

# THE Missionary Worker.

VOL. 11.

LONDON, WEDNESDAY, MARCH 13, 1907.

No. 6.

## Home Missionary Work.

### The Church Must Be Quickened.

(Continued.)

"AWAKE thou that sleepest, and arise from the dead, and Christ shall give thee light." This is a time when every member of the church should be waiting, and watching, and working. Through faith in Jesus Christ, we should be alive unto God; and every man, woman and child who has a knowledge of the truth should be able to discern the signs for the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to co-operate with divine intelligences. The church to whom God has imparted His endowment of heavenly truth must not remain dead in trespasses and sins.

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. The Lord Jesus, the mighty Saviour, has died for these souls. He can arouse them from their indifference, He can awaken their sympathies, He can soften their hearts, He can reveal to their souls the beauty and power of the truth. The Master Worker is God, and not finite man; and yet He calls upon men to be the agents through whom He can impart light to those in darkness. God has jewels in all the churches, and it is not for us to make sweeping denunciation of the professed religious world, but in humility and love to present to all the truth as it is in Jesus. Let men see piety and devotion, let them behold Christlikeness of character, and they will be drawn to the truth. He who loves God supremely, and his neighbour as himself, will be a light in the world. Those who have a knowledge of the truth are to communicate the same. They are to lift up Jesus, the world's Redeemer; they are to hold forth the Word of life.

We are in nowise to be deterred from fulfilling

our commission by the listlessness, the dullness, the lack of spiritual perception in those upon whom the Word of God is brought to bear. We are to preach the word of light to those whom we may judge to be as hopeless subjects as though they were in their graves. Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part.

### Watch and Give the Trumpet a Certain Sound.

We are pressing on to the final conflict, and this is no time to compromise; it is no time to hide your colours. When the battle rages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare; but unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide awake. Call to your fellow-watchmen, crying: "The morning cometh, and also the night." It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us of vital importance to the remnant people of God to the very close of this earth's history; for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God.

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, He had an eye single to the glory of God. He says: "As the Father gave Me commandment, even so do I." Divinity and humanity were united in Christ, that He might

reveal to us God's purpose, and bring man into close union with Himself. This union will enable us to overcome the enemy; for through faith in Christ we shall have divine power.

Our numbers are increasing, our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot.

Brethren, God calls upon you, both ministers and laymen, to listen to His voice speaking to you in His Word. Let His truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

MRS. E. G. WHITE.

(To be continued.)

## Our Work in Wales.

### Experiences with Our Bible Van.

*Dear Fellow-Workers,*

As we have moved our wheeled habitation to another town, we enclose a few words in regard to experiences at our last place, Ystrad Mynach, where we were within reach of three or four other small places. About the first thing we were called upon to do was to address a temperance meeting. One day, on returning to the van, we heard a knock at the door, and turning the corner saw a little child about three years old on the steps with a half-penny, who wanted "a little book about Jedus." In this place we made some warm friends, who sent in several contributions of cake and plum-pudding at the holiday season.

We were invited to visit a family who lived near us. We called on several occasions, and had some precious seasons in Bible study and prayer with them. We loaned a copy of "Thoughts on Revelation" to the man, who read it with great interest. Afterward he read "Thoughts on Daniel" with even greater pleasure. He saw the Sabbath in these books and in tracts we afterwards gave him. At our last visit he was earnestly studying the subject, as he considered it of great importance. He had been inquiring of those who he thought might give him light on this matter, and as they put him off in the usual easy-going way, their answers only convinced him further of the truth.

One Sabbath we visited an old lady one hun-

dred and two years of age, who was born in the reign of George III. Her son's wife was asking us about Christmas, and we remarked that Sunday had about the same foundation, and this led to a Bible study on the Sabbath, which interested them much.

