

# Missionary Worker.

VOL. 9.

LONDON, WEDNESDAY, SEPTEMBER 13, 1905.

No. 18.

## In His Sight.

THE most beautiful paths are the rugged ones,  
That by willing feet are trod;  
And the songs that are sung by quivering lips,  
The sweetest are in the ear of God.

The hand that is stretched to a brother's aid,  
To help him on through the night,  
Will bear a palm in the victor's march,  
Tho' the hand be black or white.

And the heart that is crushed with pain and woe,  
If rich in faith and love,  
Will win its way to the gates of gold,  
And enter the city above.

—Selected.

## Personal Service.

(Concluded.)

Two years ago, I had the privilege of attending for the first time the New England camp-meeting in the States. I went up to within a few miles from where Sister White began her work, and saw the first meeting-house they ever had. I travelled in several eastern States, over the ground where the first believers in this Message were raised up, and it did me so much good to see those old, old men and women who received this Message forty and fifty years ago just as confident of this truth, and just as loyal to it, as the day they embraced it. I tell you, they do not waver about: they are not moved by every wind of doctrine; they do not get all unsettled when someone comes along with new light that changes the foundation planks: they stand right back on the old platform with all their weight. They have stood there and seen this new light flash in and flash out, and still our own great truth shines on and on. You might as well try to move Gibraltar as to move them. They *will not* move. Still, they have moved in one way: they have travelled right along with the increasing light and larger effulgence that has come. I would not say that they stand right back and refuse to get enlarged views; enlarged views, however, do not necessarily mean changed views. It does not follow that the closer one studies a melon, the more sure one is to find that it is a pumpkin. One may study a carnation all he pleases, and though the more he studies it the more beautiful it will appear, it does not become a sunflower by such study.

So, when we take God's Word and give it original study and get more light, it does not mean that we have to shift all the pins and blocks from the foundation timbers of our Message, and bring in a great deal of new material.

Now in order for us to stand on the foundation of our Message we must know, "I have

believed." How does a man believe? what enables him to believe?—Knowledge. "Faith cometh by hearing the Word of God." Man cannot manufacture faith; it comes in a proper way—by hearing the Word of God: we hear that Word by studying it, and this is the way our faith is established.

Thus, every minister who enters the work of the ministry finds it incumbent upon him to study for himself. It makes no difference how diligently his predecessors have studied, for their study will not do for him. He must study for himself. In order that our faith may be established, and that our position may be solid we must give God's Word personal study. Every man must partake of food for himself; no matter how well our fathers and mothers nourished their bodies, we ourselves must supply our bodies with nourishment. So it is with the truth, the Message of God. We must study it for ourselves. This will give us confidence, personal assurance, and solidity.

Now, I believe most fully that a full study of the Scriptures and of the truth as God has given them to us will not lead us away from these views, but will establish us in them. I find it so with myself. The more carefully, thoughtfully, and humbly I study the Word of God, the more firmly I find myself planted on that platform. That is my feeling and my experience. Sometimes I have seen people going off in these new lines, and I have wondered whether I had intellectual capacity to understand them. Because when I get at it I find myself driven to our old conclusions by the association of texts and Scriptures, and I feel something solid and enduring under my feet. I feel that if this is not God's truth, where is there any truth?—any inspired truth? what is the Bible? what shall I turn to? and where is God?

We must have absolute confidence in the Message we are giving in order to do work that will be acceptable to God and that will bring returns. I would rather have Gideon's little band—I would rather have twelve men who believe this Message right down to the very bottom of their hearts—men who are devoted

to it, whether they live or die, sink or swim, survive or perish; than to have a whole host of the greatest kind of people not half believing in it. I should give more for that few, and expect to have larger results and a larger body of people. So, I say, let us go to God's Word; let us study it, and let us believe it; and if we cannot believe it, let us stand afar off, and allow people who do believe in it to go on with it.

A. G. DANIELLS.

### The Restoration of All Things.

(Concluded.)

