

THE Missionary Worker.

VOL. 10.

LONDON, WEDNESDAY, DECEMBER 19, 1906.

No. 26.

The Sabbath-School.

Order and Punctuality.

1. WHEN should a teacher be in his place in Sabbath school? Note 1.
2. What is lost by a tardy teacher? Note 2.
3. Is the occasional absence of a teacher excusable? Note 3.
4. What is lost by absence? Note 4.
5. What will determine the reward of God's children? Matt. xxv. 21; note 5.
6. How does the Lord regard confusion and disorder? Note 6.
7. How does a lack of order affect the pupils? The visitors? Note 7.
8. Where must good order originate? Note 8.
9. How may good order be secured? Note 9.
10. Illustrate the fact that these two principles go hand in hand. Note 10.

Notes.

1. Five minutes before the time for opening the school each teacher should be in his place to welcome his pupils with a warm hand clasp, a cheerful smile, and a word of greeting.
2. A golden opportunity to impress the lesson of punctuality by his example; to a certain extent the respect of his class and his officers, and a chance to speak a quiet word to a discouraged pupil.
3. The teacher has but fifty-two precious half-hours in a year. He can ill afford to lose one. Nothing that is not entirely unavoidable should keep him away.
4. Success is lost. A teacher who is frequently absent can never be a successful teacher. Do you want to work for years and never attain success? If not, you must be faithful in attendance. The five foolish virgins were absent at the critical moment, and it cost them eternal life.
5. "Well done . . . faithful servant." "Patient continuance" in well doing is the course which meets the Lord's approval.
6. Confusion is "Babylon," whether in the individual, the home, the church, or the nation. God is a God of order, and not confusion.

7. "How is the teacher's behaviour? Is he punctual? Is he cleanly and neat? This should have attention: for these qualities are essential in a teacher. How can he enjoin these necessary acquirements upon the class unless they have an example of punctuality, of neatness, composure, and order? If the teacher is not in his place, and the class are left to amuse themselves, and the teacher comes rushing in breathless, behind time, the influence is leading to nonpunctuality and disorder."—*"Testimonies on Sabbath-School Work," page 96.*

8. Order must originate in the heart or mind of the individual. An intelligent teacher soon discovers whether there is order and neatness in the pupil's home. The pupil knows whether the teacher has "set his own house in order" before coming to the class.

9. First, and most emphatically, by a careful example. Second, by patient and earnest effort both in the school and outside, by winning the pupil's confidence, and using all your influence in this direction.

10. Order is an attribute of God's character; He is always on time, therefore He is never in a hurry, and consequently has no occasion for disorder or confusion. —*Meade MacGuire.*

North England Conference.

Among the Churches.

SINCE the General Meeting in London I have been busy visiting our different churches and companies. On November 11th I concluded a mission in Manchester. The two churches in Manchester have been passing through a trying experience, but out of their trial they have come forth strong in the truth of the Third Angel's Message.

Friday evening and Sabbath morning, November 16, 17, I spent with the little company in Market Harboro. The Lord came very near to us as we studied the precious truth for this time. I left this company of believers of good courage in the Lord.

Sabbath afternoon I met with the church in

Kettering. A good gathering of the brethren were present, and all seemed deeply impressed with the word spoken. After the close of the Sabbath I went to London to attend a meeting of the British Union Conference Committee. We spent the evening in counsel, and early Sunday morning went out to Watford to look over the property with a view to locating our various institutions. We selected sites for the publishing house, food factory, and the College.

The Watford property is certainly a most beautiful place; all the surroundings are calculated to inspire the beholder with thoughts of the goodness and love of God. To our young people who are attending the College it will be a most welcome change to get away from the smoke and grime of London.

I trust that, when the right time comes, the brethren and sisters throughout the Conference will do all in their power to assist financially, and thus place our institutions on firm ground.

In company with Elder Andross I visited Kettering, November 22nd, in answer to an urgent call from the members of the Kettering Church School Board. We were met at the station by several of the brethren, and conducted to the meeting-place, where we found a goodly number of our people assembled.

Elder Andross spoke on the signs of the times, after which we repaired to Brother Jessup's home. There we spent a profitable evening discussing matters pertaining to the support of the church day school. The school is doing splendid work and deserves every encouragement. The Kettering brethren are thoroughly in earnest, and are pushing the work in that place with commendable zeal.