The Tuesday before Christmas, Mrs. Bailey called on a Baptist lady, who had noticed from her own study of the Bible that people were keeping the first instead of the seventh day of the week. A few weeks before, in conversation with a Mr. Reed, who preached at her chapel, she had learned that there was a people who kept the Sabbath; in fact, Mr. Reed said, "My son is one of them, and is now in their training college in London." The lady wished she could meet with some of those people—she would be one of them. About a fortnight or a month later, Mrs. Bailey called to show her "Our Paradise Home," which at first she refused, but on asking the author's name and the denomination to which she belonged, and learning that she was a Seventh-Day Adventist, she again expressed a wish to meet with this people. Mrs. Bailey told her she was one. The lady immediately became interested, and has bought "Our Paradise Home," "Christ's Object Lessons," "Thoughts on Revelation," and quantities of tracts, which she is using freely among her Baptist friends. Being the secretary to look after the distribution of their magazine, she enclosed one of our Sabbath tracts in each of the Christmas numbers, and every preacher who comes has a packet put in his hand. So she is setting the chapel ablaze, and others are getting interested. With the first week of the year this lady turned over a new leaf, and began to keep the Sabbath, and sent a New Year's gift of five pounds for our foreign missionary work. She is also instructing her servant in the truth, as she does not allow her to work on the Sabbath. One young man with whom we laboured in another valley, has walked five or six miles to see us on two occasions. These things have been very encouraging to us, and we pray the Lord to lead these interested ones into still greater light.

G. W. AND E. A. BAILEY.

### More Like Thee.

GOD gave us longings. He Himself would nourish  
The inward cravings for the good and best;  
These are the earnest which our souls would cherish,  
Through earthly strivings, as His signet blessed.

Then be not satisfied with simply living  
A mere existence through our mortal strife;  
For after years of yearning and endeavour,  
We "shall be satisfied" through endless life.

Grant, Lord, to purify our heart's desire;  
May all our souls from vanity be free,  
And all our fervent longing but aspire  
To be, my Saviour, more and more like Thee.

—Selected.

## Financial Statement of the Welsh Mission,

FOR THE QUARTER ENDING 31 DEC., 1906.

RECEIPTS.		£.	s.	d.
Oct. 1.	Bank.....	33	2	3
" "	Cash in hand.....	37	0	5½
" "	Petty Cash.....		4	2
Dec. 31.	Tithe.....	95	0	7½
" "	First-Day Offerings.....	5	7	10
" "	Sabbath-School Offerings.....	5	4	6½
" "	Donations and Sales.....	10	2	3
" "	Appropriation.....	75	0	0
" "	Camp-Meeting Expenses.....	3	10	0
" "	"Christ's Object Lessons.".....	3	4	0
" "	Hymnals.....	1	14	6½
" "	Students' Fund.....		16	0½
Total.		£270	6	8½

DISBURSEMENTS.		£.	s.	d.
Dec. 31.	Salaries of Workers.....	127	12	8½
" "	Expenses.....	21	18	4
" "	General Expenses.....	10	12	8
" "	Office Expenses.....	2	0	10
" "	Cash to B. U. C.....	38	16	3
" "	Bank.....	9	12	10
" "	Petty Cash.....			10
" "	Cash in Hand.....	59	12	3
Total.		£270	6	8½

## Report of Tithe, First-Day Offerings and Sabbath-School Offerings,

FOR THE QUARTER ENDING 31 DEC., 1906.

Church or Company.	Mem-ber ship.	Tithe per capita.	Tithe.	F. D. O.	S. S. O.
Aberillery.....	22	5 0	5 9 10	10 4	7 10½
Blaenavon & Abergav'y	20	14 8	14 13 4	19 8½	1 2 11½
Barry Dock.....	6	18 3½	5 9 10½	5 8½	6 11
Cardiff.....	36	12 2½	21 19 10	14 5½	1 16 11
Newport.....	44	12 0½	26 9 6½	2 4 7½	13 8½
Pontypridd & Abergav'y	24	10 11½	13 2 10½	9 0	6 0
Swansea.....	15	4 4½	3 5 6		
Miscellaneous.....	14		4 9 10		10 2
Total.	181	10 6	95 0 7½	5 7 10	5 4 6½

EDITH CHAPMAN, Sec. and Treas.

