

THE Missionary Worker.

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No. 24.

FORENOON and afternoon and night—forenoon
And afternoon and night—forenoon and—what?
The empty song repeats itself. No more?
Yea, that is life: make this forenoon sublime,
This afternoon a psalm, this night a prayer;
And time is conquered, and thy crown is won.

—Edward Rowland Sill.

A Momentous Time.

As we think of the fulfilled and rapidly fulfilling prophecies, telling unmistakably that the last swiftly passing moments of probationary time have almost fled, and that the coming Saviour is even now at the door; as we witness the strange commotion in the elements, the very earth itself uniting in the proclamation of the general doom of all; as we look into the troubled faces of the millions about us, some in the mad pursuit of gain, others of pleasure, and still others vainly seeking for earthly power and glory, but all ignorant of the only saving Message for this time, what a weight of responsibility must come upon every soul who has been immeasurably blessed with the light of the Third Angel's Message! what a burden such an one must bear to in some way bring this precious light to these darkened souls! No sacrifice will be too great for him to make, no labour too taxing, if only he may accomplish this purpose. In the light of the sufferings of the Son of God, which were endured that these very people might be saved from the awful ruin that is before them, can we quietly witness the gathering of the dark storm-clouds of God's unmixed wrath, hear the rumbling of the coming tempest, see the warring of the angry elements, and speak no word of warning? take to the praying thousands no message of hope or comfort in this dark hour, either by placing in their hands some Message-laden tract or paper, or, if opportunity is offered, by taking our Bible in our hand, and prayerfully directing their minds to the Word of God that will serve as a safe retreat when the storm in all its relentless fury breaks upon the world?

Shall we not now awake, throw off the shackles that have bound us, and henceforth seek with

all our powers to gain the approval of the Master, when the redeemed will hear from those lips that once gave utterance to the agonising cry, "My God, My God, why hast Thou forsaken Me," the words of never-ending blessing, "Well done, thou good and faithful servant"?

Let our churches that have not yet organised missionary societies do so at an early date, and join with those that have done so formerly in placing our papers and tracts and books in the hands of the people. There is no better way to begin than by using the Christmas numbers of our papers. Shall we not put forth a greater effort than ever before to dispose of large numbers of these easy-selling and most excellent papers? But let this not be a spasmodic effort that will be followed by a time of ease in which little is done, but let us move steadily forward in missionary lines till our work is finished. This is the time for seed-sowing—it must be with earnest prayer, it may be in tears; but soon will come the reaping in joy. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

E. E. ANDROSS.

"Ministers as Educators."

UNDER the above heading, in "Testimonies," Vol. v. pp. 255, 256, I note the following:—

"A minister may enjoy sermonising; for it is the pleasant part of the work, and is comparatively easy; but no minister should be measured by his ability as a speaker. The harder part comes after he leaves the desk, in watering the seed sown. The interest awakened should be followed up by personal labour—visiting, holding Bible readings, teaching how to search the Scriptures, praying with families and interested ones, seeking to deepen the impression made upon hearts and consciences."

"It has been proved in the missionary field, that, whatever may be the preaching talent, if the labouring part is neglected, if the people are not taught how to work, how to conduct meetings, how to act their part in missionary labour, how to reach people successfully, the work will be nearly a failure."

I have italicised the last clause of the extract, and I ask, upon how many of the records of our

workers will the words "nearly a failure" be written by the hand that makes no mistake? Before me lie a number of "Workers' Monthly Reports." On one I read "Number of sermons, 7; number of Bible readings, 9; number of family visits, 86." Another reports 5 sermons, 6 other meetings, 19 Bible readings 40 family visits. Another, 21 sermons, 1 other meeting, 4 Bible readings, 3 family visits. Still another, 11 sermons, 6 other meetings, no Bible readings, 2 family visits.

These are fairly representative reports, and indicate two distinct classes of workers. Two of them are from ordained ministers who are putting in full time, and two are from students who put in less than one-half of their time in Conference work. Two of these reports indicate that "sermonising" is the chief work of the worker, while the other two show a good degree of pastoral work. Which are of most value to the Conference? The above extract from the "Testimonies" tells.