BUT the Scriptures speak of a still more complete exile of the saints of God from the haunts of men before the end of time. They will be driven from their homes for faith's sake; and in the book of Zephaniah this casting out work and the blessed promise of gathering and of glory are associated together. The thirteenth verse of the third chapter speaks of the remnant of Israel, which plainly means the last church on earth. For true Israel is the church of God in every age, and that which is here said concerning the character of the remnant of Israel is almost word for word identical with that which is said of them in Rev. xiv. 1-5. The latter passage says:—

"And I looked, and, lo, a Lamb stood on the mount Zion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunders: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Zeph. iii. 12, 13 says that—

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."

Although the remnant church is thus "an afflicted and poor people," yet according to verse 15, "the King of Israel, even the Lord, is in the midst" of her. Verse 17 says the same thing, while in verses 19 and 20 the glorious promise of the final gathering and of the punish-

ment of the enemies of His people is plainly foretold:—

"Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth."

These verses show that God's people in the closing generation will have carried the Gospel to all people of the earth and to every land, and this work is identical with the work foretold in Rev. xiv. 6-12, which speaks of this remnant as keeping the commandments of God as well as the faith of Jesus. And in Rev. xii. 17 we read that it is for this very keeping of the commandments of God that the dragon (which the ninth verse says is the devil) makes war upon those who do keep the commandments of their God; and it is because the keeping of His law comes into conflict with the commandments of men and the unjust religious laws of the nations that the saints of God are driven out. A world-wide confederacy will be formed to stamp out the truth and the people who proclaim it, and it is for this reason that first of all in every land God's people will be put to shame, while for their shame God promises in those very same lands to give them praise and fame and glory, and to take away the shame of their reproach before the eyes of their enemies.

This honouring of the afflicted saints of God before their enemies is also pointed out in Rev. iii. 9, where we read,—

"Behold, I will make them of the synagogue of Satan, which say they are Jews [here used symbolically, of course] and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

This synagogue and these false professors are exactly the people to whom Isaiah refers as false brethren who hated the true followers of Jesus in their midst, and who cast them out at the proclamation of the advent. And the specific thing which eventually leads these false brethren to humble themselves before the very ones whom they have so bitterly hated and even to worship at their feet, is that the Holy Spirit of God is so poured upon His people at that time that they (the people of God) become physically glorified before their enemies, who stand powerless in their presence, and bow at their feet. Then the work of restoration will finish in glorious triumph.

A. RITCHIE.

## Our Farewell.

AFTER returning from the General Conference last spring every moment of time was filled to the utmost. Almost immediately we went on to Denmark and Sweden, returning from which there was but a short time to break up our home, dispose of our effects, and prepare for our journey. Still we had the privilege of making very brief visits to Catford, Southsea, Eastleigh, East Cowes, Southampton, Bath, Bristol, Cardiff and North London. We were glad to find the brethren and sisters of good courage, and the work onward in every place. Indeed, the outlook for the work throughout the South England Conference, and the British field generally, is most encouraging.

At North London we had the privilege of baptizing four dear souls, two of whom received the truth through some of the students of our college. At Catford we had the privilege of baptizing fifteen souls, who have accepted the truth through the labours of Brother Ritchie and others. There will be more to follow in the same ordinance, and then the way will be open for the organisation of a church.

At Southsea the good work is onward. Providence Hall, which we have used for our Sabbath and other services for nearly two years, is becoming too small; a larger one has been secured; Brother Nickels is of good courage. Besides his meetings at Southsea he has regular appointments at Gosport and East Cowes.

I made a brief call at Eastleigh, where Brethren Shafer and Carscallen are holding a tent-meeting. I found the brethren of good courage, and having a growing interest. At East Cowes another family has begun the observance of the Sabbath since my previous visit.

On Sabbath forenoon and afternoon, before leaving I had two good meetings at Southampton, and the same evening I met with the church at Bath. Although the hour was late, yet we had a good attendance and a good meeting. On my way to Cardiff I made a call at Bristol, arriving there about midnight. On Sunday, July 9th, I had two good meetings at Cardiff. Here we met several friends from Barry Dock, Newport, and Pontyprydd.