Friday morning, November 23rd, according to previous arrangement, we left Kettering for Newcastle-on Tyne. Elder Andross preached a stirring discourse Friday evening to a large gathering of our people. Brother Andross met with the church in Newcastle Sabbath afternoon, while I met with the company in Wallsend at the same hour. The evening after the Sabbath we had another meeting in Newcastle, at which I spoke. Sunday night Elder Andross addressed the gathering in Wallsend, while I conducted the service in Newcastle.

The work is onward in Newcastle and district. At Wallsend we found a nice company of Sabbath-keepers, the result of a tent effort conducted by Elder Marchus and Brother Death. We expect to organise a church in Wallsend early in January.

During our stay in Newcastle we were glad to have Brother Joyce with us. Brother Joyce held several meetings with those interested in the sale of our literature. His suggestions and words of counsel were most helpful and were much appreciated by the brethren and sisters of the Newcastle church. The Lord is blessing Elder Marchus, and his labours are highly appreciated by the brethren in Newcastle. We were sorry to learn, soon after our arrival in Newcastle, that Sister Tatton had met with an accident which interfered somewhat with her work. However, she is going forward bravely and doing her best, and we earnestly hope she will soon be fully recovered.

Our next appointment was at Leeds. Here, as in Newcastle, the Lord is blessing the efforts of the workers. We held two meetings with the Leeds church, one in Armley and the other in Roundhay. Tuesday afternoon five willing souls followed their Lord in baptism. Brother Andrews and Sister Rogers report a number of interested ones with whom they are studying.

From Leeds we went to Sheffield. In this city also the Lord is setting His truth to work. Eleven new members have recently been added to the church, and there are a number now awaiting baptism. Brother J. D. Gillatt is at present in charge of the work in Sheffield, Elder J. J. Gillatt being in Birmingham, devoting some time to the interest of the work there, in answer to a call from the Conference Committee.

The brethren in Sheffield are labouring under some difficulties in the way of a proper place in which to meet. But we trust the Lord will open the way before them soon.

Our next visit was to Derby, where we held three meetings, Sabbath afternoon organising a church of fifteen members. As Elder Andross led out in the organisation we all felt that the Lord had drawn very near to us. There are several new Sabbath-keepers who will unite with this church soon.

The Lord is richly blessing the work throughout the Conference, both in adding to our numbers, and in an increase in means with which to carry on the work.

W. D. MACLAY.

Sheffield.

IMMEDIATELY after pulling down our tent last September we commenced meetings near the tent ground. The only room available was one previously used as a joiner's shop, in every respect unsatisfactorily situated. However, a regular series of discourses are now being given, from which we have seen some results, and as a consequence of which we expect more fruit at an early date. The streets in the vicinity of the hall are being systematically worked with tracts by members of our Young People's Society, and we have already heard reports of an interest which we pray will develop and end in the salvation of many souls.

Many calls for Bible studies are constantly coming. Thus we are kept busy, for which we are sincerely grateful. At present I am studying with a gentleman who holds a responsible position in the works of Vickers Sons & Maxim, Ltd. His wife was well acquainted with Elders D. A.

Robinson, Hope, Washburn, and other workers of the early days, having attended the Bible Training School held under the supervision of Elder Robinson in North London. However, she never made a serious study of our principles, but now is anxious, with her husband, to delve deeply into the mine of truth and gain its treasures.

On Sabbath, November 24th, my father, having returned from Birmingham for this purpose, led eleven earnest and willing souls into the semblance of our Saviour's burial. Following the baptismal service we celebrated the ordinances of the Lord's house, at which time the Divine Presence was very manifest.

On that same day our membership was increased to forty-six, two earlier members having received transfers. Five more individuals have taken their feet from off God's holy Sabbath, and are now entering upon a career of full obedience to and complete trust in the Lord. Consequently, we have now nine or ten Sabbath-keepers whom we hope to see speedily with us in church fellowship.

November 28 and 29, we were favoured with a visit from Elders Andross and MacLay, and Brother Joyce, the latter remaining until December 3rd. The Lord gave us an abundant share of His blessing as we approached His presence, and sat at His feet to review the truths we cherish so dearly.