It is the testimony of many experienced workers, that it requires a far higher degree of spirituality to visit people at their homes, and carefully instruct them in everyday Christian living, and pray with them, than it does to preach a "good, stirring sermon," and it is certainly far more effective in the long run. Oh, how much our cause needs faithful, wise, earnest workers! My fellow workers of the South England Conference, let us follow more closely in the footsteps of the blessed Master, who went into the homes of rich and poor in daily ministrations; and also of the Apostle Paul, who could say, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you from house to house." Acts xx. 18-20.

W. H. WAKEHAM.

Pointers for Canvassers.

To every man is given his work. Not one is excused. Each has a part to act according to his capacity; and it devolves upon the one who presents the truth carefully and prayerfully to learn the ability of all who accept the truth, and then to instruct them and lead them along step by step. They must realise the burden of responsibility resting upon them to do the work that God has for them to do. It should be

urged upon them again and again that no one will be able to resist temptation, to answer the purpose of God, and to live the life of a Christian, unless he shall take up his work, be it great or small, and do that work with conscientious fidelity. There is something for all to do besides going to church and listening to the Word of God. We must practise the truth which we hear, carrying its principles into our everyday life. We must work for Christ constantly, not from selfish motives, but with an eye single to the glory of Him who made every sacrifice to save us from ruin. See "Gospel Workers," pages 15, 16, and "Desire of Ages," page 641.

There we learn that in the great judgment day, those who have not worked for Christ, those who have drifted along thinking only of themselves, will be placed by the Judge of the whole earth with those who did evil.

So let us each one forget self, and do something for Christ, who has done so much for us, for soon will come the announcement that the work is finished, when there will be no more opportunity to minister to the needy.

WM OLMSTED.

South England Conference.

East Cowes and Newport, I.W.

SINCE my last report, I have visited Newport, I.W., East Cowes, Southsea, and Hastings. The Third Angel's Message has secured a foothold in Newport, where Brother Gaunterau is now holding the fort. The attendance at the public meetings is small, but a few faithful souls are becoming established in present truth. During my visit there, I presented the spirit of prophecy and the tithing questions, both of which seemed to be fully accepted by the new Sabbath-keepers. The work there must now be carried on largely by a house-to-house effort with tracts, papers, etc., and by Bible readings and cottage-meetings in the homes of the people.

Twice I met with the believers in East Cowes, at the home of Brother Sargent. All there seem to be of good courage, and are trying to do something to help spread the Message.

Southsea.

Sabbath and Sunday, October 27th, and 28th, I spent with the church at Southsea. A good portion of the time on the Sabbath was taken up with the Sabbath school Convention, which was quite fully reported in the preceding issue of the WORKER. When we remember that the Sabbath-school is "the nursery of the church," and

that the church is "the pillar and ground of the truth," and further remember that much of the preliminary training of missionaries may be obtained in the Sabbath school, we shall begin to appreciate the great importance of the Sabbath-school as a missionary training school.

One incident, small in itself, but illustrative of God's providence, occurred while I was at Southsea. I had planned to preach on Sunday evening at Newport; but a violent storm of wind and rain prevented the boat which I was to take from landing at the Southsea pier. So I was compelled to remain, and, returning to the meeting-house of the Southsea church, was invited to preach there, which I did. The Lord gave me freedom in presenting some of the signs that indicate His coming to be near. Shortly before meeting-time the Lord impressed a young man who had formerly been a Sabbath-keeper, but had given up the faith, to attend that meeting. He came, and was so impressed with the nearness of the end and his own unsaved condition, that he then and there decided, by the grace of God, to walk again in the narrow way. We praise the Lord for His overruling power.

On the whole, there appears to be growth in the Southsea church. The only panacea for all the ills that afflict any church is a united, aggressive effort, put forth by all the members, to give this closing Message to those who know it not. "For in doing this thou shalt both save thyself and them that hear thee."

Hastings.