The tour was a very hurried one, but yet we were glad for ever such a brief visit before our departure. We regret much that we were unable to visit Plymouth, but we had to leave Cardiff in the evening for London, in order to complete our arrangements for leaving Wednesday noon, July 12th, on which we embarked on *R.M.S. Baltic*, of the White Star Line. We are glad to say that we have been very much favoured thus far on our passage, having a calm sea and being as comfortable

as we could under the circumstances. The long journey will be especially hard for Mrs. Olsen, who has been poorly for a long time. But we are going forth by faith, placing our trust in the never-failing promises of God.

In looking back over the past four years and our connection with the work in Great Britain, gratitude and thankfulness fill my heart. I am fully aware of our many defects and failings, and deeply regret that my labours have not been more efficient. Still the blessing of the Lord has been over the work in a marked manner, and we have been privileged to see an encouraging growth, for which we feel very grateful.

And in this connection we would express our sincere thankfulness for the pleasant relations we have enjoyed with all our fellow labourers in the various departments of the work, also the hearty and cheerful co-operation we have experienced in every effort to advance the work both from the labourers and the brethren and sisters generally.

Now it becomes necessary to bid you all farewell. In doing so we feel that we are bound to the work and our friends in Great Britain with many tender ties. Since it has been decided for us to go to another field we have received many letters and kind expressions of sympathy and goodwill from many persons and places. For all this we can only heartily thank you, and pray that the special blessing of God may be over and with you all, and while there is always a sense of sadness in parting with friends and loved ones, still we are glad to be permitted to have a part in the closing work, and even of going to the uttermost parts of the earth with the Message.

May God keep each of us faithful at his post of duty, that in a short time hence we may hear the welcome of the Saviour, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

And "finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God." "Watch ye, stand fast in the faith, quit ye like men, be strong. Let all your things be done with charity."

O. A. OLSEN.

## Southsea.

[We take the liberty of quoting as follows from a letter received from Brother Nickels, of Southsea.—ED.]

TO-DAY has been a very busy one in my experience. It has been my privilege to speak to some of the wealthiest people here. I told them of the Sabbath and the state of dead. I have also presented the Sabbath to a Primitive Methodist local preacher, and also to a deacon of a Baptist chapel. I was very glad to see their prejudice break down.

August 25, 1905.

### The Camp-Meeting in Scotland.

THE third annual conference of the Scottish Mission was held at Paisley, August 16-20. It was decidedly the best meeting that has yet been held in this field. There was a good representative gathering, and throughout the conference a spirit of unity and consecration prevailed.

We were favoured with a fair attendance from the outside, especially on Sunday, when at the afternoon and evening services the tent was filled. We feel sure the influence of these meetings will help some who hitherto were halting to decide for the truth.

We were privileged to have with us Elders Daniells, Conradi, and Andross and Brother Joyce. Their counsel and instruction was very timely and much appreciated by all. Our Sabbath meetings were excellent. After an interesting Sabbath-school Elder Daniells spoke to us from Ezek. xii. 21-28. His words were full of power, warning and encouragement. We believe all present realised as never before that delay shall be no longer, that "The days are at hand and the effect of every vision."

In the afternoon Elder Conradi related some of his experiences in the work and how the hand of the Lord has been with him to deliver in every trying hour. The meeting was afterwards opened for praise and testimony. A great many took part, all of which spoke of a desire for deeper consecration and more earnest diligence to work for the Lord and hasten His glorious appearing.

An opportunity was given for special requests for prayer. A large number eagerly availed themselves of this blessed privilege. Elder Daniells led out in carrying these heartfelt petitions to the Father's throne, and then and there claiming an answer according to His Word. The four hours we were together passed very quickly, and we all felt it a glorious privilege to partake of this spiritual feast.

Sunday morning Elder Daniells gave a brief outline of the rise and progress of our work. In the afternoon Elder Conradi addressed a full meeting on "The Law of God." At 6.30 Elder Daniells spoke on "The Sabbath of the Lord," and at 8 o'clock Elder Andross continued by an impressive discourse on "The Change of the Sabbath." It was clearly seen that these discourses had made a marked impression upon the hearts of all present. Following this a bright praise and testimony meeting brought the conference to a close.

Each day during the conference there were meetings for the canvassers, Brethren Joyce and Dyer giving helpful counsel and instruction, which was much appreciated by not only the regular canvassers, but all present.

