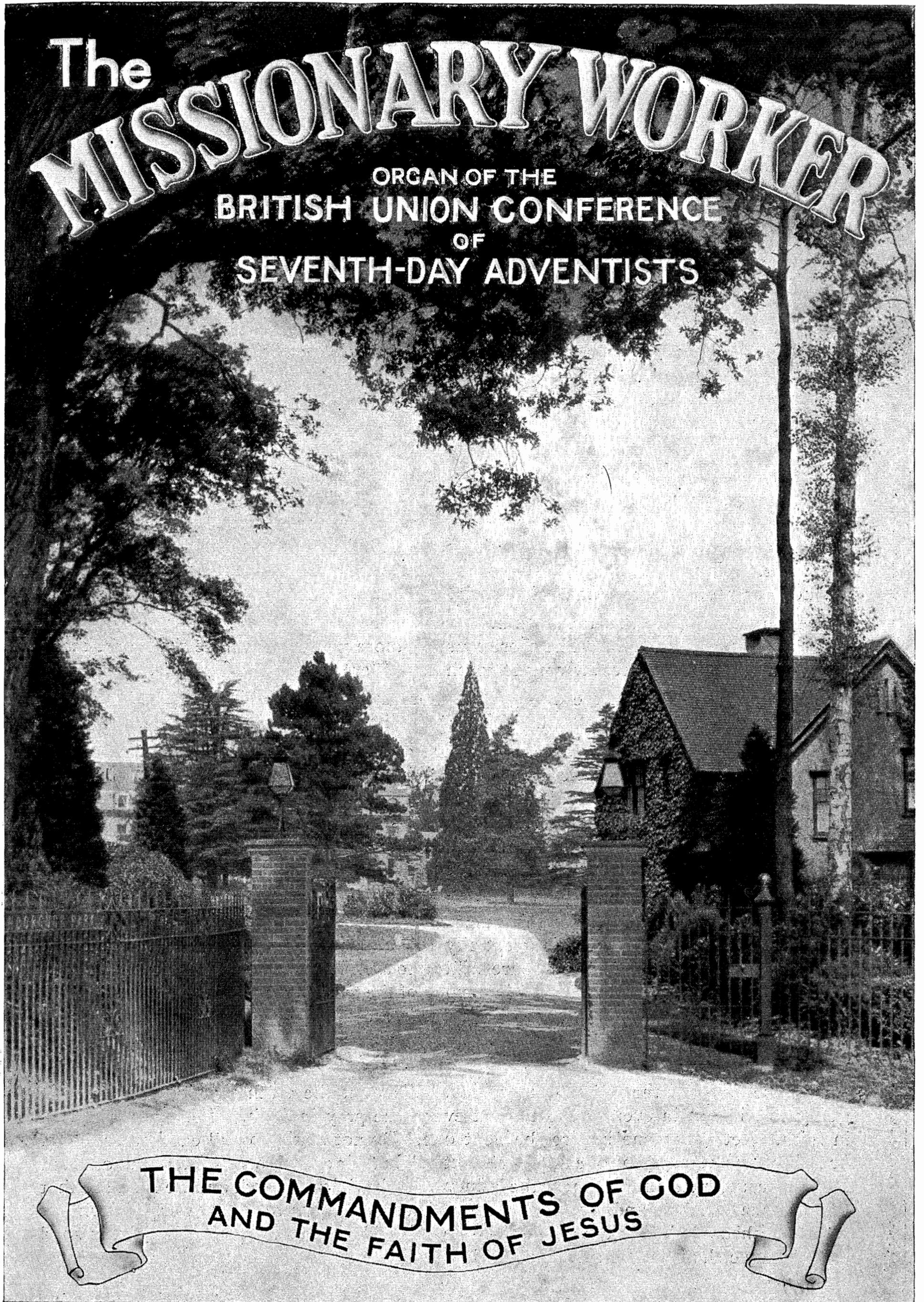


SPECIAL HISTORICAL NUMBER

The  
**MISSIONARY WORKER**  
ORGAN OF THE  
BRITISH UNION CONFERENCE  
OF  
SEVENTH-DAY ADVENTISTS



THE COMMANDMENTS OF GOD  
AND THE FAITH OF JESUS

STANBOROUGH PARK ENTRANCE. The missions highroad. Inward for training: Outward for service.

# *The Work in England*

By Mrs. E. G. WHITE

(Selected from the General Conference Bulletin, 1901)

It seems to me that the necessity of the work in England is a very important question to us in this country. We talk about China and other countries. Let us not forget the English-speaking countries, where, if the truth were presented, many would receive and practise it.

Why is it that more work has not been done in England? What has been the matter? The workers could not get means. Does not this speak to us of the necessity of economy in every line? Does it not speak to us of the necessity of guarding against wasting the money the Lord has placed in our hands to help forward His cause?

London has been presented to me again and again as a place in which a great work is to be done, and I have tried to present this before our people. I spent two years in Europe, going over the field three times. And each time I went, I saw improvement in the work, and the last time a decided improvement was manifest. And oh, what a burning desire filled my heart to see this great field, London especially, worked as it should be. Why have not workers been sent there, men and women who could have planned for the advancement of the work?

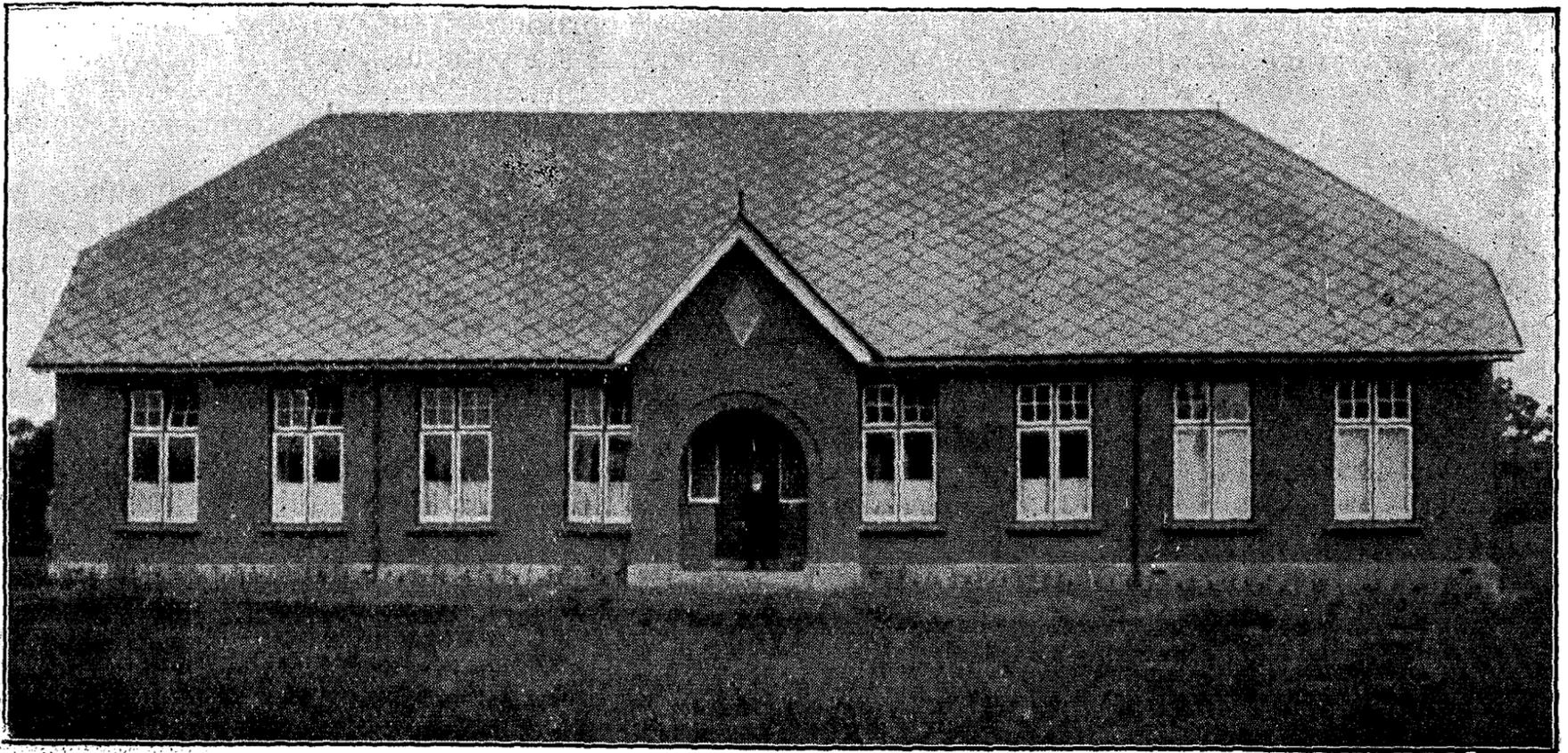
Let no one suppose that the work in London can be carried forward by one or two. This is not the right plan. While there must be those who can oversee the work, there is to be an army of workers striving to reach the different classes of people.

We need now to open the door to the work in London. This door has long been closed, but it must now be opened. Think of the little help England has had. How do we stand before God as regards the work there?

There is a work to be done in London. I have been given light that this work can be done, and that help will come from outside. Those who have money will give of their means. You need not be delicate about asking them for money. Whose money is it?—the Lord's. "All is Mine." Why then cannot you ask men to give the Lord a little of their means, and thus lay up for themselves a treasure in the heavens?

Let those who have money help the work in England with their means. The work there has had very little help in this line. God forgive and pardon us for not making plants all over Europe and in the great city of London and its suburbs. God grant that men and women will go there who are willing to sacrifice for Him, who, in their homes, will exert an influence that will tell in favour of the truth, who will hold Bible readings with their neighbours, bringing the third angel's message to their personal attention. We cannot hide ourselves away from the multitude and expect them to hunt us up. God wants us to make ourselves known. The third angel's message is to go with a loud cry.

Let the name of the Lord be magnified. We want the truth to triumph, and it is going to triumph in every respect. Let every one pray in faith. Let every one talk in faith. Let every one inspire the next one. Do not begin to pull each other down, or speak disparagingly of one another. Let all fix their eyes upon Christ, not upon man. Let us educate men who are under the influence of the Spirit of God, and we shall see that one can chase a thousand, and two put ten thousand to flight. The powers of darkness cannot withstand God or the angels who do His will. Let us work intelligently, in solid lines, and we shall see the salvation of God.



*Offices of the British Union Conference, Stanborough Park, Watford.*

# A World-Wide Work

## and the British Union Conference

By J. E. JAYNE

SEPTEMBER 14, 1924, is the fiftieth anniversary of the beginning of organized work by Seventh-Day Adventists in fields outside America. They are a thoroughly Christian, evangelical, Protestant denomination and maintain a world-wide organization.

It is their view that Jesus our Lord, Who was delivered for our offences and was raised again for our justification, is the essential centre of all Gospel teaching; that His mediatorial work, intercession and imputed righteousness are essential to our salvation; that Christ has left for us an example that we should follow in His steps, and reverential obedience to the ten commandments as explained in the teaching of Jesus and exemplified in His life, is essential to a Spirit-filled, victorious, Christian experience; that co-operation with the Holy Spirit by going into all the world and teaching all nations to observe whatsoever things Christ has commanded, baptizing them in the name of the Father and the Son and the Holy Ghost, is essential to a realization of the fulfilment of our Lord's promise to come the second time and receive His people to Himself.

Churchmembership is confined to individuals who have reached years of personal, moral accountability. Such are received into



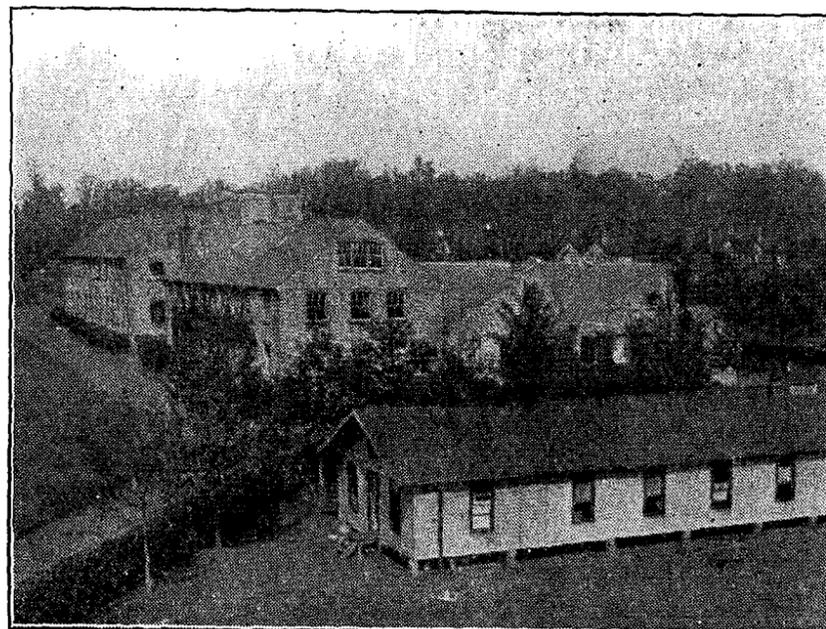
church fellowship upon their own personal request by baptism and profession of faith. The membership has doubled each ten years since denominational organization was effected in 1863. Considerably more than one half of the present membership is *outside* of the United States of America, where world head-quarters are established in the city of Washington, the capital of the United States.

Evangelistic work is conducted in 194 languages in 115 countries, having a population of 1,479,117,476 persons, or approximately 85% of the world's inhabitants.

They are printing the Gospel in 114 languages. This is in the form of 154 periodicals amounting to

35,312 pages annually; 877 bound books containing 206,894 pages; 556 pamphlets containing 37,347 pages; 2,317 tracts containing 30,575 pages, totalling 304 publications containing 310,128 pages, valued at £236. 16s. for a single copy of each. To provide this literature 51 publishing houses and branches are operated in 33 countries. These institutions are wholly devoted to the production of Christian literature. The sum invested for this purpose is £900,000.

A well-organized denominational Educational Department is maintained. It



*View taken from the back of the new College wing showing the church school, The Stanborough Press, The International Health Association factory, and some of the cottages.*

embraces all standards of day school instruction from the kindergarten to the college inclusive. The scholastic standards maintained comply with those of the country wherein these educational institutions are located. In addition thereto they maintain scholastic standards fixed by the Educational Department of the denomination. For this reason, in many countries children who attend these schools are given a class of instruction above that required by national standards. To provide properly qualified instructors for such institutions, denominational teachers' training schools are operated. The investment in educational institutions confined to doing work above the seventh standard is £1,000,000.

The denomination is in thorough sympathy with every scientific effort in every country to raise the standards of living and conserve the health of the human family. Denominational standards require that members of the church abstain from the use of habit-forming drugs, opiates, intoxicating liquors and tobacco. There is a well-organized Medical Department. A first-class medical college is owned and operated. In addition there are 50 medical institutions. In connection with many of these, nurses' training schools are conducted. No individual who is not an active Christian is accepted for training as a medical nurse. In this enterprise there are 2,541 paid employees. About 55,584 patients are accommodated annually. Medical charity work done by these institutions amounts to £25,000 per annum.

The denominational investment involved in all lines of work amounts to £35 for each member of the church. The increase in investment has ranged from 10% to 49% per annum since 1916. The free-will offerings during the last ten years have averaged £7. 12s. per annum for each churchmember.

In the British Isles there are 120 congregations for the purpose of co-operation in evangelistic work, pastoral control and foreign mission activities. These are grouped into organizations as follows:—

South England Conference, with head-quarters in London; North England Conference, with head-quarters in Nottingham; Scottish Conference, with head-quarters in Glasgow; Welsh Conference, with head-quarters in Swansea, and the Irish Mission Field, with head-quarters in Belfast.

The Medical Department operates a medical and surgical hospital in connection with which a training school for nurses is conducted. Also there is a prosperous establishment manufacturing a fine class of healthful foods.

The Educational Department conducts a College and operates an efficient training school for teachers, which is responsible for the maintenance of scholastic standards in conformity with the national educational authorities and the Educational Department of the denomination in all of the elementary schools located at various places in the kingdom. Graduates of the College are serving as authorized representatives of the denomination in

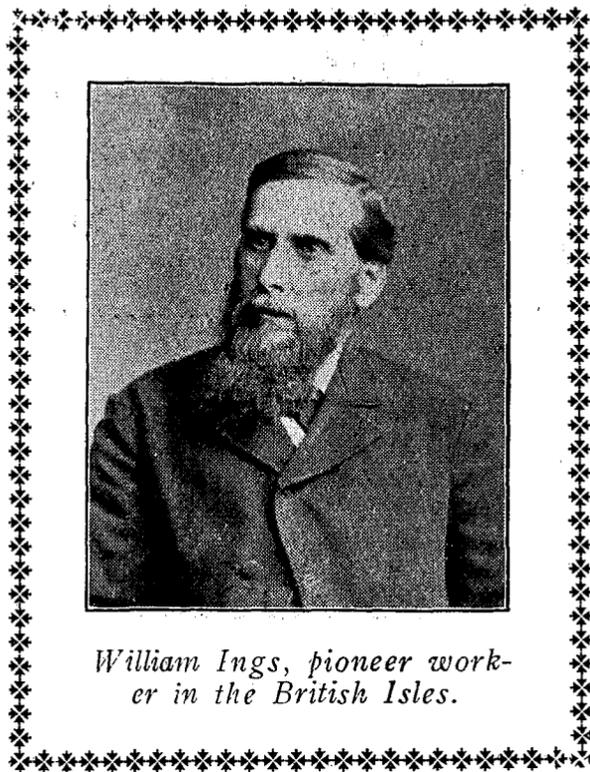
nearly all portions of the world. During the last ten years, or since the beginning of the World War, fifty-six of these students have received appointment and been sent forward as foreign missionaries to British African colonies alone.

The Department of Literature maintains a well-equipped publishing house. The institution is wholly devoted to producing Christian literature, represented by three periodicals, bound books, pamphlets and tracts.

In all departments of the work in the British Isles there are 274 authorized persons, besides those in charge of work in local churches.