November 3rd and 4th. I was with the company of believers at Hastings. About a year ago Brother and Sister McCord began work in that city. Soon after, they were joined by Sister Whitgrove. Other workers have assisted at times. Strenuous opposition has been encountered from the first, and it has been a hand-to-hand fight much of the time. But we are glad to report that the truth has gradually won its way to the hearts of a few, and I had the pleasure of assisting in organising the "First Seventh Day Adventist Church of Hastings," with a membership of seventeen, and a full complement of officers. There are several others keeping the Sabbath who are expected to unite soon. The outlook is encouraging. The outside attendance on Sunday nights is good. Under the leadership of Brother McCord, they are planning aggressive missionary work for the winter, with the avowed object of doubling their membership during the next six months. Why should not every church in the South England

Conference plan for the same? Would it be a great stretch of faith for every Seventh-Day Adventist to ask God to give him one soul for his hire during the winter? Why should not all made a covenant with God to that end? John Knox prayed "Lord, give me Scotland, or I die!" And he got Scotland. If we were more in "dead earnest," would we not see more of the workings of God's power? Let everyone awake to his responsibility in giving this Message to the world.

W. H. WAKEHAM.

First-Day Offerings.

A SLIGHT error occurred in the comparative report of first-day offerings received in the South England Conference as given in the last WORKER. The column containing the offerings for the third quarter of 1906 was given as that for 1905, and *vice versa*. As corrected the report reads thus;—

Comparative Financial Report for Quarter Ending September 30, 1906.

CHURCH.	FIRST-DAY OFF'NGS.	
	1906	1905
Balham.....	5 4 $\frac{3}{4}$	
Bath.....	10 11 $\frac{1}{2}$	7 4
Brighton.....	6 6	
Bristol.....		
Caterham.....	17 9 $\frac{1}{2}$	2 6
Catford.....	6 9 $\frac{1}{2}$	
Conference.....	4 3 1 $\frac{1}{2}$	4 0
East Cowes.....	9 0 $\frac{1}{2}$	
East Dulwich.....	1 18 1	12 6
Edmonton.....	11 4 $\frac{1}{2}$	
Hastings.....		
Ilford.....		
Individuals.....	20 1 9 $\frac{1}{2}$	7 5
Leytonstone.....		
North Kensington.....		
North London.....	11 6 6 $\frac{1}{2}$	6 6
Plymouth.....	1 19 7	16 5
Southampton.....	2 14 1	
Southses.....	1 4 3	6 6
Total.....	£46 15 3 $\frac{1}{4}$	£3 3 2

Southampton Sabbath-School Convention.

A PROFITABLE Sabbath-school convention was held at Southampton on Sabbath, November 3rd. A goodly number were present, including representatives of the Southampton, Portsmouth, East Cowes, Hythe, and Romsey Sabbath-schools. Brother O'Donnell also visited us, his remarks on the subjects presented being much appreciated.

After the opening exercises at the morning session, Brother Sainsbury, superintendent of the Sabbath-school, led out with a paper on "The Objects of the Convention." Brother

O'Donnell followed with a paper on "The Duties of Officers and Teachers," giving much advice which, carried out, will tend to increased efficiency of the Sabbath-school.

Sister Holt then took up the question of "How Parents Can Co-operate with the Sabbath-School," showing the importance of parents teaching in the home the same things as are taught in the school. This was followed by an interesting discussion, in which Brother Sainsbury and others took part. After a hymn by the children, Sister Desty read a paper on "Reviews, Objects Sought and How Obtained." The importance of reviewing the lesson of the previous week was then discussed, and it was felt by all that if the school opened on time, there would be ample time for the review. This naturally led to the consideration of the next subject, "Regularity and Punctuality," which was presented in a paper by the writer of this report. Brother Hailey and others commented on the importance of this subject. Sister Till followed with a paper on "The Model Sabbath-School," which at least served to open our eyes to the possibilities before a well-conducted Sabbath school. The discussion of this paper closed the forenoon session.