The first business meeting was held Friday afternoon, Elder Daniells outlining the plan of church organisation. Sunday morning this was continued at 9 o'clock, after which the following committees were appointed:—

*Committee on Plans*, Brethren MacLay, Joyce, Dyer, Conradi, and Monteith.

*Committee on Nominations*, Brethren Ness, Conradi, Andross, Grieve, and Haining.

The next session was held at 4.30 p.m. the same day, when the committees reported. The committee on plans submitted the following resolutions:—

1. *Resolved*, That we acknowledge the good hand of our God upon us during the past year in the addition of new members and in blessing our canvassing work.

2. *Resolved*, That we hereby express our appreciation of the financial assistance rendered by the Mission Board and the British Union Conference during the past year, and that we endeavour to assist them in carrying forward the work in this field by more faithfulness in paying our tithes and offerings.

3. *Whereas*, There exists in the British Union an urgent need for the necessary means to erect suitable buildings for our school and other Union institutions, and whereas the proceeds from the sale of "Christ's Object Lessons" and the "Ministry of Healing" have been devoted to this purpose, therefore,—

*Resolved*, That we finish rapidly our share of the work with "Christ's Object Lessons," and hold ourselves in readiness to engage heartily in the sale of the "Ministry of Healing," to supply this means by each member selling his quota of seven copies of "Ministry of Healing."

4. *Whereas*, The Lord has placed so manifestly a large degree of responsibility upon the people of the United Kingdom of Great Britain and Ireland in carrying the everlasting Gospel to the British Colonies in this generation, therefore,—

*Resolved*, That we endorse the recent action of the British Union Conference Committee to devote the first-day offerings for the establishment of a Mission in British East Africa, and pledge our hearty co-operation in the accomplishment of the purpose by being more faithful in the payment of our first-day offerings.

5. *Resolved*, That we encourage our people to secure the MISSIONARY WORKER regularly in order to keep in close touch with the progress of the work in the British field.

6. *Because*, The Lord has given to every man his work, therefore,—

*Resolved*, That we encourage all our brethren and sisters to give *Present Truth*, *Good Health* and tracts containing the special Message for this time as wide a circulation as possible.

7. *Whereas*, In the north of England there are several large towns and cities which have not been entered yet by our *Present Truth* and *Good Health* workers, therefore,—

*Resolved*, That we encourage suitable persons to enter these places at once, and engage in this work, and thus prepare the way for ministerial labour.

These were spoken upon in turn by many present and unanimously adopted. A collection of £1 4 11 was taken up for opening of work in British East Africa.

The committee on nominations reported as follows:—

*Director*, Brother W. D. MacLay; *secretary and treasurer*, Mrs. F. B. Bacon; *field committee*, Brethren W. D. MacLay, E. Aplin, E. S. Taylor, Colin Gunn, R. Baird; *canvassing agent*, Brother C. Dyer.

After the consideration of each name the report was unanimously adopted.

Monday morning the field committee met to consider the distribution of the labourers for the coming season. Recommendations were made as follows: that Brother MacLay locate in Edinburgh; that Brother W. Knight take up work in Greenock; that Brother D. P. Miller remain in Paisley; that Brother and Sister A. E. Bacon remain in Falkirk; that Brother E. S. Taylor go to Dunfermline to work up an interest and visit Kirkcaldy week-ends; that Sister J. Archibald remain in Edinburgh.

F. B. BACON, *Sec. and Treasurer*.

### Battersea.

RECENTLY I felt impressed to go to finish up some work left a few years back in a particular road which I had put off doing because of personal feelings. I felt sure the Lord had orders there for me if I would only take courage.

The first few hours went very hard until I came to the last house where I felt surely the Lord would permit me to take an order; and so He did. After resting awhile, I began again in the vicinity in the afternoon, and took three more orders for "Christ Our Saviour." One of these was from a customer who had bought "Patriarchs and Prophets" five years ago, and had been waiting for "Christ Our Saviour" all these years, having seen a copy her neighbour had bought from me. I received a hearty welcome not only from her, but others I met before leaving.

