A.D. 364, anathematized those who kept the Sabbath, and urged all persons to labour on the seventh day under penalty of anathema."

"Which church does the whole civilized world obey? Protestants call us every horrible name they can think of—anticrist, the scarlet coloured beast, Babylon, etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday they acknowledge the power of the Catholic Church. The Bible says, 'Remember the Sabbath day, to keep it holy,' but the Catholic Church says, 'No, keep the first day of the week,' and the whole world bows in obedience." Which church does the whole Protestant world obey? But excuse me, they are mistaken. There is a body of Protestants who long ago made up their minds that they would not do it. They have said, "We will never bow down to the Roman power and keep their day. We will be true to the Lord's ancient Sabbath." (Many voices, Amen.)

By the way, I have a statement from a Canadian priest, who says about the same, and he makes a similar offer to Protestant people. "The Bible says plainly, 'Remember that thou keep holy the Sabbath day,' and in hundreds of other places both in the Old and New Testaments the Bible insists on the observance of the Sabbath day. Now every child in school knows that the Sabbath day is Saturday, the seventh day of the week; yet with the exception of the Seventh-Day Adventists, all Protestant denominations keep Sunday instead of the Sabbath day, because the Catholic Church made this change in the first stages of Christianity. I hereby offer £200 if anyone will show me one passage, either in the Protestant or Catholic Bible, in the Old or New Testaments, where it tells us to observe the Sunday."

Friends, I do not know just how this appeals to you, but these are the facts in the case, and surely it is not a kindness to anybody to keep it secret. We are not presenting these things to hurt anybody's sensibilities. We love people and we want to be kind. We want to do them good; that is what we are in the world for, but the best way we can help people is to sound forth this warning to-day. God is calling for those who will come out from under the power of the beast. He is getting ready to take His people to the kingdom. He is search-

**Money. The cause needs it: the people have it: we can get it: let us do so in the Harvest Ingathering Campaign.**



ing out loyal citizens. This is a question of loyalty to God. It makes all the difference in the world whether we are marching under the divine standard or whether we are marching under the standard that has been raised by the worst enemy God ever had on this earth.

(Holding up the Union Jack.) You all know what this is, don't you? Our hearts thrill with patriotic pride at the sight of it. When confusion reigns on the battlefield and this standard is raised, every loyal soldier rallies around it. It represents the government of this country and its free institutions. There is no flag like it, is there? Now I am going to show you another one. I may have to tell you what it is. Some of you may never have seen it before. (Holding up a Sinn Féin flag.) Nobody here would be seen marching under this banner. Why not? Because it represents disloyalty and rebellion. My friends, God is calling upon the people of this world to be loyal to Him. His mark is the holy Sabbath, the memorial of His creative power. The heavens and the earth are His territory; He made them all, and the Sabbath is the sign of that power. He has chosen that as the memorial of His creative power, and He calls on every loyal child of His to range under that banner, but He warns them to steer clear of the mark of the beast; the mark of that power which has put to death millions of God's loyal saints; the power which has lifted its blood-stained hands and torn from the heart of the law that commandment which requires us to keep the day which God Himself blessed and made holy. I believe that every honest heart will respond. I do not believe there is a person here who wants to worship the beast and his image, or receive his mark in his forehead or in his hand.

So, dear friends, that is what the message means. The great work of reformation that was begun in the sixteenth century was not completed at that time. It began then, but ever since the Lord has been leading His people forward step by step; more light has been shining upon the Christian pathway as the years have gone by. The path of the just is as a shining light, that shineth more and more unto the perfect day. The perfect day is about to dawn, and Jesus Christ the Son of God is about to appear in the clouds of heaven. The trumpet of the Lord ere long will sound, and the saints of God from every age will come forth from their tombs. So just before the Lord returns He sends forth this solemn message to test the loyalty of those who profess to be His children. He has said, "If ye love Me, keep My commandments."

I can assure you that people who do not love God will not turn to observe God's holy Sabbath; it means too much in the way of sacrifice. There must be a deep love for God burning in the heart to lead persons to turn from popular customs, involve themselves in scorn and scoffing and material disadvantages, in order to be true to God in these times.

Well, says one, have there not been a great many good people in past ages who have honestly observed the first day of the week, supposing it to be the Sabbath of the Lord? Yes, there have been. Will they be saved? There is no reason why they should not be. "The times of this ignorance God winked at, but now

He commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness"—and the standard of that judgment will be the law. To-day the Lord is earnestly appealing to His people to take their stand upon a high and exalted platform, a platform of divine truth, and that call involves a very great blessing. While it does pronounce a severe curse upon those who deliberately choose to remain in disobedience to Him God does pronounce a great blessing on those who will separate from the world and its customs and stand by the law of God. And, my friends, when we extend this invitation to you, we invite you to a very great privilege, and to a very great personal blessing. Truth has a sanctifying influence upon the soul. "Sanctify them through Thy truth, Thy Word is truth." If you want to enjoy the blessings of sanctification, the blessings of a close walk with God, walk with Him in truth and in righteousness.

I know that a great many earnest people are to-day bemoaning the fact that spiritual life is dying out of the world. I have talked with Christian ministers, and they agree that spiritual life is becoming rare. People have tried to improve their Christian experience by moving from one church to another, in the hope of finding a higher degree of faithfulness, deeper devotion to God, greater simplicity. At this time the Lord is calling out a people who will meet these requirements, and when the call is issued we must be ready to answer it. The Lord does not leave an honest soul in doubt. In the fourteenth chapter of Revelation we read: "Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus." In these days of perplexity, when people do not know where to go and what to do, the Lord has raised up a standard for His people to gather about, and that standard is the commandments of God and the faith of Jesus. My dear friends, may the Lord help each one of you to respond to the call. It is a gracious invitation from heaven. It is couched in very tender words, and is accompanied by great spiritual blessing.

So, dear friends, we have reached the time when the Third Angel's Message is to be sounded forth. It is sounding forth to the world in practically every nation under heaven and gathering out a people prepared for the coming of the Saviour. And when that glorious day shall come, when the King of kings shall return, He will gather His saints together, those who have made a covenant with Him by sacrifice, those who have hesitated at no sacrifice in order to be true to Him.

May the Lord help us to seek after those things that pertain to our eternal welfare. May the peace of heaven reign in our hearts through walking in the light, and may we enjoy the great happiness which will come to those who stand in the last great day with the Lord of hosts, under the standard which He has raised. Amen.

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**What is your harvest ingathering goal? Is it £50? £25? £10? £5? Make it a big one in faith: then pray and work, work and pray, and you will reach it.**



## General Report of the Proceedings of The British Union Conference Session Held in the Temperance Hall, Derby, August 1-6, 1919.

THE first meeting of the British Union Conference opened at 2.30 p.m. on Friday, the first of August. The opening hymn, "O God, our help in ages past," was sung with fervour and enthusiasm.

Pastor W. T. Bartlett read impressively *Psa. xlv.*, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Prayer was then offered by Pastor S. G. Haughey.

Pastor M. N. Campbell, president of the British Union Conference, occupied the chair.

The roll call of delegates was then presented and out of ninety-six, the total number of delegates, sixty-six were present and answered the call.

The chairman stated that he was very happy to see such a large percentage of the delegation seated at this the first meeting of the conference. He said we were particularly favoured in having the president of the French Conference, Pastor B. Vaucher, with us, also Brother Hurlow, a representative of the South African Mission Field, and Pastor Geo. Keough, who represented the mission field in Egypt.

Pastor Campbell stated that it would be in order for us to vote these brethren in as delegates to our Union meeting.

It was moved and seconded that these three brethren be included in the list of delegates to the B.U.C. meeting, and this was unanimously approved by the vote of the whole delegation.

### President's Address.

IT is with great pleasure that we greet the delegates to this the eleventh session of the British Union Conference. Weighty questions that will have an important bearing on the future of the work in this field are to be considered at this gathering. Solemn indeed is the hour that is striking in history. Darkness covers the earth and gross darkness the people.

The world has reached the crisis of its career. The seeds of disobedience sown in the garden of Eden have grown into a monstrous harvest of evil. The perils of the last days are upon us. Men are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God. The restraints imposed by God's Word have been cast aside, and the principles of evil have almost full sway. Spirits of devils exercise a controlling influence in the affairs of men through the medium of modern Spiritualism.

The most awful war in history has closed, with both victor and vanquished alike profoundly disappointed with its outcome. Enormous burdens of debt are crushing out the strength and vitality of nations. Bolshevism as a dark cloud hovers on the horizon. Industrial unrest threatens to overturn the hope of commercial prosperity, and profiteers, callously unmindful of human want and suffering, continue to reap a golden harvest at the expense of the people. Moral standards are trailing in the very dust, and the break up of civilization seems at hand.

To meet these dire evils the Third Angel's Message was launched as an ark for the saving of those of this generation who love God and reverence His Word. This message, though feeble in its beginnings, has

spread over all the earth, and to-day it holds forth the Word and law and faith of Jesus in almost every land.

In this country the work of the message has been in operation for over thirty-five years. During this time it has grown steadily, until now it is fully organized in all departments. The report which follows covers a three-year period—from July 1, 1916, to July 1, 1919.

#### General Statistics.

On June 30, 1919, the membership of the churches in the British Union amounted to 3,299. This represents a net gain of 420 for the three-year period. During this time 1,014 persons have been received into our churches, 805 by baptism, 184 by vote, and 24 by letter from outside the Union.

During the same period 435 have been dropped for apostasy, 115 by death, and 27 by letter to fields outside the Union. The appalling thing about these figures is the number of apostasies. They amount to considerably more than half the number of baptisms. This number can surely be greatly reduced if more thorough work is done in properly instructing candidates for membership and seeing to it that they are soundly converted before receiving them into the church. Instructing candidates in home missionary work is another very certain means of binding them to the truth.

The tithe has shown a healthy increase from year to year. In 1916 the tithe receipts in the Union were £9,638; in 1917, £11,697; in 1918, £15,662. The present year bids fair to greatly exceed the record of 1918.

The offerings to missions have also grown in the same encouraging ratio. In 1916 they amounted to £2,602; 1917, £4,135; in 1918, £7,617. The growth of the Harvest Ingathering movement accounts in a large measure for the remarkable gain in foreign mission funds. The receipts from this source in 1916 were

£206, or 1/5 per member; in 1917, £1,023, or 6/10 per member; in 1918, £2,943, or 18/- per member. We anticipate that we shall reach five thousand pounds this year.

The interest taken by our people in this method of raising funds for missions is remarkable. We are of the opinion that we have barely touched the enormous resources that are available for us through systematic solicitation from the general public. The wealth of the world belongs to Him Who is sending forth the Third Angel's Message. It is but right that we should ask those who hold this wealth to turn at least a part of it back to the use of its rightful owner. None should feel any compunctions about engaging in this work. Divine prophecy has foretold of a movement that will bring the wealth of the Gentiles to the help of the Lord's work. It is possible therefore that our Harvest Ingathering work is a child of prophecy.

Three years ago the average mission receipts per week per member amounted to 4d. At present it amounts to 11d. This is a very remarkable gain in so short a time, and we believe that with the expansion of our Harvest Ingathering work, we shall shortly reach the average per member that is attained by the brethren in any other country, without exception.

In 1916 the force of labourers in conference employ was as follows: twenty-five ordained ministers, sixteen licensed ministers, and twenty-six with missionary credentials. At present there are thirty-one ordained ministers, nineteen licensed ministers, and thirty-six with missionary credentials—an increase of nineteen in the total force of workers. I am pleased to announce that the following men are to be ordained to the Gospel ministry Sabbath afternoon: O. Dorland, S. Maxwell, and F. C. Bailey.

It is a source of gratification to observe the splendid growth of our book work in this Union. In 1916 there were 142 colporteurs in this field, who sold books to the value of £2,435. In 1917 there was sold £3,082 worth. In 1918 we sold £4,973 worth, and in the first six months of 1919, £5,442. We have set a goal of £15,000 as the amount of books to be sold in 1919, and with over one hundred colporteurs at work we should come reasonably near the mark.

"Present Truth" has a fortnightly circulation of about 35,000 at present, and "Good Health," recently remodelled and enlarged, is enjoying a monthly circulation of 25,000. We hope to materially increase this before the end of the year.

### Institutions.

Our institutions are enjoying a good measure of prosperity. All of them are getting on well financially, with the possible exception of the College, where the fees remain at a figure which precludes the possibility of operating at anything but a loss. It is a question whether this is to be regarded as a prudent arrangement. Sound judgment would dictate that the charges should be placed at a figure to cover the expenses of operating the institution.

The attendance at the College has mounted during recent years. The enrolment for 1916-17 was 61; for 1917-18, 102; for 1918-19, 123; and it is probable that

the attendance for the coming year will be 160. This is as it should be. In a field the size of this one there should be three hundred students in College preparing for service. We are glad to say that arrangements have recently been made through the purchase of the Kingswood Estate, adjoining Stanborough Park, so that the capacity of the College has been practically doubled, and the facilities placed at our disposal for establishing manual training of various sorts. A full account of this purchase will be given later. We are happy to announce that a gift of £5,000 has been sent to us by the General Conference to aid in paying for the property. That is very tangible evidence of their approval of the steps we took in acquiring it.

Prosperity is smiling on our sanitariums, both being full to their capacity with patients most of the time. We regret that Dr. Olsen found it necessary to sever his connection with the Caterham Sanitarium in order to return to his family in America. Dr. Shone has been appointed to the superintendency of that institution to fill the vacancy. Dr. Hayton, in order to carry out personal plans, has withdrawn from the superintendency of the Stanborough Park Sanitarium, and Dr. Madgwick has been placed in charge there. Both institutions will, under their new superintendents, hold forth the principles of reform for which such institutions are established, and we pray that God's rich blessing may continue with them.

The International Tract Society is operating to its full capacity in order to keep up with the demands made upon it for literature. Plans are under way for equipping it with more up-to-date machinery so that it may take care of its rapidly increasing business.

The Food Factory is likewise enjoying a large and increasing patronage, necessitating the construction of a considerable addition to the present factory. The superintendents of each of these institutions will report in detail later on in the conference.