At the afternoon meeting, Brother O'Donnell opened the session with the paper, "Is the Sabbath-School for Adults?" in which he showed the importance of all churchmembers taking part in the school, since all should be missionary workers, and the Sabbath-school is pre eminently a place of training for missionary work. It was remarked that if Sabbath-keepers were trained to do Bible work in their own locality, the ministers would be at liberty to open more new fields.

Brother Sainsbury then presented the subject "How and When to Study the Sabbath School Lesson," and Brother A. D. Armstrong the question, "What is Teaching?" These allied subjects were ably presented, and evoked quite a free discussion. Brother Armstrong showed that where there is no learning there is no teaching, and it was generally agreed that the ideal Sabbath-school is one in which the lesson books are conspicuous by their absence. One brother having suggested that personal questions on the lesson had the effect of keeping some away from school, others pointed out the necessity of close, personal work for the salvation of each individual member of the class, and showed that personal questions should stimulate each one to learn his lesson well beforehand.

A paper was then given by Sister Holt on

"Teachers' Meetings," showing how many failures may be avoided by teachers studying together the different features of the work. After singing by the children, it was again the writer's privilege to read a paper on "Sabbath-School Offerings, and How to Increase Them." Several suggestions were given, such as greater devotion to the cause of the Message, increased faithfulness in the payment of tithe, and getting acquainted with the location and needs of the various mission fields. Sister Till then read the closing paper, concluding her morning's subject. The afternoon session was brought to a close with singing and prayer. May God grant that the day may be long remembered by the workers in this district, and that many souls, both of children and adults, may be added to the church as the result of this convention.

HENRY G. BUCKLE.

North England Conference.

"AND sweeter far than all the joys
Of transient, selfish life is this—
To live to help a soul rejoice,
And guide him upward unto bliss."

Good Words.

IT is only fair that the faithful workers in the field who are doing their part to keep our sanitariums filled with patients, should share with us the encouraging reports which continually come to cheer us onward. The two below were received in the morning's post. Mr. —, who looked at us somewhat warily when he came, because he had been told that Adventists were "sheep-stealers," has just returned to his home after a fortnight's stay, and writes as follows, "You will be pleased to hear that as a result of my staying at the sanitarium I have begun regular morning services. We tried once or twice before, but it seemed always too much of a rush, and we never kept it up. It is such a help, however, that we shall do our best not to fail this time, and as soon as I get a little stronger I hope to do some decided work in my circle. . . . May the Lord give you many souls for your labour."

The last words enable us to go on with our "sheep stealing" with a conscience void of offence toward this good friend, who will soon be strong enough to do the work he has planned, for he adds, "I am thankful to say I am now getting on very nicely. My digestion and nervousness are getting better every day. Yes—

terday morning I went to business from 9-12, and went for a walk in the afternoon, so that I trust to be able to put in full time next week."

It would seem from another letter that this gentleman took the whole sanitarium home with him, along with the family prayers, for he says, "I have arranged for treatment every evening, and have made a fairly good substitute for your installation. After the fomentations, I step into a hot bath and sponge myself alternately with hot and cold water. I then do my own rubbing and massage, which seems to answer fairly well. We have started the natural diet in earnest, and are very thankful to say that our little boy seems much better for the change of food. He has had two really good nights. We also try to keep up the exercises in the morning together. . . . I am sure I have profited much in various ways, especially in my spiritual life. May our dear Lord give you all much strength to continue in doing good."

The second report is from a lady who suffered for many years from a stomach so irritable that it would scarcely tolerate even the simplest foods. The stomach was not only "out of order," but out of place as well, and a floating kidney near by did not detract from its troubles. This lady stayed with us five months. About six months have elapsed since she returned to her home, and her husband now writes, "Mrs. —, I am glad to say, has maintained the improvement received at Leicester, very rarely having any trouble with her stomach, and has gained over a stone in weight."

Other patients report progress in these words: "My friends all say how well I look, and are glad to know I feel much better." "It was not only from a health standpoint that I received benefit, but in many other ways also." "You will be pleased to know that I am carrying out, as far as possible, the principles of the sanitarium." "I have had no meat or tea since returning home." "I deserve a word of commendation for abstaining from tea for so long." "Dr. — seemed satisfied with my progress, but said I ought to have stayed much longer." "I have not once tasted meat in any form since I was with you." "I shall always be interested in your work, and trust you and your staff of nurses may be successful in all your undertakings."