All of these enterprises are co-ordinated, their interests and operations unified through a spiritual organization known as the British Union Conference. In round numbers the total investment is a little more than £100,000.

Evangelical feeling predominates. Foreign mission work is emphasized as in no other section of Europe. In 1914, and onward, as Great Britain came into possession of German colonies in Africa, the British Union Conference sent out British missionaries and took charge of the denominational interests in those colonies. The amount spent per annum on foreign missions equals £3. 10s. for each churchmember residing in the United Kingdom.



*William Ings, pioneer worker in the British Isles.*

### The Day of Small Things

(Continued from page 3)

to England, I was given a description of him, and was sent out to meet him at the railway station.

When Mrs. E. G. White visited England for the first time, I was privileged to drive her in our conveyance from the station to our home. After tea she addressed a large audience in the Forresters' Hall, Ulceby, and spent the night at Brother Short's home. Her second visit to England was to a special European Council held in Grimsby. She stayed with us in the Mission for six or eight weeks, during which time we listened to many of her early experiences in the work as we sat together at meals. My early morning duty was to start the fire in her bed-sitting room which afforded many opportunities for personal talks. But the greatest impression left on my mind was her talks to the Council in the early morning meetings in which she related some of the conditions regarding the work and workers as shown to her during the previous night. At this time there were about sixty churchmembers in the whole of the British Isles.



*Mrs. King, the first to accept the truth from Pastor Ings.*

### British Union Presidents

Wm. Ings	
J. N. Loughborough	
D. A. Robinson	1894-1896
H. E. Robinson	1896-1897
W. W. Prescott	1897-1900
O. A. Olsen	1900-1905
E. E. Andross	1905-1908
W. J. Fitzgerald	1908-1916
M. N. Campbell	1917-1922
J. E. Jayne	1922-

# The Day of Small Things

Reminiscences of the Early Days

By H. W. Armstrong

IN the following paragraphs I wish to give a brief outline of the introduction of the third angel's message to the British Isles, and a few experiences connected therewith. These will be confined to incidents during the first three years of my personal association with the message.

The first S.D.A. missionary to visit England was Brother William Ings, who reached Southampton May 23, 1878. Much of his time was spent in visiting the ships and through his work thousands of papers in different languages were sent to all parts of the world. He also did much periodical work. He returned to America in 1882, but visited England at a later date, and I had the pleasure of living with Brother and Sister Ings for several months in the mission.

Elder J. N. Loughborough, recently deceased, arrived to take charge of the work December 30, 1878, preaching his first sermon in the Shirley Hall, Southampton, January 5, 1879. The following year our first baptism took place and six persons were immersed. During the year about 1,000 copies of the "Signs" were used as a missionary paper; also a four-page supplement was printed in Southampton and distributed to subscribers to acquaint them with the local interests of the work. In January, 1882, Elder A. A. John and family landed at Southampton and at once took up work in Grimsby and district. As a result of their labours a church and tract society were organized in Grimsby in 1884, and immediately following a similar organization was effected at Ulceby, where Brother George Short's and my father's family had embraced the truth.

Grimsby became our head-quarters for the field, the small depository and printing type being transferred there from Southampton. In May, 1884, just forty years ago, "Present Truth," a sixteen-page monthly at 2/6 per year, was issued from 72 Heneage Street, Grimsby, and about 1,000 copies were subscribed for during the first year. The method adopted to secure these subscriptions was to send a few copies free to persons whose names were taken from the Post Office Directory, afterwards writing a personal letter to secure further interest in the paper. Practically all the papers and tracts sent from the office during the first two years I carried in sacks or parcels to the post office or railway station nearly a mile away.

My sister and I, with Brother and Sister Wallace and four or five others, were those who composed the students of the first "college term" or Bible Institute held in the British Isles. This "term" lasted two



The first staff of "Present Truth." The names of the workers from left to right are: Pastor M. C. Wilcox, W. C. Wallis, Miss Jennie Thayer, Miss Gresswell, Mrs. S. H. Lane, Pastor S. H. Lane, Miss Sarah Aufranc, Miss Gresswell, Mrs. A. Mason, A. Mason, H. W. Armstrong.

whole weeks! The Bible was the only text book used. We had a few lessons in English and arithmetic, and one memorable lesson in geography! There were three male students and each night before retiring, we made up our bed of trimmings from the papers on the folding room floor, and over this we spread only a blanket. This meant rising early and shaking up our bed before work could commence for the day. From this first "term" were selected the workers for the various needs of the field, a tent-master, Bible-worker, and office hand, and the first organized band of lady canvassers to work in Leeds.

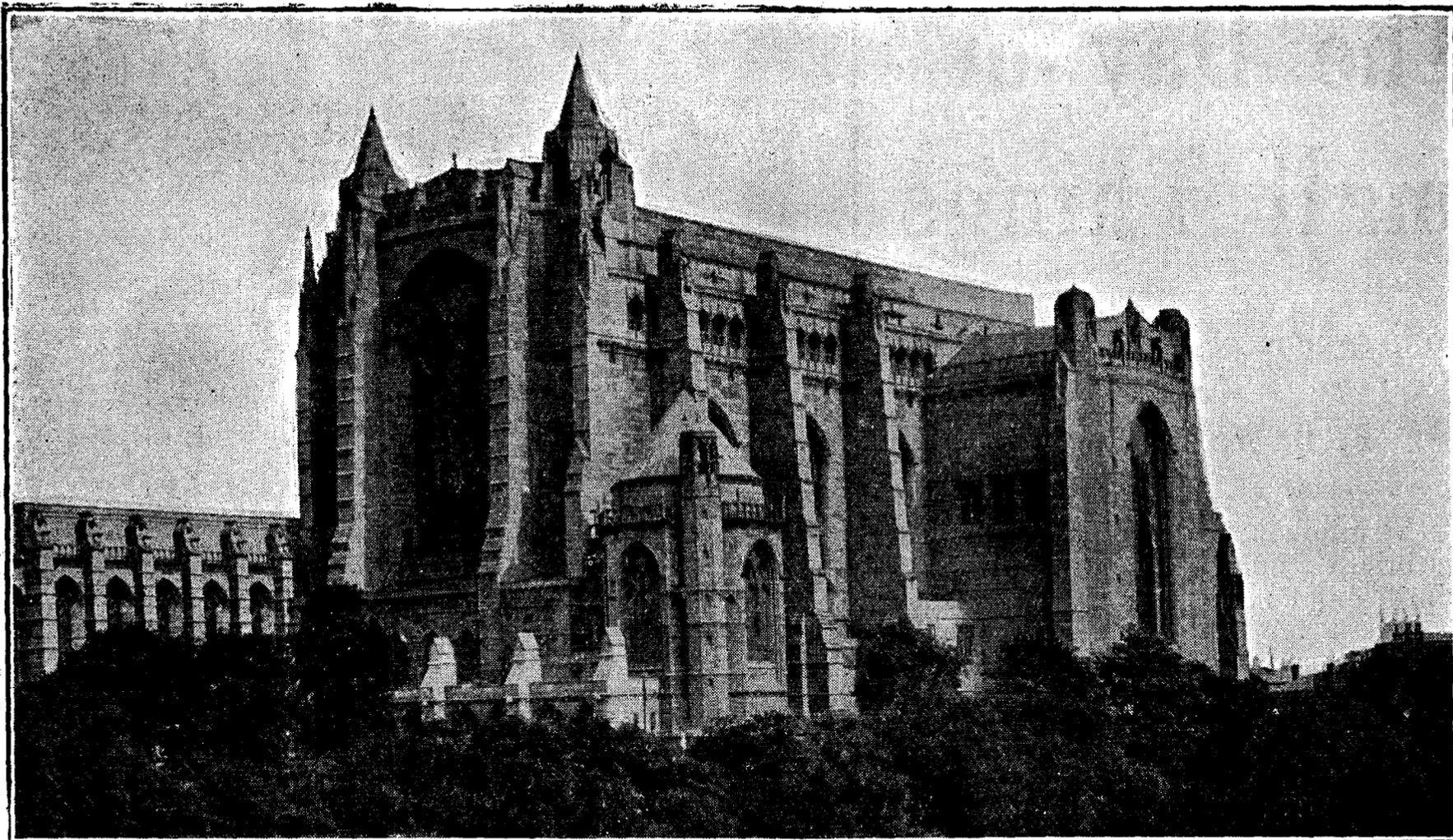
My late brother, Harry, was the first lad to join the mission in Grimsby as general help, but after seven days he became homesick and determined to retrace his steps. This opened the way for me to connect with the office and I thus became the first "printer's devil" in harness in our office under Brother Alfred Mason.

The building itself was a double-fronted dwelling house, one front room being used as a meeting-place, another for a depository while behind was the folding and despatching room. On the first floor was the type room in a small back bedroom. We had no large printing press—most of the printing being done at the Grimsby News office—but small handbills, etc., were "run off" on a jobbing press which was kept in a small out-house; this out-house served the purpose of kitchen, scullery and press room! The small press was within arm's reach of the cooking stove, and, true to the principle that the ox which treads the corn should not be muzzled, I indulged in hot dough-nuts from the stove as I treadled away at the press! I often in this way put through 500 or 1,000 handbills for tent meetings—a large order in those days.

Among other things indelibly impressed on my boyish mind was the fact that only two meals were served daily at the Mission. Truly a day of small things!

On the occasion of Elder W. A. Spicer's first visit

(Continued on page 2.)



*The first section of the new Liverpool Cathedral, to be, when completed, one of the largest in the world. Typical of the power of the "Orthodox" Church and reminding us of the great task before us in the north of England.*

# North England Conference

By **ALFRED E. BACON**

WORK in the north of England was commenced as long ago as 1882, when Elder A. A. John located in the city of Grimsby to start evangelistic work. The same year Brother G. R. Drew opened up ship missionary work in the city of Hull, and later on did some faithful service along these same lines in Liverpool.

North England is the home of "Present Truth," Elder M. C. Wilcox starting the publication of the paper at Grimsby in the year 1884. While later on the publishing plant was removed to London, and eventually to its present home at Watford, we are glad to report that the North England Conference circulates more copies of "Present Truth" than any other field in the Union. At the present time we are taking about 12,500 copies of each issue, together with about 11,000 copies of "Good Health" per month.

Our health food factory, which had such an inglorious start at Redhill, Surrey, was for a number of years located in the city of Birmingham, until finally it found its resting place at Watford.

North England was organized into a conference in the year 1902 with Elder E. E. Andross as its first president. The work that was then started in weakness has made good steady progress, and to-day we have a fairly strong conference of about 1,400 members. Elders W. D. MacLay, S. G. Haughey, W. H. Meredith and H. E. Armstrong rendered loyal and devoted service as presidents during their varying terms of office.

Towards the end of the year 1913 the British Union Conference decided to divide the English portion of the Union into three conferences, to be



known as the North England, Midland and South England Conferences, the change to date from January 1, 1914. At the Union session held in the Temperance Hall, Derby, August 1--6, 1919, in order to handle our work more efficiently and economically, it was voted to unite Scotland and North England into one conference to be known as the North British Conference. This was carried, and the conference head-quarters were very favourably located at Newcastle-on-Tyne.

At the next British Union Conference session, convened in the Battersea Town Hall, London, in August, 1921, further changes were made. The plan to combine the conferences, which had been launched two years previously, had been demonstrated to be a real advantage to the work in so many ways that suggestions were made and carried at that time which it was believed would make for even more satisfactory results. Accordingly the Midland Conference and the old North England Conference were combined as the North England Conference, the union to date from January 1, 1922. In answer to earnest prayer, the Lord not only enabled us to dispose of the Newcastle property without loss, but He went before us and guided in the securing of a very suitable house in Nottingham, where at the present time the head-quarters of the North England Conference are located.

Time and space will not permit us to go into the matter of the development of the different departments. All we can say is that in spite of the aftermath of the Great War, with its slump in trade, its vast amount of unemployment, especially in an industrial area like the north of England, we are able to report progress in every branch of God's work.

The complete records for this northern field since its organization not being available, we will only give just a few figures from those which we have been able to collect.

The total tithe from 1915--1919 was £21,780. 2s.-4d., a yearly average of £4,356. The total offerings for the same period, £8,134. 11s. 7d., a yearly average of £1,626. 18s. 4d.

For the two and a half years ending June 30, 1924, our total tithe was £18,072. 8s. od., a yearly average of £7,228. 19s. 2d.

For the same period the total offerings were £19,633. 5s. 4d., a yearly average of £3,926. 13s. 1d.

The conference membership in 1915 was 987, in 1919, 1,240, while at the present time it stands at 1,393.

With nineteen and a half millions of people within our conference borders, we have a stupendous task before us to reach them with the precious third angel's message. We are seeking, with the men and the means at our disposal, to do our best in reaching this vast multitude with the light of present truth. Success is attending the efforts thus put forth. This northern field is a fruitful one, and one that is bright with promise for the future.



### Personal Experiences in Connection with the Opening of the Work at Ulceby

WALTER R. SHORT.

SITUATED about 10 miles northwest of the seaport town of Great Grimsby, Lincolnshire, is the village of Ulceby. This highly-favoured village with its 1,000 inhabitants was chosen by the providence of God in the early days of the advent movement in Great Britain to hear proclaimed the great threefold message of Rev. 14:6-12, by one of its pioneer missionaries. Four main roads meet at the centre of the village and it was at this point that Elder A. A. John commenced his public labours in the open air on the evening of the 4th day of June, 1883. These meetings were conducted every Thursday evening, and in connection with them he also held public services on Sunday afternoons in the Forresters' Hall at 3 o'clock. The character of these meetings being quite out of the ordinary and so deeply interesting, they drew quite a good attendance. In the first instance, Elder A. A. John advertised his meetings by personally circulating small handbills 6 inches by 3 inches, stating plainly that his subjects were based on the Bible and at the bottom of the bill was this affectionate entreaty, "Come, for all things are now ready."—A. A. John."

The faithfulness of this humble servant of the Lord soon began to bear fruit. On August 22nd he had the joy of seeing his first convert step out to keep the Sabbath of the Lord. My mother, being a devout member of the Wesleyan Connection, met with considerable opposition and ridicule from that source, but the Spirit of God had driven the truth home to her heart, and nothing could shake her confidence. A few weeks later Brother Armstrong and family stepped out, my father also deciding to close his business and join them, and others followed.

Sabbath meetings were held alternately at the various homes. A Sabbath-school was organized, and a Tract and Missionary Society formed. I well remember my mother taking me along with her on Sundays to loan tracts in the neighbouring villages. I was about ten years of age at that time. I also remember walking out with her to villages, three to six miles away, on weekdays to canvass with what meagre supplies of literature we had in those days.

The following spring Elder John with his wife and family came to live with us and stayed two months, holding meetings in the several houses. In July, 1888, a church building was commenced at Ulceby under the direction of Elder A. A. John, who was at that time labouring at Hull. Much of the labour in the erection of this building was donated by the members, and to help pay off the debt we all went out carol singing at Christmas, by which means a good sum was raised. The church building was opened the first week in January, 1889. Elder S. N. Haskell conducted the dedication service. A baptistery was installed immediately in front of the pulpit, guarded by a rail, and it was here that Elder John brought his first converts from Hull to follow their Lord in baptism.

Ulceby was richly honoured in the visits of many of the faithful pioneers of the advent message. Amongst these I can remember Elders M. C. Wilcox, S. H. Lane, Wm. Ings, J. H. Durland, J. N. Loughborough, S. N. Haskell, D. A. Robinson, and on August 24, 1885, Sister E. G. White preached in the Forresters' Hall, afterwards staying the night in our home, on her way to attend the Third Council of the European Division in Basle, Switzerland.

The earnest, self-sacrificing spirit which possessed these faithful messengers of God in those early days of the message in England inspired in us such a confidence in the message they bore that nothing can shake it. One cannot look back upon those early beginnings of the work in England, forty years ago, without being deeply impressed with the fact that the faith of the pioneers reached out to a high plane of spiritual zeal and of rich reward.

As for the later history of those few believers who took their stand for the truth forty years ago at Ulceby, many of their children and grandchildren have gone out into all the world as ministers, missionaries, Bible-workers, nurses, canvassers, printers, doctors, and only the judgment will reveal the harvest of precious souls who have been won to a saving knowledge of the truth through their instrumentality.

*Long Marston, York.*

◆ ◆ ◆

### Early Work in Liverpool

MISS YERSEN.

FROM a youth Brother Drew had been a sailor and worked hard till he became a captain. When on his last voyage he landed at San Francisco and as he was walking about the town he noticed a large tent with the notice "The Signs of the Times" on it. As he was wondering what it could mean, Brother

Loughborough approached him and invited him to go in and then he would understand. After that he attended all the meetings and soon accepted the truth. He left his ship and went to work on a farm belonging to a brother. After he had been there two years he received a telegram from Sister White telling him to go to England where he was to work for the truth. Of course, he obeyed the order. He met Brother Loughborough at San Francisco and together they went to Hull where Brother Drew started his ship missionary work. He was very successful, so he was sent to Liverpool (being then forty-five years old). There he worked incessantly and untiringly day after day, carrying daily two bags full of books on his shoulders and one in each hand. He was always gentle and patient in talking to the captains and crews and therefore gained their respect and in many cases their affection.

This was the way he made them take bundles of our literature in all the European languages and these were distributed in all the ports they passed through. He had no trouble in selling the books also. He did this work for twenty-two years, but at last had to give up in consequence of an operation made necessary through carrying too heavy loads.

His house was the home of all the brethren and sisters coming and going from different countries and twice we had the pleasure of entertaining Sister White and family.

We left Birkenhead to go to Woking, Surrey, but there Brother Drew could not rest. Very often he would go to the villages around and deliver some papers and tracts. He worked until he could not walk and on October 25, 1905, he passed away.