In this same road I took six more orders, one being from a manager of the Co-operative Stores, who, I learnt afterwards, was either a spiritualist or an infidel, I have forgotten which now. But I felt more than repaid to think that God had used me to take him such a book. The Lord blessed me greatly, and I took nineteen orders in four days, and delivered all but four before leaving to attend camp-meeting.

E. LOAL.

## The Sabbath-School.

### Relation of the Sabbath-School Superintendent to His Teachers and School.

THE value of the Sabbath-school as an educator and trainer of the youth for future usefulness in the Lord's work, depends, in no small degree, upon the character, efficiency, and work of the superintendent.

His relation to the school, both to teachers and to pupils, is that of organiser, director, and leader. If he has not the qualifications which fit him for these, his work, at best, can be only a partial success.

Upon him largely depend the interest in the school, the attendance, the selecting of teachers, the classifying of students, the conducting of the general review, the selecting of the music to be sung, and the order and spirit of the exercises generally. While he should ever be ready to receive advice and suggestions from others, especially from the teachers, and his associate officers, and should counsel with them, yet, from the very position he occupies, his character, his enthusiasm or lack of enthusiasm, his ability to get others to work and to co-operate with him, his word, his wishes, and his decisions very largely determine what the school shall be in these respects.

As in the world men are looking for leaders, so in the Sabbath-school the thing of first importance is to look for a good superintendent. Find a man in whose breast is a warm heart, who is filled with a love for mankind, especially for children, and who, with a desire to help and bless, has energy and ability to work out plans and set in motion devices for carrying out his desires, and you have found one who will make a good superintendent.

One of the first duties of the superintendent is the selection of teachers. The best should be sought for—those who know the truth, and can explain it in the best manner, "not as a sermon or lecture, but in a conversational way, so that it shall be easily understood."

Having selected these, he should, by prayer, counsel, and united study of the lessons and the needs of the school, seek their co-operation in building up the interests of the school and making the most of their opportunities. Not only should he bear in mind himself, but seek to impress upon them the three-fold aim of the Sabbath-school; that it is (1) a Bible school; (2) a missionary field; and (3) a training school for missionaries; that, rightly conducted, it is one

of God's great instrumentalities for imparting a knowledge of the truth, bringing souls to Christ, and fitting them to labour for Him. He should call their attention to the fact that it is a nice and important work to deal with minds, to leave the right impression, and to give the right mould to character.

So also he should seek to secure the hearty co operation of all the school in all that is done or that is undertaken to be done. It is a mistake for a superintendent to try to do too much himself, while he fails to encourage his teachers and students to do what they can. He is the best leader who succeeds best in getting others to labour.

The wise superintendent will realise that the Sabbath school is not the place for sermons and long speeches. The relation of the superintendent to the school is not that of preacher to congregation, but of organiser and leader to a body of students. Long, dry speeches in the Sabbath-school weary both teachers and students, and kill the interest in, and love for, the school.

The proper classification of the school is a matter requiring much wisdom and tact. What to do with the pupil who wishes to choose his own class is often a perplexing question.

The selection of cheerful and appropriate songs is another item of importance in the work of a superintendent. Good songs, sung with life and spirit, have much to do with maintaining an interest in the school.

General reviews also demand the serious attention of the superintendent. Properly conducted, they serve a good purpose, and the time given to them is time well spent. Their object is to refresh the minds of the students upon the principal points of the previous lesson (or of the lesson just gone over), to connect the previous lesson with the lesson of the day, and so keep the sequence of the lessons, to see how much has been fixed in the memory, and to more firmly fix upon the mind the important truths designed to be learned from the lessons.

To be of profit, reviews must be bright, interesting, instructive, and not too long. They should move along without hesitation or delay. If the reviewer has properly prepared himself, he will need little assistance from either lesson pamphlet or Bible. By no means will he confine himself to these, or to the exact phraseology of the questions in the lesson paper or pamphlet. Nothing can be much drier or more quickly bring a school into a state of stupor, inactivity, and lifelessness than for the one conducting the review to get up, with lesson pamphlet in hand, and, like a machine travelling in a groove,

or the cogs of a wheel going round and round in the same meshes over and over again, read off word for word, the questions of the lessons under review. This is but dry formalism, and needs but one more feature added to complete the act, and make the review a complete failure, and that is, to have the school so poorly prepared to give the answers that they must be told the Scripture references containing the answers, and be given time to hunt them up in the Bible and read them. Reviews conducted in this way might better be dispensed with, and the time given to singing, reading a chapter in the Bible, or studying the lesson of the day or the future lesson.—*W. A. Colcord, in the Sabbath-School Worker.*

### A Letter.

ONE year has passed since we severed our connection with the work in England and returned to America. During this time we have, by correspondence and by means of the WORKER, kept in touch with the progress of the cause there.