Thus the Lord is prospering the work and encouraging the workers at Leicester. Both physicians and nurses are thankful for the privileges of heart to heart, head to head, hand to hand work with the Master, and for the sav-

ing truths entrusted to their care. Many souls are being guided to this place. For the past few weeks we have had two patients in each of several of our large rooms, with a stray week-end on the drawing room couch. Even then we have been obliged to refuse to admit others, because we had no place for them, or because they were not willing to share a room with someone else.

We desire our friends everywhere to pray for us, that we may be steadfast and faithful, always abounding in the work of the Lord.

F. C. RICHARDS, M.D.

Our Work in Wales.

Submission.

I DO not ask, O Lord, that life may be
A pleasant road;

I do not ask that thou wouldst take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet;

I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead:
Lead me aright,

Though strength should falter and though heart
should bleed,

Through peace to light.

—*Adelaide A. Proctor.*

The Canvassing Interests.

WE have been glad to have Brother Joyce in our midst for a short time in the interests of the canvassing work, and we believe much good will result from the plans formed and the advice given.

On the day Brother Joyce arrived in Cardiff, the Welsh Mission Advisory Committee met together and considered this line of work in our field. It was unanimously agreed that for the best interest of the work certain rules must be made, not only to govern our canvassers, but also our church tract societies, and that we should endeavour to instruct all concerned in regard to system and order.

For some time, good systematic work seems to have been lacking, and the territory, instead of being faithfully worked, has been overrun, some of the canvassers acting as though they had a perfect right to do as seemed right in their own eyes, without even consulting anyone in authority. Others, who were not fully in sympathy with our faith, we found, had been having papers, etc., from some of our agents at

canvassers' rates. We felt that these things should not be allowed to continue, so the following resolutions were passed:—

1. *Resolved*, That we endorse the established rule of the International Tract Society to supply only regular agents with books and papers at full discounts, and tract society secretaries at trade discounts, and that all but regular agents obtain their supplies through the local tract societies, and—

Further *Resolved*, That we have these rules printed and distributed freely, getting the assent of all concerned.

2. *Whereas*, We feel that our territory is not being sufficiently worked with *Present Truth*, and is held by so few canvassers—

Therefore *Resolved*, That regular agents be permitted to deliver their papers in all their territory, and where they have more ground than they can cover to advantage, that others be invited in to assist them in canvassing that territory.

These resolutions were passed after much consideration and prayer, with a view of having order in the Lord's work, and if all will hold themselves responsible to God for the carrying out of these rules, all will be well. The International Tract Society will then know where the canvassers are, and the Mission Committee will be better enabled to plan to follow the work of the canvasser by ministerial effort.

The work is the Lord's, and every branch of it must have its rightful place. Every member of the body is placed there as God wills, not as the member wills. All should be subject to order and discipline, and determine in their hearts to do the right under any circumstances.

Our prayers ascend to the throne of grace day by day for our canvassers, asking God to bless their efforts, and we know that in the gathering time much of the fruit will be the result of faithful canvassing. Let us be faithful to our calling, remembering that we have the precious promises of God on our side.

A Baptism Service.

In Cardiff, on Sabbath evening the 3rd inst, we had the privilege of leading seven dear souls into the watery grave. After a good service in our hall, we went to the Ladies' Swimming Baths, where we had excellent facilities for a baptism granted us. It was a very impressive service, and all hearts were made glad as five sisters and two brothers were buried with their Lord. Immediately after the last one was baptised, the caretaker's wife brought a large pot of tea for the candidates, and when told that none of them drank tea, she soon came back with an abundance of hot milk. As this was entirely a work of love, we all felt that the Lord had blessed us indeed, and we were told by the caretaker that

they would do their best to make us even more comfortable the next time we came. As there are several others who are keeping Sabbath here, we expect to return there soon.