## Opening of the Work in the Midlands

J. HARKER.

IN 1885 Brother W. C. Wallis, together with Elder S. H. Lane and wife, arrived at Liverpool, Brother and Sister Lane proceeding to Grimsby and Brother Wallis going on to Souldrop, near Sharnbrook. Brother Wallis immediately commenced distributing literature. After selling one tract the police threatened to lock him up and compelled him to secure a pedlar's licence. Soon an interest was aroused which he reported to Brother Lane, and Brother Durland opened a series of meetings at a town near by called Riseley. Brother Wallis acted as tent-master. Sisters Edith Short and Emily Gresswell came from Grimsby to assist in literature work. The latter canvassed all day and attended the meetings in the evening, in spite of the fact that there were no bicycles in those days. They also canvassed the whole of Bedford town and Wellingborough. In the case of these two towns they spent from Monday to Friday on the territory, returning to Riseley for the week-end. Six souls accepted the truth as a result of this effort.

Sister E. G. White, who had come over from America to the Basle Council, preached in the tent at Riseley. On account of opposition the tent was removed to a nearby village called Harold.

Brother W. C. Wallis sold "Daniel and the Revelation" on the subscription basis at this time, ordering his books from Battle Creek. These were the first sales of "Daniel and the Revelation" in this country.

### HOW "PRESENT TRUTH" OPENED THE WAY IN KETTERING.

Sisters Short and Gresswell went to Kettering on October 4, 1885, and divided the territory between them. Brother Furniss was called upon with "Present Truth" and became enthusiastically interested. In King Street Sister Short noticed a lady standing in the doorway watching her as she went from door to door. She thought perhaps this person was only curious to know what she was doing but soon found that she was interested in the coming of Christ. She bought a copy of "Present Truth," and later had Bible studies. Soon she began to keep the Sabbath and opened her home for studies. Elder Durland came later and found the room full of interested people as a result of the work which Sister Sharples had done with "Present Truth" and by personal testimony. This was the beginning of the work in Kettering. Later Brother Durland held an effort and Brother Baldwin and others accepted the truth.

On November 2nd Sister Gresswell and Sister Short went to Nottingham to canvass. Later Sister Short and Sister Judd canvassed at Liverpool. These sisters worked up lists, and had close upon 300 readers before they left.

Brother W. C. Wallis opened the work in Beverley and Hull district. In 1886 he met there Brother Oxley, who was keeping the Sabbath in Beverley and had received the truth through reading the paper taken by Sister Emily Gresswell who also gave him Bible studies. Brother Wallis sold our literature in

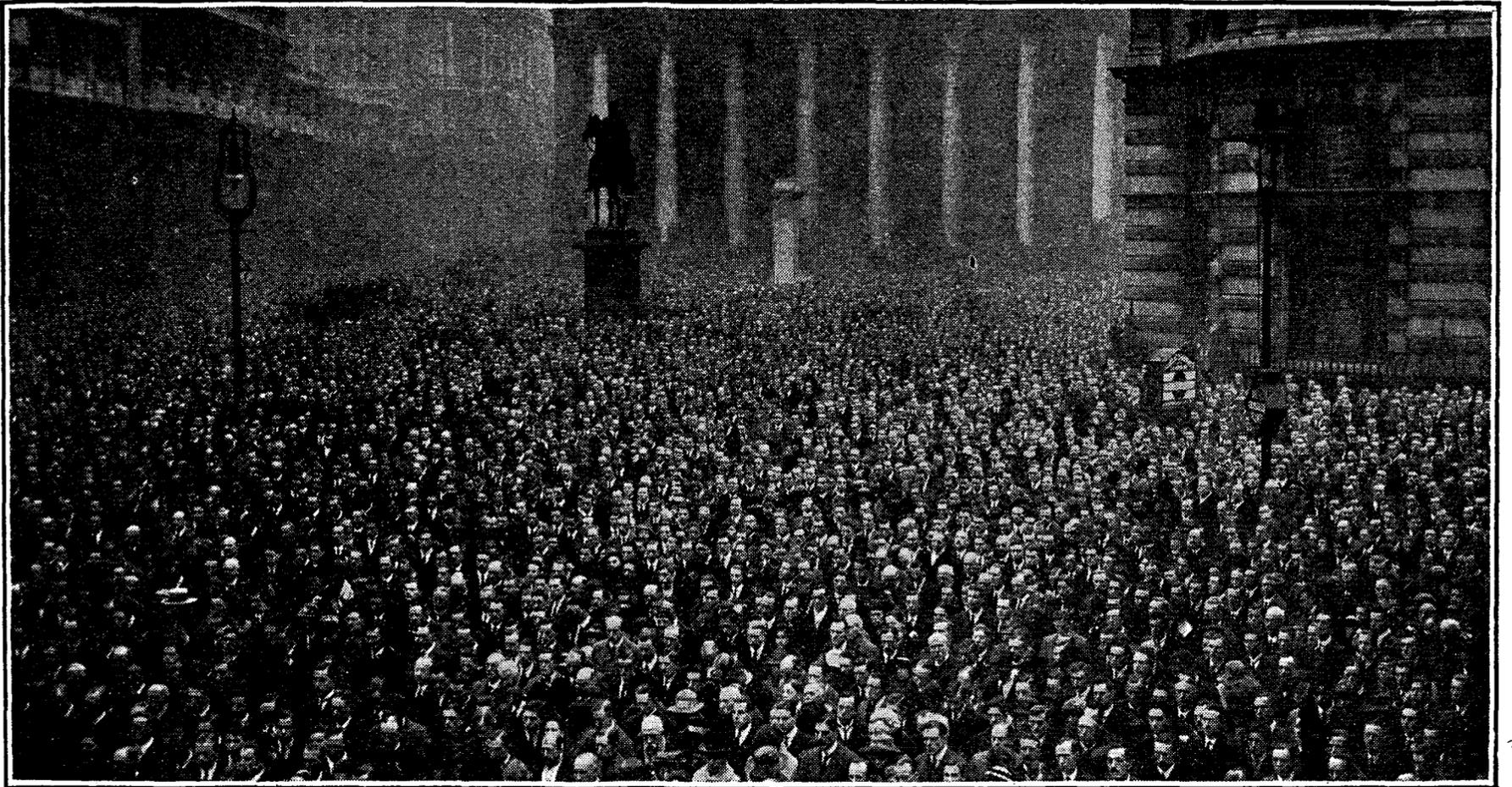
this district and held Bible studies. He returned to Grimsby September 24, 1886, and met Sister White and Brother W. C. White, who had just returned from Switzerland. After this, Brother Wallis canvassed up the east coast of Lincolnshire and through Norfolk on to Dereham. Brother George Short joined Brother Wallis about this time. On account of the interest that had been raised at Whimburgh, Elder Lane was invited to hold meetings there. These meetings were held in the home of Mrs. E. Sulle, and a few souls accepted the truth.



*The Short family, among the first to accept the message in Great Britain.*

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NEARLY one million copies of "Present Truth" and "Good Health" were printed last year by The Stanborough Press, Ltd., and scattered by faithful colporteurs throughout the British Isles.



*London's millions gathered in silent prayer on Armistice Day. This view outside the Bank of England reminds us that God has "much people in this city" to be gathered out for His kingdom before the end.*

# South England Conference

By F. A. SPEARING

## OUR LEADERS.

SINCE its organization in August, 1902, the South England Conference has had seven presidents. Dr. E. J. Waggoner was the first. He was followed by Professor H. R. Salisbury, who was at the time principal of the college, and later by Professor W. H. Wakeham, who also was connected with the college for a time as Bible teacher. Professor Wakeham served as president for one year, and was succeeded by Pastor W. H. Meredith who for years had been in charge of the Welsh Mission. We well remember the tears that were shed by Brother Meredith himself and by many of his compatriots when the decision was made that he transfer his head-quarters from Cardiff to London. The new president soon found as many friend in South England as he left behind in Wales.



Brother Meredith carried the office of president until the autumn of 1911, when Pastor S. G. Haughey succeeded him. For ten strenuous years, including the whole period of the war, Brother Haughey held this office. In 1921 it was necessary for him to return to America, and Pastor W. E. Read was chosen as his successor. In the autumn of 1922 Brother Read was appointed Foreign Missions Secretary of the European Division. This involved a further change in the leadership of the conference, and the writer was elected president, and is still serving in that capacity.

## TERRITORIAL CHANGES.

For the first ten years of its history the territory of the conference remained intact. In September, 1911, two important territorial changes were decided upon, and on January 1st of the following year they went into effect. The changes were:

1. The formation of a Union District composed of the counties of Middlesex, Essex, Hertfordshire and London north of the Thames, under the leadership of Pastor W. J. Fitzgerald, president of the British Union. The principal argument used to support this action was the fact that the institutions situated at Stanborough Park were Union institutions, and should be therefore under the direct supervision of the Union Committee.

2. The ceding to the North England Conference of the counties of Norfolk, Suffolk, Bedford, Cambridge and Huntingdonshire. This action was made necessary by the other, as the newly-formed district separated the northern part of the conference from the southern part.

The Union District organization continued until the year 1916 when the counties forming the District, combined with those that had been ceded to North England in 1912, became the East Central Conference. Pastor Meredith was released from the Midland Conference to become the president of the East Central field.

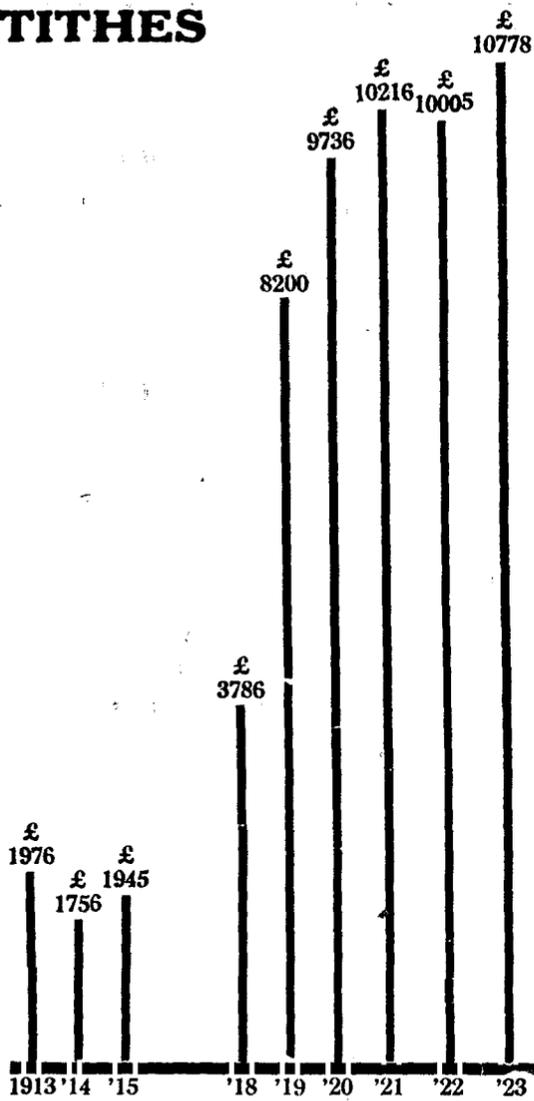
After a period of three years, in 1919, the East Central and South England Conferences combined under the title of the South British Conference. Since then the whole of this southern field has resumed its original title, the South England Conference.

## MEMBERSHIP.

The figures available show that substantial progress has been made in membership, in funds and in other ways.

The accompanying chart reveals that there has been a gain in membership every year. It is encouraging that the greatest gain is seen in the year ended

## TITHES



December 31, 1923. The present year will almost certainly surpass last year. It is worth while to note that the average yearly gain from 1913 to 1918—when the conference was shorn of its northern counties—was 35, while the average gain during the past four years since the two fields were reunited, was more than double, the actual figure being 78.

### FINANCES.

The tithe shows an increase of £1,810 for the five-year period 1913--1918, and an increase of £2,578 for the four-year period 1919--1923. The per capita has grown

from £2. 16s. 1d. in 1913 to £6. 7s. 7d. in 1923.

The mission offerings have increased £1,606 during the period from 1913--1918, and £1,684 from 1919--1923. The per capita for 1918—no earlier figures are available—was £2. 15s. 3d., and for 1923 £3. 14s. 2d. (See chart.)

### DEPARTMENTAL ACTIVITIES.

The year 1918 marks the time when most of our departments were organized. Pastor H. W. Lowe, the secretary of the conference, was elected secretary of the Home Missionary, Missionary Volunteer, Sabbath-School and Educational Departments. Dr. A. B. Olsen was at the same time chosen medical secretary. One year later Brother John Chapman became director of colporteurs and Home Missionary secretary.

In spite of the fact that there have been numerous changes in the personnel of our secretarial staff, the work accomplished by the departments has been steadily growing. A few figures only can be given here.

#### Sabbath-School Dept.

1915--1918, before the union with the E.C. Conference:  
 1915 S.S. mem. 572 Church mem. 675 Offerings £184.  
 1918 S.S. mem. 746 Church mem. 757 Offerings £563.  
 1919--1923, after the union with the E.C. Conference:  
 1919 S.S. mem. 1611 Church mem. 1376 Offerings £1,310.  
 1923 S.S. mem. 1821 Church mem. 1690 Offerings £2,208.

### Home Missionary Dept.

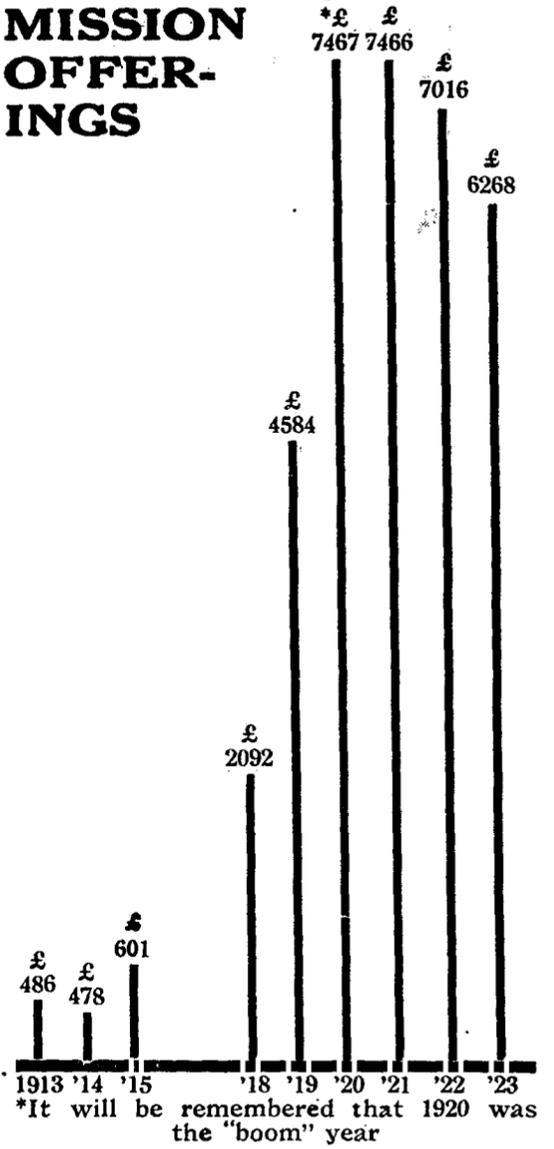
What great things have been accomplished through this department! One item only will be given. The Harvest Ingathering Campaign for the South England and East Central Conferences together in 1916 yielded but little more than £100. In 1923 the amount obtained was £2,839.

### Educational Dept.

Five church schools exist in this conference to-day whereas for the first fifteen years of our history we had none. That these schools are a power for good among our children no thoughtful person who has studied the subject will deny.

When we review the work accomplished in the South England Conference during the past twenty-two years, and think of the souls that have been won, the faithfulness of our people, and the countless mercies received, we are led reverently and humbly to "praise God from Whom all blessings flow."

## MISSION OFFERINGS



\*It will be remembered that 1920 was the "boom" year

## Work in London

A. BACON.

In the year 1887 aggressive work was commenced by Pastor and Mrs. D. A. Robinson with nine Bible-workers and a secretary at "The Chaloners," Anson Road, Tufnell Park, N. The Bible-workers went out two by two calling at the houses and inviting people to take up Bible studies. This was how the first converts were secured. Then meetings were held in "The Chaloners" on Sabbath, Sunday and Thursday evenings every week.

In June, 1888, between twenty and thirty of the converts were baptized at "The Chaloners," the baptistery being built in the garden by Pastor Robinson. It took a considerable time to build and was open to the heavens with poles and canvas round the sides to hide it from the view of the adjoining houses. It took nearly a fortnight to fill this baptistery, as water was only obtainable while it was

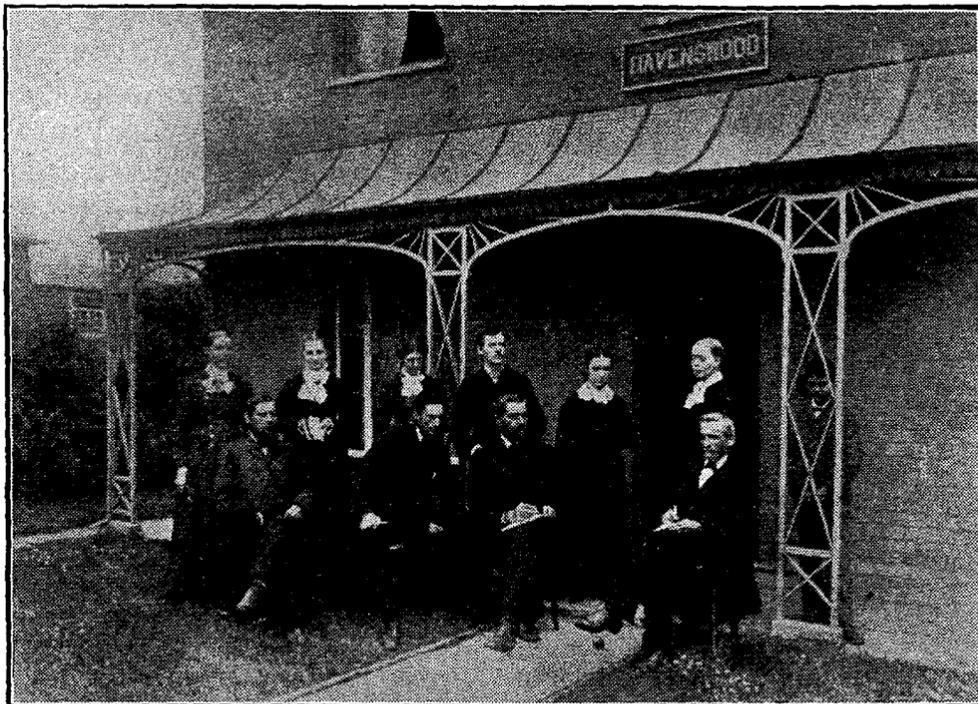


Photo of some of the pioneers taken at "Ravenswood," Southampton. Left to right: Back row, Mrs. Ings, Miss Thayer, Mrs. Gardener, D. and M. and Mrs. Loughborough. Front row, Mr. Ings, Mr. Gardener, Mr. Haskell, Mr. Loughborough.

turned on for a short time every morning. After that meetings were held at "The Athenæum," Camden Road, N., and then at Duncombe Hall, Hornsey Rise.

