

# THE Missionary Worker.

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No. 24.

## Our Needs and Our Means.

GOD'S cause must be ever onward, enlarged and expanded until its sphere of action takes in every nation, tribe, tongue, and people within our boundaries. Every advance step means a step nearer toward completion of the great work, and with it a step nearer to the realization of our blessed hope, the second advent of our Lord and Saviour. Only with the power of God will the advent people be able to complete the task allotted to them. But, while God has pledged the fullness of His power, His people must be willing to consecrate all the strength and means at their disposal to His service. It is only twenty-five years ago that our Mission Board in America began to give its attention to the great mission field beyond, and for quite a while Europe was one of the chief objects of their missionary gifts. But as the membership and finances in Europe increased, we felt that in view of the very urgent needs of China, India, Japan, Korea, South America, South Africa, etc., we should, in Europe, not only support our home work but become sharers in the great mission fields beyond. Thus twelve years ago our mission work in Africa was opened and one field after another was added in Africa and Asia, until at the present time we are occupying the northern and western part of Asia and nearly the whole of the African continent, including Madagascar. Only a few years ago our mission budget was £10,000; last year it rose to £17,000. This year, as is seen by the following figures, it has run up to £25,800. But when we look carefully over these appropriations, we will find that we are just beginning in some fields, while other important fields have not yet been touched at all. From New Year, 1914, we are to take over from the American Mission Board, British West Africa and the Health Station at the Canary Islands, calling for an outlay of £2,400. Their demands are larger, but that was all we are able to grant at the present time. But there is Persia, where we are just beginning to work with two labourers, which surely ought to have more than £250. There are the islands of Mauri-

tius and Madagascar, where a worker is ready to enter, and £300 will simply cover wage and travelling expenses. There is the great Congo State which we ought and must enter. There is German Cameroon, Portuguese Angola, where we have several Sabbath-keepers, who are loudly calling for a worker; on the other hand we are spending only a little over £400 in Abyssinia. But the moment Abyssinia proper opens up in God's providence, we ought immediately to spend twice that amount in opening up that field. The work is also opening up in a wonderful manner in the Amur territory, Siberia and Turkestan, and the needs of that immense territory are so urgent that we must strengthen the forces.

But one may ask, "Can we raise our contributions?" Yes, we can, if we as a Division, would come fully up to the mark of fivepence a week. Our average membership for 1913 is about 30,000; counting one guinea per member for the year, this would give us £31,200. Adding to this the second tithe we receive from the three German Unions, and the surplus tithe, it would easily spring our income from £25,800 to £36,000. So the remedy is a very obvious one. But the year is not fully closed. The annual offerings give each member of our Division an excellent opportunity to review the blessings of this year, the amount he has contributed to missions, and, with a grateful heart, to make up the deficit. There are undoubtedly many among us, men and women of means, who do not want only to give their share, but who, realizing that many of the brethren and sisters are poor, and earn but little, desire to step in with larger sums, and give from one to a hundred pounds. The call is urgent, the means are needed. God is anxious to give us His blessings. Young men and women are offering themselves for service. May God help us as a people to respond in this hour of need, so that during the year 1914, all these fields may be provided with the necessary help and the new fields may be opened. A little while longer of patient toiling, faithful giving, and "He that shall come, will come, bringing His reward with Him." L. R. CONRAD.

### The Week of Prayer.

AS announced in the last issue of the WORKER the Week of Prayer will open Friday evening, December 12th, and will close Sabbath, December 20th. Wherever it is possible it is very desirable that the churches and companies hold daily meetings during the time; but in some places it may not seem practicable to hold a meeting each day. For such places we suggest that meetings be held as follows: One on Friday night, 12th; two on Sabbath, 13th; one on Sunday, 14th; one on some mid-week night; another on Friday night, 19th; and two on Sabbath, 20th; making in all, eight meetings, equal to the number of special readings prepared for the occasion. Where meetings are not held daily it will be well for two or more families to meet together to devote time to the consideration of the special phases of the truth, and the development of the work in various parts of the world, and to unite in prayer and praise to God.

While throughout the year we should have daily family worship and frequent meetings for prayer and devotion, we should make the annual Week of Prayer a time of most earnest heart-searching and thorough consecration to the truth and service of the Lord.