On the Sabbath day we had a really good time. We received nine into church fellowship (two of these by vote), and also celebrated the ordinances of the Lord's house. To the older members it was a day of great rejoicing, to the newcomers, a very solemn occasion. Hearts were knit together in love, and perfect unity seemed to reign. We pray that God may ever keep these dear ones faithful, and that soon, when our work is done here below, we may all sit at the table in the kingdom of our God, where Jesus will drink with us the fruit of the vine of heaven.

W. H. MEREDITH.

A Farewell Service.

THIS evening (the 11th inst.) after our regular service, we had a farewell meeting, in order to wish Brother Bert Henlow God-speed, as he should go to Caterham to take up the nurse's course. His departure makes a blank both in his home and in the church, which it will be difficult to fill, but we have committed our young brother to the care of our heavenly Father. While we regret to lose Brother Bert from our midst, yet our hearts are made to rejoice that the Lord has seen fit to grant him his heart's desire—the privilege of taking an active part in the work of the vineyard. We trust that the burden for active service may rest upon other young hearts, that many may, in the strength of God, press to the forefront of the battle, and hasten the work of giving the grand truths of the Third Angel's Message to a fast dying world.

EDITH CHAPMAN

Our Work in Scotland.

A Trip to Scotland.

OCTOBER 12-30, in company with Elder Haughey, I visited the churches, companies, and scattered Sabbath keepers in Scotland, from Mauchline in the south to Wick on the mainland, near John o' Groats. There are a few isolated believers whom we could not visit on this trip, but these will be visited by the labourers as soon as possible. I was disappointed in not being able to visit Brother and Sister Murphy at their sanitarium in Crieff. We had laid our plans to do so, but I was suddenly called away, leaving this appointment unfulfilled. I shall hope to visit them on my next trip

north, and become better acquainted with the missionary work they are carrying forward on sanitarium lines.

It was a source of great encouragement to me to find the believers, whether enjoying church privileges or isolated, holding faithfully and loyally to the principles of the Third Angel's Message. Some who have never been permitted to meet with others of like precious faith, have been true to every ray of light that God has permitted to shine upon their pathway. One sister, perhaps the first to embrace the truth in Scotland, stood all alone for twelve years, attending a meeting of Sabbath keepers for the first time when we were in Edinburgh. It seems to me that such experiences as these should teach some of our churches that feel that they must have the services of a minister constantly, that God is able to keep them, and that they should say to the ministers, "Go, quickly go with the last message of mercy to those who have never heard it: we will not take your time, either in ministering to us or in settling our difficulties; but will do all we can to give the truth to those about us, and will support you by the faithful payment of our tithes, and hold up your hands by our constant and united prayers while you labour in new fields." If this were done by all our churches, how much more would be accomplished, not only by our Conference labourers, but also by our churches! This is not beyond the realm of possibility. It not only can but must be attained before the end. Shall we not hasten the end by beginning at once to work work along these lines in a more practical way than we ever have done in the past? Our ministers have no time to delay by the way, but must hasten on with the Message.

I need not write of our visit to the various places, as this has been done by Brother Haughey; but I must say that my impressions of that field have been materially changed from what they were from my previous hasty visits, and my expectations for the future of the work in Scotland are greatly enlarged. I am fully persuaded that God has many people all through that field, and that we must enlarge our plans for that work.

The Message may seem to move more slowly there for a time than in some other parts, but I feel sure that as our work becomes better known it will move more rapidly.

This has been a fruitful season for our labourers in Scotland, and the prospect for the future was never so bright as now. All the labourers—ministers, Bible-workers and canvassers, are of good courage, and are doing all they can to make the truth known. Pray for the peace and prosperity of Zion.

E. E. ANDROSS.

British Union Sabbath-Schools.

Quarter ending September 30, 1906.