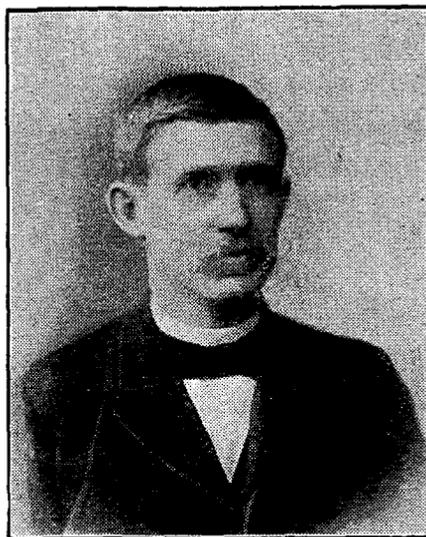
The College was first opened at Duncombe Hall and afterwards at Manor Gardens, Holloway Road, by Pastor H. R. Salisbury. Pastor O. A. Olsen, then president of the British Union and South England Conferences, took a very great interest and assisted very materially in the Bible studies. He and Brother Salisbury and wife worked very hard, and raised up a fine class of students, many of whom are at work to-day in the mission fields and conferences throughout the United Kingdom. The College was carried on in Manor Gardens until the removal to Watford.

The converts from the first work in London were very staunch and true, and those who are alive now are witnesses to the efficacy of the work done at that time.

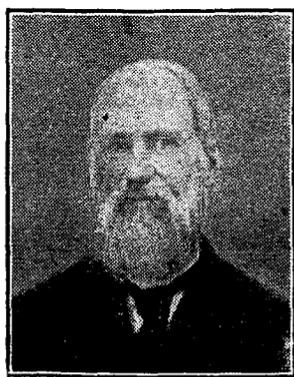
The International Tract Society, Ltd., was registered under the Companies Act on August 23, 1894, the printing and publishing offices being at 451 Holloway Road, N., and a shop in Paternoster Row, where our books, periodicals, Bibles, etc., were sold. Previous to this the business had been carried on under the title of the Pacific Press.

In the months of September, October, November and December, 1895, the Government inspectors visited us in consequence of our employing our young people on Sundays, and after much correspondence and many interviews with the Home Office, we were brought before the court and fined, and as we did not pay the fines imposed, because we could not instruct our young people to cease from labouring on Sunday, they distrained upon our goods and took away our office furniture, engine, etc., which prevented us from carrying on our work. Notwithstanding this we were able, with the help of our neighbours, to set up our type for the paper on their premises and they printed the paper for us, much to the surprise of the inspector when he visited us the following Sunday. Thus we were enabled to send out supplies to our canvassers each week and not a single issue of the paper was missed.

We praise God for the way in which He has been with us, blessed us and prospered the work since the time of those small beginnings.



Pastor Washburn who organized the Bath Church, and—



Brother George Stagg, whose pioneer work with "P.T." was largely responsible for Pastor Washburn's success

keeping Sabbath as a result of Brother Stagg's work. Soon after Brother Washburn was sent to Bath and laboured there for two years, in which time some eighty people were brought to a knowledge of the truth. Brother E. Clifford and Sister H. D. Clarke were among these. Brother Washburn publicly credited Brother Stagg with having first introduced most of these eighty people to the message through "Present Truth." (See article on page 20.)

## How the Work Began in Bath

E. PERRY.

BROTHER STAGG, a native of Wiltshire, went to the United States of America and laboured in the employ of Brother Guy Dail's father. Later he returned and became the pioneer worker in Bath. He worked up a "Present Truth" list, travelling twenty to thirty miles on a tricycle. Brother Evan Perry and wife became interested and finally accepted the truth, and were baptized by Brethren Haskell and Whitney. Several others, including Sister Bray (now Sister W. T. Bartlett), began

## Records of Southampton Church

W. O'NEILL.

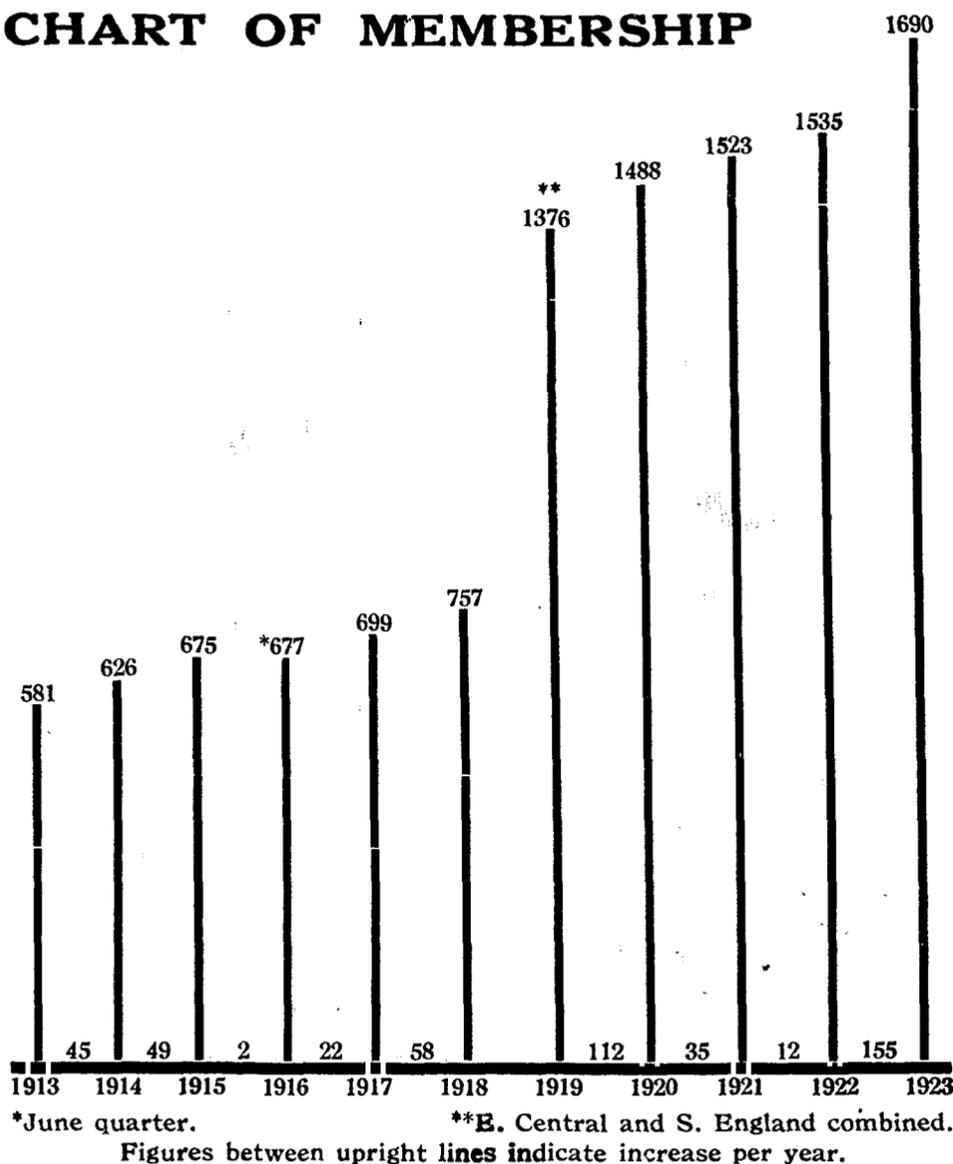
DURING the year 1878 the first effort was made to introduce the views of Seventh-Day Adventists in this community. This was done by William Ings, who spent several weeks in visiting from house to house, scattering tracts and papers. Many became interested by this means and a few commenced the observance of the Sabbath.

In December, 1878, Elder J. N. Loughborough was sent to this country as a missionary by the General Conference of Seventh-Day Adventists in America. He gave a number of addresses in the village hall in Shirley and on Sabbath opened meetings in his own home at Stanley Cottage, Stanley Road, off Shirley Road. By this means a number of persons were led to the observance of the Lord's Sabbath.

During the summer Elder Loughborough held tent meetings for about a month in a tent which was erected on a vacant lot at the corner of Waterloo Road. Many were led into the truth by this means. About the end of August the tent was taken down and meetings were held in the hall of the building known as "Ravenswood." In January 1880 a covenant was presented for the con-

(Continued on page 24.)

## CHART OF MEMBERSHIP





*The City Hall, Cardiff, reminding us of the great task still before us among the Welsh people.*

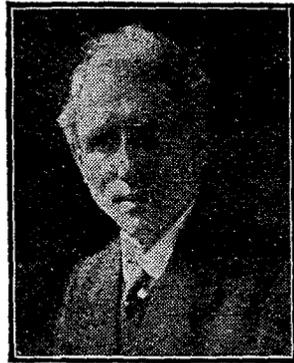
# Welsh Conference

W. H. MEREDITH

It was in the late eighties that the message that the "hour of His judgment is come" was first proclaimed in the principality by Pastor A. John, who pitched a tent in Aberystwyth, though so far as we know there are now no converts left from that effort.

In the early nineties, however, a company of colporteurs came into the southern borders of Wales, and since that time the work has continued to grow, and there have always been some witnesses for the truth. The early workers did faithful work from house to house and hundreds of books were left in the homes of the people, the results of which will only be revealed in the great day of recompense.

In the year 1895 one of these colporteurs came to the village of Troedrhigwair and found the writer, who after several weeks of study, began the observance of the Sabbath in April of that same year. At that time there were five or six colporteurs working in Cardiff and up in the near valleys, and in September the writer joined this small force by working up a list of "Present Truth" readers in Newport. At this time a good work was being done with periodicals. Brother A. D. Gilbert had a list of between 400 and 500 in Cardiff to whom he delivered "Present Truth" every week. In six months the writer had a list of 400 regular readers in Newport and for several years these lists grew in many places around South Wales. Faithful, regular weekly work was done by these colporteurs and from time to time souls were added to the cause as a result. It was because of interest aroused by periodical work that Pastor C. H. Keslake was sent to Cardiff in 1896 to open up public work, the writer being invited to labour with him there. When we arrived in Cardiff on March 4, 1896, we found Sister Robinson there doing good service as a Bible-worker and to her faithful work a large degree of the success of the effort that followed is due.



We met Pastor H. E. Robinson, who was then director of the British Mission, at Cardiff, and he set us to work cleaning a hall and getting it ready for Pastor Keslake, who arrived some time in April. Brother and Sister Keslake did not stay long, being forced to return to the States on account of Sister Keslake's health.

Pastor J. S. Washburn came in the autumn of the same year and began a vigorous effort which resulted in forty-seven souls being added to the cause, a number of whom continue to this day, others having fallen asleep and are awaiting the call of the Master to life eternal.

Brother Washburn believed in taking the best halls and in advertising largely to secure the best possible audience, and his work is remembered by many in Cardiff to-day who are not of our faith.

From Cardiff the workers were sent to Swansea, but here for lack of funds a much smaller effort was held and only small results followed. We believe that a mistake was made in 1899 in that all the workers were taken from Wales and the work was left in the hands of those who had only recently learned the truth. It is not surprising that during this time some returned to the beggarly elements of the world.

It was in November of 1901 that the writer returned to Wales and after a brief stay in Cardiff began work in Pontypridd in February, 1902. In April, 1903, a church was organized with twenty-six members, this being the first organized church in Wales. It was not till a few months later that the company in Cardiff was organized into a church.

In the year 1902, a united conference was called in Leeds of all the believers in Great Britain, and at that time the British Union Conference was formed and Wales became a mission field with Pastor A. F. Ballenger as its director. Brother Ballenger began work in Newport and soon a good company of Sabbath-

keepers was the result. In 1903 we held our first annual meeting at Newport in the tent used by Brother Ballenger throughout the summer. Attending this meeting were those dear old pioneers, O. A. Olsen and J. O. Corliss, and a very precious season it was to all present. On the last Sabbath of this meeting the writer was ordained to the ministry, and it seemed to us that the work in Wales was looking up and pressing on to success.

In the year 1904 Brother Ballenger was sent to Ireland and the writer became the director of the Welsh Mission. By this time work had been carried on in Swansea, Cardiff, Pontypridd, Newport, Abertillery, Aberdare and Barry. At the close of this year the records reveal 140 churchmembers.

Progress continued during the next few years encouragingly when another change took place, the writer being called to South England. Pastor H. E. Armstrong continued in work here for six years and in 1908 Wales was made a conference. In this year a heavy loss was suffered by the whole church at Abertillery apostatizing. It took all the efforts of the workers that year to make up the loss in membership.

In 1913 Pastor A. E. Bacon took charge of the field and continued in faithful, earnest work for six years. Under this administration the income of the conference made splendid progress, rising from 50/- per capita to over 100/- per capita for a year.

Another change in the territorial lines took place in 1919 when Wales was united to the Midland Conference with Pastor J. J. Gillatt in charge. In 1920 Pastor F. A. Spearing took the place of president of the Welsh-Midland Conference, and again in 1921 the writer was invited to take charge on Pastor Spearing leaving to labour in the college. In 1922 Wales once

more became a conference, the territory being the twelve counties of Wales and Monmouthshire, Herefordshire and Shropshire, with a total population of over 3,000,000. All these changes may not have been good for the field, but as the steps taken seemed at the time to be the best we must trust God Who over-rules all to work out His own good will for us.

During all these years the following are among those who have laboured in Wales, for shorter or longer periods than those already mentioned: Pastors A. S. Rodd, W. E. Read, L. F. Langford, R. S. Greaves, D. Robinson, H. W. Armstrong, R. Whiteside, C. E. Penrose, Brethren W. Halliday, W. Robinson, W. Musgrave, F. Powell, M. Nichols, G. W. Bailey, J. H. Parkin, Sisters Asay, M. Living.

The present staff of workers is: S. F. Tonks, O. M. Dorland, J. G. Bevan, R. A. Freeth, Miss Lenanton, Miss Cooper, Miss O. Davies, Miss I. Baldwin, Miss Beazley and the writer.

From the field its converts are found in far-off lands. Pastor W. E. Read is the Missions Secretary for the European Division, A. B. Cole is manager of the Japan publishing house, H. Hurlow and W. H. Hurlow are two missionaries in Africa and others have gone to Canada, America, Australia and other places, so that the work begun in Wales thirty years ago is now spreading itself over every continent.

The present membership is 350, not a great number for the work that has been done here but we pray that the good seed sown in all these years by the faithful workers and colporteurs may soon reap an abundant harvest, and many come from the hills and valleys of Wales to hear the welcome call, "Come, ye blessed of My Father."

## Scottish Conference

R. MUSSEN

In 1885 the message spread to Ireland, Elder Andrews holding meetings in Armagh. In 1889 Elder Hutchinson began to labour in Ireland where he raised up quite a number of Sabbath-keepers. Some of these new members became canvassers, and began to go farther afield in their labours. Brother Hollingsworth and his daughter spied out a goodly land near by for canvassing operations. They visited Glasgow in the summer of 1893 and canvassed a little for "Patriarchs and Prophets." One of these books was ordered by one of our sisters and later on Miss Hollingsworth called on her with "Present Truth," which was also taken. This "Present Truth" had a very strong article in it on the Sabbath question and it fairly staggered the family (at first) who were active workers in the Presbyterian Church, the lady being a Sunday-school teacher. However, as the minister of the church could not give any proof for the change of the Sabbath other than that it was changed by the early church, this family, from the reading of "Present Truth" and talks with the canvassers, decided to leave their church and keep the Sabbath. Brother Hollingsworth asked leave to hold a study each Sabbath afternoon in their home, and as his wife and



family were by this time located in Glasgow a Sabbath-school was organized. Brother J. McAvoy had also come to Glasgow to engage in the canvassing work. The company was comprised of Sister Bleasby and her two sons and two daughters, Brother and Sister Hollingsworth and their daughter, and Brother J. McAvoy. Brother Hollingsworth was superintendent and Brother Bleasby secretary and treasurer. Brother J. McAvoy was the teacher.

From 1893 on, many canvassers gave them a passing call from time to time. Amongst these were Brethren N. Z. Town, McIntosh, Robinson, Holland and Dyer. Brother Hollingsworth kept up a "Present Truth" list of four hundred readers. After some time Brother Hollingsworth returned to Ireland, and Brother J. McAvoy took up the "Present Truth" work. And later on Brother Barr and many others joined in.

In 1898 Brother Lambee returned from America. He and his son worked in the mines and Sister Lambee engaged in self-supporting medical missionary work. Brother Lambee and his son helped in the distribution of our literature in their spare time. In

(Continued on page 23.)