We are glad to report that a start has been made in the matter of establishing elementary schools under denominational supervision. The past year one has been in operation at Stanborough Park, and one or two are planned for this autumn in other places. This is a move in the right direction and one which will go far toward holding our children in the message, and preparing them to witness for the truth in days to come.

### Ministerial Institute.

In December, 1917, a ministerial and Bible workers' institute was held for ten days in Birmingham, to which all our labourers in the Union were invited. Careful study was given to methods of work, to denominational standards, and to spiritual experience. It was felt that the institute was a great blessing to our work in Britain, and greatly accelerated the progress of the evangelistic department. At the close of this conference another institute will be held, of four days' duration, for a short council with the workers, and a consideration of methods and plans. It is hoped that this may also prove a season of blessing and helpfulness to the workers.

### General Conference Session.

It was my privilege to attend the session of the

General Conference held in San Francisco early in 1918. While there and while visiting American camp meetings during the summer, I had opportunities to present in a strong way the problems and needs of the British field, thus awakening a sympathetic interest in our work. Trips of this kind, while involving some expense, bring back heavy returns that will aid in building up our work on this side of the Atlantic. In the face of what seemed insuperable difficulty, permission was finally secured from the Government to bring my family across the sea with me to live in England. The Lord mercifully protected His servant in crossing the Atlantic three times during the period when submarines were making such journeys perilous in the extreme.

### Medical Missionary Convention.

In January of the present year a Medical Missionary Convention was held at Harlesden which gave a real impetus to that department in this field. The attendance was made up of doctors, nurses, ministers, Bible workers, and a number of the laity who were especially interested in this phase of the message. A real enthusiasm was kindled in behalf of hygienic reform and rational living. While there was no disposition to carry the movement to anything bordering on extremes, yet it was felt that altogether too little attention was being given to the important truths relating to our physical well being, which are designed to be a strength to the proclamation of the message. It is hoped that the health work may become an effective adjunct to our public work in the near future. For over a year a visiting nurse has been employed among the churches of the South England Conference, with most excellent results. Such work should be planned for in each of the conferences in the Union as soon as suitable persons can be found to take it up. It is also planned to open treatment rooms in London at an early date. The money has already been subscribed for this enterprise. On the whole the prospects for the health work in this field are very encouraging.

We desire in this connection to make an earnest appeal to our people to rally to the support of "Good Health." Every effort is being put forth to make this journal a stalwart representative of the health principles which distinguish Seventh-day Adventists. This is one of the most effective means of utilizing the strong right arm of the Message, by making "Good Health" the recognized leader in Hygienic Reform in the British Isles and thus opening the way for our other publications to follow. A circulation of 50,000 copies per month is our present aim.

### Departments.

Experience has demonstrated the wisdom of strongly manning and developing the various departments of our work. It has been the aim of the Union administration to establish and strengthen these departments in both the Union and local conferences. The Home Missionary, Publishing, Medical, Sabbath-school, and Young People's Departments are now well organized, and are accomplishing a good and very encouraging volume of work. It has been arranged, as far as possible, to turn back to each conference the care of its funds, and local conference treasurers have now been

appointed in several of the conferences. We are of the opinion that the careful working out of this general policy will add material strength to the work in all parts of the field.

### Evangelism.

The fact that this Union has within its borders so many large centres of population emphasizes the necessity of developing strong evangelists who are able to command attention, and sound forth the Message with authority and power. The Union administration has been centring its attention upon ways and means of strengthening the evangelistic forces of the Union. We feel that there are a number of workers in the British field who will develop into successful evangelists if proper encouragement and support is given them. In many cases the large city efforts have involved such an outlay of means that our local conferences, with their limited means, have hesitated to embark upon them.

It is unfortunate that the British field has been broken up into so many small conferences. This has been a serious handicap to large undertakings. It has also drawn from the evangelistic department a number of men for the administrative duties who might have rendered stalwart service in raising up churches. It has consumed much money in administrative work which might have been used to far greater advantage in soul winning. Furthermore it has made it impossible to properly man the different important departments of the conferences because of the greatly increased expense of duplicating these department leaders in each conference.

To meet this situation the Union Conference Committee at a recent session gave consideration to the consolidation of some of the conferences with a view to minimizing administrative expense, and to the collecting of sufficient financial strength to carry on aggressive evangelistic work, and to release some of our experienced men for the preaching of the Message. We also hope in this way to thoroughly man each conference with departmental workers. A report will be rendered to this body in due time, and we believe that the suggested rearrangement of territory will commend itself to the good judgment of our thinking people as being a step in the right direction, and one which will greatly strengthen our work in general. Leading members in different churches have expressed themselves very decidedly in favour of a move of this kind.

During the past year an opportunity presented itself to purchase a church building south of the Thames for the sum of £2,000. It is a building that was formerly used by the Presbyterians, and is located near F. B. Meyer's church. Its situation is such as to make it a strategic point for the establishing of a large work in that section of London. A number of public efforts can be held within a considerable radius, the fruits of which can be centred at that point. This is one of the moves for a strong campaign in London. Another step in this direction was the purchasing of a property in North London as a mission home and temporary meeting place for the North London church. Under the direction of Pastor Edmed a number of

workers are to be trained there in practical Bible work in that city.

### Foreign Missions.

Under the watchcare of the British Union has been placed the foreign mission interests of the denomination in Egypt, British East Africa, Sierra Leone, the Gold Coast, Nigeria, and lately the Levant Union Mission including Turkey and Syria. During the last three years of the war it has not been possible to send workers to these fields, but with the signing of the Armistice the restrictions have been somewhat relaxed. We have been able to send Pastor L. F. Langford to supervise the three mission fields in West Africa, and Brother Jesse Clifford is to sail for Sierra Leone at the close of this conference. Brethren Delhove and Monnier with their families have gone to Central Africa, and will locate near Lake Tanganyika, either in the Belgian Congo, or in what was formerly known as German East Africa. We have not yet secured permission to send workers into British East-Africa, but we trust that the way will shortly open for this. The work in each of these fields is moving forward very encouragingly. Reports from the workers indicate that the Message is advancing rapidly, and numbers of native believers are turning to the Lord. Brother Keough, the director of the Egyptian Mission Field, is with us on furlough, and will give a personal report of the work in Egypt.

On the whole the evidences are numerous which indicate that the work of God is moving forward with rapid strides in all sections of our field, both at home and abroad. We have every reason to thank God and take courage, and press on with renewed consecration and devotion in the work which is soon to close in triumph.

# Friend or Foe?

The latest and best weapon  
with which to fight  
**SPIRITUALISM**

HERE is ammunition that will enable our churchmembers to meet the devil on his own ground—and do it successfully, too. Never have we had such an opportunity of answering a question that is in everybody's mouth: Is Spiritualism of God or Satan? This is what is being asked to-day—it is our privilege and duty to give the answer. "Friend or Foe?" makes most interesting reading, and the numerous references to the writings of scientists and others who have investigated the wonders of Spiritualism inspire confidence in the treatment accorded to the subject. After dealing with the recent developments of Spiritualism the writer shows what are the physical effects of Spiritualism, the mental perils and moral dangers, and then, when the interest is at its highest, the Bible is shown to be the only really reliable authority on the truth about death. The paper concludes with a simple, yet wonderfully convincing treatment of the witch of Endor which finally and fully answers the question as to whether Spiritualism is a friend or foe.

Get a supply of this useful paper and warn your friends and neighbours NOW while the question is before them. Rates to church missionary societies and canvassers are the same as for other numbers of "Our Day Series."

**SAMPLE COPY** may be had on application to the publishers, enclosing two penny stamps.

**International Tract Society, Limited,**  
Stanborough Park, Watford.

The Union Treasurer, Brother H. D. Clarke, then presented the financial statement for the past three year period. After some questions of delegates had been answered, the report was unanimously adopted.

### Profit and Loss Account

RECEIPTS.				
Tithe	6859	5	7	
Treasury	306	0	0	
Interest	290	3	8	
Appro'ns from local cons	850	0	0	
DISBURSEMENTS.				
Salaries	2582	19	11½	
Expenses	749	4	4½	
General expenses	713	1	4½	
College appropriation	520	0	0	
Irish Mission	1036	16	8½	
Scottish Con. "	1305	5	5½	
Tithe	685	18	7	
Sustentation	266	0	2	
Depreciation	25	8	6	
Gain	430	14	1½	
	8305	9	3	8305 9 3

### Balance Sheet

LIABILITIES.				
Capital account	2563	18	5½	
Accounts payable	9950	9	6	
ASSETS.				
Furniture account	69	6	1	
Bank deposit	5000	0	0	
Bank and cash	5448	18	3½	
Accounts receivable	1996	3	7	
	12514	7	11½	12514 7 11½

Examined and found correct H. D. CLARKE,  
11/2/19 (Signed) J. C. Steward. Treasurer.

## Resolutions Passed at the British Union Conference Session held in the "Temperance Hall," Derby, August 1—6.

### General.

BECAUSE of God's tender mercy and great blessing bestowed upon the work and workers of each division of our Union Conference, drawing many precious souls to Himself and bringing into the treasuries a good increase of tithes and offerings, and because of the seriousness of the times in which we live, the nearness of our Saviour's return, and the great work yet to be done, we do this day render to God our fullest gratitude and do hereby consecrate ourselves anew for service, and determine, with His help, to be faithful in all our duties as church members.

2. Recognizing that our church paper the "Review and Herald" is our chief source of information concerning the progress of the Message in all parts of the earth, and that it contains reports and articles which are a means of great blessing and encouragement to our people,

Resolved that we do our utmost to place the "Review" in every Seventh-Day Adventist home in the British Isles and that to this end we take advantage of club rates offered by the Review and Herald Publishing Association.

3. Resolved that we approve of the Penny-a-week

fund in behalf of city work and promise to support it faithfully.

4. *Resolved* that we empower a committee, composed of Brethren Campbell, Bartlett, and Read, to make any verbal changes required to adjust our constitution to the present situation.

5. *Whereas* it is recognized, not only by us, as a denomination, but by leading social and church workers everywhere, that the cinema theatre is pernicious and demoralizing in its influence, and is therefore destructive of spirituality,

*Resolved* that as a people we put ourselves on record as being opposed to attending these places of amusement.

6. *Resolved* that we authorize the Union Committee to take steps for the establishment of a Home for the Aged and pledge to such an enterprise our hearty support.

### Health.

7. *That we* express our deep gratitude to God for making known to us the principles of health and pledge ourselves individually to maintain the highest possible standard of healthful living at home and abroad in order that we may render our best service to God and His Cause.

8. *That we* recommend that each of our churches organize Good Health Leagues.

### Home Missionary.

9. *Whereas*, we are told that God calls upon every one of His children to engage in His service, in order that the work on earth may be finished speedily, and

*Whereas* members' reports are a source of encouragement to others, and of necessary information to the leaders of our work, therefore—

*Resolved* that we pledge ourselves to put forth earnest efforts to win at least one soul per member for the Master, during the next 12 months, and faithfully report the work we do.

10. *Whereas* our missionary papers, "Present Truth" and "Good Health," have been the means of building up the Cause of God and the "Present Truth" and "Good Health" Campaign has brought great blessing to our members throughout the field, therefore

*Resolved* that we do our utmost to help to increase the circulation of these silent messengers and thus reach our neighbours with the truth.

11. *Resolved* that we aim to dispose of at least ten copies of "World Perils" per member by the end of the present year.

12. *Whereas* the Harvest Ingathering Campaign of 1918 proved that the public generally are willing to respond to our request for help in the matter of raising funds for Missions, therefore,

*Resolved* that we put forth earnest, vigorous endeavours to raise a sum equal to £2 per member in the Harvest Ingathering Campaign this autumn.

### Educational.

13. *Resolved* that in view of the ever-increasing demand for workers of all classes, we urge all our young people of normal health and ability to consecrate their time and talents to the giving of the threefold Message to all the world, and that they be encouraged and helped in every possible way to attend our college to be trained for some suitable calling in connection with our organized work.

14. *Resolved* that we encourage our churches everywhere to follow the plain instruction of the Spirit of Prophecy with regard to the establishment of church schools.

15. *Resolved* that we strongly urge Seventh-Day Adventist parents throughout our field not to put their children into worldly callings as soon as they leave school, but to plan for their further education for some branch of our work, and that our church elders and other local leaders be asked to give encouragement and advice to this end and to co-operate with parents in bringing their children to look towards a place in our organized work as the highest ideal towards which they can strive.

### Field Missionary.

16. *That we* plan to encourage suitable men and women to devote their lives to the work of spreading the Message by placing our books in the homes of the people.

17. *Resolved* that we make an earnest appeal to our canvassers to work the cities of our field.

### Sabbath-School.

18. *Resolved* that as conference workers, church and Sabbath-school Officers, and members we put forth an earnest endeavour to raise our Sabbath-schools to a higher plane of soul winning efficiency.

19. *Whereas* a scheme has been prepared for the development of regular and punctual attendance of members at the Sabbath-school service, called the Perfect Attendance Plan—

*Therefore Resolved* that we adopt the use of the Perfect Record Card of Honour in all our Sabbath-schools as soon as possible.

20. *Whereas* the Sabbath-School Worker's Training Course is a useful and effectual means of raising the standard of teaching efficiency in our Sabbath-schools,

*Therefore Resolved* that we encourage all our Sabbath-school Workers to avail themselves of the help that the Teachers' Training Course affords.

21. *Whereas* needy mission fields are looking to our Sabbath-schools in ever growing measure for financial support and whereas our Sabbath-schools throughout the British Union have already gone beyond the goal of 3d per week, per member,

*Therefore Resolved* that we endeavour to reach the goal in Sabbath-school Offerings of 6d per week, per member.

### Missionary Volunteer.

22. *Whereas* the Missionary Volunteer movement has been greatly blessed of God in saving our youth to the Cause and in directing their energies into useful Christian service, and

*Whereas* there are still a number of young people throughout our ranks who are not yet enrolled as members of any young people's society,

*Therefore Resolved* that we encourage the formation of young people's societies, either senior or junior, where they do not now exist, and that the isolated young people be enrolled as members in the Conference Missionary Volunteer Society.