Sabbath-School.	Member-ship.	Average Attendance.	No. of Classes.	Total Donations.	Donated to Missions.
South England.					
Baham,	39	20	5	1 13 6	1 13 6
Bath,	38	30	4	13 9	13 9
Brighton,	6	6	1	2 8	2 8
Bristol,	12	7	1	7 6	7 6
Caterham,	28	29	1	2 6 10½	2 6 10½
Canford,	43	34	5	1 16 6½	12 4½
Dorset,	4	4	1	9 5½	9 5½
East Cowes,	19	17	2	1 17 4½	1 10 0
East Dulwich,	20	17	2	3 3	
Edmonton,	28	24	3	7 0½	7 0½
Hastings,	23	23	2	7 5½	7 5½
Higher Penwatha (Crelly),	3	2	1	16 7½	16 7½
North Kensington,	57	53	9	2 8 9½	16 8½
Leytonstone,	54	25	4	2 17 7½	2 17 7½
North London,	77	73	10	3 19 2½	3 8 8
Plymouth,	45	40	6	1 13 8½	2 15 0
Portsmouth,	52	30	5	2 2 5	2 2 5
Romsey,	11	9	2	5 6	5 6
Southampton,	23	12	2	17 0	17 0
Individual,				11 6	11 6
Totals, Previous Quarter's	582	455	66	27 17 9½	20 16 7½
North England.					
Birkenhead,	21	14	3	16 0	
Birmingham,	55	38	5	2 11 5½	2 2 6
Bolton,	13	12	1	3 11½	1 1 8½
Boston,	9	6	1	9 2	7 8
Derby,	30	16	4	17 8½	17 8½
Grimsby,	6	5	1	8 0	8 0
Hull,	52	35	6	18 4	16 10
Kettering,	71	56	8	2 10 5½	14 0
Kings Heath,	21	17	2	1 6 3½	1 6 0½
Leeds,	35	22	3	1 10 2	1 1 2
Leicester,	21	16	3	1 1 10½	1 1 10½
Lincoln,					
Liverpool,	21	13	3	13 5	13 4
Manchester I,	29	19	4	1 8 1	1 5 5
Manchester II,	42	31	6	1 16 6½	17 3½
Market Harborough,	24	15	3	11 0	
Newcastle,	64	40	6	4 5 5	3 16 0
Nottingham,	35	11	2	1 3 10½	1 3 7
Oldbury,	15	12	2	1 0 1	4 7
Sheffield,	38	18	4	14 9½	5 0
Uleby,	6	6	1		
Wellingborough,	20	12	2	17 11	17 4½
Wigan,	59	42	6	2 10 0	1 16 0
Spark Hill,	23	10	3	13 2½	9 11½
Conference Department,	44	44			
Totals, Previous Quarter's	754	510	79	29 7 9½	21 6 1
Scotland.					
Coaltion-of-Wemyss,	22	21	2	1 11 8½	1 11 3½
Crieff,	6	6	1	6 6	6 6
Dundee,	6	6	1	12 0	12 0
Edinburgh,	20	15	3	19 10	19 10
Falkirk,	11	8	1	14 0	14 0
Glasgow,	31	16	3	1 8 0½	1 8 0½
Greenock,	14	12	2	16 7½	16 7½
Kirkcaldy,	39	31	4	1 6 4½	1 6 4½
Kilmarnock,	9	7	1	14 0	14 0
Paisley,	24	20	2	1 7 10	1 7 10
Miscellaneous,				2 15 1½	2 15 1½
Totals, Previous Quarter's	182	142	20	12 11 7½	12 11 7½
Wales.					
Aberdare,	12	8	1	6 10½	6 10½
Abergavenny,	9	9	1	4 7	4 7
Abertillery,	21	19	2	14 9½	4 9
Barry Dock,	10	8	1	6 11	
Blaenavon,	22	14	2	1 0 1½	18 4
Cardiff,	73	53	7	2 4 3	1 14 5
Newport,	51	32	5	15 0½	13 8½
Pontypridd,	9	6	1	6 0	6 0
Swansea,	24	16	2	1 8 1½	
Totals, Previous Quarter's	281	165	22	7 6 8½	4 8 8
Ireland.					
Ballyclare,	8	6		1 15 10½	10 1
Ballymoney,	12	6		1 5 0	
Banbridge,	7	5		9 11	
Belfast,	28	18		19 10	16 1
Dublin,	7	7		12 9	12 9
Hydro, Rostrevor,	7	6		11 0	11 0
Kilcarnan,	4	4		4 0	4 0
Tandragee,	5	2		3 0	3 0
Totals, Previous Quarter's	78	54		6 1 4½	2 16 11
Grand Totals, Previous Quarter's	1828	1325	187	82 5 3½	61 19 11½

The Missionary Worker.