It is to be hoped that all Conference ministers and workers, together with all church officers, will exert themselves to the utmost to render the greatest possible assistance to all members of our churches and to sympathizing friends of the truth, in learning the way of righteousness more perfectly, and in drawing nearer to the Heavenly Throne.

There is a special danger that threatens all of us at this season of the year. The Christmas holidays are approaching, and everybody is devoting much time in preparation for the coming festivities. It will be unfortunate if we allow such considerations to prevent our attending the services of this annual week of devotion. Let us fear lest any of us should fail to improve this, another blessed opportunity of mingling together in earnestly seeking God for advanced personal experiences, and for the fullness of His blessing upon the great work which has been committed to our hands. May we, from the experiences of the Week of Prayer, gain a clear vision of the great world mission field, a deeper love for lost mankind, firmer faith in the operation of the Lord's grace and Spirit, and a stronger courage for waging warfare against the forces of darkness and evil.

May we so relate ourselves to this annual

occasion that we may look back upon it with a feeling of true satisfaction. May God enrich our experience in the Message and grant unto us many evident tokens that He is ever ready to bestow His blessing upon those who love His Word and seek to walk in the way of His precepts.

W. J. FITZGERALD.

## Our Reading Course.

### Lesson VIII.

Pages 217-246.

WHAT manner of church was raised up by apostolic labour? Page 217.

[Note.—Through some mistake or ambiguity in style Rom. xi. 4, 5 is quoted as though it referred to the promise of Abraham's spiritual seed, whereas Paul is speaking of his kinsmen "according to the flesh." Page 218, fifth line.]

What place did Israel have in the new developments of the Gospel era? Page 218.

Did God design a break between Israel and the Gentile converts? Page 218.

What were Jewish and Gentile converts to hold in common? Page 219.

What did Paul announce as preceding the second advent? Page 220.

What three methods of deception were employed against the early church? Page 221.

Of what "working" was this an evidence? Page 221.  
How were all spiritual manifestations to be tested? Pages 221, 222.

What was to be the test of all oral teaching? Page 222.

And even of epistles? Page 223.

What counterfeit early appeared? Page 223.

What opens the door to the false gnosis, or knowledge? Pages 223, 224.

Give texts that refer to this gnosis? Page 224.

What was Gnosticism? Page 225.

What did Gnosticism think to improve upon? Pages 225, 226.

What was its conception of the Old Testament? Page 226.

Name the three characteristics of Gnosticism as given by Harnack, and show how they coincide with the threefold warning of 2 Thess. ii. 2. Pages 226, 227.

What became of the Sabbath where Gnosticism prevailed? Page 227.

What other influence, beside Gnosticism proper, was brought to bear on early Christians? Page 227.

How does Harnack corroborate Paul's view of philosophy? Page 227.

What, then, was the twofold danger of the early church? Page 228.

Did Paul foresee danger? Page 228.

Were his words justified? Page 229.

Note how exactly the words of Eusebius agree with Acts xx. 29, 30. Page 229.

What did the next century witness? Pages 229, 230.