## Pontypridd.

Dear Brethren and Sisters,

I would like to express my gratitude to God for His goodness in giving me a part in His closing work. Some few months ago we left Aberdare to work in Pontypridd, thinking our work was nearly finished in that place. Since that time, however, we have visited the little company there every Sabbath, and we have found that the work was only beginning. Several have taken their stand this last few weeks, and to-day are rejoicing in the blessed truth. It does our souls good to see their earnest faces as they turn to the Scriptures with us, and find the beautiful pearls of truth hidden there, and with tearful eyes say, *What a wonderful truth!*

One sister said to me some time ago: "I fought this truth for nine years, but our merciful God spared me until He could make me willing to obey."

Yesterday we celebrated the ordinances of the Lord's house, Elder Meredith being with us. We had a precious time, and were made glad by seeing almost a whole family enter into this solemn service—a husband and wife with their two daughters. The third daughter was not able to be present. All are rejoicing in this blessed truth. The brother shed tears of joy to think the Lord had spared him to live to see the day when all his family save one are united in this blessed truth. This one we are praying for, and we believe that he will be with us soon. Others are greatly interested, and we hope to see them take their stand. Truly we are in the time of the latter rain. God is at work, and not one can say, I did it. The Lord will and does honour the consecrated worker; He will use him as a channel through which can flow living water. But the Lord is doing the work, and my prayer is that we who minister the Word to others, in whatever way it may be, may be in that place where the Lord can use us mightily. Yours in the work,

THIRZA BUCHMAN.

## Our Work in Scotland.

### The Annual Conference.

FROM the full report of the Scottish Annual Conference just received, we note several important resolutions adopted in addition to those which we gave two issues back. They are as follows:—

Whereas, The MISSIONARY WORKER, is the means adopted by the British Union Conference of keeping before our people the progress and interests of the several branches of denominational work, therefore—

(a) *We recommend*, That all our ministers, Bible workers, and lay members, encourage every Sabbath-keeper to subscribe for the MISSIONARY WORKER; and in order to make the paper all it should be—

(b) *We further recommend*, That all our ministers, Bible workers, and canvassers, be invited to contribute any interesting items in their experience for publication in the MISSIONARY WORKER.

Whereas, The Spirit of prophecy says that "as much care and wisdom *must* be used in selecting the canvassers as in selecting men for the ministry," and "unless our brethren are willing for the truth to be misrepresented and misapprehended, they *must* exercise discretion in selecting canvassers and colporteurs," therefore—

*Resolved*, That only such persons as are approved of by the Superintendent and General Canvassing Agent of this field be permitted to engage in any part of the

canvassing work in the territory of the Scottish Mission, publishers' permits for agents to be supplied only through above named officers.

*Whereas*, We have reached the time when God's judgments are abroad, and signs are being multiplied on every side, indicating that the coming of the Lord is at hand, therefore—

*Resolved*, That we invite the most hearty co-operation possible of all our people in securing the services of every suitable person available, to introduce our literature throughout this field.

*Whereas*, We have a number of isolated Sabbath-keepers scattered over the field, and our church-members are also living in different districts, therefore—

*We recommend*, That steps be taken to keep in closer touch with these persons by visitation of the Conference workers (when convenient) or by other duly authorized brethren.

*Whereas*, The Lord has directly led in the establishment and maintenance of our church paper, the "Review and Herald," which is weekly laden with very important instruction from the pen of Sister White and other of our leading workers, and also contains reports from our missionaries in the various parts of the world, making it invaluable to every Seventh-Day Adventist family, therefore—

*Resolved*, That we urge upon every Sabbath-keeper the great necessity of either subscribing for the paper themselves or having access to it.