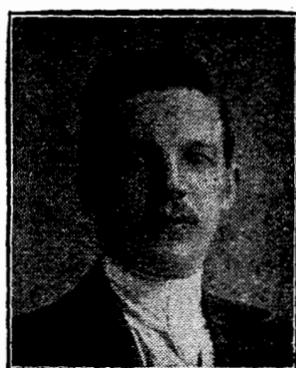
W. J. Young  
Dublin



A. K. Armstrong  
Birmingham



E. E. Craven  
Leeds



W. Maudsley  
Wimbledon

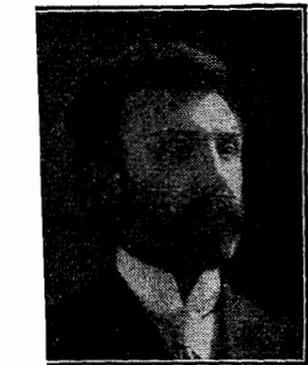
# What God is The Our Eva



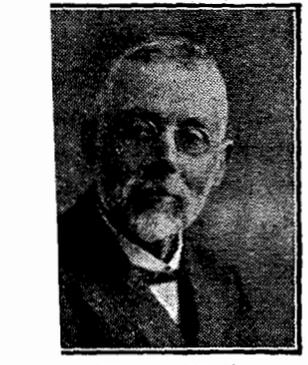
O. M. Dorland  
Cardiff



T. H. Cooper  
Bath



H. W. Armstrong  
Wimbledon



W. A. Hall  
Manchester



J. E. Bell  
Hull

## A Great Campaign

L. W. BARRAS.

THE largest Sunday night services conducted during the past winter in London were held by Seventh-Day Adventists. This is a remarkable fact. We have prayed for this onward movement and the Lord has answered our prayers. The large cinema at Finsbury Park has been packed night after night. Queues of 600 or 700 have waited for the doors to open and many have been turned away on some occasions. This was the case when we presented "The Change of the Sabbath." 2,000 seats were reserved for ticket holders (people nowadays have to apply for tickets if they wish to hear about the "Change of the Sabbath") and the hall was packed with over 2,600 people. Our average attendance has been over 2,000. Nearly £300 has been received in collections. Between 300 and 400 attend on Sabbaths and over 100 of these come to Sabbath-school. About 130 are keeping Sabbath and over 100 of these are in our baptismal class. We give these figures that you may know how wonderfully God is blessing.

A spiritual work is being accomplished and many souls have been led to the Saviour. Miracles have been performed by the Lord to enable people to keep the Sabbath. One good man has closed his factory and another has sold his tobacco shop and is opening a health food store. Surely we are rapidly approaching the time when the work will be finished and the Lord will come for His faithful people. Associated with the writer are Brother S. G. Joyce and Sisters Anderson, Living and Clarke as regular workers with Sisters Brewer, Barrett and Murdoch as auxiliary workers.

We seek an interest in the prayers of the WORKER family.



## Apostolic Example

W. MAUDSLEY.

"And he continued there a year and six months." Acts 18:11. The time of the sojourning of the apostle Paul in the renowned and ancient city of Corinth corresponds with the length of time we have laboured for the truth in Wimbledon. As in Corinth of old men fought for the mastery in sports, so in the town situated on the fringe of this mighty city men and women strive for the mastery in world famous tennis courts.

We are now about to wind up our second effort. In January, 1923, our work was conducted in the Elite Picture Palace which holds 1,050 people. This year we hired the theatre, which seats 2,300 people. The magnificent response of 1923 was far exceeded in 1924. The call of the advent message has found a response in the hearts of many people. Every Sunday night for twenty weeks would witness at 6 p.m. a queue of people waiting to obtain admission to the 7 o'clock service. Sacred solos and suitable musical items were a special feature. Intense interest was manifested in the Bible questions dealt

with at the close of each service and the presentation of the truth in lecture form appeared to be greatly appreciated.

After fourteen weeks in the theatre we transferred to the Elite Picture Palace. The first night it was packed to the doors to hear and see "What I Saw in Rome." This lecture was followed by five other lantern lectures, all well attended. Last year's harvest was encouraging, nearly fifty souls uniting with the church. But this year the harvest is greater still. We anticipate an increase of 50% over last year's total. The residents have confidence in us. Whole families are uniting with us. Money is being liberally advanced to enable us to erect a church to accommodate our enlarged membership. Besides all this the tithe is increasing most encouragingly.

A local staff of nearly twenty stewards efficiently handled the huge crowds that attended the meetings. The local newspaper has commented on our success. We are indeed grateful for a harmonious band of workers and most of all for the manifest presence of the Spirit of God in our midst.

## Cardiff

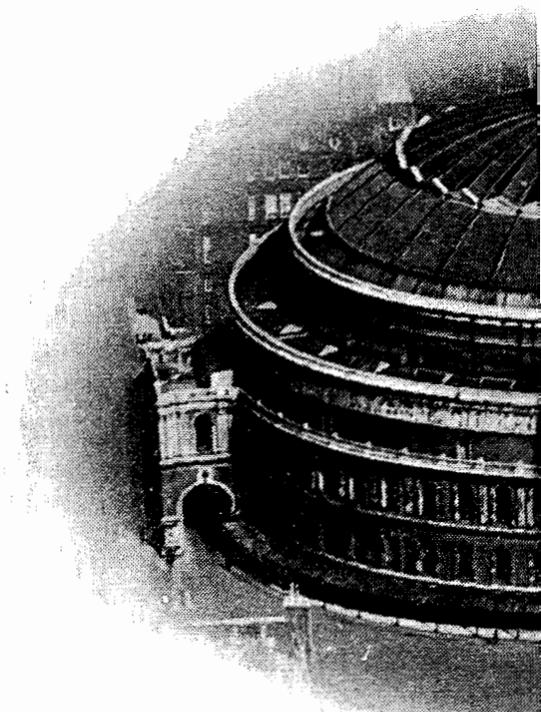
O. M. DORLAND.

On January 30th, we came from West London to Cardiff, the largest city in Wales, the population being about 200,000. The city has many beautiful parks, and the public buildings, beautiful of situation, are unrivalled in Great Britain.

The only good halls are to be found in the centre of the city, thus making it almost impossible to conduct small efforts.

As our budget for the year would not allow us to do big things, we took a small cinema, beginning our effort on Sunday, February 24th. As a result of our work, we have the prospect of adding to the church about a dozen believers. Three of these have come from the Brethren, and one especially has been through a severe test.

We are visiting and giving Bible studies in a large number of homes. Our hopes are to hold another effort this autumn in a central hall, and thus, before long, to add a goodly number of well-estab-



THE HALL  
Air view of the Royal Albert Hall

# Coming To-Day Evangelists



L. W. Barras  
London, N.



G. Hyde  
Brighton



F. C. Bailey  
Worcester



W. P. Prescott  
Cambridge

lished Seventh-Day Adventists to the Cardiff Church.

Our finances are very good, the Sabbath-school giving about £28 each quarter to missions. Our membership stands at forty-four.

Sister Olive Davies has been receiving a good experience in the Bible work, giving very acceptable service. Brother J. G. Bevan has also given able assistance. We ask the prayers of the WORKER family for this needy and difficult field.



## Swansea

S. F. TONKS.

LAST March the writer commenced a campaign in Swansea. Many workers have sought to establish a strong work here but their efforts have been unavailing. These workers have done faithful work in bringing along those who are members already, and have not suffered from lack of zeal or consecration, but have had to face great prejudice which still exists in the minds of the people against anything which contra-

dicts the traditions of their fathers.

During my short experience here I have come in contact with many people who have come under the influence of our faithful labourers, and who even now believe we have the truth. An old Christian who talked to me the other day about the almost general apostasy from the fundamentals of the faith, when he learned that I stood by the old Book, turned to me and asked, "Have you ever read a paper called 'Present Truth'?" I answered "Yes! Have you?" He replied, "Yes, I have, and I agree with its teachings." Surely the time is coming when many people in these parts will allow nothing to stand in their way of obedience to God's standard, like the large company of the priests who became obedient when the Holy Ghost was given. See Acts 6:7.

We have many people interested and fifteen definitely keeping the Sabbath. We need patience and faith to build up the work in this town, also the prayers of all our believers. Even the apostles of Millennial Dawn, after spending large sums of money to spread their smooth doctrines, have failed to establish a company in this town.

Associated with me as Bible workers are Sisters Lenanton and I. Baldwin, and Brother Ronald Freeth. All are doing faithful work.

## Evangelism in Worcestershire

F. C. BAILEY.

WHILST a cathedral city and an agricultural neighbourhood have the reputation of dullness and conservatism, where the acceptance of the third angel's message is concerned Worcester, (having a membership of over sixty to a population of 45,000, or one Sabbath-keeper to every 750 of the population) stands perhaps as high as, if not higher than, any other city of the United Kingdom in its percentage of Sabbath-keepers.

In 1921 with a membership of thirty-seven, a successful effort was held by Pastor A. K. Armstrong and the writer in the Public Hall, with the result that twenty-two were added to the local church and four to a church in Auckland, New Zealand.

During 1923 and the first four months of 1924 twelve others have been added to the Worcester membership including one from Bromyard and one from Droitwich, in both of which towns an interest has been awakened. At the same time a small effort has been conducted at Bromsgrove and now a company of seven has been organized in this, another Worcestershire town that had not been entered before. There is still promise of further fruit in these small country towns.

In addition to caring for the interest in these places the writer is also holding meetings in Stourbridge, developing and extending the interest created by Brother Ward's meetings at the close of last year. Here a keen appreciation of the message is being manifested and souls are stepping out into the Sabbath truth. The prospects are exceedingly good for a strong company to be formed in this place; a Sabbath-school has been organized and thus within the past twelve months, three more Worcestershire towns have regular Sabbath meetings for souls who have learned to love the advent message.

We are hoping also to be represented in the great harvest field since we are expecting four young people to enter College to prepare for a part in the Lord's work.

It rejoices our hearts that lives can be changed and prepared for the return of the Saviour by the truths of the third angel's message.



## Cambridge

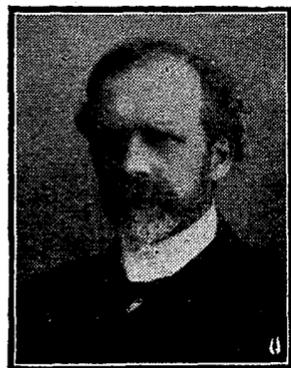
W. P. PRESCOTT.

THE readers of the WORKER will be glad to know that the work in Cambridge is onward. As a result of our recent efforts here many are keeping the Sabbath and hardly a week passes without some deciding to open their minds and hearts to the third angel's message.

Cambridge is a rock of conservatism, but the truth is gradually breaking down this barrier and many here will yet yield to the message.

Our work in Luton and Ely is also onward.

Further reports from evangelists will appear in following issues.



A. S. Rodd  
Newcastle



S. F. Tonks  
Swansea



D. Morrison  
Plymouth



J. B. West  
London, N.



E. R. Elias  
Glasgow

# The Irish Mission

By F. S. JACKSON



City Hall, Belfast.

In beginning this survey of the rise and progress of the work in Erin, I think I cannot do better than quote a few sentences from the Banbridge Church record of meetings, for it was at Banbridge that the first Seventh-Day Adventist church in Ireland was organized.

"A meeting of the Seventh-Day Adventists of Ireland was called by Elder D. A. Robinson on Sunday, July 5, 1891. The meeting was held in Parkmount House, Banbridge, there being representatives from Banbridge, Tandragee, Clones, Coleraine and Belfast. Prayer was offered by Brother Hutchinson, which was followed by an address on organization from Elder Robinson. The following covenant was then drawn up and signed by the charter members: 'We, the undersigned, hereby associate ourselves together as a church, taking the name of Seventh-Day Adventists, and covenanting to keep the commandments of God and the faith of Jesus.' " Some twenty-seven names are then appended, among which are those of Margaret McClements, Mary Ewart, John McAvoy, Isaac Bell, Hanna J. Bell, Isabella Bell. The report is then signed by Joseph Watson, church clerk.

Beside Elders Robinson and Hutchinson other pioneer labourers in Ireland were Francis Hope, Jennie Thayer, A. F. Ballenger, M. A. Altman, D. A. Parsons and J. N. Loughborough. Then Elders S. G. Haughey, J. J. Gillatt and several others laboured extensively but chiefly in the northern section of Ireland. The Belfast Church was organized shortly after Banbridge, and in connection with the development of the work there a church building was erected in Florenceville Avenue, Ormeau Road, which is still the home of the Belfast Church.

About the year 1898 work was started in Dublin by M. A. Altman, and a small church was raised up which has since been enlarged through the labours of several faithful ministers and Bible-workers. It is difficult to give the names of the successive labourers in Dublin owing to the lack of definite data. In more modern times Pastors Prescott and Joyce strengthened the work in Dublin and at present Pastor W. J. Young is located there.

In the year 1902 the Irish Mission of Seventh-Day Adventists was organized, and systematic work was done under the direction of a local superintendent. Efforts were conducted in Belfast, Dublin, Londonderry, Coleraine, Ballymena, Ballyclare, Antrim, Larne, Comber, Magherafelt, Kilmoyle, Portadown, Lurgan, Lisburn and in the very early days of the



work attempts were made to establish the message in Counties Limerick and Cork, Elder Hutchinson labouring in these parts. Our good Brother Millar of Co. Wicklow attended Brother Hutchinson's meetings in Limerick and is still true to the message. We had the pleasure of visiting Brother Millar at his farm a little time ago. It is necessary to say at this point that Pastors Mussen and Whiteside were intimately associated with the early years

of the work in Ireland and have laboured successfully in many parts of the north east. Our faithful company in Kilmoyle was led to accept the truth when these two brethren laboured in their district.

In the year 1917, when records of statistics began to be carefully compiled, the Mission membership was 141. In the year 1922 the total membership as given in the record was 200; at present it is 180. Emigration has seriously affected our membership from year to year. Perhaps the largest effort ever held in the history of the message in Ireland was the effort of Pastor Barras in the Ulster Hall, Belfast, in 1920--21. The work is moving steadily forward in Belfast and Dublin, and in several isolated places an interest in the truth is being aroused by our many isolated families scattered here and there.

It seems fitting in closing this very fragmentary "write-up" of more than thirty years of consecrated toil, to remind the reader that the dark continent of Africa is belted with Seventh-Day Adventist missionaries who have gone forth in consequence of the work begun in Banbridge, Ireland, in 1891. In North Africa we have Pastor George Keough, in the south, Dr. Bell, in the east, Brother Albert Watson, and in the west, Pastor Wm. McClements.

We ask the prayers of the whole WORKER family that our present Mission staff may be endued with power from on high as we seek, with our whole membership organized for service, to perfect the work begun by the faithful pioneers some only of whom we have been able to mention.

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## Publishing House Managers

J. I. Gibson .	189-
A. Bacon	1894 - 1902
W. C. Sisley	1902 - 1918
W. E. Read	1918 - 1922
G. L. Gulbrandson	1922 -



*Recent view of The Stanborough Press, Ltd.*

# The Publishing Work

## Production and Circulation of Our Literature in Britain

E. H. MARSH.

THE history of the Publishing House is largely an account of the colporteur and periodical work. To save repetition the attention of the reader is directed to the splendid articles contributed by Brethren H. W. Armstrong, G. W. Bailey, A. Bacon and S. Joyce.

As an old employee of the Publishing House, the writer is naturally proud of its accomplishments, and will be excused for the appreciation that he feels for the amount of literature produced by somewhat inadequate facilities and sold by men and women whose devotion and zeal can to-day be reviewed with profit. True, the past ten years have been difficult, but not more so for us than for other business houses, and particularly for our publishing houses abroad.

The outstanding event in the history of the Publishing House was the removal of the plant from London to Watford in 1907. It is interesting to note the really remarkable number of books that had been produced and sold in the British Isles up to that time. Take another look at the figures in Brother Joyce's article.

The next nine years were good ones for the Publishing House, but in 1916 our work was considerably affected by the war. Colporteurs and student canvassers were drawn into the service of the country, and owing to paper shortage and other considerations, our periodical work received a set-back from which it has not yet fully recovered.

The changes in both the size and price of "Good Health" had a most disastrous effect upon its circulation, until we well-nigh despaired of its existence. In 1922 the magazine took on a new lease of life, though even at present it enjoys but half the circulation it had in the "good old days."

In 1917 "Present Truth" was made a fortnightly paper instead of a weekly, and its circulation to-day is something more than half that of previous years. This curtailment of our periodicals has, of course, materially affected our publishing house work, but we are thankful to God that the papers still prove successful mediums for the spreading of the truth.

One encouraging development of our publishing work is the production of the shilling book series. Nearly a quarter of a million of these books have been manufactured and sold during the past two years, and plans are on foot to add to their number. Contrasted with the useful "Our Day Series" of penny papers which ran into editions of many thousands of each number, the shilling books bid fair to eclipse them and will be a welcome compensation for reduction in other lines of work.

A day in London reminds us of the great advantage of having our printing plant in the country, which is in harmony with the instructions from the Spirit of prophecy regarding our publishing houses. From the viewpoint of safety, hygiene, convenience and ample space for further development, we are vastly better off than in the days gone by.

Our equipment, too, is something for which we are grateful. There is a feeling of confidence in the knowledge that as our constituency increases and the demand for literature requires us to produce many times our present output, it can be done without further expenditure for plant. Everyone who reads our periodicals knows of the great improvement effected by the installation of the linotype composing machine, whereby the print is always clean and clear.

The outlook for the publishing work is full of

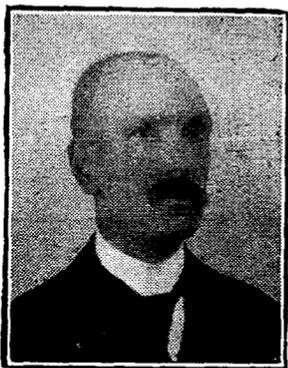
hope. We are confident that our periodicals will increase in circulation, because of their great usefulness in the hands of our churchmembers. We believe that our book work will greatly increase as we patiently and persistently address ourselves to the work in hand, and look to God for His help in dealing with the problems that come to us.

It will be encouraging to all to know that while we have been unable in recent years to do as much for the extension of the work as we could have wished, our financial standing at the present time is sound. This is evidence of careful management and skilful piloting over the shoals and rocks that have beset all lines of business during the critical times from which we are now happily emerging. Our capital, which on December 31, 1916, stood at £8,926. 15s. 6d., with a gain for the year of £160. 13s. 9d., on December 31, 1923, stood at £16,573, with a gain for the year of £598., for which we return thanks to God. With modern machines and the help of a loyal and consecrated group of workers, we look forward to the future with confidence that great accomplishments are before us.