Several of our new Sabbath-keepers are now preparing to leave Sheffield, in order that they may, under the instruction of Brother Joyce, share in the good work of proclaiming the Advent Message to the world in this generation. Thus the Sheffield church is looking upon the whitened fields, and not only praying the Lord to send forth labourers, but is giving of itself in response to the cry, "Whom shall I send, and who will go for us?" May this continue till the grain shall be mature for the harvest, and then may it please the Saviour to gather us into the "harvest home."

JOHN D. GILLATT.

"YOU discount the Gospel on your lips every time you allow gossip to play there."

"IF you want to have more happiness than you can hold, try giving away what you have."

"WE must share the conflicts, if we would wear the crown of victory. Like Jesus, we must be made perfect through suffering."

South England Conference.

Catford.

To the Worker Family:—

It has been some time since a report from Catford appeared in the MISSIONARY WORKER, but as we had a Sabbath school convention on November 17th, at which we had a very good time, I thought perhaps it would be a help to others to share the blessings which we received, hence this report.

We began Sabbath school as usual with singing, joining in prayer with Brother O'Donnell. After our memory texts and another hymn, we asked Brother O'Donnell to take charge of the convention. Five papers were presented by different brethren on as many phases of Sabbath school work, each followed by a general discussion from the floor. Brother Read also gave us a short talk on singing, showing us how we can praise God by our voices. This brought the morning's service to a close.

In the afternoon we met again at 8 o'clock, and the meeting was so interesting that it was not over until half-past five. It was the last paper to be read but one, that caused the meeting to be prolonged, a paper written by Miss Evelyn Peirce on "Missionary Offerings." She took for her text Mal. iii. 8, showing that if we pay tithes and not offerings we are robbing God, and in this way we break the eighth commandment, Ex. xx 15; James ii. 10. Then she went on to show how everyone can pay offerings. She said that though we be poor, we can secure money to give to the Lord by taking papers and books and tracts, to the doors of the people and selling them, giving the profits to missions. Those who cannot sell books and papers, can buy materials and make garments to sell, handing in the profits to mission funds.

Sister Peirce proposed that we start a missionary society, to be divided into two sections, one for the junior, and the other for the senior divisions of the church. This met the mind of all present, for no sooner was it proposed, than all hands went up for membership, and the society was organised there and then. Brother W. Read was chosen leader, with Brother Albert Metzner as secretary for the senior, and Miss Evelyn Peirce for the junior, departments.

Sunday evening, at 5.30, we had the first meeting to arrange the working of our society, when it was proposed that we ask Elder Andross or Prof. Salisbury to give us a missionary talk on Sabbath, December 8th, placing before the

society the needs of different fields, etc. I pray the Lord to bless the Sabbath school at Catford, and not only ours at Catford, but every school throughout the earth, until we shall all meet in one large Sabbath-school in the new earth.

HY. BALDWIN.

East Dulwich.

A VERY successful convention was held by the East Dulwich (London) Sabbath-school, Sabbath, November 24th. Two sessions were held, one at the time of the regular morning service, and one in the afternoon at 8 o'clock. The papers were all well prepared, and afforded much practical instruction. After a short address by the chairman of the convention on the purpose of the convention, Mrs. Harry Yeates outlined to the school plans by which, as a school, they could engage in active work along the line of making known the truth in their midst. Brother D. Morrison read a helpful paper on "What We Ought to Read," in which he suggested both what kind of books ought to be read and what avoided. Sister E. Spicer showed how parents can be of great assistance to the officers and teachers, in a paper on "Co-Operation of Parents in Sabbath School Work."

At the afternoon session Brother E. Spicer led out with a paper on "Sabbath School Singing," in which he set forth the value of good singing in the conduct of Sabbath school work. The next paper was read by Sister Deane, "How to Study the Lesson." This and Brother Harry Yeates' address on "Be What You Teach," were most helpful and practical discussions of very important subjects. A paper by Miss Evelyn Brewer on "How to Interest Children" closed the day's programme. Sister Brewer's paper was thorough in its treatment of its subject, and we hope will soon appear in the columns of the WORKER for the benefit of all our teachers throughout Great Britain.

Each paper was followed by a general discussion from the floor. All took a keen interest in the carrying out of the programme, and at the close testified to the help the convention had been to them.