*Whereas*, Since we have not finished the sale of the edition of "Christ's Object Lessons," for the benefit of the educational work, and since the British Union Conference have, in the providence of God, purchased a suitable property in the country where a building must be erected for the accommodation of our Training College, requiring a large amount of funds very soon, therefore—

*Resolved*, That we renew our efforts at once to dispose of our entire quota, that the work may not be delayed.

The report of Nominating Committee was then read and adopted as follows:—

*Director*, Elder S. G. Haughey. *Advisory Committee*, Elder W. Knight, Brother E. Aplin, Brother S. H. Murphy, Brother J. Baird. *Secretary and Treasurer*, John Gunn. *Canvassing Agent*, John Gunn.

The report of the Committee on Credentials and Licences was then submitted, and accepted as follows:—

*For Credentials*, S. G. Haughey, Wm. Knight.

*For Ministerial Licence*, A. E. Bacon, D. P. Miller.

*For Missionary Credentials*, Mrs. F. B. Bacon, John Gunn.

O LORD and Master of us all!

What e'er our name and sign,  
We own Thy sway, we hear Thy call,  
We test our lives by Thine.

To do Thy will is more than praise  
As words are less than deeds,  
And simple trust can find Thy ways  
We miss with chart of creeds.

—Whittier.

## Manchester Missionary Society.

THE first missionary meeting of the Long-sight church, Manchester, was held Wednesday evening, 30th January. After hymns and prayer for blessing on the new work to be undertaken, Sister Bacon led the meeting. Very clearly the great need in a city like ours was shown to be thorough missionary work. We know the time is short and passing, while our precious Message is not reaching many needy souls. Christ came to seek and to save that which was lost. The question, What are we doing to seek and save them? became the personal one to every one of us.

From Eccles. ix. 10 we learn *how to do the work*: "Whatsoever thy hand findeth to do, do it with thy might." In chap. xi. 6 *the time for work* is given: "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that." Verse 4 of the same chapter teaches us to put *confidence in the work*: "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."

In conclusion, Sister Bacon quoted Is. vi. 8. A show of hands indicated a wish to answer with Isaiah: "Here am I, send me." The meeting closed with hymn and prayer, and in the course of a few days 1,000 copies of "Our Day" were ordered, with territory allotted to members.

At our next missionary meeting, 13th February, testimonies were given, and very encouraging we found it when we heard of the blessing obtained in the canvassing work. One member's sales for one week only were 150 papers, besides her home duties. One sister sold fifty *en route* to Liverpool—at the station and on the train. All testified to the enjoyment of the work, but felt their feebleness in such mighty work. Another 1,000 copies of "Our Day" were then ordered.

In view of the National Campaign on the Sunday question, a committee-meeting was called on Sunday, 10th February, to consider methods of placing the good paper "Sunday" in the hands of the clergymen of Manchester, and it was decided that each committee member should look up certain initial letters in the Directory, take a list of clergymen's names, and report at the next meeting. Afterwards a sister presented us with five shillings towards the purchase of papers, and another gave us fifty copies of "Sunday" to begin with.

All our members are doing their best, and we trust the same Lord Who increased the supply of loaves and fishes, to increase our supply, that we may go and put into hands and minds the Bread of Life. "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

HILDA GREEN.

### Plymouth.

WE have recently had the great Spiritualist, John Lobb, lecturing in the Corn Exchange, one of the largest halls in Plymouth. Our church thought it an opportunity not to be lost to show the people the truth on this question. So we engaged the same hall for the next Sunday at a large expense, it costing us over £3 for the afternoon and the necessary advertising. The expenses, however, were well met by donations. A large congregation assembled, which warranted our taking it for the following Sunday, and for yet another Sunday; the whole three meetings costing us over £8. The whole amount, I am glad to say, is being met by those who appreciate the lectures. One person, with whom I have been holding Bible studies, has donated £1. Brother Ritchie speaks with great power, and the Lord is giving us the victory. There have been several mediums present, and of course they are a little uneasy.