### The Beginning of the Canvassing Work in Great Britain

G. W. BAILEY.



I FIRST arrived in England in October, 1889. Two weeks before several others had arrived from America whom I found housed in rooms over the printing office at 451 Holloway Road, London, N., waiting for a book to be published with which to work.

Our company was something like as follows: Brother and Sister Ellery Robinson (leader), Brother and Sister Covell, Brother Bolton, Brother Schwartz, G. W. Bailey. We were joined from the British field by Brethren Watson (Ireland), Smith, W. T. Bartlett, T. Vince.

We went to Hull and took a house. Sister Jennie Gresswell came to keep house. When the first box of books came, Brother Ellery Robinson and I opened it and when we saw the first copy of "Prophetic Lights" we looked at one another in dismay. It was in a very plain cloth binding, and there were some with paper covers to be sold at 4/- and 3/-. A little later the office prepared an edition with a very pretty red cover with gilt edges to be sold at 4/-. Then the first two styles were reduced to 3/- and 2/- respectively. This was the first organized canvassing company in the islands.

Brother George Short went to Birmingham in August, 1889, to sell "Present Truth" and Sister Emily Gresswell also engaged in the same work.

There was a Brother Arnold who had been to Australia with Elder S. N. Haskell at the opening up of the work in that country. Brother Arnold came to England June 12, 1888, but it seems that he went to the West Indies for a time and returned to England about May 18, 1890, and sold "Thoughts on Daniel and the Revelation." Up to June 1888 he had sold 3,386 copies of "Daniel and the Revelation" during his various travels.

I went to Bath on May 29, 1890, and was joined by Brother Maurice Fitch and a little later by Brother George Loal to engage in the sale of "Bible Read-

ings," by this time published. Brother and Sister George Stagg were the first to take up work there, having come to England August 1, 1886.

Brother Stagg had Sabbath meetings in his sitting-room. Their congregation was composed of Brother and Sister E. Perry and their little daughter, a Sister Drake and another sister whose name I have forgotten. We canvassers joined with them, forming the embryo church of Bath. In the summer of 1892 I returned to Bath

while Elder J. S. Washburn was holding a long series of meetings in the Assembly Rooms which resulted in many more being added to the believers there. There has been a church there ever since. Brother and Sister Stagg laboured also in East Dulwich and Manchester. Mrs. Spicer of Watford and her family came out under them.

BRISTOL.

In 1891 I took a company of canvassers to Bristol. Miss Edith Bray of Keynsham was teaching school there at the time but there were no other Sabbath-keepers living in the place. Thousands of our books have been sold in and about Bristol and in those early days we used to look forward to the time when a church would be established there. This hope has since been fulfilled. The first few to accept the Sabbath there came out under my labours. Among them were Brother and Sister A. Wood. Brother Wood has since been elder of one of the churches at Birmingham. Through him Elder W. Maudsley received the truth. In the spring of 1900 Elder J. S. Washburn was preaching there and in 1911 Elder W. A. Shafer held a very successful effort which resulted in more than forty being added to the church. Some of us who were there at the very first can now thank God for fulfilling our desires.



### Brief History of the Colporteur Work in the British Union

S. JOYCE.

IN Brother Bailey's article on "The Beginning of the Colporteur Work in Great Britain," you have learned of the first organized company of colporteurs in the British Isles. That was in 1889. My acquaintance with this branch of the work does not go back so far as that, but only to 1896 when at an institute in Derryhale, Co. Armagh, Brother Bailey gave a company of us our first lessons in book canvassing.



The first band of colporteurs. Left to Right: Front Row: S. J. Thomas, M. Strope; Second Row: G. W. Bailey, N. Z. Town, C. Vince; Third Row: Mrs. G. W. Bailey, Miss E. Bray (Mrs. Bartlett), Miss Ada Sargent.

Then the number of colporteurs had increased to seventy-seven. Thirty-eight of them were selling such books as "Great Controversy," "Bible Readings," "Patriarchs and Prophets," and "Prophetic Lights" to the value of £2,960 in fifty-one weeks or an average of £58 per week. This appears rather small when compared with £15,000 worth (total sales £29,000) sold in 1923. But it was a wonderful time for the workers who could easily look back to the days when "a company of six canvassers under the leadership of Brother Ellery Robinson reported 140½ hours, 81 orders, value £3. 11s. od." Speaking of this report in a letter to the general canvassing agent, Brother W. Saunders, the first manager of the Tract Society, said:—

"You will see from this that in less than seventeen days of eight hours' length, or about twenty-three and one-half hours each, the above work was done. . . . So I am sure the canvassing work is a success in England."

This report shows that on an average the sales of this company were about 6d. per hour. Yet they plodded on and some of them are still plodding on, being assured of a rich reward at the glorious appearing of Jesus.

I see amongst the bookmen of 1896 the name of Brother C. J. Howard, who was used of God to find our good brother, Elder W. H. Meredith, and to rear two sons who are now giving a good account of themselves in the colporteur work with "Daniel and the Revelation" and a daughter who has laboured successfully in Africa as a missionary and is now in this country.

The remaining thirty-nine colporteurs were selling "Present Truth" at the rate of 12,000 copies weekly, chiefly to regular readers. In those days the periodical workers set out to secure as many regular customers for "Present Truth" as they could. In this way many of our cities were prepared for the work of the evangelist and better still many precious souls were won for the Lord.

At the time of which I am writing (1896), Brother A. Bacon had taken the place of Brother John I. Gibson as manager of the International Tract Society. He continued in that responsible position until 1902, when Brother W. C. Sisley relieved him. It was during Brother Sisley's time (1907) that our head-quarters were removed from 451 Holloway Road, London, N., to Stanborough Park, Watford, Herts. He continued in office until 1918, when Brother W. E. Read became manager. During his time the name of the publishing house was changed to "The Stanborough Press." Early in 1922 the present manager, Brother G. L. Gulbrandson, took over the responsibility.

In 1896 Brother G. W. Bailey had succeeded Brother Ellery Robinson and Brother N. Z. Town as general canvassing agent for the British Mission. He held that office till 1900. I believe he was appointed ten years previous to that date. For several years he had associated with him Brother A. D. Gil-

bert to superintend the periodical work. Brother Gilbert was here hard at work when the writer was invited to take charge of the book work in 1901 by the late O. A. Olsen. In 1917 Pastor W. Maudsley kindly consented to connect with the publishing work as field missionary secretary for the British Union. He had associated with him Brethren J. Chapman in South England, E. J. Whiting in the Welsh-Midland Conference, and E. E. Craven in North England, also Miss Ballard.

In 1921 Pastor J. J. Gillatt was appointed Union field missionary secretary. He had associated with him Brethren W. Cuthbert, S. G. Joyce, A. E. Hulbert and Miss Cooper.

In 1922 Elder E. M. Fishell arrived from the States to head the book department. He had Brethren J. S. Newman, F. L. Chapman, G. D. King and D. Davies as his associates, also Miss Newman. He continued till September, 1923. The writer was invited back to this department at the beginning of this year.

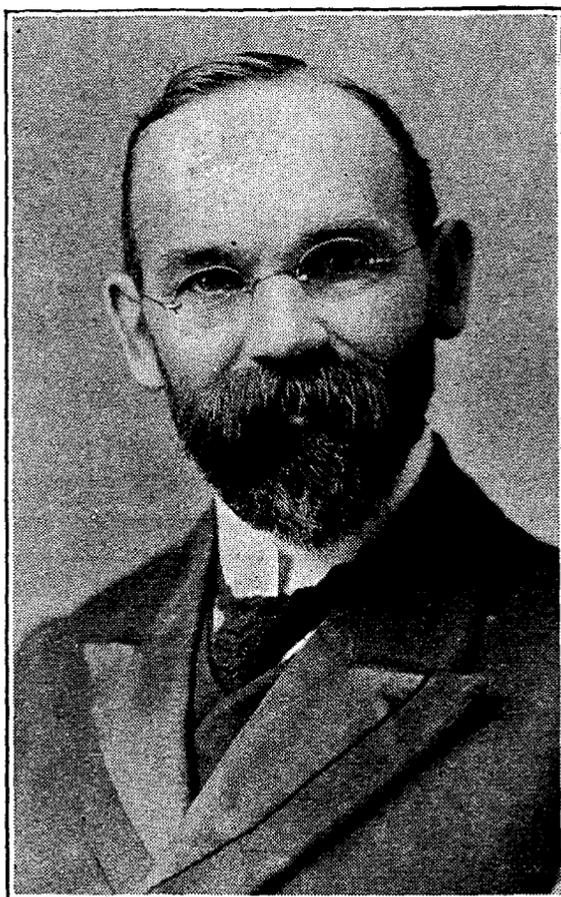
January 6, 1902, is a date long to be remembered, for the late Professor H. R. Salisbury and wife opened the Duncombe Hall College in North London to which came a number of students of mature years. Many of them paid their way through this College by the sale of our literature in London. This marked a new era in the canvassing work, for during the summer vacations ever since then these students devoted full time to work with our large subscription books and greatly increased their circulation throughout the Union, particularly in the country districts, in Ireland, among the highlands and islands of Scotland. Year after year they returned with their scholarships for another year's training at our college.

Up to 1907 we had manufactured and sold in this Union

112,907	copies of "Christ Our Saviour."
45,185	" " "Great Controversy."
69,540	" " "Bible Readings" (old edition).
67,250	" " "Patriarchs and Prophets."

Since then several 5,000 editions of "Great Controversy" have been manufactured and sold here, also a 3,000 edition of "Patriarchs and Prophets," about 120,000 copies of "Our Paradise Home" in both English and Welsh. The circulation of "Christ's Object Lessons" also received considerable attention. It was by the sale of this good book that most of the money was raised for our college building at Stanborough Park.

In 1914 we began to circulate the new "Bible Readings." Then we had seventy-seven colporteurs selling books. But in 1916 all of them that were physically fit and the young men at our College were conscripted, so we were left with a "contemptible little army." However, in 1918 the Great War ended and by 1919 Pastor Maudsley had a great army at work and doing marvels with "Bible Readings" at 25/-, 32/6 and 40/- per copy. In 1919 the book for which we had been calling for many years was ready for



*Pastor S. Joyce became leader of the Colporteur work in 1901 and is "still going strong."*

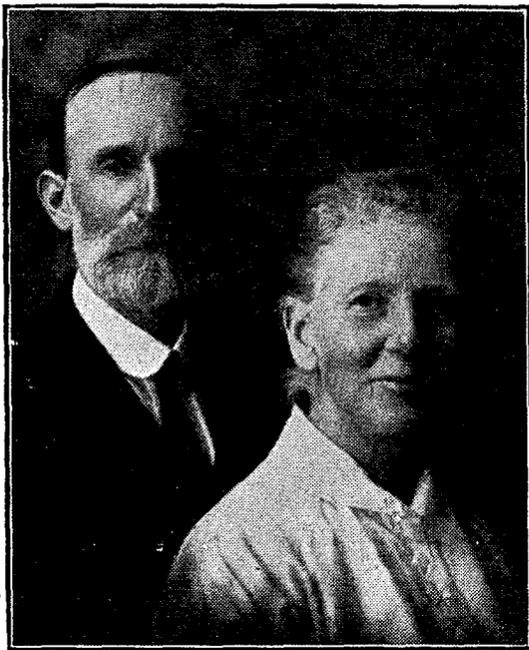
the colporteur. I refer to the book "Daniel and the Revelation." We have printed 35,000 copies of this work and up to date have sold 29,000. Despite the fact that it was stated at the British Union Conference of 1921 that the rural districts were all worked, 20,000 copies have been sold since that time and 1,000 during June of this year. We hope by the blessing of God upon the faithful efforts of His servants, our gallant army of colporteurs, that not one copy of this excellent work will be left on the shelves of The Stanborough Press by the end of the year.

Mention must be made here of the thousands of copies of "Our Day" that have been circulated in both English and Welsh and of the fact that 155,000 copies of "Steps to Christ" have been sold during the past two years and 70,000 copies

of "Looking Beyond" have been sold in the past nine months.

Special interest is now centring in the work being done in the city of Belfast with our latest book entitled "Christ's Glorious Return." It is felt that this is a book with a great future for city canvassing.

About the year 1899, the Doctors Kress being with us then, "Life and Health" was published by the International Tract Society. This gave place to "Good Health" in June, 1902, when Dr. A. B. Olsen had charge of the medical work in this field. He was ably supported by his brother M. E. Olsen as office editor of "Good Health." In 1908 their book entitled "School of Health" was published and sold in many parts of Great Britain and Ireland. Some fine records had previously been made with the "Home Hand Book."



Brother and Sister Jones.

PART I.

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Psa. 66:16.

JUST thirty-one years ago, having been for a number of years previous to that seeking for greater light on God's Word, I was unexpectedly brought face to face with a most humble and silent visitor which, with inexplicable power, affected the whole course of my future life. So suddenly and so decidedly were my plans, ambitions and professions hitherto followed, changed to an altogether different aspect by that mysterious little visitor with its message, that I, as one that saw dangerous reefs ahead, if I continued, did as the sailor often does, "tacked things." To me that message came "in the fullness of time" to my soul and I could no more turn away from its persuasive voice than Gideon could from the angel. I saw the light, received zeal, was revived, and a new purpose had taken hold of me there and then. The trumpet sounded with a clear, certain tone and there was no mistake. To me it was stronger than death, and certainly stronger than the old life and aims which had entirely lost their charms, and it was a question of life or death; like Bunyan's "Christian," I went forward crying, "Life, eternal life."

At this time I was chief officer on a steamer crossing the Atlantic Ocean. The sea was as smooth as glass and it was a beautiful morning. The porpoises were playing around the ship and seemingly making fun of our speed for they could and did sail around us while we were ploughing straight ahead. Everything looked bright that morning. The decks were just washed, the brass-work shining, and the morn-

## My Early Morning Visitor

The Romance of a Scrap of Paper

How "Present Truth" Made a Pioneer Missionary

By G. F. Jones

ing's work of cleaning the ship was finished. But lying on the deck, I espied my humble looking little messenger; it was only a crumpled piece of torn paper and I was about to throw it overboard when my eyes met the message that has directed my footsteps for over thirty years. Right here "I met my Waterloo," and surrendered to my heavenly messenger. Have I ever regretted it? Never would I retrace my steps, for my journey has been heavenward from that day to this. THE NAME OF THAT MESSENGER THAT SO MYSTERIOUSLY HAPPENED TO BE ON THAT SHIP'S DECK AND BROUGHT ME MY MESSAGE THAT MORNING WAS "PRESENT TRUTH," PUBLISHED IN LONDON. Returning home with the ship and firmly determined to follow the light I had received, another little old paper found its way to my cabin table which directed my zest more; how it came there is a mystery to me, but there it was and my eyes fell on a few lines which said that somewhere in London there was a church keeping the seventh-day (Saturday) as Sabbath. This was an English evening paper, although we had just left a continental port; but herein was my next message to find those people. After reaching England I quickly made my way to London and, after much searching during the whole of a Friday, to my great joy I found the church and the people for whom I was looking.

PART 2.

On one of London's muddy wet days I was walking along a busy street when suddenly I put my foot on a sheet of a magazine. (It was, of course, covered with liquid mud.) I was impressed to pick it up and to my surprise found it belonged to the same paper which I had read on the ocean. Surely, I thought, this is strange and evidently I must give my life to this paper—feeling it was another message to me to stand by my old friend of the steamer. Knowing, however, that I was unsuitable for such a work, I was initiated

into the way of selling it from door to door in London. There were very few doing this then, only Brethren Ellery Robinson and John McAvoy and sometimes a few of the mission workers in London. After leaving London discouraged at my lack of success, Brother J. McAvoy found me again in Phoenix Park, Dublin, and after praying among the trees he persuaded me to go with him to Belfast to sell the "Present Truth." This I did and was later baptized in mid winter in a deep, swift-running river. Later circumstances and the Lord led me back to London, then to Nottingham, where Brother and Sister N. Z. Town lived, who gave me a start to press on with my little friend, the "Present Truth," from house to house all over the city, taking in the outlying towns and Derbyshire. After a while my weekly list reached 500. Sister Wilcox, Sister Kidd and family, Sister Shaw and children with Sister Buckle, and a few others then accepted the truth. At Long Easton, a young man and his family also took their stand to whom I gave my list, and worked up another. Others joined us in keeping the commandments of God. Those days and experiences of seven years are engraved on my mind and heart and were my college course for the arduous and more trying work which has been my privileged lot since. My next step was to Birkenhead and Liverpool in the same work and here I met my beloved wife who was also a consecrated worker. Together we have battled through the missionary life's storms with the blessing of our Lord and His protection, over the tempest-tossed seas, through strange lands and among many treacherous and uncanny heathen of many tongues in the great Pacific. Here we have lived and worked for twenty-three years to see thousands of the darkest heathen walk with us in the full light of that very same message that so wonderfully came to my feet and then to my heart on board the steamer in mid-

Atlantic conveyed by my morning visitor, the "Present Truth." May God bless and prosper it, and all who read it, with all its contributors. When its work is done we shall all be gathered to that prepared home where there is "no more sea."