23. *Whereas* in many of our churches, the services are often of such a nature that they appeal only to the adult members of the congregation,

*Therefore Resolved* that we recommend that our ministers and church leaders, both in the church services, and in their pastoral work outside the pulpit give special attention to the spiritual needs of the children and youth.

24. *Whereas* the Standard of Attainment Course has proved to be a most helpful means of training our young people and members in the knowledge of the Third Angel's Message,

*Therefore Resolved* that we urge our young people and members generally to become Members of Attainment and thus better fit themselves for intelligent service in the Master's vineyard.

25. *Whereas* it is urgently necessary that our young people have access to the very best literature and

*Whereas* the Missionary Volunteer Reading Course provides an eminently suitable selection of the best books for young people,

*Therefore Resolved* that we encourage our young people everywhere to enroll themselves at once as members of the Missionary Volunteer Reading Course.

## Report of Sabbath-school, held in the Temperance Hall, Derby, on Sabbath, August 2nd, 1919.

OPENING with a hearty hymn of mutual invitation for all who loved the Lord to let their joys be known, a good spiritual tone was thereby given to the meeting at its very commencement. Immediately following, the Superintendent, Pastor F. S. Jackson, led out in the responsive reading of the parable of the Good Samaritan—the lesson subject for the day. Pastor A. Armstrong then offered a prayer, focussing the special desire of all hearts that God's blessing might rest upon the Sabbath-school in all its phases. The report of the Sabbath-school held at the B.U.C. Session of 1916 next formed interesting reading. Following another hymn Pastor W. P. Prescott conducted a brief and helpful review of the previous week's lesson—the parable of the two debtors. His questions addressed to various individuals were satisfactorily answered, and these, together with comments of his own, served to emphasize the various features of that truth-laden parable. The 680 people present formed into 53 classes, the senior portion occupying the body of the hall, and the young people the balcony. Provision was also made for the children in the neighbouring Theatre Gospel Hall, Bold Lane, where 90 little ones assembled, forming 9 classes.

Just prior to the closing exercises, Pastor George Keough, a missionary on furlough from Egypt, made a stirring appeal for a good collection. In the course of his good remarks, Brother Keough said that among all the interesting things that the ancient land of Egypt produced there was nothing so interesting as its people. These were so many souls for whom Christ died, and there was no better investment that God's people could make than to put their money to the work of taking the truth to these benighted souls. He asked for all to give even to the point of hurting themselves. The response resulted in the fine sum of £44, which was about £25 more than the previous B.U.C. Session Sabbath-school collection.

It may also be noted that there was an increase of 216 adults and 52 children as compared with the previous occasion mentioned.



## SIT DOWN

with your family and plan to do something for "Good Health." Good wishes, like good ideas, have no value in themselves; it is what they lead you to DO that gives them worth.

It is also well to place on record the fact that a prominent local Town Councillor, not a member of this denomination, who looked in during the class recitation and remained a while, made very favourable comment of his impressions, in his remarks as Chairman of the Temperance meeting in the Market Place, later on in the day, and the next day preached to a Nonconformist congregation, holding up the S.D.A. Sabbath-school plan for the admiration and emulation of all his hearers.

The Sabbath-school closed with a hymn and prayer.  
J. H. PARKIN.

## Local Conference Presidents' Reports. North England Conference.

PASTOR H. E. ARMSTRONG, the president of the North England Conference said, that he was so thankful to be able to report that God had blessed the North England Conference abundantly during the past period of the war. He stated that he would give the figures for the five-year period of 1914-1919. In 1914 the membership was 512. In June, 1919, it was 687. This showed a net increase of 125 members. The tithe for 1914 was £1,192. This had grown steadily during the period until in 1918 the total tithe was £2,603. This represented an increase of £1,411 over the amount given in 1914, the total tithe for the whole period being £10,532. The Sabbath-school offerings had steadily increased. In 1914, the figure was £120 and in 1918 £320. The total offerings had increased from £249 in 1914 to £1,071 in 1919.

Pastor Armstrong then proceeded to speak of the literature sales. In 1917 the total sales amounted to £2,823, in 1918 £3,931, while for the half year ending July 1, 1919, the sales equalled £3,001 or nearly as much as the sales for the whole of 1918.

Continuing, the speaker said there were fourteen organized churches in North England and seven companies. Three churches had been organized since 1914. In concluding Brother Armstrong spoke with great appreciation of the loyal service of all the Conference Workers and further pointed out that the success that had come to the conferences was largely the result of the faithful work done by church officers and leaders.

The most gratifying feature of the work in the conference at the present time was the deepening of the spiritual life of the whole membership. This surely gives promise of an ever increasing harvest of souls.

## Welsh Conference.

Pastor Bacon then presented the report of the Welsh Conference, from July 1, 1916 to July 1, 1919. After speaking of the various changes in the personnel of the conference staff, Brother Bacon stated that one new church had been organized. 51 members had been added by baptism and 24 by vote, while with 11 deaths and a number of apostasies the membership at the close of the three-year period stands at 356. The tithe for the last three years amounted to £5,629. This represented a gain over the three previous years of £2,712, or an average yearly gain of £904. The total

offerings were £1,975 which represents an increase of £1,337 over the previous three years or an average yearly gain of £445. Continuing Pastor Bacon said that whereas three years ago we had scarcely any capital, to-day we have over £1,000. He also stated that Wales had been leading the Union in the amount of tithe per capita for the past three years and last year Wales led in S.S. Offerings per capita. Fifteen young people had entered the school at Watford last year and others are planning to attend shortly. Much excellent work was being done by the faithful canvassers. In closing the speaker mentioned with pride the faithfulness and devotion to duty of the whole Welsh membership.

#### Midland Conference.

Pastor J. J. Gillatt stated that many perplexing difficulties had confronted the conference during the terrible war, but in spite of all, God had blessed the work abundantly. Proceeding, the speaker stated that the Midland Conference membership on the last day of June this year was 589. The membership in 1913 was 359, the net increase up to June 30, 1916, was 111, which brought the membership figure to 470. The number of members added during the three year period 1916-1919 was 236, with a net increase of 119. This brought the membership figure to 589, as stated. Continuing, Pastor Gillatt spoke of the various efforts that had been conducted throughout the conference, which had resulted in this increase of membership. Faithful, untiring labour had been expended by every conference worker, and the Lord had blessed these efforts in a goodly harvest of souls.

Coming to the financial aspects, Pastor Gillatt said we are indeed grateful to the Most High that we can report excellent progress. The tithe from 1913-1916 was £3,223, from 1916-1919 it was £6,774. The increase for the three-year period over that of the previous one is £3,550. Just £326 more than double. Continuing the speaker pointed out that these figures give a striking proof of the Divine origin of the tithing system, as followed by this people. The total offerings increase during the triennial period of 1916-1919, over that of the previous period, was £1,424. Pastor Gillatt spoke further of the literature work and stated that they had great anticipations for the growth in this line of work in the future. He then made mention of the growth of the Home Missionary work in the conference and said that this department was putting on strength, and if every member was faithful in church work, the time would soon come when the Master would say, "Enough, it is finished."

#### South England Conference.

Pastor S. G. Hanghey then rendered the report for the South England Conference. He, too, said that a great debt of thanks and gratitude was owing to God for His sparing mercy and tender love toward His people in South England during the past three years. The membership had increased during the triennial period by 258, which brought the membership figure at the end of this year to 745, 202 members having been lost by death, apostasy, and transfer during the same period. Tithes and offerings show a very decided gain.

The total tithe for the three-year period was £9,999, while for the two-year period reported at the Union session three years ago, the tithe was but £4,268. The offerings to missions showed still more marked increase. The per capita in offerings had risen from 21/9 in 1917 to 60/11 in 1919. Continuing, the speaker said how happy he was to say all the various lines of departmental work were now being handled by local conference secretaries in South England. It is expected to place these on a rising standard each year.

The medical work had been carried on with signal success through the able service of Dr. A. B. Olsen. Schools of health and practical instruction had been given by Nurse Warland. The home missionary work was advancing in all the churches. The educational work also was making good progress. A church school had been started in Plymouth and £150 raised to meet the expenses of the teacher for one year. The colporteur work, which had sunken to its lowest depths, had made striking growth during the triennial period. That department was now being handled by their own local field missionary secretary, Brother John Chapman. Funds are being raised to equip the newly-purchased building in South London. Pastor Hanghey expressed the hope that other suitable buildings would be procured as far as practicable and possible, in all places when good churches were established. The speaker concluded by again expressing gratitude to God for all the grace and strength with which the conference workers had been endowed in the carrying on of the good work of the conference.

#### East Central Conference.

Pastor W. H. Meredith then presented the report of the East Central Conference for the triennial period ending June 30th, 1919. He stated that what the full record of these years is, only God and the angels know. They had been years of trial and perplexity and sorrow, yet had been filled with many blessings, too numerous to mention. During the three-year period 167 new members had been received with a net gain of 104 members. He spoke of the efforts of workers in various parts of the conference. In all places mentioned, signal success had attended the labours of the workers. The total tithe for the three years ending June 30th, 1919 was £8,074. The speaker made mention of the wonderful growth in Sabbath-school Offerings, and pointed out that for the first two quarters of 1916 the Sabbath-school offering was £107, while for the first half of this year the total was £292, an increase of £185. Mention was also made of the growth in the Harvest Ingathering Offerings. Last year, this offering amounted to £740, while the total offerings of every kind for 1916 were only £688. The total offerings for the three-year period reached the figure of £3,389. Mention was made of the great work to be done in London. Three hundred church members, at present, resided in the East Central Conference portion of the Metropolis, yet the population of that great city was over five millions. The speaker pointed out that the task of reaching these millions was a great one, yet the Lord, Who had called us to do it, would make us equal to the work, for nothing was too hard for the Lord. An Institute was



being opened in North London for the training of Bible Workers, which was to be under the charge of Brother and Sister Edmed. Great expectations prevailed in regard to the harvest of souls that would be reached through the good work of this Institute. The speaker closed by expressing the hope that we all may hear, because of our earnest faithfulness in service, the "Well done, good and faithful servant" spoken by the Lord when He comes.

### Scotch Conference.

The President of the Scotch Conference, Pastor R. Mussen, said he desired to bring the greetings of the brethren in Scotland to the Union Conference assembled at Derby. He pointed out that Scotland was mentioned in the Testimonies as needing help in the spreading of the Third Angel's Message. "Give me Scotland, or I die," was the appeal of John Knox; surely, nothing less than this sentiment should possess the hearts of the faithful in Scotland with a view to finishing the work of the Third Angel's Message in that part. During the three-year period 100 people had been received into church membership. There had been considerable losses in apostasies, but in spite of all, the work was on the upward grade.

Two ministers, who had laboured long and untiringly in the conference and had proved their calling in difficult Scotland, had been ordained, Brethren W. J. Young and L. W. Barras. The speaker spoke gratefully of the visits of the President of the Union and the Union departmental secretaries to the Scottish Conference.

With reference to this year's literature sales, Brother Mussen said he was glad to report that Brother McGeachy had over-topped the £100 mark for the month of July and as there were only four others in the Union who had so succeeded he was glad to think that Scotland had delivered the knock-out blow in this particular branch of the work to one or two of the other divisions. The tithe for:—

1916	...	...	...	£503
1917	...	...	...	£599
1918	...	...	...	£843

These figures certainly revealed a very gratifying increase, especially during the last twelve months. This was true also of the mission offerings. Concluding, Brother Mussen said, that their hearts were full of courage and confidence as they faced the future. The Lord had good things in store for the work in Scotland.

### Ireland.

Brother Whiteside, then presented his report for Ireland. During the period of the war it had been supposed that Ireland had not suffered so much as Great Britain. In fact, the island had been called the land of peace and plenty. But this was scarcely true for there was not much peace in Ireland. Affairs were in a most unsatisfactory and unsettled state throughout the whole of the land. The work of the Third Angel's Message was hard in Ireland as the people seemed to guard against anything that seemed unpopular. Nevertheless, in some parts of Ireland the work had made slow, but steady and good progress. He regretted

that it was not possible to record an increase in membership during the period until last year but they were glad that for the year 1918 an increase of three had been made. Brother Whiteside presented an urgent appeal for help for Ireland. He stated that the President of the Union had given very sympathetic consideration to every appeal that had come along for Ireland and efforts had been made to secure evangelists to carry on aggressive work in the principal towns and villages of Ireland, but unfortunately, there had not been much success in securing them so far.

The tithe report was good on the whole. For 1916 the tithe was £331, 1917, £408, and 1918, £618.

There had been a liberal increase in the total offerings. Brother Whiteside, in closing, appealed for the exercise of a little more patience with Ireland and more help, and he felt sure that soon she would become a self-supporting conference.

## Report of Committee on Territorial Re-arrangement.

IN view of

- (a) The difficulty of manning the departments in all existing divisions of the Union,
- (b) The inadvisability of altering established boundary lines and disturbing bases of comparison,
- (c) The shortage of experienced workers for strong evangelistic campaigns, and
- (d) The financial insufficiency of most of our conferences at present for the evangelistic efforts demanded in our large cities—

We recommend that

1. No change be made in existing conference boundaries.
2. That, for the present, in order to secure experienced leadership, and efficient department workers, two conferences unite their forces and become a unit.
3. That the South England Conference and the East Central Conference amalgamate as the South British Conference.
4. That the Welsh Conference and the Midland Conference combine in a Welsh-Midland Conference.
5. That the North England Conference and the Scottish Conference operate as the North British Conference.
6. That any experienced workers who can thus be temporarily liberated from administrative burdens be asked to lead out in aggressive evangelism on the largest practicable scale.
7. That where two conferences thus unite they remain one until both the original divisions are prepared by increase of membership to operate efficiently all departments of conference activity.
8. That the ultimate aim of a composite conference shall be the equal development of both parts, but that the policy and plans employed shall be left to the discretion of the responsible executive committee.
9. That the executive committee of each conference shall be seven in number.
10. That the present Union Evangelistic Corps be absorbed by the Welsh-Midland Conference.