We are also holding six meetings a week in our own hall, so we are at present busy enough.

R. BORROWDALE.

---

## Our Literature.

---

### Building Up a List.

(Concluded.)

Having arrived at the street he intends canvassing, the worker takes from his pocket the little notebook and pencil, and writes the name of the street carefully down. The canvasser is now ready to call at the first door. He is greeted by a pleasant lady who gladly buys the paper, and wishes him well. He will now put down the number of the house under the name of the street in his notebook, and may easily drop some word to the lady which will cause her to look for him the next week. At the next house he cannot get an answer, so he puts the number down in his book, and marks it "Out." He will call on this house the next time he is passing, or until he receives an answer, and has faithfully performed his task. I well remember calling at the same house four times, and I had to walk up a long path from the road to the door. At last a lady came, and inquired why I was so persistent in calling at her house. She had seen me there three times before, and was now eager to learn my business, although on the other occasions she had watched me through the window, and would not answer. She became a regular reader.

The canvasser will also find some empty houses. If he wants to do his work well, he will take the numbers, and watch for them to be occupied, and then do his best to secure regular readers. No house should be passed by without an effort being made to get in a paper.

If the canvasser began his work on Thursday morning, he will have sold out a good number of papers by the following Wednesday noon, and will have worked in two directions. He has, shall we say, 180 numbers in the Thursday district, and 120 in the Monday district. If he is smart, he will have delivered from sixty to eighty papers to those who bought from him the last week, and still have a little time left for canvassing. If the territory is good, the second paper ought to deliver to more than one-third of those who bought the first. He will not cross out any numbers yet—not until he has tried them three or four times at least—unless he should have a sour denial. He will sometimes have to canvass the second and the third paper as he did the first, but perseverance will pay. He will often secure a good reader by plodding, even after he has been refused for a week or two. By the fourth or fifth week he will begin to learn who really wants the paper, and will transfer the regular readers to a new book, and keep strict account of arrears, if any; but it is not good to leave many papers without receiving the money for them.

All the days he is not delivering, the canvasser should be working new territory till the whole town has been faithfully gone over. By this time he may have three hundred good readers, many of whom are interested in the truth he loves. He has opportunity to encourage such, and possibly to send a Bible worker or minister to them, or to invite them to the meetings, if any are held near by.

A good, systematic work with the papers is worth a great deal to a minister when he comes to a town, and the paper canvasser who cannot find work for one or two Bible workers had better examine himself and his work, and pray God to give him a better experience.

I should say a word about the delivery of the papers. As far as possible, this should be carried out with the strictest regularity. Go to your readers on the same day each week, and in a little while the lady will come to the door with the penny in her hand, saying: "I thought it was you." Neglect will often cause people to give up the paper. People like to get their paper when they are expecting it. Never get into the habit of taking two papers at once, and skipping a week. It does not pay. You will thus lose good customers.

The faithful canvasser who builds up a list of regular readers is laying a foundation for a strong church, and the work of the minister and Bible worker will be made easier. Angels of God watch over the paper readers, and those who have been prayed for, and earnestly given over to God's care by the canvasser, may sooner or later blossom forth into real good members of the church. Heaven alone will reveal the precious fruit which resulted from the good seed sown by the faithful paper worker. Angels will rejoice in having the privilege of co-operating with the canvasser who loves order, and seeks by systematic effort to build up a list, for by so doing they are polishing precious jewels for the Master's crown. He who by faithful work adds to his list of regular readers is helping to build up the church, and adding to the number of those who shall meet the Lord when He comes.