- As the love of the truth waned, what came in? Page 230.
- Did tradition prove a trustworthy guide? Page 230.
- What kept the combined force of Gnosticism and Greek philosophy down for a time? Page 231.
- How did Tertullian and Jerome understand the words of Paul? Page 231.
- Where do we see Rome revived, according to Har-nack? Page 232.
- What Greek ideal is then realized? Page 232.
- What was the contribution of Gnosticism to the papacy? Page 233.
- How does Dollinger record the fulfilment of Dan. vii. 8, 24? Page 234.
- Where may we turn confidently to find the predicted apostasy? Page 235.
- What is the reliability of early church writings? Page 235.
- What place did falsehood occupy therein? Page 236.
- Name the apostolic fathers. Page 236.
- Can we be absolutely sure as to what they wrote? Page 237.
- Name the anti-Nicene fathers. Page 237.
- What robs their ideas of value? Page 237.
- Is their information reliable? Page 238.
- How does even Rome regard many of the fathers? Page 238.
- What is Luther's opinion of them? Page 239.
- And Dr. Clarke's? Page 239.
- Name corruptions that were developed by the close of third century. Pages 239, 240.
- What was the motive for permitting these corrup-tions? Page 240.
- What observances also came in? Pages 241, 242.
- How innocent was the guise of these innovations at the first? Page 242.
- Is the antiquity of church customs a good argument in their favour? Page 243.
- What New Testament passage discredits tradition, even when apostolic? Page 244.
- Contrast the Bible rule with the Romish. Page 244.
- How does the Romanist prove to the Protestant that the Bible alone is not sufficient? Page 245.
- Would this argument go down with a Seventh-Day Adventist?
- How much is involved in standing for the Word of God against tradition? Pages 245, 246.
- Going back to one of Mosheim's informants, what do we find? Page 251.
- Turning to the other, what do we get? Page 252.
- Why did Mosheim quote these men as authorities for Sunday sacredness? Page 253.
- Is he quite clear himself on the matter? Page 253.
- How does Dr. Henke convict Mosheim of inconsis-tency? Pages 253-255.
- What was Mosheim's real difficulty? Pages 255, 256.
- What is the simple truth about the rise of Sunday? Pages 256, 257.
- Who is the oldest witness for Sunday observance? Page 257.
- Is the epistle of Barnabas unquestionably authentic? Page 258.
- What is its own testimony? Page 258.
- Would it be fair to Barnabas to credit him with the epistle? Page 259.
- What piece of absurdity condemns it? Page 259.
- To what does the epistle rather belong? Pages 259-261.
- What light does this apostolic "father" throw on the Sabbath and the Sunday? Pages 261, 262.
- How much can we be certain of from this document? Pages 262, 263.
- Why was the epistle ever received by the church? Pages 263, 264.
- Whom did it please? Pages 264, 265.
- How much does Pliny's letter tell us? Pages 265, 266.
- Was the "stated day" Sunday or the Sabbath? Pages 266-268.
- What has been the history of the Letters of Ig-natius? Pages 268-270.
- What is a suspicious feature about even the accepted epistles? Page 270.
- How much does Ignatius say about Sunday? Page 271.
- What is known of the "Teaching of the Apostles"? Page 272.
- Is it apostolic in style? Pages 273, 274.
- [Skip discussion on Greek term and begin again last paragraph, page 277.]
- What is there weak about the chain of evidence for Sunday sacredness? Page 278.
- Is it consistent for Protestants to rely upon such evidence in so important a matter? Page 279.
- Into what do we plunge immediately we abandon the Scriptures as our guide? Page 280.

### Lesson IX.

Pages 247-280.

- What contrast faces the observer of apostolic teach-ing and modern church life? Page 247.
- Where did Dr. Eck place the responsibility? Page 247.
- What do eminent Romanist and Protestant author-ities testify on this point? Page 248.
- What historical fact is often ignored in articles and books on Sunday? Page 249.
- What admission did Neander once make? Page 249.
- What is Mosheim's version of the matter? Page 250.
- Where did Neander get his conviction? Page 250.
- And where did Mosheim get his? Page 250.

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## Home Missionary Dept.

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### Convention at Kettering.

IN the previous number of the WORKER, Brother Meredith told of some encouraging ex-periences connected with his recent visit to a number of our churches and companies, and also of a convention at Birmingham, which was the first of its nature to be held in the North England Conference. Since the time of his writing, however, the second of this series of

conventions, arranged for the great purpose of stimulating the Home Missionary Department of our work, was held at Kettering on November 8th, as a convenient centre for the churches of Rushden, Wellingborough, and Market Harborough.

This meeting, from the testimonies given at its close, was evidently a source of real inspiration to all present, and it is for the purpose of sharing some of the good thoughts contained in the various papers with the readers of the WORKER that I am sending this report.

The opening service was conducted immediately after the Sabbath-school at eleven o'clock, when, after the usual exercises, Brother Baldwin, the elder of the Kettering church, presented a very instructive paper on "A Bible Call to Work," which was indeed appropriate for the commencement of such a service. He emphasized the following points: In this Message there is work for everyone. We cannot continue to be God's people if we are not continually labouring to bring souls to Him. There is no room for drones or unemployed in this work. If we want the reward of eternal life with Christ we must "let our light so shine before men" as His did. Brother Baldwin, in closing, drew a practical illustration, which impressed upon us a sweet promise: If we are faithful in our work here, which can be likened to a business, God will take us into partnership with Him for eternity. With this promise in mind, we were led to see from a paper given by Brother Casson, the elder of the Wellingborough church, "What Work Individuals Can Do." Some helpful ideas were given to enable each member to see the many ways in which this Message can be forwarded, such as the distribution of tracts to callers, the systematic working of the district with our literature, fireside Bible studies, and labouring among the sick.