**Remember! The Harvest Ingathering Campaign brings blessing to the giver, the getter, the missionary, and the heathen. Let us receive our share of this blessing.**

11. That it be the aim of each conference to maintain at least one Evangelistic Corps.

12. That these changes take effect October 1st, but that the books of each conference be kept separately until December 31st.

## Second Report of Committee on Territorial Re-arrangement.

THE Committee further submit the following report:—

1. That S. G. Haughey be President of the South British Conference.

2. That J. J. Gillatt preside over the Welsh-Midland Conference.

3. That A. E. Bacon preside over the North British Conference.

4. That the Department Secretaries of the South British Conference be—

Conf. Sec. and Treas. ....	H. W. Lowe.
Canv. Agent and H. Miss. Sec. ....	J. Chapman.
Sabbath-school and Y.P. Sec. ....	H. W. Lowe.

5. For the Welsh-Midland Conference—

Conf. Secretary and Treasurer and Sabbath-school Secretary ....	N. Knight.
Canvassing Agent ....	W. R. Raitt.
Home Miss. and Y.P. Sec. ....	J. H. Parkin.

6. For the North British Conference—

Conf. Secretary and Treasurer and Sabbath-school Secretary ....	F. Goodall.
Canvassing Agent ....	E. E. Craven.
Home Miss. and Y.P. Sec. ....	J. Harker.

7. That W. H. Meredith and H. E. Armstrong (if the latter remains in this field) unite as the nucleus of an Evangelistic Corps.

8. That the President of the B.U.C. (M. N. Campbell), S. G. Haughey, and H. J. Edmed, constitute the nucleus of an Evangelistic Corps which shall plan for continuous operations in London.

9. That R. Mussen labour in the Scottish portion of the North British Conference.

## Report of the International Health Association, 1916-1919.

By J. H. Camp, Manager.

DURING the last three years the International Health Association has, in common with all business concerns, passed through some very difficult times, but we are pleased to say that it has come safely through all successfully. It has not been so much the question of selling our foods, as procuring the raw material for their manufacture. At one time it seemed as if it would be impossible to continue operating our factory, but satisfactory arrangements were made with the Government for the purchase of wheat and flour, and so we were able to continue without a break right through the trying period of the war, although for a time we had to discontinue the manufacture of our nut meats.

The sales during the past three years amounted to over £37,000, wholesale value—1918 being the largest, when we reached the sum of £16,200 which is equal to the sales of any of the three years prior to 1916. Our profits have been satisfactory, amounting to £3,500 for the three years—practically the whole of which has

been handed over to our general work. It has been the aim of the Association to keep the prices down as low as it was possible, and while our raw materials and packing has, in many cases, increased four and five hundred per cent over pre-war prices, the average retail prices have only been raised just over fifty per cent.

We are now enlarging our factory, although, owing to high prices, we are not able to do all that we would like to do, but we are putting in a new bakery which will accommodate a large travelling oven, thus giving us double our present output.

In addition to the money we have been able to give to the general work we are pleased to say that we have also been able to support Brother and Sister Ashton as missionaries in West Africa. This has given us special satisfaction. The outlook for our work is very bright and we believe that the Food Factory will prove a great benefit to the general work in this field, and that our people can rely upon us to help very materially in reducing the indebtedness of the Kingswood Estate that has just been purchased.

## Report of the Stanborough Park Sanitarium.

By Dr. Geo. Madgwick.

DR. MADGWICK stated that it was with great pleasure that he brought the greetings of all the Sanitarium workers to the Union Conference. He characterized the expanding work of the Watford Sanitarium as being like a child growing up and getting too big for its clothes. The doctor gave detailed comparisons of the growth of the work at the Sanitarium during the last eighteen months, as follows:—

"For the financial year, ending December 31st, 1918, the total receipts were £6,185, which represented an increase over the year 1917 of £2,502. £2,367 of this amount represented purely new business, the rest being due to a slight increase in the guest rates.

The number of patients who had attended the Sanitarium during 1917 was 233, 66 of whom were men and 157 women. The number of boarders was 22. Thirty-one patients had occupied the endowed beds. The average stay of patients worked out to about five and a half weeks. Private nursing during the year had brought in £600. The number of surgical operations was forty-nine, the majority of which were major operations. From January to July, 1919, the receipts were £1,000 greater than for the same period the previous year. Operations from January to July this year were thirty-eight. The number of patients had increased correspondingly over that of the previous year.

Referring to the matter of accommodation, the Doctor stated that this had been increased by the taking of nine rooms in the College and by making a few alterations in the Sanitarium.

A great interest was taken by the patients in the work of the Sanitarium. Their unanimous testimony was that our nurses were much more attentive and kind than nurses in other institutions. The Doctor appealed for the prayers of God's people to be offered on behalf of our nurses. The world was beginning to

appreciate what we can do in our Sanitariums to help people. In concluding, he mentioned that a large amount of extra room was needed for the growing patronage of the Sanitarium. He hoped that the time would soon come when the Sanitarium building could be enlarged. He invited the prayers of God's people for the future work of the Sanitarium.

## Report of the Field Missionary Department.

By W. Maudsley.

PASTOR MAUDSLEY stated that the figures presented by the manager of the publishing house represented the transition stage from war to peace. In 1917 there were but fifteen book workers in Great Britain, but at the present time there are 105. During the time when our young men were taken into the army by conscription, which event was, of course, responsible for the reduction of our colporteur force, the ladies, our sisters, gallantly came to the rescue, and saved the situation. Brother Maudsley spoke with pride of the enterprise and enthusiasm of all our churches in the cause of the colporteur work. He also gratefully acknowledged the help that had been given to the work by all the conference workers. He then mentioned some factors that had proved a hindrance in the matter of selling our books. One of these was the higher retail prices that were charged. It was not long, however, before our colporteurs realized that the people were willing to pay more for their books as well as for every other commodity.

After speaking of the five young men and one sister who had reached the goal set in book sales for one month (viz. £100 ordered and delivered) and one week respectively (highest sale over £40), Brother Maudsley spoke of the splendid result following this year's effort.

The total sales had made rapid advances. To illustrate:—

In July, 1917	... ..	£ 350 worth.
" " 1918	... ..	650 "
" " 1919	... ..	2,330 "

The future indeed was bright and there was every prospect for a good future in this department of our Cause.

He concluded his report by speaking of the plans for the future. The Field Missionary Department was now definitely organized in the Union. Two conferences had local field secretaries operating at present, and another conference, the Midland, would be served with its own local field secretary after the present Union meeting. Thus the whole of the field would have local attention in the future.

Finally, Brother Maudsley spoke of the faithful labours of Sister Ballard in training our lady book workers throughout the whole of the British Union and expressed the hope that the main business of every Seventh-Day Adventist believer would be the spreading of the Third Angel's Message in every part of the land.

**£5,000! Shall we raise it? Yes, if YOU do YOUR part.**

## Report of the Publishing Work, 1916-1919.

By W. E. Read.

IN opening this report of the publishing department of our work in the British Union Conference, we wish to sound the note of praise and gratitude to our Heavenly Father for all His tender care during the period of stress and anxiety through which we have just passed. As we review this history of the last year or so, we feel that the good hand of our God has been over His work and over His children. This calls for praise and thanksgiving to Him for His mercy to the children of men and for His care and protection over His work.

### Sales.

1915	... ..	£ 6,400
1916	... ..	6,800
1917	... ..	8,173
1918	... ..	9,956
1919 January to July	...	10,018

This increase is partially due to the increase in the price of our publications. For the whole of last year "Bible Readings" was selling at the increased price. "Present Truth" was selling at 2d. instead of 1d., as in former years, and later, the old "Good Health" was raised to 2d. a month. Of course, it is also true that more of our larger books were sold during 1918 than the year before. This is due to the fact that our canvassing work has been placed on a definitely organized basis.

### Number of Book Workers.

1915	... ..	25
1916	... ..	24
1917	... ..	24
1918 1st quarter	...	16
2nd "	...	36
3rd "	...	50
4th "	...	52
1919 1st "	...	52
2nd "	...	108

### Number of Periodical Workers.

January	... ..	78
February	... ..	79
March	... ..	80
April	... ..	88
May	... ..	116
June	... ..	125

The following list of figures will give you some idea of the subscription book sales for the last few years. These figures represent the price received by the canvassers, the figure at which our publications are sold to the public.

1915	... ..	£4,282
1916	... ..	2,435
1917	... ..	3,082
1918	... ..	4,973
1919	... ..	5,642
Estimate for 1919	...	£15,000

### Records in Sales.

It is interesting to compare what is being accomplished now with what was regarded as a record many years ago in this field. In an old report of the work in Great Britain, we find that a certain brother sold £9 worth of books in one week. One of our young men in one week during last month sold £60 worth of

books. Others reached the £50 mark. Surely the Lord is going before His workers, impressing the hearts of the people to part with their means in order to purchase volumes containing the Message which is vital to their souls.

With reference to "Present Truth," you would be interested to know something of the circulation of this paper since it was raised from 1d. to 2d. per copy. The chart will show the figures for the various quarters, beginning with the second quarter of 1917, at which time the change was made.

1917 ... ..	343,000
1918 ... ..	646,000
1919 Half Year ...	400,000
Estimate for the year	800,000

Concluding, Brother Read said, "This report would not be complete without a word of reference to Brother Sisley who spent so many years in faithful service in this institution. As you all know, we bade him good-bye almost eight months ago, and our prayers for him are that the days that remain to him, in whatever capacity he may be called to serve in the future, may be days of blessing indeed. His work here will always be remembered and until the Lord comes there will be evidence of his gifts and talents on the estate."

"As the fathers in Israel lay down the burdens of responsibility and younger men are called to take their places, we would earnestly request that we be remembered continually at the throne of grace. We need wisdom, the wisdom that cometh from above. As a band of workers in this institution, we are sincerely desirous of being ready for the great issues that are before us. We most earnestly request the earnest sympathy and kind co-operation of our brethren and sisters throughout the field, trusting they will remember us in their prayers so that we may be guided with wisdom at all times. I can speak for all the workers when I say that we are anxious to play our part faithfully and well, doing the work that may be assigned to us, whatever that work may be, so that when Jesus comes in glory we may hear the glad sound, 'Well done, good and faithful servant, enter into the joy of thy Lord.'"

## Report of Home Missionary Department.

By F. A. Spearing.

THE record of the work accomplished by believers in the British Isles reveals not only remarkable progress, but whole-hearted devotion to the Cause of Jehovah on the part of our brethren and sisters throughout the field.

Search where you will in all parts of the globe, North, South, East or West, and nowhere can you find a people more loyal, more devoted, more earnest or more self-sacrificing than the people with which we have the honour to be connected. Figures by no means tell all the facts but they do serve to indicate something of the progress that is being made from time to time in the work of the Lord. Of thirteen lines of missionary endeavour, eleven show gains of from 10% to 140% and one a gain of nearly 1,400%.

	Members	No. Reporting	P's Mag's and Books sold	P's Mag's and Books lent or given	Tracts distributed	H's Christian Help Work.
June 30, 1917	2693	521	117546	29850	114157	9537
June 30, 1918	3108	797	121472	37012	201847	19329
June 30, 1919	3321	894	170893	39090	124580	19613

It is gratifying to note that the number of members reporting the work they do for the Master has increased from 521 to 894, approximately 75%. In 1917 fewer than one-fifth of our members reported; to-day between one-quarter and one-third are faithful in this respect. While the proportion is still small, it gives one satisfaction to know that it is considerably above the average of the world, and is larger than most Unions. A few only of the items of missionary work appear on account of lack of space.

The great increase in the number of papers, etc., sold or distributed in other ways, is due very largely to the splendid way in which our brethren and sisters have responded to the call to increase the circulation of "Present Truth." Feeling confident that "Present Truth" contains the truth for the present time, our people have gladly taken it from door to door. That this periodical is a soul winner has been demonstrated over and over again, for many precious souls have been won for the Cause of Christ through the medium of this missionary paper.

### "Present Truth" Circulation.

June 30th 1917 ... ..	12,000
" " 1918 ... ..	25,000
" " 1919 ... ..	35,000

"Good Health" too had played an important part in bringing up the increase in the number of papers etc., sold. The fact that both these periodicals have been greatly improved of late in almost every way—better paper, better type, better illustrations, better style, better arrangement of matter, etc.—has undoubtedly encouraged many to work with them. May more feel a burden to reach their neighbours by means of these silent but effective messengers of truth.

### "Good Health" Circulation.

June 30th 1918 ... ..	12,000
" " 1919 ... ..	25,000

On our latest report blanks, prepared twelve months ago, five new items of missionary work appear. They are: Letters received, the number being 2,634. This is important, as it shows that the people with whom we communicate are responsive. Subscriptions taken for periodicals 300, articles of clothing given away 1,726, approximate value of food given £104. Number of conversions, 29. The last item is by far the most important of all. To say that 29 souls have been won during the past year by our church members would be to seriously under-estimate the actual number who came in directly or indirectly through our lay-brethren and sisters. We hope to be able to devise some plan whereby we can keep a more accurate record of converts who are first brought into contact with the Message

through the members of our churches. From Brother J. R. Ferren, Branch Manager of the Pacific Press, we quote the following:

"At the General Conference, held in Washington, in 1913, after emphasizing the need of enlisting for active work every Seventh-Day Adventist, Elder Daniells in his address said: 'We should at this time launch the greatest home missionary movement ever known among us.' It was launched: an organization has been building: greater and more definite results have been accomplished; and indeed it was felt at the General Conference held in 1918 that this has had a most important part in the bringing in of 55,000 new members since 1913."

While in every phase of home missionary work our Lord has been graciously pleased to bless the endeavours of our people, the success which has been attained in the efforts put forth to raise funds from those not of our faith for foreign missions has been phenomenal. If there is one cause in connection with the Third Angel's Message which is dearer to Seventh-Day Adventists than another, nearer to their hearts, it is the cause of foreign missions. The thought that there are millions of human beings in heathen lands, men, women, and children like ourselves, who are strangers to the love of God, who know nothing of His redeeming grace, cannot but fill the heart of every member of the remnant church with genuine concern.