W. H. MEREDITH.

## The Sunday Campaign.

UP to the time of our going to press, over 125,000 copies of "Sunday: Notes on the National Campaign" have been ordered. The paper has been very well received on every side, carrying a blessing not only to those who have brought and read the paper, but to our workers as well. We will quote from a few of the many interesting letters received from our brethren and sisters in the field. Brother John Palmer, of Pembrokeshire, writes:—

I have conversations with clergymen and ministers with regard to the Sabbath, but they cannot gainsay our position. There is one passage alone that would convince me were there no other—Matt. xxiv. 20—which shows that the day was not changed by our blessed Lord, for the destruction of Jerusalem did not take place until forty-three years after His resurrection.

I have never appreciated the parable of the ten virgins so much as I have the last few days. The churches all appear to be asleep, and I hope that one result of the circulation of "Sunday" will be to arouse them to a sense of their danger, and to open the eyes of many to see the truth.

It is a glorious work we are called upon to do for our loving heavenly Father and His dear Son.

Sister M. King, of Hampshire, says:—

I was very pleased to receive the copy of "Sunday," which I think is an excellent paper to put into the hands of everyone. Be good enough to send me — copies for circulation about here.

Sister Gill, of Nottingham:—

I have seen several of the ministers, and was very well received. Several promised to read.

Brother J. W. Ford, of Pontypridd, writes:—

Enclosed find cheque for our second 1,000 copies of "Sunday." The paper sells remarkably well, especially when we consider that we are going over the same territory in which we sold "Rest."

Brother Charles, of Monmouthshire:—

The Lord has blessed us in putting "Sunday" into the homes of the people in this district. We have been out both Sundays since we received the papers, and have sold 900 of the 1,000 copies, and out of the other 100 we have given copies to ministers, colliery managers, and to persons whom we could not reach on Sunday. We are so encouraged in the work that we ask you to forward another 1,000 copies at once.

Many other letters might be quoted from, all testifying to the merits of the paper "Sunday," and to the blessing experienced in selling it. Before this WORKER reaches our readers the campaign will be on in the churches. Now is the time for all our people to put forth every effort to reach those who have not yet had the opportunity of securing the paper. May another 100,000 copies of "Sunday" be sold within the next few weeks.

## The Sabbath-School.

### How to Teach Reverence.

REVERENCE is a feeling of deep respect for God and sacred things. It is the feeling which leads men to worship. It is manifested toward God primarily, because He is so great and good and wonderful. He made all things—the sun, the moon, the stars, the heavens, the earth, the sea, and everything in them. He made us also, and hence we should reverence Him.

Reverence, being directed toward God, is always present in the heart of one who has a just sense of his relation to God. It is outwardly manifested in the worship of God and in the place of His worship. It is shown by sitting still and listening respectfully to the service; by not sitting up, but by bowing the head or kneeling during prayer; by entering the church directly, and not hanging about the door; by taking off the hat on entering, and not talking aloud inside; by not running in the church; by not laughing or whispering unless it is necessary, and then very quietly; and by not going out until the service is over, and the people are dismissed. Irreverence turns all this about, does the improper thing for the right, and tramples ruthlessly upon the gentler, nobler feelings of all right-minded people.

How may reverence be taught?—by beginning early in the home. How early?—The earlier the better, with the grandparents if possible. The unfeigned faith which dwelt in the grandmother Lois and the mother Eunice was a marked characteristic of the child Timothy. So it is with reverence; the child may be started in life with a strong tendency to reverence. Let the example of reverence in bowed head and form, and in quiet, respectful deportment at family devotion, and when grace is said at meal-time, be kept before the child from earliest infancy, and the lesson will be too deeply impressed to be ever forgotten. Thus the habit of outward reverence will have been formed even before the feeling of reverence has filled the heart, and this habit will aid in producing the feeling. The habit and the principle go together; each helps the other.

The only suitable means for teaching reverence, either in the home or in the Sabbath-school, are correct example, Bible stories and illustrations, gentle precept and admonition, and kind but prompt and firm repression of irreverence. Parents and teachers must be what they want their pupils to be. They must subdue in

themselves noise, bustle, and hilarity in voice, manner, and movements. They must cultivate quiet modesty and cheerful respect in the performance of all duties connected with the worship of God. Such example will be unconsciously copied by children and youth.