A solo was then rendered, and the closing reading of the morning service was given by Brother Meredith entitled, "What Busy Women Can Do." From the smiles of the busy women present it could easily be seen that this paper, written for their encouragement, was greatly appreciated. In view of the fact that many of the busy women who are readers of the WORKER would also be glad to know what the paper contained, space has been given to it immediately following this report.

The afternoon service opened with a duet rendered by two members of the Kettering church. Brother Hawkins, the elder of the Rushden church, then gave his paper on "What

a United Church Can Do." He commenced his paper by quoting the well-known proverb, "Unity is strength," and gave an idea of what could be accomplished by a harmonious church under the leadership of its elder.

Brother Redhead, who had not fully recovered from the effects of a recent operation, was helped to the platform, where, before commencing his paper, he briefly testified to the care of God for His children. The subject of his paper was "How to Combine Recreation with Missionary Effort," and from the writer's own experience along these lines helpful hints were given, which many decided to put into practice in the near future.

Another duet was then rendered by two members of the Wellingborough church. The two closing papers dealt respectively with the "Duties and Organization of Missionary Societies" and "The Essentials to their Success."

Brother Meredith then opened the meeting for discussion on the various papers which had been read during the day, which developed into a service of praise, when many expressed their appreciation of the services and their determination to do more for the Master in the future.

Let us all pray that these conventions, as they are held at intervals throughout our conferences, will be the means of inspiring all to more faithful work, so that not only our words but also our actions will show that we are prepared to welcome the second coming of our Lord and Master.

T. GLOVER.

### What Busy Women Can Do.

SOMETIMES we hear the complaint: "I am too busy to do anything in the missionary line; I am a very busy woman; I have my household duties, and I must look after my husband and children. Indeed, they take all my time." To such I beg the privilege of making a few suggestions which I know can be carried out successfully and which will bring joy and peace as well as hope to the hard-working woman.

Did you ever stop to think how many persons call at your doors every day? Shall I mention a few? The baker, milkman, greengrocer, the postman, the newspaper boy, and all sorts of hawkers, etc. Suppose we say that six people call you to the door every day; that would be thirty-six for a working week, or 144 a month or 1,728 on an average per year. I am quite sure that you busy mothers think that many more than six callers come, especially

on washing day. "Yes," says someone, "When I am busy washing it seems as if I am called to the door all the time, it makes me really cross." Have you ever thought, my sister, that then would be a good time for you to show the Christlike spirit and instead of giving the caller a rebuff or slamming the door in his face, you could speak kindly, and even if you have to refuse to buy you could send them away feeling as if they had at least met a Christian. They would feel good and you would be happy, and I think that there are many poor souls tramping our streets in search of a living that need to come in close contact with our Master's good spirit. He turned none away empty.

But that is not all. Suppose a little box of tracts or leaflets was handy by the door, what a wonderful opening is here for their distribution. It would be so easy to hand a tract to the one at the door and with some pleasant word invite them to read it. No matter how busy you are it would only take a moment to hand the tract, and those who more than half expected a rebuff from you would go away feeling that they had received a great favour. And what an opportunity to speak to those regular callers, inquiring how they liked the tract, and would they not like another. Why, my dear, busy mothers, you have the privilege of speaking to such a congregation every week of which some of our workers would be glad. Your kind word, your little tract, only took one moment of your time, and you go back to the washtub, or the baking, or the bathing of baby, and you pray that God will bless the tract to that poor soul. A new interest fills your soul. Unconsciously you find yourself praying for this one or that one, and who can tell what may be the result.

Then there are your neighbours on either side; there will come opportunities which must not be missed of speaking to them. You can loan them your "Present Truth" or "Good Health," you can give them a tract each week, you can tell of the good things you learn at church, you can speak of our missionary work, etc., and all this may be done over the garden wall in a moment or two as the opportunity offers itself.

Have you heard the story of the good sister who moved away from her church and was isolated. She missed her church meetings very much and wondered what she ought to do. What could she do? for her baby demanded her whole attention. One morning, after seeking God to open some way for her to do missionary work, her attention was arrested by hearing the

crying of the baby next door, and she remembered that the baby cried every morning. Then it struck her that the mother must be bathing it. What could she do to help? She must bath her own baby. Ah! why could not the babies be bathed together? It would take no more time, and perhaps both would be quieter. She would try. So wrapping her own baby up, and taking its clothes, etc., she went tremblingly to knock at the next door. A poor, distressed woman answered her call with a crying baby in her arms. Our sister told what had come to her mind in regard to bathing the children together, and asked if the experiment might be tried.