#### Harvest Ingathering Campaign.

1916 ... ..	£200
1917 ... ..	1,000
1918 (approx)... ..	3,000

If God's people had the love of Christ in the heart, if every churchmember was thoroughly imbued with the spirit of self-sacrifice, if all manifested an earnest desire, there would be no lack of funds for home and foreign missions, our resources would be multiplied, a thousand doors of usefulness would be opened, and we would be invited to enter. May we all respond; may not one of our number say, "Pray, have me excused."

### Report of Medical Department.

By H. F. De'Ath.

#### Its Formation.

IN harmony with the decision of the Medical Council held in the middle of March last, at Harlesden, N.W. London, a medical department of our conference has been definitely formed.

#### Its Scope.

This new department embraces our sanitariums and all health propaganda work, either through specially organized public meetings or in connection with our churches, and through the medium of our health literature.

#### Our Sanitariums.

We have, during this year, lost the valuable services of Dr. A. B. Olsen and Dr. C. H. Hayton.

Dr. Olsen, up to the time of his departure, had been with the Caterham Sanitarium from its foundation,

and enjoyed the satisfaction, during more than sixteen years of faithful service, of seeing that institution grow into a prosperous and flourishing concern. We regret that domestic reasons compelled his leaving for America. We cordially welcome in his place, however, Dr. F. C. Shone.

Although the Stanborough Park Sanitarium has not been established more than eight years, under Dr. Hayton, its late and first superintendent, marked prosperity has attended this institution. Naturally we deplore the loss of the services of one so able and highly skilled in his profession, and we wish him abundant prosperity and blessing as he continues, in another sphere, his ministry to the sick and suffering. At the same time we heartily welcome in his stead Dr. George Madgwick. We trust that both Dr. Shone and Dr. Madgwick may be divinely helped and guided as they take up the work so ably begun by their predecessors.

#### New Classes of Workers.

It was proposed at the March Council that two new classes of medical workers be introduced into the field:

- (a) Nurse Bible workers.
- (b) Missionary visiting nurses.

As soon as such workers are available this proposal will be carried more fully into effect than has been possible up to now. For some time now Nurse Warland has been labouring among our churches with a good degree of success.

The present world situation presents large opportunities and abundant scope for the activities of our health and temperance work, which if conducted on sane and sober lines may become what it has been aptly described to be—the right arm of our movement. The State is taking the lead along these lines by the creation of a Ministry of Health. This new Government department will in a general way be responsible for the nation's health. The subject of personal and household hygiene is claiming a large share of attention on the part of public authorities. It is being urged in responsible quarters that medical men, nurses, sanitary inspectors, and food experts should not be content to remain mere professionals in their respective lines of work, but become sympathetic instructors of the people. Certainly with the knowledge and experience we have as a people on these matters of health and hygiene we should make our voices heard and our influence felt for good. The fight against the gigantic growing evils of drink and tobacco alone will tax our resources and our energies to the utmost.

We would urge our churches throughout the Union to plan for Good Health and Temperance meetings during the coming autumn and winter. All the assistance we can possibly offer in the way of practical help and suggestions will be at the disposal of our churches. Where and when possible, doctors, nurses, or other health workers will be supplied either to speak or demonstrate at these meetings along the various lines of health culture and home nursing.

It must not be forgotten, however, that the principal medium for conducting our health and temperance propaganda is our magazine "Good Health." To increase the circulation of this monthly journal and

thus help forward the good work is something in which all, young and old, may have a part. Beginning with the month of May last the magazine took on a new and improved form. During the war we were reluctantly compelled to reduce it in size and increase it in price on account of the shortage and high price of paper. From a 32-page penny paper it was changed into a 16-page twopenny journal. Since May last, however, it has been a 32-page publication with a much improved appearance and is sold at threepence a copy. We do not think this is too high a price. In size, appearance, and make up, it compares favourably with other similar publications. We have received many encouraging and congratulatory letters not only from our own people, but also from outside readers and business firms. We have been singularly fortunate in securing the services of several qualified medical men who will contribute monthly on various topics relating to health and simple home treatments. Dr. Shone will write each month on the cause and treatment of some common epidemics. Dr. Aufranc, who is also a surgeon dentist, has already begun a series of articles on the teeth. "Children's Diseases" will be dealt with for some months to come by Dr. Madgwick, and Dr. A. B. Olsen, the late editor and founder of the journal, has promised to contribute from time to time. Few papers can command the services of so many authoritative medical writers. Hence the paper should be given a wide circulation. Before the magazine took on its present form the circulation had fallen to about 9,000 twopenny copies a month. Since May we have printed a monthly edition of 25,000 threepenny copies. This was rather an ambitious jump, and we have had some difficulty in disposing of the whole editions each month. More than twenty thousand, however, are speedily cleared each month, and we are hoping that ultimately the circulation will reach 50,000 monthly. We would earnestly urge our people to do all they can to increase the circulation of this valuable health messenger, and thus help to spread a knowledge, and increase the practice, of the sound health-giving, health-restoring principles for which it stands.

## Report of Sabbath-school and Missionary Volunteer Departments.

By F. S. Jackson.

THE Union Sabbath-school Department Secretary said that he was glad to be able to report progress in all lines of Sabbath-school activity for the triennial period, commencing July 1, 1916 and ending July 1, 1919. After speaking of the supreme importance and the immense significance of the Sabbath-school work in the present closing stages of the third angel's message the speaker presented the story of progress in figures.

### Number of Sabbath-schools.

1917 ... ..	126
1918 ... ..	136
1919 ... ..	147

The speaker explained that the above figures included a number of family schools.

### Membership.

1917 ... ..	2,830
1918 ... ..	3,195
1919 ... ..	3,389

These figures showed quite a marked increase in the Sabbath-school enrolment, though the speaker pointed out that it must be remembered that these figures included about 600 children, who were not yet eligible for membership in the church. Therefore, if all our church members were members of the Sabbath-school, the Sabbath-school membership figure would be approximately 4,000 instead of 3,389.

### Average Attendance.

1917 ... ..	2,060
1918 ... ..	2,273
1919 ... ..	2,411

The speaker observed that whilst there had been advancement in the matter of the average attendance, the figures were not as good as they might be. He then explained the perfect attendance plan, which had been devised for the purpose of increasing the average attendance of members at the Sabbath-school service.

### Church Members in the Sabbath-school.

1917 ... ..	1,766
1918 ... ..	2,075
1919 ... ..	2,159

The number of church members in the Sabbath-school had grown quite perceptibly, which was very encouraging, but now that appeals were being made to our church members everywhere to take a deeper interest in the Sabbath-school service, it was hoped that soon we would be able to record the fact that every church member in the British Isles was a member of the Sabbath-school. If that were now the case the figure instead of being 2,159 would be 3,299, the total church membership in the British Union.

### The "Sabbath-school Worker" Subscription.

1917 ... ..	181
1918 ... ..	186
1919 ... ..	195 For first 6 mths.

It was gratifying to note the increase during the present year in the subscriptions for the "Sabbath-school Worker." This Sabbath-school help could not be spoken of too highly. To all Sabbath-school superintendents, secretaries, teachers, and others, the "Sabbath-school Worker" was always a tried and trusty servant and guide. The speaker explained that it also contained the assignment of study for the Sabbath-school Worker Training Course, to which pointed reference was made, an appeal being addressed to all who were anxious to improve themselves as teachers to join this most excellent Course, the enrolment for which stood at the present time at 180.

### Total Sabbath-school Offerings.

1917 ... ..	£1,124 6 9
1918 ... ..	£1,779 19 8
1919 ... ..	£2,483 0 5

The above list of figures presents very clearly the striking increase in Sabbath-school Offerings year by year. Our Sabbath-schools are justly proud of the

opportunity and privilege of contributing ever more liberally to the grand cause of Foreign Missions.

### 13th Sabbath Offering.

1917	...	...	...	£142	17	5
1918	...	...	...	£550	19	0
1919	...	...	...	£782	0	6

The speaker referred to the cheering increase in the 13th Sabbath Offerings for the three years as being perhaps largely responsible for the phenomenal increase in the total Sabbath-school Offerings. Our people in the British Union had taken hold of the Sabbath-school Offering idea with gratifying enthusiasm.

In closing this report the speaker said that the cause of the Third Angel's Message could be still more greatly strengthened in the days to come by members sensing the unique opportunity for character building that is afforded them in the Sabbath-school service week by week and appealed to every one present at the conference on their return home to give more earnest, solid, and faithful care to the different features of the Sabbath-school service, which make for an instructive, inspiring and uplifting school.

### Missionary Volunteer Department.

THE Missionary Volunteer Department Secretary stated that the work of gathering in all our boys and girls, young men and women, into the fold of the church, or of enrolling them for Christian activity had been greatly helped by the organization of the Missionary Volunteer Department. In the British Union, there had been notable progress during the past three years as the following figures would show.

#### Number of Societies.

1917	...	...	...	32
1918	...	...	...	39
1919	...	...	...	43

There was still room for more, however, and it was hoped that in the near future a goodly number of new societies would be formed.

#### Membership.

1917	...	...	...	444
1918	...	...	...	532
1919	...	...	...	679

The above membership figures give a fairly accurate idea of how our societies have grown, and it was hoped that the figure would soon reach 1,000.

### Foreign Mission Offerings.

1917	...	...	...	£5	4	6
1918	...	...	...	68	7	8
1919	...	...	...	98	3	0

The secretary stated that our Missionary Volunteers had rallied to the call for help which had come in from the mission fields most nobly, and whilst the start in 1917 was a humble one, the offering only realizing £5 4 6, there had been a very substantial increase in the ensuing years. The goal was set at £60 for the year 1918, but this had been surpassed by £38 3 0. This year the goal had been set at £150 and was for the purpose of establishing a native church school for girls at Sierra Leone. The speaker appealed to all Missionary Volunteer Society Leaders that might be present to remember this goal. Not quite £50 had been gathered so far, so that something over £100 was needed during the remaining portion of the year.

### Standard of Attainment Record.

Members enrolled	1,247
Members examined	396
Members passed	370
Honours	164
Failures	26
Certificates	19

In explaining this report the secretary stated that though the actual number of those who completed the examination was small in comparison to the total enrolment the per centage of passes was very high, which proved that the members who were industrious and diligent in the matter of study and preparing for the examination were almost without exception successful in passing the examination. An appeal was made to church officers, members and Young Peoples' Leaders in particular to encourage the young people and members to take the Standard of Attainment Course which was designed to strengthen the mind and heart in the truths of the Third Angel's Message, and to bind our young people to the Cause.

## SERMONS PREACHED at the UNION CONFERENCE.

### The Present Crisis and Our Relation to It.

By H. J. Edmed, Friday Evening, August 1st.

THE text was taken from the epistle of Paul to the Romans, 13th chapter, 11th verse.

You would hardly expect me to-night to enter into any argument concerning the time in which we are living. We are here because we *know* the time. We have come together to this conference because we know and are sure that the time has come when arrangements must be made for a powerful movement, that God may put the finishing touches on the great work

that He has been doing and take us home to His kingdom. We *know* the time. Everything around us tells us that the night is far spent, and the day is at hand. The one great thing that cheers Seventh-day Adventists is the positiveness of their Message, the sure foundation of their faith. To-day the world is confused. The church is hushed; it cannot speak because it is not sure of its bearings. Christian people in many lands are bewildered, disappointed, and



perplexed because of the situation that is everywhere to be seen, contradicting their highest hopes, blighting their best anticipations, and denying the things to which they have tied their faith in the past; while Seventh-day Adventists can stand in their pulpits and upon the street, they can sit at the parlour table with the family around, and with a clear conscience and a sure faith tell the people that the night is far spent, and the day is at hand. I thank God, dear friends, to-night, that we know where we are in the stream of time. I thank God that when we open our daily paper in the morning, and read the conditions set forth in the happenings of each day, we can see but the reflection, the outworking, the living enactment of things foretold in ages past, and we can discern in what we read the fulfilment of the visions the prophets of old have handed down to us; and that is the bright side, it is the only bright side. Oh, I thank God that Seventh-day Adventists do know that Jesus is soon coming.

But let us study another phase of the question, which I think becomes us as fellow-workers, for the knowledge of our Saviour's coming places upon us a terrible responsibility. When you think of our opportunities to-day and the teeming millions in darkness that fill this earth, you must be convinced that there is a mighty work of enlightenment still to be accomplished. The message that we believe is not a local message. It is world wide. The signs upon which we build our estimate are not local signs. When I was in Kimberley some years ago, I attended the deathbed of an old black woman who in her childhood was a slave. During the time of her slavery she had witnessed the falling of the stars. That old woman before she died gave me an account of the experience through which she passed when she saw the stars fall. She was then undergoing punishment, and although she did not know God, it seemed to her that this sign had been sent as an omen of coming deliverance to the slaves, and it brought joy to her heart. Oh, it was a sign of Christ's coming, but she knew it not. But by-and-by when she had grown up, and the Emancipation Act had brought freedom to her life for many years, and she had become a child of God, she could tell of the blessed hope that the falling of the stars had brought to her heart. She understood it then.