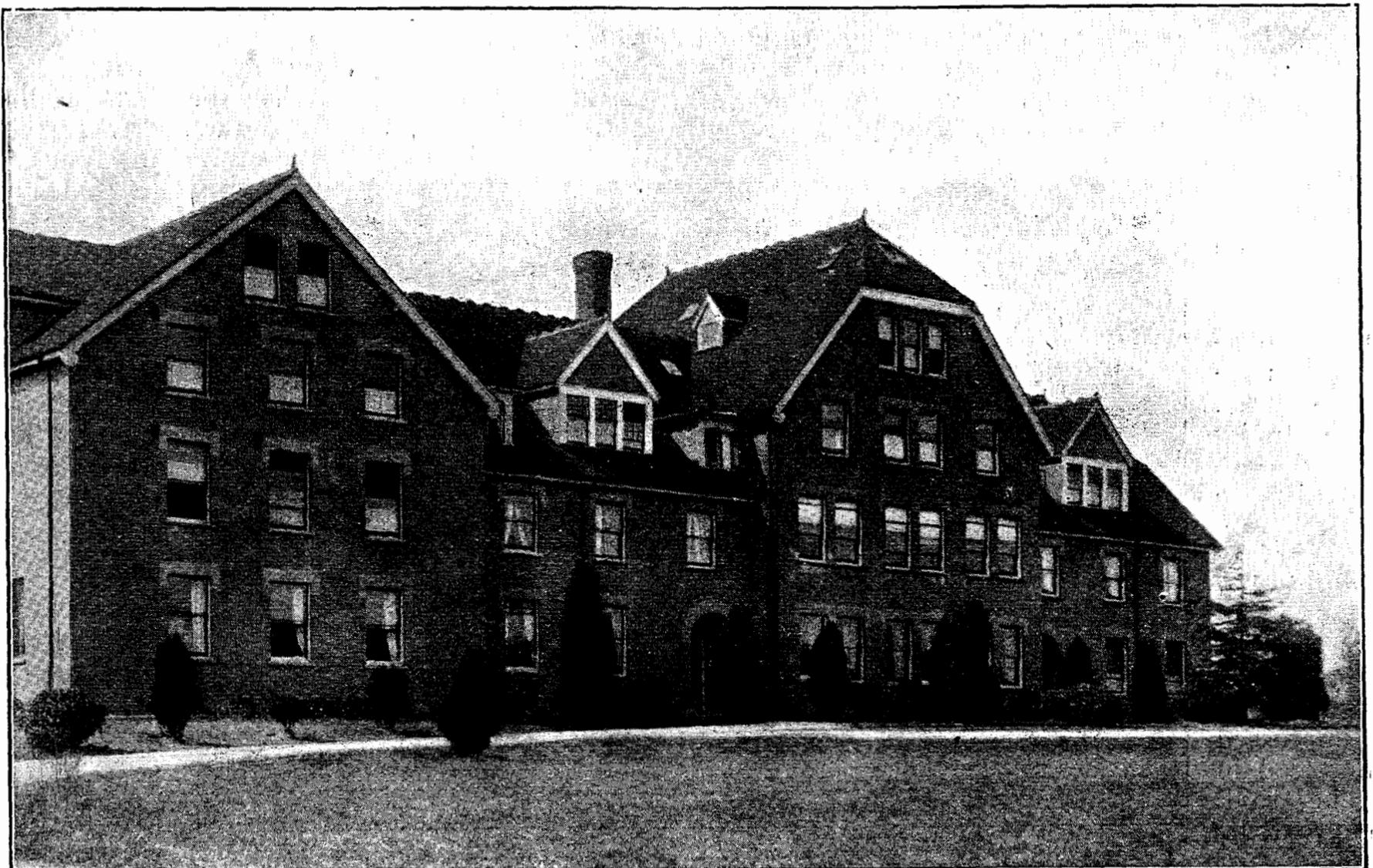
### Early Experiences With "Present Truth"

T. BUCKMAN.

I WELL remember my first attempt at selling "Present Truth." The first time I went out I returned in four hours not having sold one. When in the evening the brother who had encouraged me to try this work, said, "You are not discouraged?" I thought it a most unreasonable question to ask. The next day, however, I made another attempt and sold twenty in about an hour. Of course, I could sing then, although my sister had said, "You'll kill yourself trailing about with those papers!"

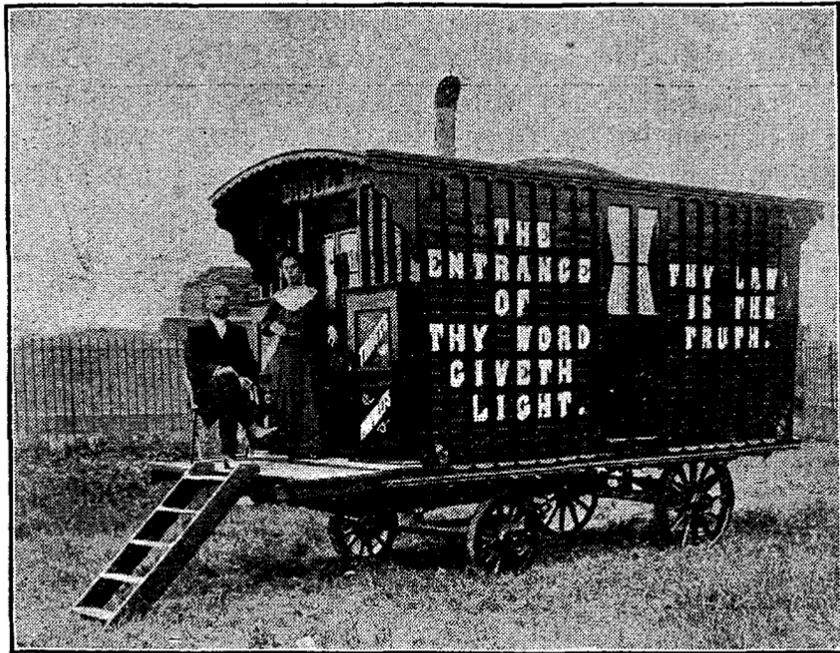
I remember my first disappointment when one of my readers stopped taking the paper. A lady and gentleman of whom I had great hopes had taken the paper for some time, but for some reason decided not to continue. I turned away, scarcely able to restrain the tears. A week or two later I thought I would try again. The lady gladly took a copy and expressed her regret for having left it off. Later she came into the truth. I refer to Brother and Sister Slater, who laboured for years in Newcastle.

I think of another good soul who came out in the city of Manchester, Sister Inns. I can see her home now and the transformation in that home which began with the little paper, "Present Truth." I think also of the good sister *won by the purchase of a pair of boot laces*. Soon after my husband and I went to Newport, I was out one evening, "fishing" I like to call it now. Just as I was passing a draper's shop a heavy shower came on. I had no rainproof,



The Stanborough College, Watford, from which scores of students go out into the canvassing field every year. The history of the College was given in a previous issue of the "Missionary Worker" (No. 13).

so went in for shelter, thinking I could buy something as an excuse. The lady kindly asked me to wait a little while until the storm should be over and I did so, improving the time by telling her of our work and our hope of commencing a tent effort, and inviting her to come. I showed her one of the papers, which she purchased and promised to come if I let her know when we commenced our effort. Soon the joy was great when we saw the whole of the Powell family coming along and eventually taking their stand with us.



Brother and Sister G. W. Bailey with the mission caravan in which they did much of their pioneer work.

While working in our Bible van in the Welsh district, I had been out one morning distributing the little tract called "The Sufferings of Christ." I missed one house but a few days later the lady of the house saw me and asked me if I was the Bible woman. She wanted one of those little tracts. I gave her one with a promise to visit her. She soon after commenced keeping Sabbath and so far as I know is a member of the Newport Church to-day.



### "Present Truth" the Pioneer at Bath

In a recent issue of the "Home Missionary Bulletin" (American) the following incident was recorded:

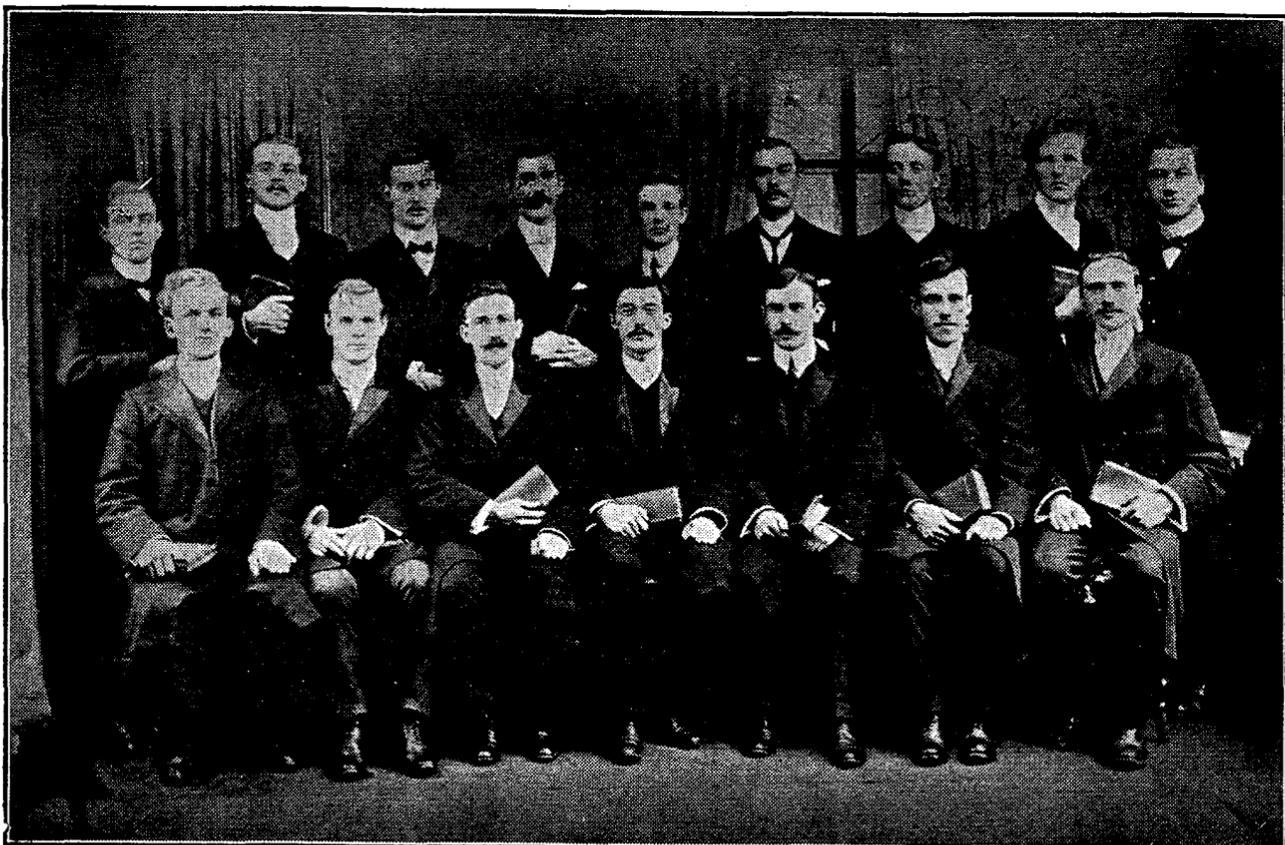
In the early days of the work in Great Britain, the third angel's message reached a humble labourer and found a ready acceptance in his heart. Being unable to retain his position and keep the Sabbath, he took up the sale of our literature for a livelihood, and in the hope of advancing the message confined his efforts to the sixteen-page fortnightly paper published in Great Britain under the title "Present Truth," which sold for twopence a copy. He toiled from day to day selling this paper from house to house, and established a list of subscribers to whom he delivered the paper regularly. As opportunity afforded, he endeavoured to talk to the people regarding the truth, but there was no indication, so far as he could see, that anybody was impressed or interested in what he said. For five years he laboured on, and then a minister and a company

of workers came to the village and conducted a series of meetings. There was a good attendance from the start, and in an unusually short time eighty people had signed the covenant and were prepared for church organization. This colporteur brother was happy indeed to see such results from the efforts of the conference workers, but in his testimonies he often stated that he wondered why it was that the Lord had not seen fit to give him even one soul as the result of the work he had done in

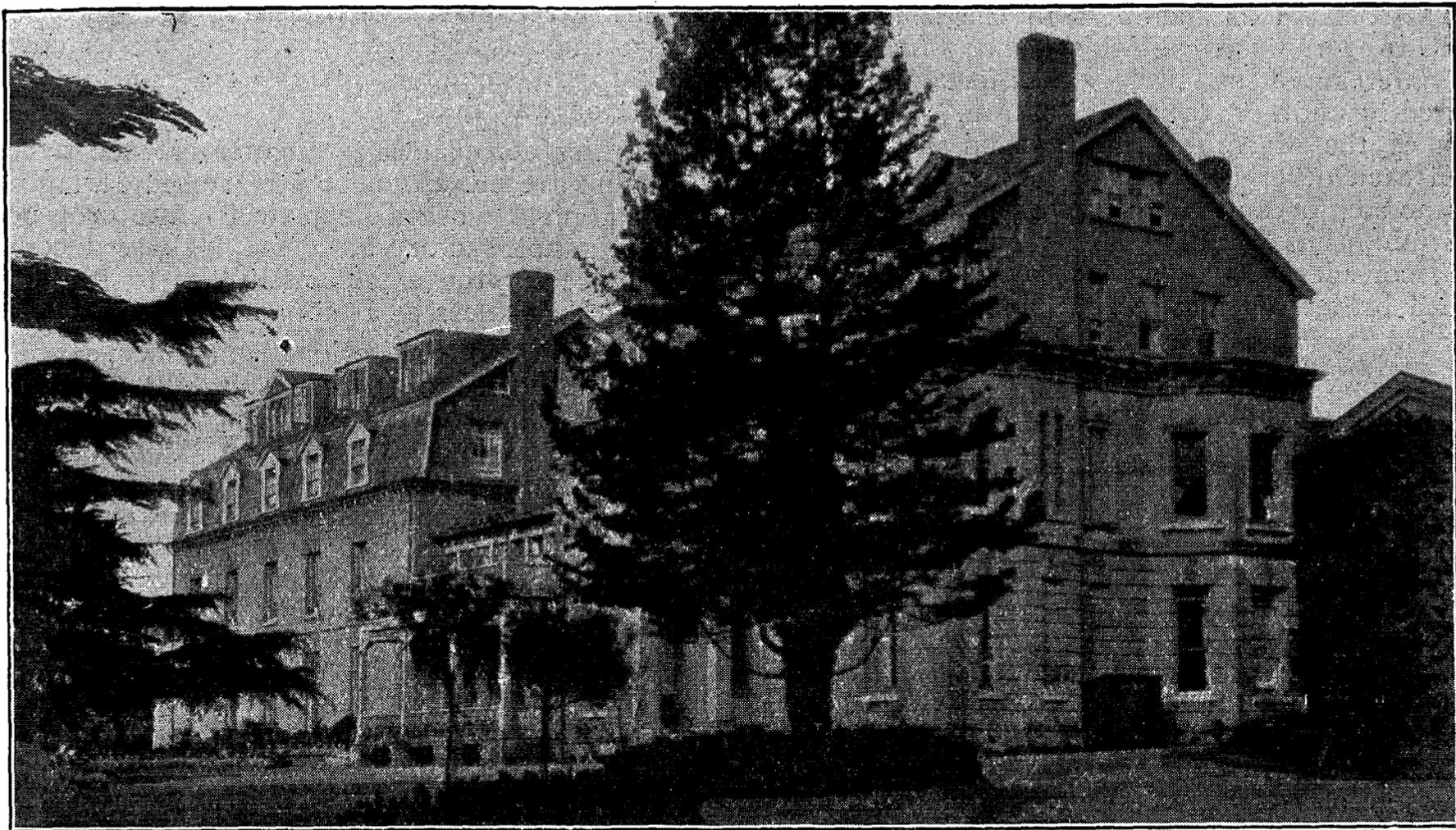
that community. It seemed strange to him that he had laboured so long with no apparent results, and now the conference workers so quickly saw a harvest of souls.

The minister, in referring to this incident, said, "I knew the old gentleman was a saintly soul, I knew he was humble and could stand it, and so I decided to give him a surprise. One evening when there was a full attendance of the new believers, after the brother had given his usual testimony of gratitude to God for the great work accomplished, and expressed his regret that he had never been able to win even one soul to the truth, I arose and addressed the audience, asking all those who had first become interested in the truth as the result of the reading matter which this brother had placed in their hands during previous years, to signify it by standing on their feet. More than half the audience arose. I turned to the brother and said, 'Brother, these are your converts; this is what the Lord has enabled you to do. It is not what we as workers have done; it is the result of your seed sowing and prayers during recent years.'" Confronted by such sudden and tangible proof that the Lord had blessed his feeble efforts, the brother was overwhelmed with

joy and praise to God. It was a never-to-be-forgotten occasion, and many of those first members, brought out by the "Present Truth" work of Brother Stagg, are still there to-day. No service for the Master is wasted. One may plant, and another water, but it is God Who giveth the increase and apportioneth the reward.



One of the pastoral training classes at Manor Gardens. Top row, left to right: L. F. Langford, W. E. Read, T. Grenville, F. E. Penrose, W. Maudsley, J. B. West, P. Hawkins, W. Haddock, H. F. De'Ath; Bottom row, J. Taylor, G. Keough, H. Brooks, A. K. Armstrong, P. C. Poley, R. Jacques, A. Stockley.



*The Stanboroughs.*

# The Medical Work in Great Britain

Compiled by Wells Allen Ruble, M.D.

## CATERHAM SANITARIUM.

THE pioneers of our work in this country early recognized the importance of a strong health movement to break down the prejudices and conservatism that surrounded the people like the walls of Jericho, but it was not until the close of the nineteenth century that a definite health work was commenced. These earnest and far-sighted men recognized then that the only way to gain a standing in this country and to win the respect and confidence of the people, particularly of the educated classes, was by our health work.

Our first medical workers in this country were Dr. and Mrs. Kress, and the people of England who have any knowledge of the difficulties and hardships that were encountered in those early days will always have a feeling of kindly esteem and gratitude toward these devoted Christian workers. There are few who will emulate their zeal, their devotion and self-sacrifice. It was by Dr. and Mrs. Kress and their devoted band of young workers that the way was prepared for the rapid advance in the medical work that was possible in later years.

In 1900 Dr. and Mrs. Olsen joined the work. It had now come to be recognized that the essential need of the health work was a magazine devoted to the interests of healthful living, and for this purpose our English "Good Health" commenced with its first copy in October, 1901. The young doctors were both ardent health reformers and by their united energy and enthusiasm the magazine rapidly reached a circulation of 50,000 copies monthly.