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Sunset Calendar.

FRIDAY, November 23rd, 4 p.m.

" " 30th, 3.54 "

A PARTY of missionaries bound for India arrived in London from New York just after our last WORKER had been made up. The party consists of Brother and Sister J. L. Shaw, who return to the Indian field after a much-needed rest in America; Brother and Sister R. R. Cook, of Boulder, Colorado; Mrs. Roulfe, of San Francisco, California, who also returns to India; Mrs. McCawley and Miss Rachel Johnson, of Boulder, Colorado; and Miss Bertha King, of New York. These have since been joined by Elder G. B. Thompson, of Washington, and Brother J. S. James and family. The party sails for India on the 23rd inst.

A Willing People.

"Thy people shall be willing in the day of Thy power." Ps. xc. 3.

A WILLING people—men and women, yes, and children, whose hearts burn within them with the love of their fellow men—such is the great need of the hour. The world is looking for the manifestation of a real and vital Christianity, which shall do the works of the Saviour, who went about doing good and healing the sick.

Our printing presses are merely helps to enable the true-hearted, earnest, and sincere workers who go cheerfully from door to door, in all weathers, to multiply themselves, as it were, and make a more lasting impression for good upon the people they meet. Nothing can take the place of the individual worker with heart-yearning to do good.

It has been most encouraging to note the hearty response of many of our agents to the call for help in circulating the Christmas number of *Good Health*. But 75,000 is a large number, and there is still need of many willing workers. Let every member, including even the children, unite as one family in the endeavour to put this number in the homes of the people.

Good reports come from the field. Brother A. E. Bates, who has been representing *Good Health* in Romford, Ipswich, Cambridge and

other near lying places the last few weeks, has found many deeply interested persons, and says the magazine takes exceedingly well with the most cultured people.

We have just had a letter from Brother and Sister Borrowdale, who report a good opening meeting for the Good Health League in Plymouth. The officers of the North London League are earnestly pushing the work forward, and God is richly blessing their efforts. In many quarters there is evidence of a renewed interest in health principles. May we not soon see it in every one of our churches? May we not feel that we have the united prayers and earnest, hearty co-operation of every Sabbath-keeper? Thus only can the health work advance on right lines and do what it should for a needy world.

Let us see a willing people arising as one man to forward these principles. The great need of the suffering multitudes pleads louder than words. Thousands of little ones for whom Christ died will perish this winter because their mothers are ignorant of some of the simple laws clearly taught in this Christmas number of *Good Health*. Don't you want to have a part in saving some of these lives? Then take hold of the work with all your heart, and God will help you to do it.

M. E. OLSEN.

Week of Prayer.

THE Week of Prayer will be held this year beginning Sabbath evening, December 14th, and closing Sabbath, December 22nd. The usual readings will be supplied to all churches and companies, and as far as possible to the isolated Sabbath keepers throughout the various fields. Doubtless each field will endeavour to supply the churches and companies with help as far as consistent, but the officers of churches and leaders of companies should begin at once to lay plans to make this the most profitable season of its kind ever experienced—surely the times demand it. Provision should be made for at least one service each day during this period.

E. E. ANDROSS

YOUNG lady (widow) wishes to meet another to share her cottage on the Kent coast. Low terms. Sabbath-keeper preferred. X.Y., Office of MISSIONARY WORKER.

HEALTH Food and Fruit business to be disposed of immediately. Rent low. Would like it to be in the hands of a Sabbath-keeper. Occupant leaving town. Further particulars may be had from Spencer, 54 High St., Boston, Lincolnshire.