It was tried, and the babies laughed and played together so that they soon forgot to cry, and before the mothers could realize it, the babies were asleep in their arms, washed and dressed. Then our sister told her neighbour why she came, and asked if they might pray together, thanking God for His blessing and asking Him to help them to be better mothers. They continued to bath their babies together morning by morning in each house alternately. Our sister made good use of the time, and in a few weeks her neighbour was keeping the Sabbath, and another missionary had been won for the cause. A big interest grew, and in little more than a year a church was organized. This all began by the efforts of a busy mother.

Now, busy housewives or business women, do you not think that you could find some way of helping to spread the glorious truth God has given you? Listen: the last figures of our denomination tell us that there are 114,206 Sabbath-keepers in the world. If these devoted an average of one hour per week to giving the Message to others it would be equivalent to the work of 1,627 persons working ten hours a day for a year. If each Sabbath-keeper were to give one tract away every day for a year the total number of tracts distributed would be 41,685,190. Again, suppose every Sabbath-keeper in Birmingham took upon themselves to distribute one dozen tracts a week (only two for each working day), that would mean 624 a year for each member, or about 70,000 tracts for the whole.

I declare I can easily see how we could make true the statement that before the Lord comes our literature was seen scattered as the leaves in autumn. Will you not try? A few pence will buy a large number of tracts, and no one should be without a supply, ready to give away as the opportunity offers.

May God bless the busy sisters, and help them in the little they may be able to do for Him. Believing that from henceforth you will make a great effort to carry the Message to others, I commend you to God's good care, guidance, and grace.

W. H. MEREDITH.

### "Greetings," a Double Number of "Present Truth."

IT is because the International Tract Society know that they can rely on the hearty co-operation of the believers in the Third Angel's Message, in the United Kingdom, that they have given more attention than ever before to the preparation of a double number of the "Present Truth." It is called "Greetings," and has a beautiful cover design in three colours, representing the arrival of Joseph and Mary at Bethlehem, the visit of the angels to the shepherds, the shepherds worshipping the Infant Jesus, and the journey of the wise men as they followed the guiding star which led them to Christ's lowly birthplace. Those who have seen this very attractive cover are well pleased with it. Some, who have compared it with previous covers of double Christmas numbers of our periodicals say that it far surpasses them in every way.

A handsome cover has great selling value, as it rivets the attention of the public, thereby giving the canvasser an opportunity of interesting the people in the special truths set forth within the paper.

"Greetings" will appeal to every lover of truth in that it is brimful of timely truths, written in a manner well calculated to arouse an interest, and give complete satisfaction.

Brother Bartlett's articles on "Armageddon" and "The Signs of the Coming Day" should stir all honest hearts and lead them to prepare for the end. Sister White's contribution—"The Bible as an Educator,"—outlines the means whereby we may become fully prepared to meet the Lord. "God's Grace and God's Law not Antagonistic" by Brother J. N. Quinn, is an interesting and pointed dialogue, and Brother J. D. Gillatt's contribution "The Great Question," will leave present-day professors of Christianity no excuse for adopting a wrong attitude toward God's law and His Holy Spirit.

"The Two Advents" by Brother H. F. De'Ath will appeal to most Christians at this season of the year, and will be read with profit. "The Home of the Saved and the Kingdom of Heaven," by Brother W. J. Fitzgerald, shows the vastness of the kingdom of heaven and the rich provision God has made for His people in providing an eternal home for every one of them. All these topics are "meat in due season."

To balance this good quantity of "strong meat" there are several interesting stories that cannot fail to do good, especially as they are drawn from actual life.

Truly this is a very choice number, and merits

all the time and attention our people can possibly devote to its sale. In placing the paper in the hands of the public, we will be doing missionary work of the first order, and we can therefore count on the help of God in labouring for its circulation.

It is comforting to think that we can double our usefulness this time, seeing we have in "Greetings" thirty-two pages of well-written matter instead of the usual sixteen pages. Most of us have had some experience in selling "The Eastern Question" at sixpence, and some have sold a goodly number of books at from 2/6 to 15/- each, so a twopenny paper should not frighten any of us. We should order a good supply at once and pray God to honour our faith by helping us to sell "Greetings" as freely this year as we did last. This number is of better value at twopence than last year's was at a penny. Being larger and well covered, people will prize it more highly than they would a cheaper and less attractive paper.