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BROTHER AND SISTER JOEL C ROGERS, of Wala Wala U.S.A. spent last week in London en route to Nyassaland, whither they go at the invitation of the Mission Board to engage in school work. Brother and Sister Rogers have been connected with our educational work for some years and their experience will be of great service to that field.

Our Work in Wales.

Bible Carriage Work.

IT is some time since we wrote to the WORKER regarding our Bible carriage work. After leaving Bargoed we located our van at Caerphilly, where a gentleman very kindly allowed us to remain on a corner lot for several weeks free of cost. Although the location was rather obscure for meetings, yet it served us very well while we were canvassing the place. After getting our book work well forward, we moved down to the heart of the town to an open square, where we had some good meetings. Good numbers of people would stand about while we talked to them on the prophecies and the coming of the Lord. We felt encouraged by our experience there. In fact each succeeding place has seemed better in some respects than the one which we visited before.

We are now at a place called Abertridwr, a mining district. We are located by the side of the main road, and the gentleman who owns the land said we could pay for its use by giving him some good book. The people exhibit a friendly feeling towards our work. Mrs. Bailey became acquainted with the leading workers at a Wesleyan mission hall, who were much interested in the coming of the Lord and the prophecies. They had been studying the book of Revelation in the ladies' Bible class, and urged Mrs. Bailey to take the lesson on Rev. xi., Sunday, November 11th. The invitation was accepted, and the study is to be followed by another on the same chapter. The class on Tuesday evening was also given over to her. We were invited to hold meetings in their hall on Thursday evening, and again on Sunday, which we did, speaking on Dan. ii. and vii. The word was well received.

We are also called upon to assist in cottage meetings about the place. The leaders and others connected with the mission have been buying such books as "Thoughts on Daniel and Revelation," "Great Controversy," and "Paradise Home." One young man, who is preparing for the Wesleyan ministry, has taken quite a fancy to us, and frequently comes in and has long talks on Bible subjects. We find him to be not far from the truth on the "sleep of the dead," and he says if he is convinced of truth from the Scriptures he will have it at any cost. We shall see how this is later, when tested by the whole truth.

Here in Wales we find people who do not have a Bible in their house, and we have had

the pleasure of placing that good book in several homes. The children seem to take great delight in buying halfpenny gospels. While the nature of this kind of work is such that we cannot follow up an interest for any great length of time, yet seed is sown and impressions are made which we trust will assist in bringing a harvest when other workers follow. We met a man only to-day (November 19), who had read "His Glorious Appearing," and had learned somehow that people generally were not keeping the right Sabbath. He quite readily bought "Paradise Home." We have found several people on whom the Message for this time has made impressions before. We believe the seed sown from the van will not be lost.

Yours in the Master's service,
G. W. AND E. A. BAILEY.

The First Welsh Sabbath-School Convention.

THE Welsh field has for some time noted in the columns of the WORKER the blessings derived by Sabbath-schools which have held conventions, and desiring to come behind in no good thing, we felt that the time had come when the standard of our Sabbath-school work should be raised. Accordingly, on Sabbath, the 1st inst., a Sabbath-school convention was held at Cardiff, and judging by the unanimous testimonies of the members, it proved to be a grand success.

The convention lasted all day. In the morning, Brother G. W. Bailey read an excellent paper on "The Objects of the Sabbath-School," which may be summed up briefly as follows: 1. To educate in Bible truth. 2. To train the youth to become active churchmembers. 3. The salvation of souls. 4. To train missionaries. This was followed by a reading on "Order and System," by the writer. The theme of this paper was the great system of organisation which God in His mercy has been pleased to give to this people. Sister Assay's paper was entitled "The Teacher." She showed that a teacher must be willing to be taught, and have a firm belief in the message he is giving. He must be willing to be used, and rely on the Lord for sustaining strength. He should labour individually with the members of his class, and endeavour to bring out the best that is in them. Elder Meredith then gave a rousing paper on "Reviews." He maintained that reviews were necessary to the life and growth of the Sabbath-school. They should not be for the purpose of competition, but for testing the work done at home and in the class.