The signs that God has given to us are not local, and moreover, every condition that prevails around us near home to-day is spreading far out to distant lands, and we read of like conditions in every land. The world is in a state of unrest, of uncertainty. It is in a state of perplexity, and it lusts for pleasure. And these conditions indicate not only to us, but to the whole world, that some great event is soon to transpire. Even the heathen who know not God, though they cannot tell you what is coming, have a vague idea that something is going to happen, and when you tell them what it is they are ready to grasp it, because they have the premonition. God has spoken to their hearts in their darkness. And friends, when we feel that God is speaking to the world, revealing to them that something is going to take place, when we realize that we know what that thing is, then it seems to me that

there is a responsibility placed upon us to make known to the people who do not know, the things that we do know. And here is our opportunity. As a company of workers to-night, a people who are set for the finishing of God's work, the responsibility lies upon us, and it should lie heavily upon our hearts. We must awaken, in order that we may feel the workings of the Holy Spirit, and give to the people the light that has brought certainty and joy to our own hearts. So the Apostle Paul, when speaking of our knowledge of the day, says, "The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armour of light." I want you, he says, to put on the armour that will be both a protection for your own soul and an enlightenment to the people. Every child of God to-day needs a powerful protection. We need the armour to guard us against the assaults of the enemy. I realized that to-day when our dear president made a statement showing that quite a number of people had apostatized from the truth. What led these people to apostatize? Ought we not as workers to sometimes sit down and think about this? Ought we not as ministers to consider prayerfully before God why the people whom we have led into the water, perhaps dear young people, who in their tender hearts have learned to love Jesus, have afterwards gone away from the truth of God? Mother, wake up! Father, think! Why are your children not in the fold to-night? Oh, I think perhaps we have failed to get an armour for them that will protect them from the assaults of the enemy, and the enemy is very active.

Recently I read a statement in the "Daily Mail Year Book" which showed that right on the eve of the most calamitous war that has ever been waged in history, when Satan was about to sweep the world with a desolating sorrow such as the earth had never known, that year the people of England spent one hundred million pounds on pleasure. Can you think of that friends? And was it not just before Babylon fell that she was given over to pleasure? Did not Paul say that perilous times would come because men would become lovers of pleasure more than lovers of God? Every day the papers were telling us that the churches were empty, that preaching was out of date; that Christianity had failed to lay hold upon the people. And right in the midst of this the terrible war was precipitated. What was Satan doing? He was blinding the eyes of the people, on the one hand with pleasure, and on the other with sorrow; blinding them to the fact of the crisis at hand. We sometimes heard it said that after the war conditions would be better. The world would become sober. Men would not have time for pleasure, and would devote themselves to serious things. But now that that time has come, behold! Do you think one hundred million pounds will cover the cost of pleasure this year? Never. There is more craving for excitement than ever, and millions of money are rolling away in waste. There is great danger that some of us may be swept away with the current. "Because iniquity shall abound, the love of many shall wax cold."

Now I believe in all sincerity to-night, that Christians

need the armour as never before. There are hearts to-night to which the Sun of Righteousness with healing in His wings has never penetrated. Men have got rooted and grounded in the sordid things of this earth, its pleasures and its follies, and the lovely light of Jesus never seems to reach their hearts. When you go into this circle you feel the cold chill of a spiritually dead people, a people who have lost heart, who have lost faith, who have lost hope in God. Here is a world that offers a field for you and me to-day. The very fact that we are in it proves that we need the protection. There is a danger that we may be swept away with the current. Satan is working hard to fill our hearts with coldness and indifference, and we conform step by step to the ways of the world until we are caught unconsciously in Satan's trap. But the light of the righteous shines more and more unto the perfect day. The path of the just is not retrograde. And on the authority of that text I want to say, brethren and sisters, I care not what your position is, I care not what your experience in Christian things may be, you ought to have a brighter hope to-day, you ought to have a stronger hold on God than ever you have had before. Your light should shine brighter, the message should be clearer; the certainty of the truth should be more sure; the anchor should hold more firmly in the midst of the terrible conditions that surround us. Oh, what a fearful thing it would be if, as we reached out for the shore, our hold on the anchor should be weak, and we swept away and lost. Lost within sight of the shore! "Put on the whole armour," the apostle says in another place. We need all the light. And let me tell you, it isn't the light of speculative theology that we want. It isn't the knowledge that undermines our faith in God's Word. We want a deeper experience in the things of God.

God has a message for us to-day, a message that will bring to our lives a great transformation. The time has come when the earth is full of power; men are seeking for it in the spiritualistic séances, in the pursuit of pleasure, and in the various ways which seem to give promise of a fulfilment of their desires. We have a message that can meet this desire. I am thankful to God that He has put power in the message which He has given to His people. It began with power, it has been built up with power, and it is going to end with a glorious demonstration of power such as the world has never witnessed before. And to-day the need of God's people is the power that will touch the hearts of the people. It is not the power of argument; it is not the power to convince the minds of the people that this or that is wrong. It is the power that touches the hearts of men that we need, and friends, we can have that power if we receive it into our hearts from God. He will give it to us. It is ours then. We can only give to the people what we have ourselves. We cannot hand out to them something which we do not possess. This message must swell into a loud cry, that will be heard to the remotest parts of the earth, and men will recognize that it is from heaven. It seems to me that in the last days there must come into the message a power that will be felt. Everywhere men will recognize that there is

a people in this world who stand true to the Bible, a people whose hearts and lives are beautified by the Gospel; a people who have renounced the world, the lust of the flesh, and have put on the Lord Jesus Christ. And when there is such a people in the world there will be a stemming in the tide of iniquity. The voice of truth will be heard above all other voices. There are many hearts waiting to hear the Shepherd's voice, and when they hear it they will recognize it. They will follow it. God has said "My sheep hear My voice." "My sheep follow Me."

This is the experience that God wants us to have to-day. We must work for it. It will come in the way of God's own order. May I read you what that is? I turn to Joel's wonderful statement in the second chapter, and here is the whole story told in just a few words, "Render your hearts." Oh, it is not external religion that is going to help the people to-day. It is not merely preaching the message, it is *living the life*. There is a Saviour who is waiting to root out everything that is wrong. Listen, "Every plant that My Father hath not planted shall be rooted out." It isn't pleasant to have a heart that is rent, but there is going to be some tearing up inside of us before the power comes for the finishing of God's work. The servant of the Lord, when speaking of our relation to the world and the things of the world, said, "Cut loose, Cut Loose." In another place the Lord uses another illustration, when He says we must fall upon the rock Christ Jesus and be broken. I believe that these illustrations are given to us to show that the only thing that can really get the power of God into our lives is a broken and a contrite heart. When the Lord finds people who are so conscious of their sinfulness that they come to Him and helplessly fall into His hands and agree to go through whatever process may be needed in order to get rid of their sinful traits, then God will do something. He will wound, but He will heal. And if there is something in our Christian experience that hurts us, that is separating us from God, the best thing to do is to have it removed.

So, friends, if there are traits in our lives that are spoiling our usefulness in the cause of God, if we are failing to accomplish the work that God has given us to do, it is far better to have the cause removed, no matter what it costs; and when we are willing to have this done, Jesus will remove it, and I tell you, He is a very tender surgeon. What He does in the rebuking line is done in love. It is done to prove His love. That is the way Jesus works. Then, in the twenty-first verse, we are told what will be the result of seeking Him, rending the heart. "Fear not, O land, Be glad and rejoice, for the Lord will do great things." That is just what we want, isn't it? Great things are being done by Satan in the world to-day. But oh, we want the great things that God will do. And He is doing them to-day. Oh, let us rend our hearts that the work of the Lord may accomplish great things. Then will the sons of God talk of His power! Why? Because it will give them joy, and there will be a demonstration of divine power in their lives that will give them peace, and will appeal to the people. That is what does it. Why, I remember some years ago a pugilist attended

some meetings I was holding. His wife accepted the truth, and one day this man stood up in meeting and said, "Friends, I know that this is the truth because it has transformed my wife. She is a different woman." It is the power of a sinless life that the world is waiting for, and when this people stands and appeals to the world to prepare for the coming of Christ, they must give them an exhibition of that preparation. How can I tell a man to come to Christ when I have never come there myself? Can I do it? How can I tell a man to give up drink with any certainty of success if I have not given it up myself? But if I can tell him how once I tried in my own strength to put off these things, how I failed many times: and then how I came under the conviction of the Holy Spirit, and hanging helplessly on Christ, I gained the victory, that will help him; that will give him courage. And when people come to you and say, "I would like to keep the Sabbath, I know it is right, but how can I do it?" if you can tell them of the way that God opened for you; of the struggle passed through in your endeavour to obey Him, and of your final victory through Christ, that will help them.

You remember the time when Moses was going down into Egypt, a man called of God to bring deliverance to those people. I suppose he was in just the same position as that of our ministers who to-day are preaching the Gospel to the world to deliver them from Egypt's sinfulness. As Moses was going down into Egypt there was one neglected duty staining his life. You remember what it was. And as he went down toward Egypt his wife said to him, "You are leading me to death. You are going to bring disgrace on this family. You are going to face those plagues with a sin on your garment and we will all be destroyed." Friends, I want to tell you that we are to-day just where Moses was. Only a little while in the future the plagues of divine wrath will fall upon this earth, and if

you and I have one sin on our garment we will be destroyed with the rest. As I stand face to face with this subject to-night I feel as though I want to begin right at the beginning of this conference and give my heart anew to God. I feel as though I want the Lord to root out of my life everything that is grievous to Him; the sin that so easily besets me, and the trend of this conference depends upon how much we are willing to do this to-night. We can get the victory right here, and we can get it so completely that the old sin will never come back again. We can become masters of ourselves, and come to the place where God will subdue our iniquities. He will keep them under. He will demonstrate His love and power. Then as we go among the people there will be a power in our lives that will arrest their attention. They will listen to our message, and God will do great things for His people.

Oh, my brethren and sisters, at the beginning of this conference, if there is anything in your heart that is not right, if there is some habit that you have that is contrary to the will of God, and you know it; if you are indulging in any kind of wrong, confess it. God knows all about it. There is not a sin in our hearts to-day but God can root it out, if we will only surrender fully to Him. The Lord will do great things, and it is not going to be a long time in the future either. Listen, "The night is far spent. The day is at hand."

The speaker, in conclusion, made a call for all who wanted to gain this victory to stand upon their feet. There was a full response, and the congregation as one man made a surrender to God and consecrated themselves anew to His service, confessing their sins and accepting Christ as their Mediator. Those who felt the need of special prayer were asked to signify it by rising, and many responded to this call. At the close of the service prayer was offered for these, and the meeting was dismissed.

## The Importance of Knowing God.

By M. N. Campbell, Sabbath, 11 30 a.m., August 2nd.

MEETING opened with hymn 416, which was followed by prayer by Brother Bartlett. Hymn No. 90 was next sung, after which Brother Campbell read from Jer. ix. 23, 24.

"Thus saith the Lord, Let not the wiseman glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth Me; that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord,"

There are many who know a great deal about God; but are not personally acquainted with Him. It is one thing to know about Him, it is quite another thing to know Him. There are persons concerning whom we have heard much and formed our opinions, but upon a personal acquaintance we revise our opinions. There are men who know all about Biblical characters, and are well versed in ancient lore, but are lamentably ignorant as to what the Bible message is to them.

The Lord greatly desires that His children shall know Him; shall become personally acquainted with Him; be on very intimate terms with Him; and He has provided the means by which we may be introduced and by which we may live in close association with Him. It is very natural for men to glory; it seems to be inherent in the human heart. Almost everybody has something which they are particularly proud about, something they like to have people know concerning themselves. It may not be any of the three things which are here mentioned, although I think those three things are the most common concerning which men boast. But none of these are worth glorying in, in view of the greater acquisition that is set before us. We read of one wise man in the Scripture—Ahiathophel by name—whose counsel was regarded as the counsel of an angel of God, he was so very wise. Upon one occasion he gave advice but it was not accepted, so he went home and hung himself; he felt so badly to think that anyone would for a moment pass over the advice he had to offer.

It is rather a failing of learned men to be very sensitive about such matters. Having given their counsel they expect people will accept it, and feel personally affronted if it is not. Solomon with all his wisdom made a shipwreck of his life. There is something greater than the wisdom given by this world. Let us not glory in our wisdom. The wisdom of man is foolishness with God. But the Lord has promised His people the wisdom that cometh from above. "If any man lack wisdom, let him ask of God, Who giveth to all men liberally and upbraideth not, and it shall be given him."

There are men who have been gifted with remarkable strength—Samson for example. But as we read the record of his life we are impressed that he made a very foolish use of that gift. He gloried in his strength; he delighted in performing great feats of strength that seemed to have no special point or value beyond arousing people's astonishment.

Some wonder why God does not to-day give men such exceptional strength. I think the reason is that these gifts are so generally misused. Many an individual who has been blessed by nature with extraordinary physical strength is to-day a physical wreck because of the exhibitions of strength which he persisted in giving. I think of a brother whom I once knew who had been gifted with great strength. One day, as he was walking down the roadway a crowd of men were looking at a large piece of timber which had been unloaded from the train. The man said, "I believe I could pick that up." There was not a man who believed he could do it. He lifted it from the ground to the great astonishment of all. A few days later, being near the spot, a man said to him, "I am told that you lifted one end of that timber, but I don't believe it." To prove that he could do it, he made another supreme effort and lifted the timber. It was the last thing he ever lifted. He had ruined himself for life. That is the use many a man makes of the gifts God bestows upon him.

Men boast of their health. They think they can do anything, eat anything. They eat things that would be disastrous for others. Either they or their children suffer for their folly. All these gifts are a precious trust, to be used to the glory of God, but when misused, or used purely for man's glory, they prove a curse.

"Let not the rich man glory in his riches." When I was waiting in New York City to cross to England the first time, I looked around the city. I travelled for miles along Fifth Avenue and saw the magnificent homes of the rich. It was a sight to interest any individual who was interested in architecture and art. But I thought as I saw the grandeur, the day is near at hand when it will all be laid in the dust and when the owners would lament that they had set their hearts on the riches of this world while the everlasting riches were within their reach.

Another scripture (John xvii. 3) serves to emphasize the importance of knowing God. It is the way to life eternal. The love of life is planted deeply in every human heart. The man who deliberately takes his life has lost his senses. But life is not worth living unless it is lived on God's terms. Why, what would

sinners do in heaven? I think they would stand at the street corners yawning. They would say, "There is nothing going on here that we appreciate." You would find the sinners getting leave of absence if leave were available, very shortly after they had made an inspection of the city. Does the sinner care about the prayer-meeting? No. If he did he would be there. The average sinner cares nothing about God and has no interest in the things of God, would be utterly miserable in heaven, and so this idea that somehow or other all will get there ultimately is contrary to reason. Heaven would be misery to a man who loves sin. The people who will be happy are the people who are happy in God here on this earth. The joys of heaven are available for the people of God in our present state.