I understand that the Tract Society are practically sold out of December "Good Health." This is very encouraging news, and fills our hearts with hope that 100,000 "Greetings" will soon be called for by a "willing people in this the day of Christ's power."

Who will be first to send us an order for 3,000 copies of "Greetings"? Arrangements should be made in every church and company of believers to handle "Greetings" at once. Where regular agents for "Present Truth" are working the territory in which a church is located, it will be proper to consult them *re* territory for church-members before the latter begin work. This necessary arrangement will avoid unpleasantness and is rightly due to our regular agents.

S. JOYCE.

### News from an Outward Bound Missionary.

*Dear Brethren and Sisters,*

Having almost completed my journey I feel impressed to relate a few of my experiences. I also desire to take this opportunity to express my cordial appreciation of the love and sympathy shown me by the many kind friends I left behind.

My voyage has been an enjoyable one, so far as the weather was concerned. I have also enjoyed the companionship of some fine Christian people whose acquaintance I had the opportunity of making, and with whom I could converse on spiritual things. I am thankful to the Lord for these many blessings, and for the opportunities

He has put in my way of giving meat in due season.

I will not burden you with a lot of details, as so many have passed along this route before me. The first feature of interest was the Bay of Biscay, which I am glad to say we passed through without much discomfort. On reaching Gibraltar we had a fine view of the old rock. The next stop was Toulon, a picturesque harbour with a beautiful background of wooded hills, and being the French naval base, the dreadnoughts and other battleships presented an impressive sight. On reaching Naples the most imposing sight was Mount Vesuvius with its gaping mouth. The next place of interest was the locality over which Paul sailed. As we passed Crete we encountered a little rough weather, which made the experience all the more impressive. After a few day's sailing, Port Said came in sight. The view of this city from the deck was rather interesting. The houses with their artistic verandas, and the groves of tropical trees appealed to one, but there were also a number of drinking-saloons, theatres and casinos to be seen, which somewhat marred the view. One old traveller remarked that such eastern cities were best seen from a distance. The customs of the natives were interesting to study. Their methods of working are quite unique.

On entering the Suez Canal a more or less dreary waste presented itself for miles around. But what appealed to me most was the awe-inspiring view of Mount Sinai. The Red Sea also brought much to mind concerning the experiences of God's ancient people. Fortunately we were favoured with a pleasant breeze while passing through the Red Sea. I enjoyed sleeping on deck when I had the chance.

Having had such a pleasurable time on board, and made so many friends, I now feel loath to leave the ship. I was fortunate in having a comfortable cabin and good companions, one of whom was a young Yorkshire farmer who is going to New Zealand. I have enjoyed many good talks with him, also with his friend who is accompanying him. Both now recognize which is the true Sabbath, and other important Bible truths. By attending a Bible class, I made the acquaintance of other fine people with whom I have conversed. These opportunities have enabled me to give away many tracts. May the Lord water the seed sown. I look forward to seeing results in the new kingdom. Among my friends on board is an old Scotsman. He remarked that I seemed to be the most contented man on board as I was always absorbed in the good things,

and appeared satisfied with my lot, whereas many were finding their pleasure in drinking, card playing, and other amusements. This experience indicates how one may be a silent witness for the truth. There are also opportunities at the table. While those around are complaining about their tough beef, I am sprinkling malted nuts over my porridge, and explaining the advantages of a healthful dietary.

I am now about to embark in a strange country and do not know what is before me, but am trusting in the Lord to lead. I feel that all things will work together for good, and if it is His will that I complete my labours here, all I need say is: "Thy will be done."

Your brother in the Blessed Hope,  
G. S. TOWNEND.

### Quarantined.

ANCHORED just outside the harbour,  
Lay a great ship of the main,  
Like a restless steed close haltered,  
Tugging at her cable chain;

But she moved not from her moorings  
'Til a week passed without change;  
Where she came from, why she lay there  
Idly waiting seemed so strange,

That I asked a passing sailor;  
He replied in friendly mien,  
"Do you see that yellow flag, sir?  
She is under quarantine."