Three papers were appointed for the afternoon session, viz., "The Preparation for the Lesson;" "The Children's Department," and "The Missionary Spirit." Brother Williams spoke of the attitude of the student in preparing the lesson, and of the importance of studying it diligently. Sister Davies' remarks concerning children were instructive to all who are in any way connected with children, and all hearts seem to be touched. Sister John (of Barry) read a stirring paper with regard to rendering all that we are and have to the Lord's service, for the purpose of giving to others the most wonderful message ever committed to men. A lively testimony meeting followed. We believe this day marked a new era for the Sabbath-school work in Cardiff, and we trust that ere long other Sabbath schools in our field will plan to hold conventions. We shall be glad to hear from our Sabbath-school secretaries regarding the matter, and will endeavour to do our best to furnish any suggestions or help that may be desired.

EDITH CHAPMAN.

The Cardiff Good Health League.

ON Thursday, December 6th, our newly organised Good Health League in Cardiff held its second meeting. Our vice-president, a solicitor and enthusiastic food reformer, occupied the chair. After he had made a few stirring remarks, and the quartette had sung, it was practically demonstrated that a vegetarian could have a good Christmas dinner without sacrificing principle. A wonderful "turkey" weighing about eight pounds was produced, and then the demonstration proved to be doubly practical, for Sister Assay showed how the turkey was made, and the audience how it could be enjoyed. Everybody seemed to be highly delighted, and there was apparently no lusting after the flesh-pots of Egypt.

A recitation was given, and then the second course of the dinner was served. Sister Meredith introduced to the audience an excellent plum pudding, which contained no suet or alcohol. The marvellous disappearance of the pudding, and the pleased looks on the faces of the company showed that her efforts were appreciated.

We feel that these meetings are a means of grounding our own people in the principles of true health reform, and also of gaining an entrance into the hearts and homes of people who could, perhaps, not be reached in any other way. We are thankful to God for "the entering wedge," and we long to see the health work prosper in our field in proportion to our other work. Brethren and sisters, our needs are great, and we ask that you will remember Wales before the throne of grace.

EDITH CHAPMAN.

Notes from Letters.

"WHEN I removed from Chorley I left two orders that I could not deliver owing to the long distance from home. I went to deliver them some months later, however, and they both delivered well. One person gave me an order for another book. The lady where I am staying says she has never seen a book so good as 'Christ Our Saviour.'

P. WINNARD."

"This week I sold a copy of 'Christ Our Saviour' to a lady who purchased a copy of 'The Great Controversy' about ten years ago, with which she was well pleased in every particular."

"I sincerely hope we shall all do our best to dispose of the Christmas number of *Good Health*, and of the *Present Truth*, as we do not know the far-reaching effects of a single copy.

"Here is an experience of one of my readers. She sent copies of *Good Health* to her son-in-law at Newcastle. The result was that he and his wife went to the sanitarium in Ireland, for treatment. When they returned they had received so much benefit that it resulted in the sending of a German military gentleman to the Leicester Sanitarium. And so the work continues.

"May it continue to prosper until the end shall come, is my earnest prayer.

B. NORMANSELL."

Qualifications of the Missionary.

Some of the needful attributes of the man, as stated by the Master Himself, and illustrated in His own mission of the seventy.

1. He must count the cost before he begins to build, and calculate the toll before he puts his hand to the plough. "Behold! I send you forth as sheep among wolves."

2. He must be a man of sanctified common sense, knowing the right thing to be done and the right word to be said at any given time and in any given place. Wise as the serpent, and yet harmless as the dove.

3. He must be of an unworldly spirit, and an unselfish aim; not regardless, indeed, of temporal advantage so far as is consistent with his character and helpful to his work, but still showing to the world that he seeks not theirs but them; abstaining even from the appearance of worldly gain by carrying with him neither purse nor scrip, shod indeed with sandals, the absolutely needful protection of the foot, but laying aside as a mark of ease the large and luxurious shoe.

4. He must be thoroughly intent on his work

—a man of one business and one idea—not indeed so deficient in the courtesies of life as literally and actually to "salute no man by the way," but never allowing himself to be wasting his time by empty conventionalities or mere worldly talk—not entangling himself too much with the affairs of this life, still less being a busybody in other men's matters.

5. He must be a man of peace, and peace must be the spirit of all his intercourse with those around him. "Peace be to this house!" is the password of his admission, not simply the ordinary salutation of friendship, though this must not be lacking, but in his mouth meaning far more—the peace of God—an authoritative benediction which his commission entitles him to pronounce, and which, where there is a prepared heart as the necessary condition of receptivity, shall not be spoken in vain.