Now I think I need not say more about the importance of knowing God. How shall we get acquainted with God? What are the means by which this is to be accomplished? We are told in the 17th Psalm that "the heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." It seems to me that we ought to have our eyes anointed so that we can see God in His handiwork. Some people go through life as blind as bats. It reminds me of a picture I once saw in an old edition of "Pilgrim's Progress." It represented a man with a muckrake, busy raking in the mire. Just over him was an angel holding a crown, but he could not see the angel because his mind was wholly engrossed upon muckraking. My friends, I believe we ought to raise up our eyes and see God; we ought to behold Him in the manifestations of His love that are all about us. "The heavens declare the glory of God." Think of the words of the poet:

"What though in solemn silence, all  
Move round the dark terrestrial ball?  
What though no real voice nor sound  
Amid their radiant orbs be found?  
In reason's ear they all rejoice  
And utter forth a glorious voice,  
For ever singing as they shine,  
'The hand that made us is divine!'"

That is the testimony of the heavens and the earth beneath as well. Nature is a standing testimony to the wonderful providence and thoughtful care of our Creator. When we think of the delicious fruits, nuts, grains and vegetables that heaven provides, what does it tell us? It tells us my friends, that God is thinking about His people, that His watchful care is over the children of men; that He is providing for all their needs.

Nature reveals God as a lover of the beautiful. As I look upon the beautiful flowers in England, I think of the wonderful sense of beauty our Creator has, and how he desires that an appreciation of the beautiful shall be developed in the hearts of His people. The hardest working man may look upon nature and read God's love. It is a sad state of mind that regards all these things as the product of an accident. Supposing I were to come to you and say: "I have a wonderful thing to relate. In my hand is a beautiful watch. It

keeps exceptionally good time. You would be interested to hear how I got it. I was near where a dynamite explosion occurred. The explosion blew this altogether. This watch is the product of that explosion." You would say, "I think Brother Campbell's relatives had better take care of him." I think that something has gone wrong with the mental apparatus of the individual who does not see God in all the manifestations of divine power in the great Book of Nature. But nature alone is not a sufficient guide. While nature tells us that there is a God; while it proclaims with a universal voice that there is a Supreme Being Who has brought these things into existence; that He cares for His people; nature does not tell us how to approach Him. There is an absolute necessity for the written Word of God. And the great God Who is so mindful of His people in making provision for them through nature, is equally mindful of their spiritual needs, and has provided His precious Word to point out to us the way to life everlasting.

The Lord Jesus came to this world to show us the Father, to reveal Him to us. "He that hath seen Me hath seen the Father also." God was in Christ reconciling the world to Himself, and so as we behold the character of Jesus we behold the tender love of God. One day when walking by the pool of Siloam, Jesus saw a man who had suffered for years with a sad infirmity. He had been at the pool hoping that after the stirring of the waters by the angel he might be able to plunge in and receive healing, but time and time again he had been disappointed—somebody else had got in first, but still he lingered on. Finally his courage was gone. It was no accident that Jesus happened along at that time. The Lord Jesus knew all about that poor man, and he took a walk there that Sabbath morning especially to help him. He spoke a kindly word to the man, and the poor fellow explained his disappointments. He said: "I have been here a long time and I had hoped I might get into the waters after the angel had troubled them, but I am too ill to walk, and so slow I cannot do it." Then Jesus restored him at once to his health and strength. How happy that man must have been. There is a lesson for us. There are times when we feel that we are forgotten of men, but there is never a time when we are forgotten of God. Never. There is never a soul so weak, insignificant, or down-and-out, but the Lord thinks upon him and is ready to help him. That is His disposition and His feeling toward people to-day. As we get acquainted with God we will learn that He delights to help the needy.

Jesus heard of a woman whose only son and support had died, and so He made it a point to travel along the way where the funeral procession was to pass. A few of the neighbours were present at the funeral. Jesus stopped the procession and raised the dead son. He did it for the poor widow's sake. That, my friends, is God. That is the way He is pleased to do things.

Then there was that young woman who had been taken in grave sin. She unquestionably felt that she was an absolute outcast, that there was no hope for her in God and none in man. Taken in sin she was brought into the presence of Jesus. She doubtless expected a

very severe denunciation. I expect she looked for—probably she was braced for—a lecture on purity and morality. But what did He say? "Neither do I condemn thee; go and sin no more." But that was not the way He talked to the man in the case. He laid his sins out before his face, and He made him so uncomfortable that he slipped away out of sight. But for the poor soul who had lost all hope, who had nothing but the blackness of despair before her, the Lord had only the most tender pity and love and forgiveness and encouragement, My friends, that is God. That is the way God treats the sinner. The Lord despises hypocrites, and He speaks out very plainly to them—not to discourage them but to wake them up. But to the one who recognized her sin, the one who had lost hope and courage, He was tenderness itself, and He spoke words of courage and comfort. It was to reveal those traits of the Father that Jesus came into the world. "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." In the plan for saving man there was not a single resource in all this universe that the Father did not draw on to save those who would be saved. And there will not be a soul lost until God has exhausted all the means at His command to save them.

God wants us to get acquainted with Him so that we will know whom to represent. And by the way, He says to His people, "Ye are My witnesses." That is another means by which God is made known to the world. Christ came for that purpose, but He is gone. He ascended forty days after His resurrection. The Lord is no longer walking upon the streets of our cities in person, but, as He was, so are we in this world.

He depends on us to be His witnesses. As Christ witnessed for the Father in the cities and villages of Galilee and Judea, so to-day He expects His children to be His witnesses in the uttermost parts of the earth. To-day He expects that we shall make known God to the world. To-day He desires that we shall reflect His character and teach the world the lessons which Christ came to impart. "Ye are My witnesses." We are living epistles, known and read of all men. People read. That cannot be prevented. Their eyes are upon the people of God. They are watching them with discriminating eyes, and what is the conclusion they draw? Is there anything shown forth in our lives that makes people feel that it is worth while enduring the cross in order to enjoy what we are enjoying? What are we witnessing to-day, dear friends? That is the question I hope will come home to every heart at this time. Jesus was called the Word of God because He lived out every principle of that Word. Jesus was the Word of God in flesh and blood. People do not take time to read their Bibles to-day, but they do take time to read the character of God's people, and they are very quick to draw conclusions.

Friends, the truth of God is sanctifying in its influence. "Sanctify them through Thy truth, Thy Word is truth." And when that truth is cordially received into the heart it does have a sanctifying influence upon the life. Now while I believe that it is an essential thing to thoroughly understand the present truth—to be well

acquainted with the doctrines of the Scriptures, it is far more essential that we know God Himself. Herein is the difference between knowing about God and knowing Him by actual experience. Knowing Him in our lives—His great mercy, His tenderness toward us, and knowing what it means to have our own disposition transformed, and that same love which prompted the gift of Calvary, implanted in our hearts—that is the great need of the day. The greatest need of all is love.

When we get to know God we will delight in righteousness. You cannot know Him by theory, you cannot get the knowledge committed to memory: it is a personal experience: and as we gain that experience, that same love of God will be shed abroad in our lives. We will love our fellow-beings, we will take delight in winning them to the same experience as we enjoy ourselves.

Dear friends, I want to say that personally the greatest desire of my heart is to know God that way. I feel that as a minister of God I want more of that spirit in my life. I want to bear witness to the character of God in my relations to my fellow beings.

We have come here for a blessing. I believe it is the desire of everyone to be filled; but if you are full of something else already you will have to empty that out. If sin, bitterness, an unforgiving spirit, unfaithfulness to any duty He has asked us to perform, can be poured out of us this morning the Spirit can come in. It rests with you. The spirit is here, and speaking to everyone in this room, indicating where the trouble is.

He is directing your mind to the thing that has been hurting you, to the thing that has wrecked your Christian experience. He is pointing out the difficulty. Are you ready to have the Lord help you? It may be something that the tendrils of your heart have grown around. In a camp meeting one young lady said, "I know where the trouble is, but I cannot give it up. I became careless in my associations, and to-day I am engaged to a young man in the world who does not love God; but I love him with all my soul. I know I am in a backslidden state spiritually, but what am I going to do? I want the blessing of God. I know I have done wrong, but I do not know what to do to remedy it." She laid her problem before the Lord and He gave her the grace to take her decision that she would be true. She sent a telegram and explained the matter to the young man. He was determined not to lose her. The next day he arrived to urge his case, but she had pledged herself to God, and He helped her. I am glad to say that the Lord honoured her decision to be true to Him, for the young man came under the influence of that meeting and embraced the message, and both are still rejoicing in the Truth.

To-day the Holy Spirit is awaiting our reception. He is waiting to help us surrender everything for Him and let Him have His way with us.

How many are there this morning who will have this blessing? How many will make this break with sin, and accept the Spirit Who stands waiting for us to open the door that He may come in?

## God's Remnant People.

By J. J. Gillatt, Saturday Evening, August 2nd.

ROMANS ix. 27, 28. "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For He will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth."

"The remnant people of God" has become to us a treasured phrase. We will study three scriptures that will show us how to distinguish God's remnant people.

First, we read in Ex. xv. 16 an expression describing that people as a purchased people. "Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone; till Thy people pass over which Thou hast purchased."

We can settle it in our minds whether we belong to this people by settling first the primary question as to whether we have been bought with a price, whether the full price has been paid, and whether Justice is satisfied with the price.

Later on we have another thought: "If ye will obey my voice indeed, and keep My covenant, then shall ye be a peculiar treasure unto Me above all people; for all the earth is Mine." Exod. xix. 5.

Here we find that the people of God must be an obedient people. Jesus said, "If ye love Me, keep My commandments." Then the second question to ask ourselves is, Am I obedient to the demands of my

Redeemer? There is another word given to us to bracket with the other two. We read in Titus ii. 14 that the chosen people of God are peculiar. Though they are in the world they are not of the world. Their pleasures, their joys, their plans, are entirely different from those which absorb the people of the world. While the people of the world are seeking after the pleasures that attract on every side, God's peculiar people are finding their happiness in serving Him, and studying how best to further His cause. And because this is so, He will have a care for His people and will uphold them through the trials that beset their pathway, and bring them safely into the kingdom of God.

How is this brought about? Because our actions here on this earth influence the actions that are taking place in heaven, and when we publicly confess Christ as our Saviour, a reflex action takes place in heaven, and Christ confesses us as His children. Turn to Deut. xxvi. 16-18. "This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes and His commandments and His judgments, and to hearken unto His voice: and the Lord

hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldst keep all His commandments."

If we avouch God—or in other words, if we "openly own" God to be our God, He will "openly own" to His Father that we are His children. And God does not want our confession to be made in a whisper. He wants the world to know Him, and we are placed in the world as witnesses, witnesses for Christ. It may not always be in the pulpit or in the prayer and praise meeting that we will be called to own His name. It may be in the railway train, or the street car, it may be as we travel down the road, but we can be assured that wherever it is, under whatever conditions we make the confession, that Christ is doing the same for us in the sanctuary above.

Do you not want to be witnesses for Christ? The world is looking at you, as one who is a child of God, and if you are Christlike, if you are living a life of self-denial, overcoming sin, and daily consecrating yourself to God, the world will see that you have something which it lacks. It will desire to learn the secret of your soul. You will be a true witness for Christ.

It matters not whether we have been in the truth two weeks or two score of years, God has power to keep us faithful to the end. We will pass through trials and hardships; but if we day by day acknowledge God in our lives, and own Him before men, our lives will be transformed into His likeness and we will be finally saved with the people of God. My exhortation to you to-night is, "Hold fast: Never look back." If we do this we shall participate in the glory which awaits the people of God.

## God's Tender Love for His People.

By W. H. Meredith, Tuesday Evening, August 5th.

THE keynote of the addresses at this meeting has been an exhortation to know God. To know God means a very personal experience. We may belong to the best church on earth; we may have the best parents that were ever given to any man; and yet we may not have learned to know God for ourselves. I would be glad if I could give you such a picture of God that you would be able to carry away with you some real knowledge for yourself.

In Isaiah xlii. 6, 7 we read, "I the Lord have called thee in righteousness and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

How many of us realize that this is a statement to us? As we read this text we think of it as applying to Christ, forgetting that He said; "As I am in the world, so are ye in the world," and that He left us to carry on His work. Let us read ourselves into this text, our own name in place of the "thee," without any doubt, without any fear, with the full confidence that God Himself has called us in righteousness. If we tremble and shrink from the experiences which the call will bring upon us, He says, "I will hold thine hand."

I have had experiences which at the time I could not understand. They come to all of us. Times when our lives hung by a very slender thread, but God preserved us. Why did He do it? Ah! "I have called thee." There was a work ahead for us to do. Here it is, "To give thee for a covenant of the people. . . . to open the blind eyes." This world is in darkness, gross darkness. May God give you and me that light.

If you cannot fit yourself into the text that I have read, perhaps you will see yourself in this one. Isa. xlii. 1. "Thus saith the Lord Who created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name, thou art Mine." We are all looking forward to the time when we shall be among the twelve tribes of Israel that will stand upon the sea of glass; we like to be called

"Israel." There is something very beautiful in this text for each one of us. "I have called thee by thy name." What does this mean? You know when we love each other, then we call each other familiarly by name. This is what Christ has done. I love to think that God calls me familiarly by name, just as I would think of and call my child by name.

But we pass on. Chap. xlv. 21, last clause. "O Israel, thou shalt not be forgotten of Me." In the first part of this verse God is speaking to Jacob, and then He speaks to Israel. Why does He do this? Well, I think it is perhaps because some of us are still in the Jacob experience. We have not yet become worthy of the name of Israel. I wonder how many Jacobs there are here to-night? But God does not leave us there. He calls us Israel. It is very possible that while we still have the character of Jacob we will have to pass through trial, while we are Jacob we have to enter the waters, while we are Jacob we have to feed the sheep upon the mountains for a number of years, but we will then come over to the Israel experience. How many of us have experienced the night of wrestling and come off conquerors? To each one who has done this God says, "thou shalt not be forgotten of Me." Thank God for that text. Read further, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto Me, for I have redeemed thee." Perhaps we have been in the Jacob experience; we have been angry; we deceived our Father; we did many things that were fleshly. Then God sent us away to the mountains, and there in loneliness and sorrow we learned to know Him, and as the prodigal son, came back. Then He says to us, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Oh, wonderful experience!