While not on the ground, our interest has not lessened, and we frequently speak of the time so pleasantly spent in England, recalling with pleasure the acquaintances formed during our brief sojourn there.

We note with joy the constant addition of members to the churches; the organisation of new churches; and the opening of the work in new places. The success of each phase and department of the work is truly a source of joyous thought, and we pray our Father in heaven that wisdom may guide the workers and that souls for whom Jesus died may accept this saving truth.

While not wholly engaged in the spread of the Gospel during the year, we have been more or less active in the work. We spent six months in connection with our Sanitarium at Phoenix, Arizona. We were obliged to leave before the intensely hot season came on, and have now found the clear, bracing air of the California foothills, close to the Pacific Ocean, most conducive to the recovery of health.

While in the "Land of Sunshine," yet our pathway has not been altogether a sunshiny one. A run of fever from which I am just recovering has brought me even lower than when I left England. Yet we do not feel to complain, for our Father's hand is over all, and by trusting Him, we have no fear, knowing all will be well at last.

May the dear Lord keep us all faithful in whatever place we are, that with the redeemed host we may enter the pearly gates of the New Jerusalem, and join in that new song of Moses and the Lamb.

C. H. CASTLE.  
PAULINE CASTLE.

The Needed Revival.

THE thought implied in this heading probably is not understood alike by all, but the need is felt by all of God's people. The general apathy in things divine is deeply deplored by the church; and that too few souls are being saved from sin by the vast army of Sabbath keepers is keenly felt, not that the "former times were better than these," or that the piety and devotion of the workers to-day fall below the piety and devotion of the pioneers, but that our standard and the standard of our fathers are far below the standard set by Christ and His apostles for the accomplishment of the world-wide work committed to our hands. The only true standard of personal qualification and efficiency for saving men is found in the Word of God.

The great Leader will finish the work. There will be delay no longer. Shall we fulfil the commission? There is no substitute for the clothing of the enduing "with power from on high." The lack of this heavenly endowment in every age since the apostles' has been prolific of human inefficiency and spiritual death in saving the lost and reviving the church. It is the vital need of the hour in every department of church work throughout the whole world. I have seldom been in a church but that the power from on high was the greatest need. I have not come in contact with a single personal life, including my own, but what this was the deepest need of the hour for equipment for personal work in the kingdom of grace. The needed revival is personal. Hearken to what God says: "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."

Again: "The class who do not feel grieved over their own spiritual declension, or mourn over the sins of others, will be left without the seal of God." The needed revival is vital and not spasmodic. It must go deeper than the mere emotional nature of man. It must centre in the heart of every individual where faith, reason, and conscious knowledge obtain. In this throne, or seat, of human knowledge and understanding is the human empire, where the Spirit, the Holy Ghost, holds sway and breathes the divine fire of true revival. Touched by the divine spark, our heart is made conscious of our need of being prepared for the revival needed for these last days and qualified to do the whole bidding of our Lord. To know and do what Jesus teaches in His Word is vital to Christian life; and a true Christian life, lived and living in the Spirit, is an equipment equally vital to the needed revival which will finish the work and bring the day of final reward.

L. F. STARR.

British Union Sabbath-Schools.

Quarter ending June 30, 1905.