6. He must be of simple habits and plain comforts, not going from house to house, as if hard to please with lodging and fare, but content with such things as are set before him, eating his bread in singleness of heart, making good recompense for the kindness shown to him by ministering to the needs of the sick and suffering. The Ark of God, as in the days of Obed Edom, pays good wages for its entertainment—the house of such as reverently receive it is blessed of God for its sake.—*Selected.*

The Printed Page for South America.

AN order for books has just been received by the International Tract Society from Valparaiso, Chili, the city recently destroyed by earthquake. It is interesting as showing how prominent is the part the printed page is playing in spreading the truth in that Catholic country, and the protection of life and property which the Lord afforded His people in the midst of destruction.

"Please send,

200	'Patriarchs and Prophets,'	Marble, Spanish.
80	"	Gilt,
20	"	Morocco, "
20	'Heralds of the Morning,'	Plain.
20	'Man the Masterpiece.'	

"Please fill all these orders as soon as possible. The brethren in Peru and Ecuador are out of books, and in the destruction of Valparaiso by earthquake and fire, our office was burned, with all the books we had on hand.

"It is hardly necessary to write a description of the earthquake here, as it was in almost every detail a counterpart of the destruction of San Francisco. It is said by a ship captain who was in both earthquakes that the shock in Valparaiso was much the stronger. Not one of the brethren was hurt and their losses are not worth mentioning. We are very grateful to our heavenly Father for His protecting care over us."

Canvassers' Report for Five Weeks ending November 30, 1906.