Vigorous measures were taken to open a sanitarium in which the sick might be relieved, and the principles of healthful living practised and taught. A small but suitable property was secured in Caterham Valley, and every believer in the British Isles was

asked to take a personal interest in the Institute by contributing £1 per member for its purchase. When the sanitarium was opened Dr. Olsen was elected Medical Superintendent, which position he successfully held for a period of nearly seventeen years. At the opening an inspiring address was given by the late Dr. Paulson.

In September, 1903, the first training school for nurses was opened and soon after small branch sanitariums were started in Leicester and Rostrevor, Ireland. Besides affording training for many of our young people our sanitariums have been the means of bringing health and blessing to thousands. Within their walls sad and discouraged souls have been led to take a fresh hold of life, courage has been renewed, and faith strengthened, and quite a number have taken their stand with the believers in this message.

From its small beginning in 1903, Caterham steadily grew in size and influence. Dr. Olsen possessed the essential qualities for an institutional physician. His unfailing health and energy, his cheerful disposition, and ability to throw off worry, fitted him for the arduous life of an institution doctor and manager. In 1912 he had associated with him as Matron one who possessed the qualities for successfully fulfilling that office, Miss J. Bacon. Widely differing as the matron and doctor were in their personal characteristics, the good qualities of each served to make as strong a combination as perhaps any of our institutions has had. Notwithstanding the difficulties of the years following, Caterham never failed to have a good patronage. Even during the strenuous year of 1917, when other health institutions were empty, Caterham was flourishing. Men and women of every shade of opinion found a refuge here, dignitaries of state, ministers of every denomination, missionaries from the ends of the

earth, associated as members of the same family.

In 1919 Dr. Olsen left this country for America in the interests of his family. This loss was speedily followed by another, equally disastrous, in the resignation of the Matron. Doctors and matrons succeeded each other in rapid succession until the unwelcome step became necessary of closing down the sanitarium, thus bringing to an end an institution which, considering its size, has a record of service equalled by few similar institutions in the world.

#### WATFORD SANITARIUM.

July 31, 1912, at Stanborough Park, is a day long to be remembered. The old country house, standing amid seventy-five acres of woodland and open fields, opened its doors to receive patients. The surroundings presented a perfect picture of a peaceful summer's day. To the north of this stately building is a row of little country cottages, with their wallflowers and trellised roses. Tucked away in the bend of a meadow are fresh mounds of new-mown hay, and behind, standing like sentinels, tall trees tower up to meet the blue sky. In the foreground, cattle and sheep graze in a meadow, which runs down to meet the old Roman road, now a main road from Watford to St. Albans. Here, at the entrance to the Park, stands the well-kept and attractive lodge.

For many months Mr. W. C. Sisley, assisted by a company of carpenters and decorators, had been busy making necessary alterations to the old house, remodelling it into a building suited to the needs of future guests who would come to seek health and rest.

The lawn was well seated for the opening. Pastor W. Fitzgerald was chairman, and Pastor S. G. Haughey offered the dedicatory prayer. Dr. Olsen, Superintendent of the Caterham Sanitarium, was present and welcomed the opening of this sister institution.

The Superintendent, Dr. C. H. Hayton, gave a short address. All in attendance were delighted and some even expressed a willingness to be ill could they but be cared for in so attractive a place!

Mr. Sallée from Gland was given charge of the gentlemen's bathroom and Mrs. Sallée of the ladies'. A class of ten nurses was enrolled, but only five completed their work, viz., Hilda Graves, May Davies, Lois Wakeham, Lizzie Pannkoker and Rebecca O'Connor. We wish that the peacefulness of the opening day might have always been enjoyed by the institution.

Those who were present little realized the stormy, anxious days that were to follow. The years from 1912 to 1914 passed quietly and uneventfully. The night of August 4, 1914, found that the excitement which filled London soon reached the Park. There were about forty aliens on the Park at this time, and one of the nurses was a German. These persons were all asked by the Government to leave. Blue-coated and brass-buttoned men were seen frequently on all parts of the Park. From the windows of Sheepcote Villa a little family were seen enjoying their evening meal. Two officers came and lay on the grass while the man of the family packed his bag, kissed his wife and little girls good-bye, and was driven away in a taxi-cab and not allowed to see his family for many long years.

All these circumstances caused the sanitarium to be closely watched. Great precautions were taken

to darken the place. Extra hangings were put on all the windows and every crack and crevice covered, but through someone's carelessness one night, the institution was fined.

Raiding aeroplanes frequently crossed over the place and great excitement was caused during a lecture one night when a Zeppelin tried to drop bombs on a munition factory close by. It was a common occurrence for the whole institution to be plunged into black darkness at a moment's notice.

The College, Sanitarium and Sheepcote Villa were all inspected as to their suitability for hospital purposes. The inspectors were well pleased but for various reasons did not take them. The patients at the Sanitarium and all on the estate were most generous in their contributions of money and work to the Red Cross Society for Hertfordshire under the direction of the Hon. Mrs. Holland Hibbert, and Mr. Walkden of The Stanborough Press did good service in collecting these sums. During those trying years the struggling institution suffered in loss of patients and workers with consequent serious loss of income, so that the strictest economy had to be exercised to make ends meet. At one time the whole staff, although accepting greatly reduced wages, generously voted to labour without wages to keep the institution going. Nurse Pannkoker was sent back to Germany. Mr. Sallée was called up for service in the French Consulate and sent off to France. Mr. Nolan, Mr. Throssell and Mr. Marter were pressed into service by the tribunal boards. Some of the nurses went into hospital service for the wounded. This left the institution seriously understaffed. Those were the days that "tried men's souls." During the last draft for medical men Dr. Hayton himself was listed for service, but as those who passed through the experiences of the last year of the war know, the end came swiftly and dramatically, and put an end to the struggle of the institution. After the war reconstruction both in management and superintendency took place and brighter years for the Sanitarium were in store.

From the opening of the Watford Sanitarium in 1911 until the end of 1922 the Good Health Association, Limited, under whose name the sanitarium work is conducted, was operating the two institutions, Caterham Sanitarium, the pioneer institution, and the Watford Sanitarium. Conditions about the former had so changed by heavy traffic passing the door, and by noisy surroundings, that it was impossible to hold sufficient patronage to make the institution self-supporting. Inasmuch as the Association has no funds for conducting its work aside from its earnings, it was necessary to close the Caterham Sanitarium and strengthen the work at Watford.

In order to provide for increased patronage at Watford, an addition was made to the main building, which provided for as many more patients as had been in attendance. The increased patronage and prosperity of the institution from that time has demonstrated the wisdom of these moves. Forty patients up to that time caused a crowded home. Eighty patients have been accommodated at a time on different occasions since. Increased facilities in other respects have helped to add to the popularity of the institution.

Two most essential features have been installed during the past year; an automatic electric lift, and a water softener. The latter now furnishes the institu-

tion with an inexhaustible supply of soft water. Since the beginning of 1920 Dr. W. A. Ruble has been Medical Superintendent. With the able and willing medical assistance of Dr. John Reith, Mr. Carey as Business Manager, and Miss Crooks as Matron, together with a very willing staff of nurses and domestic workers, the work of the institution is going very smoothly. This is very gratifying to all. The patronage has shown an increase of 25% for the first six months of the year over the same period of last year. This is extremely gratifying. Patients who return after one or two years all express high appreciation of increased facilities and improved service of the institution



### Scottish Conference

(Continued from page 11.)

1901 there were twenty Sabbath-keepers ready for baptism in Glasgow, and this good work was principally done by the use of our valuable missionary paper. I am sure Scotland is grateful to the venturesome Irishman who crossed the Irish Sea, not with a swag upon his shoulder, but a bundle of "Present Truth" in his wee, black bag hidden under his coat, with which most of us who have canvassed are familiar. I understand it was Columba who brought the Sabbath truth to Scotland in the first instance, and now in the closing work Ireland has again come to

her aid. All these twenty members were brought in practically without conference help.

Pastor H. E. Armstrong was sent up in the autumn of that year when he baptized these people in a little hall loaned for the occasion, afterwards organizing the first church in Scotland. Brother Aplin of London and Brother Lambee were the first Bible-workers of the Scottish field, both as half-time workers and half-time canvassers. Pastor H. E. Armstrong was called to take charge of the work in Ceylon a year later, and the care of the work was taken up by Pastor Westworth in 1903. From then on the work began to grow a little more rapidly and members and canvassers began to multiply and spread over the land, but unfortunately many of these went to other lands and made the work harder for those left behind. Pastor W. D. MacLay was next invited to superintend the work. His place was taken by Pastor S. G. Haughey and when he was called away Pastor Altman took charge of the field when in 1908 it was organized into a conference by Pastor W. J. Fitzgerald. When Pastor Altman returned to America Pastor A. E. Bacon was moved to take charge of the work in Scotland, and in turn Pastor J. J. Gillatt and the writer were asked to oversee this very interesting field which produced such men as Knox, Livingstone, Carey and Moffatt.

At present we have churches in Glasgow, Edinburgh, Kirkcaldy, Stirling, Dundee and companies in Clydebank and Paisley. There are also isolated members in various parts of Scotland.

## IMPORTANT DATES

In the Early History of the Work in the British Isles

- 1874** August 14th, Elder J. N. Andrews was voted as a missionary to Europe. Sailed on S.S. "Atlas" of Cunard Line, September 14th, accompanied by son and daughter. Arrived at Neuchatel, Switzerland, October 16th, after having visited Elder Jones and other Seventh-Day Baptists in England and Scotland.
- 1878** William Ings reached Southampton from Basle, May 23rd.  
Elder Loughborough arrived December 30th.
- 1879** Miss Maud Sisley connected with the work and a tent was purchased, costing £85. This was pitched at Southampton. First service held May 18th. 600 people present. 74 discourses were delivered in this tent up to the time that it was closed, August 17th. Including those previously keeping Sabbath, over thirty names were attached to the covenant.  
August 29th, Ravenswood Villa was rented at £40 a year.
- 1880** The first baptism of Seventh-Day Adventists in England took place February 8th, conducted by Elder Loughborough. Six persons were baptized. From that date to July 2, 1881, twenty-nine were baptized at Southampton.
- 1881** 1,000 copies of "Signs of the Times" were circulated during 1881 and the same number during 1882. Sometimes as many as 100 letters a month were received in response to these papers.
- 1882** January 25th Elder Loughborough (returning), Elder A. A. John, Brother Drew, Jennie Thayer, Elder Loughborough's son and daughter, arrived at Southampton.  
National Tract and Missionary Society organized.  
March 7th, Elder A. A. John began work in Grimsby, using tracts in house to house labour.
- 1883** Southampton Church organized—first in Great Britain.
- 1884** "Present Truth" started.  
Church organized in Grimsby.

- Brother Loughborough placed sixty copies of "History of the Sabbath" in libraries in Great Britain.
- 1885** Elder John laboured in Ulceby. Up to September, 1885, thirty-five persons accepted the truth under Brother John's labours.
- 1900** Salford Mill near Redhill, operated by the International Health Association, was destroyed by fire early in the year. (For full account see MISSIONARY WORKER, Vol. 4, Nos. 8 and 9.)  
A food factory was opened in Birmingham in November in which four large ovens were installed and business begun on a larger scale than at Salford. (Picture of new factory in MISSIONARY WORKER, Vol. 4, No. 12.)  
"Dunellin" was closed in August. Dr. and Mrs. Kress left at that time for America after having laboured for eighteen months in this field.  
A training school in connection with the work in Great Britain was first considered at the Birmingham General Meeting held in August. At that time it was voted to raise £1,000 during the coming year for the building of such a school. £250 raised in pledges at this meeting.
- 1901** W. C. Sisley arrived in England in July to take charge of the publishing interests.  
"Good Health" started in November.  
Brother and Sister Salisbury arrived November 20th to take charge of the educational work.
- 1902** School work began in Duncombe Hall, January 6th. Professor H. R. Salisbury in charge. Thirty-two students enrolled.  
British Union Conference organized at Leeds.
- 1903** Leicester Sanitarium opened. Operated under direction of Dr. F. C. Richards.  
Caterham Sanitarium purchased at a cost of £3,000. Opened in the middle of the same year by Dr. A. B. Olsen.
- 1904** Kettering church school opened January 4th with an enrolment of twenty-seven children.
- 1907** Head-quarters removed to Stanborough Park.

# THE EDITOR'S PAGE.

SHORTEST POSTAL ADDRESS:

The Editor, Stanborough Press, Watford

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Editor: A. S. MAXWELL.

Assistant: MISS M. STOCKFORD

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THIS issue of the MISSIONARY WORKER is not intended by any means to be a complete history of the work of Seventh-Day Adventists in the British Isles. It does, however, give a general survey of the progress of the cause in the main sections of the field from the early days until now. For much of the information and many of the pictures of the pioneers we are indebted to the collecting genius of Brother J. Harker.

THE complete history may be written later. When it is we know this copy of the MISSIONARY WORKER will be one of the main sources of information for the historian. In this issue have been gathered a great many facts which until now have been unrecorded in print and which would, in the ordinary course of events, have perished for ever as the old pioneers passed to their rest.

As many of the articles have been prepared from memory rather than from written records the possibility of minor errors becomes apparent. We should therefore be obliged if those of our veterans who detect mistakes would kindly call our attention thereto.

ONE important lesson should be learned by all our workers from the difficulties experienced (by the editor) in preparing this issue. Almost every worker to whom we wrote for information replied, "I have no records." Do we need to point the moral? Wherever a worker may be, in whatever position, he should keep an accurate record of the work under his care. And when he moves on, he should leave the record where the next man can find it. Such records will be of incalculable value in days to come.

ONE glance at this issue reveals the fact that the message has made great progress in the British Isles during the past half century. If that were not the case it would be impossible to publish such a paper as this. If Elder Ings could visit Stanborough Park to-day he would surely be gratified to see the fine institutions which have grown out of his first distribution of tracts in Southampton.

NEVERTHELESS we all agree that the progress has not been what it might have been. We have made mistakes. Pressure from without in earlier days made the field self-supporting before its time. Lack of funds has compelled workers to proclaim a glorious Gospel in unrepresentative halls. Searching for the best organization for the field, our policies have chopped and changed, slowing up the wheels of progress. Fanaticism, too, that seemingly inevitable accompaniment of every growing movement, has occasionally cursed us also. But so much for the past. Let us bury it.

WHAT of the future? Thank God a new day has dawned. Broader visions prevail both of our task

and the methods wherewith to accomplish it. A glorious future stretches out before the work in this heart of the British Empire. We have the greatest message of the hour, and rightly presented, it will assuredly attract tens of thousands of souls who at present are longing for a satisfying, authoritative and Protestant Gospel. To-day we stand on the eve of a great forward movement. We who are members to-day are the nucleus of the army of to-morrow. Let us be faithful to our trust, an example to those who will join us, and worthy to participate in the high honours in service and sacrifice which the Lord will heap upon His remnant people before the end.



## Records of Southampton Church

(Continued from page 9.)

sideration of the believers which read as follows:—

"We, the undersigned, covenant together to keep the commandments of God and the faith of Jesus Christ. We design this covenant to include the observance of Saturday as the Sabbath of the Lord."

Up to September, 1883, seventy-five names were attached.

William Ings, the founder of the S.D.A. Mission in England, was born at Morden, Dorsetshire. He emigrated with his family when eleven years of age, prospered well and gained considerable property, but gave up this work to become a missionary. He came over to Southampton to see a cousin, not knowing that he had other relatives there on his mother's side and, of course, of a different name. After some time he called at my house. My wife would not let him in though he said he was her cousin. After some banter, she said she would call her sister who lived next door. This sister recognized him by a scar on his face, he having been kicked by a horse when a small boy.

So the work began and soon there was a great fire. We were Methodists and that Sabbath question did not do for us, but still we had to hear it and it caused great trouble in the Methodist fold. After a short time Brother Ings returned to Basle. Soon after Elder Loughborough and family arrived, then Miss Sisley, and later Miss J. Thayer.

Elder Loughborough set us all to work. He got even those who did not keep the Sabbath to join the mission society and sell books. Sister Warne and husband could not read or write but Elder Loughborough got them to stand up in the meeting and spell out the words as he said them. In this way they soon learned to read and made good humble missionaries. Though they are gone, still they speak.



Group of missionaries sent to East Africa, June, 1920. Back row, left to right: T. G. Belton, R. H. Matthews, Roy Matthews, E. A. Beavon, W. W. Armstrong, Spencer Maxwell; Front row, left to right: Mrs. T. G. Belton, Mrs. Matthews, W. T. Bartlett, Mrs. W. T. Bartlett, Mrs. W. W. Armstrong, Mrs. Spencer Maxwell.

## Britain's Gifts to Missions

Missionaries sent out to Foreign Fields since 1901

### 30 to East Africa

W. T. Bartlett and wife  
Dr. Madgwick and wife  
S. G. Maxwell and wife  
L. E. Lane and wife  
W. Cuthbert and wife

A. Watson and wife  
E. B. Phillips and wife  
W. W. Armstrong and wife  
E. R. Warland and wife  
E. A. Beavon and wife  
T. G. Belton and wife

A. H. Matthews and wife  
A. F. Bull and wife  
R. H. Matthews and wife  
F. Salway  
Miss J. G. Clarke

### 19 to West Africa

L. F. Langford and wife  
W. McClements and wife  
H. W. Lowe and wife  
E. Ashton and wife

J. Clifford and wife  
H. A. Boyce  
W. T. Till  
Miss A. West  
Miss E. Howard

G. King and wife  
H. Munsen  
Mr. Borgeaud  
Miss A. V. Middleton

### 2 to South Africa

F. Clifford and wife

### 5 to Egypt

G. Keough and wife

J. M. McGeachy and wife

E. Essery

### 4 to South America

A. Warren and wife

E. Brooks and wife

### 5 to India

J. Mackett and wife

† C. Poley and wife

Miss Tuckey

### 8 to Central America

N. H. Knight and wife

H. E. Baasch and wife  
W. McCrow and wife

G. Haining and wife

### 2 to Japan

A. B. Cole and wife

### 2 to France

F. Archer and wife

**Total Mission Offerings, 1902 to June, 1924 : £100,000**