Sabbath-School.	Member-ship.	Average Attendance.	No. of Classes.	Total Donations.	Donated to Missions.
<b>South England.</b>					
Balham, .....	42	39	5	1 8 7½	1 8 7½
Bath, .....	39	25	4	11 0	11 0
Brighton, .....	6	5	2	2 3	2 3
Bristol, .....	14	12	1	8 0	8 0
Caterham, .....	25	25	1	12 4½	12 0½
Catford, .....	55	38	5	2 0 4½	1 19 10½
East Coves, .....	19	19	2	1 14 1	1 5 0
East Dulwich, .....	23	17	2	3 0 6	2 16 0
Leytonstone, .....	38	24	5	1 13 9	1 13 9
North Kensington, .....	57	48	8	3 0 8½	2 14 9½
North London, .....	82	76	12	5 9 7½	4 15 0½
Penzance, .....	5	4	1	1 8 6	1 8 6
Plymouth, .....	43	40	6	1 10 0	1 6 0
Portsmouth, .....	31	25	6	1 14 8	1 5 3½
Southampton, .....	17	14	2	17 9½	17 9½
Total, .....	506	401	62	26 12 8	24 4 0
Previous Quarter's Total, .....	552	405	60	24 1 4½	17 4 3½
<b>North England.</b>					
Birkenhead, .....	35	25	8	1 11 10½	3 16 7½
Birmingham, .....	53	35	5	4 7 2½	1 4 6
Bolton, .....	9	7	3	1 4 6	1 8 8
Boston, .....	9	4	1	18 8	18 8
Derby, .....	31	31	2	19 0	18 9
Grimmsby, .....	7	6	1	18 9	18 0
Hull, .....	45	30	5	19 7½	18 0
Kings Heath, .....	30	11	2	15 2½	15 2½
Kettering, .....	61	49	7	2 14 7	1 0 8
Leeds, .....	27	14	3	1 9 8½	1 2 7
Leicester, .....	22	17	3	2 15 0½	1 17 3
Liverpool, .....	40	22	3	1 3 11	1 3 3½
Manchester, .....	48	42	8	2 9 5½	1 17 6
Newcastle, .....	14	10	1	1 14 7½	1 14 8
Market Harborough, .....	8	8	1	6 7	5 2
Nottingham, .....	25	18	2	15 4½	15 4½
Oldbury, .....	24	13	2	1 1 2½	9 2½
Sheffield, .....	18	15	2	1 1 10	1 1 8
Uleaby, .....	7	6	1	2 6	2 6
Wellingborough, .....	19	15	2	1 7 7½	1 4 8
Wigan, .....	40	27	4	1 17 6½	1 0 0
Conference Department, .....	86	36	3	1 0	1 0
Total, .....	607	441	61	30 5 10	21 16 10½
Previous Quarter's Total, .....	547	390	59	25 8 7	13 8 8½
<b>Sc't'l'd</b>					
Edinburgh, .....	15	14	2	1 7 1	1 1 5½
Glasgow, .....	27	22	6	1 16 3½	1 16 3½
Kirkoaldy, .....	38	29	4	1 16 8	1 9 6
Perth, .....	7	7	1	5 8½	5 8½
Inverness, .....					
Total, .....	87	72	13	5 5 9	4 12 11½
Previous Quarter's Total, .....	105	84	16	5 6 7	4 0 13
<b>Wales.</b>					
Aberdare, .....	12	10	2		
Abertillery, .....	29	18	2		
Barry Dock, .....	23	18	2	17 4½	17 4½
Cardiff, .....	47	37	4	1 16 7½	16 0
Newport, .....	54	38	6	1 5 9	12 7
Pontypridd, .....	14	8	1	5 0	5 0
Swansea, .....	21	17	1		
Total, .....	200	146	18	4 4 9	2 10 11½
Previous Quarter's Total, .....	199	153	16	4 10 5½	3 2 5½
<b>Ireland.</b>					
Ballyclare, .....	8	6	1	1 3 11	11 4
Ballymoney, .....	11	7	1	15 0	7 6
Banbridge, .....	5	4	1	10 5½	
Belfast, .....	21	20	3	1 2 2	1 2 2
Coleraine, .....					
Cloues, .....	4	4	1	2 0	1 9
Tandragee, .....	5	4	1	4 10	3 6
Total, .....	54	45	8	3 18 4½	2 6 3
Previous Quarter's Total, .....	55	45	10	4 14 1	2 9 3½
Grand Total, .....	1454	1105	162	7 6 11½	55 11 0½
Previous Quarter's " .....	1458	1077	161	64 1 0½	40 4 10½

# The Missionary Worker.

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

Address all communications to

The Worker, 451 Holloway Road, London, N.