Gentle precept and admonition will have a good effect if given in the right spirit. Tell the children they ought to be reverent. Show them how irreverence looks to good people, and how it must appear to our heavenly Father. Tell them of the angels who ever adore Him, crying, Holy, holy, holy! Do this, not in the spirit of criticism and fault-finding, but with a sincere desire to help the children; do it in general lessons, without personal references, also in private, heart-to-heart admonition if necessary; let teachers counsel with parents, and parents co-operate with teachers; and good results will be sure to follow.

Kind but firm repression of irreverence must at times be resorted to when other measures fail. Children who have been carefully trained in habits of reverence for years in the home, are sometimes shocked by the irreverence of other children in the Sabbath-school. After this first shock to the moral nature has passed away, so powerful is the effect of evil influence, that they are able to view calmly the irreverent conduct, and after a time even to take part in it. Thus the carefully formed home habits of prayerful parents are often overthrown by the irreverent conduct of a few rude boys and girls in Sabbath-school. Such results make parents sometimes wonder if the advantages of the Sabbath-school really outweigh the evil example their children sometimes are compelled to behold. It seems unnecessary to say that in view of these facts, it is the duty of officers and teachers in the Sabbath-school to repress with a firm hand all manifestations of irreverence. And in this effort they ought to have no more loyal supporters than the very parents who, through any cause whatsoever, are so unfortunate as to have boys or girls given to irreverent conduct.

C. C. LEWIS.

### Too Late.

ONE of our older ministers told me of an experience of his. He was eighteen miles from the railroad. After closing his meetings, a brother kindly took him to the train. They started long before day, the mules slowly making their way up and down the hills. The minister suggested several times to him that they might be too late for the morning train unless they

drove more rapidly. The brother was certain they would have time to spare. When the last hill had been climbed, and they could look down upon the station, they saw the train just pulling out. They were only a few minutes too late, but those few minutes meant twenty-four hours, as there was but one train a day. I was sitting in a Sabbath-school room as the school opened. Few were there. Others came from time to time. But they came too late to ensure an encouraging report, too late to set a good example, too late to have an interest in the lessons, too late for the school that day to prove a blessing to them. Their children came with them, and were also, of course, late. The children had no interest. They carried this fatal habit into the school-room. They had to remain in school two or three years longer than some other children because of this legacy that made them ever late.

When fitted mentally with rules and systems for places of responsibility in the cause, they complained that they could get no positions, all were filled; while at the same time certain others were in demand in three or four places at a time. The difference came from the fatal lack of interest in religious things that had commenced with the habit of being a few minutes too late. Happy would it be if the evil results would end there. Too late that Sabbath might be remedied the next. Too late for the train meant a wait for the next. A failure to pass examinations might be made up in the next year. But habit is a hard thing to break, and in most cases, probably, will not be broken.

There is one more scene; it is the last. When the Judgment calls their name some will not be quite ready, and again will be written, "Too late"; but this time there will be no later train, no next Sabbath-school, no following year to complete incompleted work, no "next place" to be filled. They will indeed "knock," but the door will be shut. Some are going to say: "The harvest is past, the summer is ended, and we are not saved." To-day we can make the resolution, with God's help, that will break the habit of being too late.

CLARENCE SANTEE.

### His Way.

GOD lets us go our way alone,  
Till we are homesick and distressed,  
And humbly, then, come back to own  
His way is best.  
He lets us faint in far-off lands,  
And feed on husks, and feel the smart,  
Till we come home with empty hands  
And swelling heart.  
But then for us the robe and ring,  
The Father's welcome and the feast,  
While over us the angels sing—  
Though last and least.

—Anna F. Burnham



## The Missionary Worker.

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

Address all communications to

The Worker, 451 Holloway Road, London, N.