Agent's Name.	Territory.	Name of Book.	No. Agt.	No. of Hrs.	No. of Ord'rs Tak'n	Value of Helps sold.	Total Value	Books delivered. No of B'ks.	Value	
						£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Irish Mission Field.										
Barker, James	Kiraubbin	Christ Our Saviour		147	86			183	10 18 3	
Shaw, Wm	Antrim	Great Controversy		186	37		14 11 0	22	11 1 0	
Steward, J. C.	Strabane Finbone	"		106	10		3 19 0	19	3 16 6	
Spearing, F. A.	Londonderry	"		150	74		28 3 0	36	18 19 6	
Ballard, Miss M.	Belfast	Ladies' Guide		54	8	1 10 0	6 15 0	1	12 6	
Hartford, L. A.	Limerick	Home Hand Book		143	36		35 6 0	5	5 8 6	
Total,				6	736	251	1 10 0	97 5 0	206	45 16 3
North England Conference.										
Baldwin, W.	Longton & Dresden	Patriarchs and Prophets		120	1	5 0	12 6	2	5 0	
Short, G. W.	Grimby	"		42			16 10 6			
Short, W. R.	Hornsea	"		93	44	6 6	17 2 0	53	20 8 6	
Salway, F.	Pixton	"		49	11		4 12 0			
Oxley, A.	Bolton	Christ Our Saviour		120	173	1 12 0	26 0 0	113	14 6 9	
Short, Mr. E. R.	Crosshills	"		85	69		11 4 3	60	6 17 3	
Winward, P.	Chortly	"		83	130	17 6	16 16 0	23	2 17 6	
Mayoh, P.	Bolton	"		148	186	7 6	23 4 3	123	15 12 6	
Stapleford, Mrs. E. K.	Sutton Cold Fields	Ladies' Guide		8	1			5	3 2 6	
Spencer, J.	Gosberton	Our Paradise Home		49	25		3 2 6			
Young, E. J.	Durham	"		128	56	3 0 0	10 18 6	26	3 5 0	
Walker, Miss J. E.	Bradford	"		27	44		5 10 0			
Wyatt, S. N.	Shewsbury	"		54	21		2 12 6	15	1 17 6	
" Mrs. S. N.	"	Ladies' Guide		86	37	1 0 2	11 7 8	57	6 2 6	
Nicholson, T.	Widnes	Bible Readings		102	42	1 2 0	22 11 0		2 4 0	
Kingham, Mrs. S.	Bury	Steps to Christ			11	10 0	1 6 6			
Total,				16	1144	942	9 0 8	173 10 2	147	76 19 0
South England Conference.										
Olmstead, Wm.	Kea, Devoran	Bible Readings		101	32	2 11	12 19 5	10	4 3 0	
Beer, W. H.	St. Austell	Great Controversy		129	46		19 5 6	25	9 17 0	
Grenville, T.	London	"		8	6	2 11	2 13 5			
Mandsley, W.	"	"		61	24		10 16 0	10	3 19 0	
West, Jas.	"	"		19	7		2 16 6	8	3 0 0	
Trask, S.	Salisbury	"		23	1	10	8 4			
Yeates, H.	"	"		48	29		13 2 0			
Yarrow, J.	"	"		51	15		8 2 6	9	4 15 6	
Yarrow, Mrs. R.	Porton & Comelton	"		17	3	10 6	1 18 6	2	1 0 6	
Peirce, H. S.	Wilton	"		43	15	2 0	10 1 6	14	7 10 0	
Freeth, A. E.	Bristol	"		151	37	5 12 6	13 15 0	57	11 7 6	
Clarke, G.	St. Austell	" & C.O. S.		164	45	10 11	17 16 11	15	6 10 6	
McGregor, Mrs. L.	Swindon	Our Paradise Home		41	25	6 6	3 9 0	46	5 15 0	
Green, J.	Bournemouth	"		128	108	12 0	14 9 6	58	7 5 0	
McClelland, D.	Bristol	"		30	32		4 0 0	3	3 15 0	
Savage, Miss G.	Forest Hill	Christ Our Saviour		20	41	1 5 0	5 18 0	36	4 6 3	
Hoanson, Mrs.	New Barnet	Ladies' Guide		3	1	9 2	1 9 2	1	1 0 0	
Pratt, H. C.	Portsmouth	His Glorious Appearing		49	48		2 17 6	26	1 14 0	
Hall, H. F.	London	Patriarchs & Prophets		2	1		9 6			
Total,				19	1082	516	9 15 3	146 8 3	345	75 18 3
Scotch Mission Field.										
Grieve, J. L.	Aberdeen	Home Hand Book, & O. P. H.		140	103	13 0	17 14 0	53	9 8 6	
Clement, J. P.	Glasgow	Great Controversy		137	26		10 10 6			
Brown, Wm	Kirkcudbrightshire	"		81	22	3 1 9	11 14 9			
McKay, James	Caithness	"		101	83	1 10 10	12 19 7	25	9 18 6	
Gunn, John	Various	Our Paradise Home			25	3 0 0	3 2 6	36	4 10 0	
Grenville, Miss H.	Edinburgh	"		95	91	1 13 9	11 7 6	70	9 0 0	
Baxter, Mrs. A. P.	Falkirk	"		72	105		13 2 6	72	9 0 0	
Duncan, Miss J.	Dundee	"		64	107	1 0	13 13 6	24	3 0 6	
Wilson, Miss A.	Edinburgh	"		77	60		7 10 0	30	3 15 0	
Williams, Mrs. H. J.	New Haven	"		3	7		17 6	8	1 0 0	
Gatherer, Geo.	Falkirk	"		48	53		7 5 0			
Ledingham, A.	Aberdeen	"		77	96		12 0 0	37	4 12 6	
Archibald, Jane	Glasgow	"		75	72		9 0 0			
Grieve, J. L.	Aberdeen	"		30	37		4 12 6	10	1 5 0	
Wilson, Miss M.	Burnbank	Christ Our Saviour		67	50		7 10 0	21	2 12 6	
Hignet, Miss C.	"	"		21	11		1 7 6	3	7 6	
Total,				16	1088	903	10 0 4	144 7 4	389	57 9 6
Welsh Mission Field.										
Mitchell, T.	Morristown	Christ Our Saviour		83	79	4 4	8 7 1	91	9 13 2	
Bailey, Mrs.	Abertridwr	Great Controversy, & O. P. H.		43	33	1 3 6	7 12 6			
Bailey, G. W.	"	Our Paradise Home		86	54	1 1 6	7 16 6			
Cooper, J. B.	Monmouth	"		62	91	2 1 0	19 4 6	11	1 12 6	
Cooper, Mrs. J. B.	"	"		7	12		1 10 0	4	10 0	
Johnson, A. C.	Mertthyr Vale	His Glorious Appearing		27	119		6 6 0			
Buchman, E.	Pontypridd	Steps to Christ		18	12	3 0	1 1 0			
Total,				7	326	400	4 13 4	51 17 7	106	11 15 8
Joyce, S.										
Total,										
Grand Total				65	4376	3012	34 19 7	613 8 4	1523	267 18 8

The Missionary Worker.