## Sunset Calendar.

Friday, September 15th, 6.15.

" " 22nd, 5.59.

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 "THE universe is not quite complete without my work well done."

—o—  
 WE trust all will study the statistical Sabbath-school report given in another column. In some of the fields a gain over the previous quarter is recorded, while in the others we shall expect in the next report to see a decided increase. We hope each school will do its utmost to make the Sabbath-school work in its respective field a success.

—o—  
 A NOTE from Brother H. F. Death, of Birmingham, states that several articles lost and left at the recent general meeting are in his possession. On receipt of request and description of missing articles Brother Death will be glad to forward them on to their owners. An amount sufficient to cover carriage should of course be inclosed. Address, Mr. H. F. Death, S. D. A. Camp Ground, King's Heath, Birmingham.

—o—  
 SINCE our last WORKER we have received many additional testimonies to the excellence of our general meeting at Birmingham. Brother G. W. Bailey, we are sure, expresses the feelings of many when he says, "I enjoyed great blessings during the meetings and while preparing for them. I have never enjoyed a large meeting quite so much as this one. I was made happy, not so much by what I learned, as by the good spirit that pervaded the camp."

—o—  
 AFTER a visit of nearly four weeks Elder Daniells left Liverpool for America, Wednesday, August 30th. We have all greatly appreciated the deep interest which he manifested in the British work, and the personal help rendered at our general meetings, and among several of our churches. We are certain all our brethren and sisters will join us in hoping that his visits to Great Britain will be more frequent than in the past, and that he may be richly blessed as he returns to take up his duties at the head of the work.

## Hastings.

Dear Brethren and Sisters in the Work:—

Just a few lines from Hastings. Though this is a hard town in which to get a list together for *Present Truth*, yet the dear Lord is blessing my labours, and quite a few people will keep the Sabbath. Pray for Hastings, my dear comrades. I am sure my labours will not be in vain. The Lord has promised to reward the efforts of those who faithfully serve Him, and I pray that the dear Lord may guide some poor souls into keeping the Sabbath.

The *Present Truth* is being scattered all over the town, and many are interested in the Sabbath of God, and believe it to be according to the commandments of God.

There is a lady here whose husband employs several men. They are troubled about the Sabbath, and the difficulty seems to be the question of not employing the men on the Sabbath. I pray that the way may be opened before them to keep the Sabbath.

Yours faithfully in the Lord's service,

H. WARD.

## In Memoriam.

—o—  
 JUST before going to the camp-meeting I was called to officiate at the funerals of two of our sisters—Mrs. Pickard of Pontypridd, and Mrs. Hawkins of Cardiff. While it is always a deep sorrow to follow our dear ones to their cold resting-place, we are glad that our sorrow is not without hope; for we rejoice in the blessed assurance of meeting these dear ones again when Jesus comes.

Sister Pickard embraced the truth at Swansea over nine years ago, through the efforts of the faithful canvasser. Some time after, Brother Pickard took his stand for the truth; and since then both have laboured together in the canvassing field. Sister Pickard's meek, quiet spirit and devoted earnestness to the cause were admired by all who knew her; and we are glad the record says, "Blessed are the dead that die in the Lord: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Sister Hawkins accepted the truth at Cardiff, before our first camp-meeting, held at Bath in 1898, and I rejoice that the Lord made me an instrument partly to lead her to obedience, though she had already attended the meetings held by Brother Washburn. For years she was a sufferer, being weak in body, but her testimony to the last moment was such as proved her confidence in the Message.

May we all be faithful to the end, so that we may meet these loved ones in the grand reunion of the saints.

W. H. MEREDITH.

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 OCCUPATION wanted by a Seventh-day Adventist. A bookkeeper, but willing to work at anything. Good references can be given. Address, T.B., 27 Holton Road, Barry Dock, Wales.

HOUSEKEEPER engagement required by thoroughly domesticated person, Sabbath-keeper, all duties. Address, 1 Park Lane, Oldbury, Birmingham.