In chap. xlv. 4 we read, "I have called thee by thy name, I have surnamed thee." That means a change. I have called you Jacob, I have surnamed you Israel. That is the transformation from the one experience to the other. And this surname is written in the white stone which God is keeping for each one of us, and



which will be given us in that day when He shall come to claim His people. There are white stones waiting, and when we have formed the character, God writes our own new name, our surname, in the stone. It is there somewhere in the treasure house of God. There is no doubt about it. He will not forget. Did God forget Christ when He cried out in the agony of His soul, "My God, My God, why hast Thou forsaken Me?" Had God forsaken Him? No. Neither will He forsake us. "Behold, I have graven thee on the palms of my hands." When I look into my hands I see there the marks of

toil. But when Christ looks into His hands, He remembers us. And may it not be that when we have been through the fires of affliction, when we have passed the deep agony of soul that sorrow brings, may it not be that God has been doing that engraving on the palms of His hands?

Then when we have gone through the experiences He has set for us, when the trials are over and the victory won, when our lives have been sanctified and made white, we will understand all, and know that God's promises were faithful and true.

## The Church Prepared for Christ's Return.

By H. E. Armstrong, Wednesday Evening, August 6th.

I DESIRE this evening to take for our text a scripture from Rev. xix. 6-9. (read)

Through this holy vision given to John we are privileged to look forward to the glorious consummation of the great effort of Calvary, beyond all the struggles and trials through which the Church has passed since the beginning of the history of sin.

I want you to notice particularly that these are "the true sayings of God," and it is here stated that the marriage of the Lamb is come, and His wife hath made herself ready; the Church hath made herself ready.

It is a wonderful thing to be able to see to-day, standing where we are on this side of probation, with some days and weeks and possibly years before us—and knowing what we do of our own weakness and our own inefficiency, and how far we come short of representing the glorious Church—to believe in our hearts that between this day in which we live and that day of which the prophet here speaks, there will be wrought in us as members of God's Church, the glorious change from what we are to what Jesus is; so that it can be said of the Church, "His bride hath made herself ready."

That has been God's thought and purpose all through the ages, to prepare a people for the great consummation: and nothing is too hard for God. He is able to start with every one of us just where we are and accomplish His divine purpose in us as we submit ourselves to Him.

Will you turn with me to Luke i. 17, to the work that God desired should be done through John the Baptist. "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." If we should turn to the prophecy from which John took his message, we would find that it included not only the first advent of Jesus, but also the second coming. We believe that this Message which engages us to-day is a continuation of the great Message given to John the Baptist. We would do well to study afresh the messages preached by John as he ministered to the people.

Think of John nineteen hundred years ago, standing on the earth as a great missionary for God. There was something so new and strange about the man, simple in his dress, clothed with camel's hair, and a leathern

girdle about his loins, humble, frugal; these details are mentioned to us that we may see something of the man as he appeared in the eyes of the people, and yet he carried a new and living power that compelled attention.

It must have seemed wonderful to them, accustomed as they were to religion, encircled as they were by religious traditions, to have this man coming into their midst without any scholastic training; not having been sent out from their schools; seemingly without any credentials or authority. As the people were moved to come to his baptism, they mused concerning who he might be. But when they asked him, he simply said, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight His paths." His message touched the temple and touched the synagogue, and they of the ancient faith sought him out. It may have been from curiosity, or it may be they thought their influence was going, but they sought and found him in the wilderness. And how did John meet them? "When he saw many of the Pharisees and Sadducees come unto his baptism he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance, and think not to say within yourselves, 'We have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham.' He was not anxious merely to build up his following and extend his discipleship with a single one who did not appreciate the meaning of his message, so when they came there descended upon him the spirit of discernment, and he said, 'Who hath warned you to flee from the wrath to come?' Why do you come saying in your hearts, 'We have Abraham to our father! we are not as they are of the wilderness; we belong to the ancient house of Israel; we have always been religious; we have a perfect ritual.' John challenged them; 'Who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.' The marginal note reads, 'Bring forth fruits therefore necessary to an amendment of life.' If you come to receive of this baptism, you must come with evidences that you desire an amendment, an improvement in your life.

Did John ask too much of them? He was preparing a people for Jesus. Was he not justified in requiring a

new and pure and perfect life to be begun in them to get them ready to follow Him? Why did he require so much? Because he had the solemn consciousness upon him that he was the forerunner of Jesus. "There cometh after me One Who is preferred before me: whose shoe latchet I am not worthy to unloose."

Each day as he worked, John expected to see the Master come. He knew that when that time did come, his disciples would leave him and follow Jesus. And when Jesus appeared before him he recognized Him, and said to his disciples: "Behold, the Lamb of God, which taketh away the sins of the world." He is here. This is He of Whom we have spoken. And the disciples of John from that day followed the Master.

It was a solemn work to prepare these people, and therefore John was perfectly justified in his challenge to them. You must come with something more than mere theory of truth; something more than ritual; something more than argument. You must come with the fruits necessary to an amendment of your life.

Would to God that we could conduct such a ministry to-day—not we only who are officially called to labour for God, but everyone of us—that we could have that beautiful consciousness that we are preparing a people for the Lord. We are not gathering for ourselves, but for the Master. Let us think for a moment. The message which John gave to the people was not to find its consummation until Jesus should appear in the clouds of heaven. What is the difference then between John's message and the Message which we must give to-day? It is this. When Christ came to the earth the first time, His divinity was veiled by flesh. John was preparing a people to meet God in the flesh, but we are preparing a people to meet Him when He comes in all His unveiled glory, in the glory of the Father, and all the holy angels.

"Our God is a consuming fire, and who shall be able to stand? He that hath clean hands and a pure heart." We can wear no cloak to cover our imperfection from Him. Every sin must be washed away, and we must appear ready and cleanhearted before the God with Whom we have to do. This is how we must prepare the people for their God. And we must not only teach them what to put on but what they must put off. Every habit and every disposition to wrong must be put away, not covered up, but put away. We sometimes think to excuse our besetments because they are inherited, or because of some other cause, but that is no excuse. We must watch our dispositions, and conquer them, because our character depends largely on our dispositions. God is able to save us from even them.

In the parable of the ten virgins we learn that while the foolish virgins went to buy their oil the bridegroom came. Who went into the wedding? They that were ready. The door was shut. The foolish virgins cried, "Lord, Lord, open to us." But it was too late. The door was shut, and it could not be opened. We have the same thought presented to us in the experience of the world who heard Noah's message. How hard must Noah's work have been, not only preaching to a heedless people, but building the ark, carrying the timber among the jeers and scoffing of those around him. There was no visible indication that what he was preaching was

coming to pass, but he went on with the work, and finally when the time came the solemn procession went into the ark and the door was shut. Noah did not shut it; it was closed by an angel. When the people began to realize that something unusual was going to happen, they wanted to be let in. But it was too late, the door was shut. They had had an opportunity to hear and heed the message but they would not listen, and now they were lost.

Our statesmen are trying now to gather up the broken fragments of the empires and build up a new world. But they will not succeed. They imagine that this work of reconstruction will go on until this world will have a glorious dawn. I ask you, what hope is there of making a better world out of this one? But in spite of this, there is a glorious day soon to break. Let us read in Eph. v. 27; "That He might present unto Himself a glorious Church, without spot or wrinkle or any such thing." He wants to present us faultless before the throne of grace. Jesus loved the companionship of man, and He desires to have this companionship in His Church. You have seen mothers who take a pride in the appearance of their little ones. You have perhaps seen them array them in their best clothing in order to meet someone who is dear to them. Well, Jesus is just human enough to desire His Church, His glorious Church, His sinless Church, to be presented to God His Father without spot or wrinkle or any such thing.

I ask you, dear friends, is it not worth all the struggle, all the sacrifice? Is it not worth all that it costs to bring joy and pleasure to the heart of God? I believe it is. And when God has finished with us on this earth; when our characters have been perfected and all our evil habits conquered; when we have prepared and made ready a people for the Lord, then may we be among that number who shall be presented before the throne with exceeding joy, for His dear Name's sake.

### Three Years Ago.

As I journeyed up to the Conference I was forcibly reminded of an interesting experience which occurred three years ago. The husband of one of our members here in South Manchester was called to the colours just a few days before the 1916 Conference. He was very anxious to attend the Conference at Derby and appealed for a few days' grace. We prayed that the Lord would open the way for him to attend the Conference. However, the military refused, and called upon him to report at once for duty.

The writer was sent on to Derby to search out apartments and the day before the Conference was to convene was standing outside the Temperance Hall, when who should come along but our brother in khaki.

What did our prayers accomplish?

1. He was sent to Derby after having been refused.
2. His fare was paid.
3. And billets found, also
4. Food provided.
5. Allowed to attend most of the meetings.
6. Sent to Derby one day before Conference and moved on from Derby day after Conference.

This experience bears out the thought that Brother Rodd presented at this Conference that God can make "the powers that be" say "yes" when it is in their hearts to say "no."

Surely "all things work together for good to those who love God."

E. CRAVEN.

# The Missionary Worker.

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## Sunset Calendar.

DATE.	ENGLAND	WALES	SCOTLAND
Sept 5th .....	7.38 p.m.	7.53 p.m.	8.5 p.m.
" 12th .....	7.23 "	7.38 "	7.45 "
" 19th .....	7.6 "	7.21 "	7.29 "
" 26th .....	6.50 "	7.5 "	7.10 "

N.B.—Sunset in Ireland is approximately twenty-five minutes later than the times given for England.

## Welsh Conference.

THE eleventh annual session of the Welsh Conference will be held in the Cory Hall, Cardiff, from Thursday evening, Sept. 11th, to Sunday evening, the 14th. Elders M. N. Campbell, E. E. Andross, J. J. Gillatt, J. D. Gillatt, and A. Armstrong will be present, besides the local conference workers and others. Matters of vital importance will be considered, and so we shall look for the largest attendance we have ever had at a Welsh conference.

ALFRED E. BACON.

ON Thursday, July 31st, Brother J. Henry Heide was married to Sister Olive Wakefield at St. Luke's Church, Maida Hill, London. May God's richest blessing rest upon this union, and may they together accomplish a great work for the Master.

ON August 4th Brother Harry Archer, of the I.T.S., and Sister Elsie Atkinson were united in marriage. On the 18th Brother D. H. Barras and Sister Ethel Graves, both of the I.H.A., were married. Best wishes for both the young couples.

P.T. Nos. 16 and 17, dated August 7th and 21st, 2,000 of each of these are on hand at the I.T.S. Who would like to order some of these papers that they may become indeed "silent messengers" to the people?

F. A. S.

## Baptism at S.W. London.

WE are still reaping a harvest at S.W. London, and on Sabbath last, July 19th, five more precious souls were added to the church by the ordinance of baptism.

Again as on the occasion a few weeks previous, the Spirit of the Lord was markedly present, and many hearts were touched and all felt the desire to reconsecrate themselves to the Lord.

We are anticipating yet another such service in September, when others shall have been more thoroughly instructed in God's message for to-day.

F. C. BAILEY.



## Be Sure to Read

the new plans for increasing the circulation of  
"Good Health." You will find them on page 4.

## Obituary.

ON July 31, 1919, we laid away our dear Sister Marion Stevenson in the Jesmond Old Cemetery, Newcastle, at the good age of 77 years. She was suddenly paralyzed the night after attending her last prayer meeting, and in about twelve days fell peacefully asleep without any pain.

She was converted about the age of twenty-one and associated with the Wesleyans. Eleven years ago she accepted the light of the Third Angel's Message and was an exemplary Christian in many ways.

She loved to sell our publications and devote the proceeds to missions. We have confidence she is one of those blessed dead spoken of in Rev. xiv. 13.

We all miss her cheery face from our midst.

JOSEPH BRANDT.

## Report of the Caterham Sanitarium.

By Dr. F. C. Shone.

IN the course of his report Dr. Shone paid an eloquent tribute to the splendid work done by Dr. A. B. Olsen, his predecessor at Caterham. Dr. Olsen had been connected with the institution for over sixteen years and had established it on its present thriving basis. He was glad to say, however, that the patronage had not dropped through the departure of Dr. Olsen. He thought that this proved that people came to the Sanitarium because of the principles that are upheld at the institution.

Proceeding, the speaker said that the average weekly receipts for last year were £155, whereas the average weekly receipts per week for the first six months of 1919 were £165.

Dr. Shone paid the same compliment to the superior care and kindness of our nurses as did Dr. Madgwick. He also said that they were in pressing need of extra room for the development of the Sanitarium. In fact, so very urgent was this, that he had brought plans to submit to the Union Committee for the extension of the building at Caterham.

The doctor closed a very inspiring report by appealing for the sympathy and prayers of God's people for the work of the future.

WANTED.—Good metal turner, chiefly cast iron, for work in the Midlands. Must be S.D.A. Apply: J.H.R., c/o Editor.

WANTED.—A reliable housekeeper, fond of children, good home to a reliable person. Sabbath free. Apply: A. Archer, Sutton Health Food Stores, Portland Square, Sutton-in-Ashfield.

WANTED.—Good children's nurse, also capable general. Salaries from £30. Help given. Sabbath strictly observed, time given to attend services. Apply: Mrs. L., 83 Aberdeen Road, Highbury, London, N.

WANTED.—Companion help in vegetarian household where lady is not ill but has difficulty in walking. Small ideal house; lovely garden. No Sabbath restrictions. Apply: Mrs. W. Scott-Ragan, 99 Erskine Hill, Hampstead Garden Suburb.

POSITION of trust wanted in good family where can have girl 10. Thoroughly domesticated. Good cook. Musical. Needlewoman. Highest references. Sabbath-keeper. Watford or Bournemouth preferred. A. c/o MISSIONARY WORKER, International Tract Society, Stanborough Park, Watford, Herts.