### Sunset Calendar.

FRIDAY, March 15th, 6.1 p.m.

" " 22nd, 6.13 "

—o—

I KNOW not where His islands lift  
Their proudest palms in air;  
I only know I cannot drift  
Beyond His love and care. —Whittier.

—o—

LAST week the British Union Conference Committee met in session in London. Elder L. R. Conradi, president, and Brother Guy Dail, secretary, of the General European Conference, were over from Hamburg, Germany, and met with the Committee.

—o—

AS WE make up our paper for the press, the Canvassers' Institute for the South England Conference is in progress in Duncombe Hall, North London, in charge of Brother Joyce, assisted by Elder George Nickels, of Bristol, and Brother Wm. Olmstead, of Cornwall. Valuable help is also rendered by Elder Conradi and the members of the British Union Conference Committee, who have had practical experience in the canvassing field. A double number of the WORKER next fortnight will give an extended report of the Institute.

### "Good Health" and the Children.

THE following letter received from Ontario, Canada, shows the interest that our brethren in that field are taking in "Good Health":—

"Editor of 'Good Health'.

"Dear Brother,—

"I have just received several copies of 'Good Health' from you, and thank you very much. I like the paper, and would be glad to get your price to agents, for I believe I could get several to subscribe for 'Good Health' here in our town. Of course, I would need both subscriber's price and agent's price. What could we get them for per copy for children to sell, the proceeds to go for missionary purposes?

"Awaiting your earliest reply, I remain,

"Your sister in His service, —"

Why should not some of our children in this country take up the sale of "Good Health"? There is ample room for everyone who will try.

M. E. O.

### The Irish General Meeting.

THE fifth annual meeting of the Irish Mission will be held in Belfast, 22–26 March, 1907. This will be the most important meeting ever held in Ireland, and it is especially desirable that as many as possible of our people should attend. It is expected that Elders Conradi and Andross, and other visitors will be present, and matters of great importance to all will be considered.

The fast fulfilling signs of the Saviour's return are thickening about us, and soon we shall not be privileged to meet and to work as at present. Let all improve this opportunity to seek God, and help forward His work in the earth.

The meetings will be held in our own hall, Ravenhill Road, five minutes' walk from Albert Bridge. The Ravenhill Road tram passes the door.

Those desiring baptism should come prepared, as the ordinance will be administered at that time.

If any desire lodgings, they should, without fail, communicate what they require at least one week before the meeting to Pastor D. A. Parsons, 2 Lourwood Terrace, Shore Road, Belfast. M. A. ALTMAN.

### In Memoriam.

DEAR Sister Maria Kendal, who has been a faithful member of the Seventh-Day Adventist Church of Kettering for about twenty-one years, fell asleep in Jesus, 8th February, aged sixty-three years. The last year or so her health has been failing, and so she was somewhat deprived of meeting with us as much as she desired; still her hope remained bright until the last.

Just a few hours before she died she requested that the writer should bury her, and four of the older brethren should be the carriers. We laid her to rest, and felt, indeed, that it is blessed to die in the Lord, with a bright hope of hearing soon that sweet voice that shall wake the dead. A short service was held at her home, and a few words were spoken at the grave-side. Some of the members gathered around and sang two verses of "We Shall Sleep, but Not for Ever."

Thus another has gone from us. Her work is done. Her reward is sure. May we who remain press on the battle until it is finished, and then may we all enter the blessed rest that remains for the people of God.

GEO. HAWKINS.

WANTED, some one to take and adopt as their own a healthy little girl four years old. She is of fair complexion. Mother no means to keep her. Seventh-Day Adventist only. Apply, C. Davies, 52 Peter St., Hightown, Manchester.

WANTED, a young woman as a general servant. Most of the washing put out. Age not under eighteen, for Seventh-Day Adventist home. Must have had previous experience, and one accustomed to children preferred. Stanley Hosking, 6 St. Peter's Avenue, Kettering.