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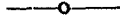
Address all communications to

The Worker, 451 Holloway Road, London, N.

Sunset Calendar.

FRIDAY, December 21st, 3.50 p.m.

" " 28th, 3.55 "



Notice: The chairman and secretary of the Welsh Mission Field have changed their address from 145 King's Road, Cardiff, to "Preswylfa," Pantbach Road, Whitchurch, near Cardiff.

Systematic Canvassing.

THE one object for which our books, papers, tracts, etc., are published and circulated by the canvasser is that the truths of the Third Angel's Message may be brought to the attention of the people of the world. This being so, each worker should be anxious to carry forward his work in the way that will be most helpful in accomplishing this end, and which may be in harmony with the instruction given by the Lord.

In speaking particularly concerning those who are handling our periodicals, Sister White says, on pages 46 and 47 of "Manual for Canvassers,"

"Canvassing for Periodicals.—A mistake has been made in soliciting subscriptions for our periodicals for only a few weeks, when by a proper effort much longer subscriptions might have been obtained. One yearly subscription is of more value than many for a short time. When the paper is taken for only a few months, the interest often ends with the short subscription. Few renew their subscriptions for a longer period, and thus there is a large outlay of time that brings small returns, when, with a little more tact and perseverance, yearly subscriptions might have been obtained.

"You strike too low, brethren; you are too narrow in your plans. You do not put into your work all the tact and perseverance that it deserves."

"While short subscriptions are accepted, some will not make the necessary effort to obtain them for a longer time. Canvassers should not go over the ground in a careless, unconcerned manner. They should feel that they are God's workers, and the love of souls should lead them to make every effort to enlighten men and women in regard to the truth. Providence and grace, means and ends, are closely connected. When His labourers do their very best, God does for them that which they cannot do for themselves; but no one need expect to succeed independently and by his own exertions. There must be activity united with firm trust in God."

We call the attention of our paper workers to this matter, inasmuch as we believe that some of those who have been engaged in the paper work have worked rather to see how many papers they could sell a week, than how many

permanent subscribers they could secure. Will not each worker, in view of the solemn responsibility resting upon him of leading precious souls to the Saviour, ask himself the question, "Have I been faithful in this respect?" If you have been unfaithful, may the Lord help you to come to the place where you will be willing to work according to the plans He has made concerning this branch of the work.

Perhaps there are some who have a desire to work up a regular list, but are a little fearful that they cannot succeed. For the encouragement of such, we quote from a letter from Brother George Golder as follows—Brother Golder states in a letter very recently received that he endeavours to keep his list of regular readers up to 300.

"I honestly believe that I have got every humble-hearted soul in the town on my list now. If not, I shall soon have. I am sorry I cannot use any back copies of *Present Truth*, as I work my ground thoroughly, and my readers are the only ones I can get to take the paper, and they have had the back numbers. I concentrate all my efforts upon them. The more I can get these dear souls who have taken the first steps with *Present Truth* to read, the more good it will do.

"The way is opening out more for me to do more than ever I could before for those dear souls, and it seems as if the work is beginning to take on an advanced phase now. I am giving evenings to study and am working out a set of readings upon the Message. I have eighteen or twenty ready, and after the New Year I shall endeavour to start weekly studies in a private house and invite all the readers in."

W. R. WHITE.

The Rostrevor Hills Hydro.

THE readers of the WORKER will be pleased to know that our new bath and treatment rooms at the Rostrevor Hills Hydro are nearing completion.

Although unprepared to care properly for patients, we have had a number during the past few months who were very appreciative of the good they received, as well as delighted with the beautiful surroundings.

One, who had been leading a drunkard's life, left us having given up alcohol and tobacco, and determined with God's help to live a better life.

Our patients take much interest in work in the garden and grounds. A Belfast gentleman has presented us with a valuable cow.

We have much reason for gratitude to God for His goodness to us. J. J. BELL, M.D.