She had come from far off India  
And had braved the storms without,  
And the hidden shoals passed safely;  
There were souls aboard, no doubt,

Who this moment viewed their homeland  
And were sighing for release;  
But the dreadful plague checked all things  
'Til its ravages should cease.

'Twas a sad thought, and yet sadder  
Came this after thought to me;  
Like the ship am I not sailing  
O'er a troubled, restless sea,

Toward a port, the heavenly homeland?  
What if I, like her, should ride  
Safely o'er each gale and tempest,  
Battling wind, and wave, and tide,

'Til about to enter heaven,  
Jubilant with life's success,  
When way down within my bosom  
Somewhere to my sore distress,

Christ should find a lingering plague spot,  
Putrid with the germs of sin,  
And I'd stop in sight of heaven  
For a work of grace within!

Quarantined outside the city!  
Where the gates are all of pearl,  
Where the gates are all of jasper,  
And the streets transparent gold.

Quarantined in sight of heaven!  
God forbid it, cleanse me now.  
'Till my soul reflects Thy image  
As before Thy throne I bow.

—Selected.

[We regret the transposition of the two last lines of Brother F. G. Penrose's advertisement on the last page of this issue. It was, of course, a printer's error.]

# The Missionary Worker.

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## Sunset Calendar.

FRIDAY, December 5th, 3.52 p.m.

“ December 12th, 3.50 p.m.

—O—

ALL copy for the next issue should reach this office not later than Sunday, December 7th.

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## Appreciation of “Present Truth.”

SISTER M. H. TROUP writing to the office says: “As you know, I have begun working with Great Controversy. I felt timid at first, but I feel encouraged by the Lord to continue with it. The Lord often shows His directing hand in a marked manner. This week, after canvassing a lady, she asked me if I knew where a paper called ‘Present Truth’ could be had, and if I had ever seen it. I gladly told her where she could get it every week, and offered to give her a few old copies. She has a brother in Berwickshire who takes an interest in Bible themes, and a few weeks ago they got a ‘Present Truth’ at the door (from Brother Robinson, I suppose) and sent it on to Berwick. Her brother liked it so well, that he tried to get it there but failed, so he asked his sister to get it every week for him. She, however, tried all the newsagents in Ashington, but could not obtain it. When I gave her the desired information it was good to be there to see her joy and to hear the expressions of appreciation of ‘Present Truth.’ It was the best and clearest paper on religious topics they had seen.”

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SISTER W. R. SHORT writes to the office that a cutting from a certain paper containing a tirade against our work by one who was once with us, was handed to her husband by a man who, though he is acquainted with our people, makes no profession of Christianity. He remarked, however, to Brother Short that the man who wrote against us could never have had the missionary spirit.

Such an experience shows that men can do nothing against the truth. Thoughtful, open-minded people who know something of our work are practically unmoved by what is written against us.

Sister Short goes on to say: “For a few hours next day (the day following the one on

which her attention was called to the unfavourable article on our work and methods), I felt somewhat discouraged after reading the paper but after meeting several people who got ‘Christ Object Lessons’ two years ago, and listening to their testimonies of how they had been spiritually blessed by reading the book, I asked God to give me courage and a greater desire to press on. One lady to whom I sold a copy of ‘Our Paradise Home’ told me of the joy it gave her to read of what is in store for the faithful, and that she must have another copy to send to her aged parent. These good experiences more than make up for the sadness it causes us to think of how those who once walked with us have strayed from the narrow path, and it makes me feel my need of prayer that I may be kept firm in the faith.”

THE persistent effort to give everybody a lift when possible, to make everybody we come in contact with a little better off, to radiate sunshine, cheer, hope, good-will, to scatter flowers as we go along, not only brings light and joy to other hearts, but opens wide the door to our own happiness.—*Selected.*

## Obituary.

BRYAN.—After a few weeks suffering our dear Sister Bryan, late of the Roundhay church, Leeds, passed peacefully away, and was laid to rest on November 15th. When we think of her devotion to God’s work, her exemplary Christian character, her love of the truth, her eager search of the Scriptures, and her “faithfulness unto death,” we are not surprised at the world’s verdict: “Here was a Christian indeed.” What a testimony from unbelievers! What a noble heritage for her devoted children! Her unflinching presence, cheery, spiritual smile, good judgment, uplifting prayers, and silent influence were always felt for good. How much we miss them we cannot tell. In His wisdom God has seen fit to take her from us. But when the Voice calls, we shall see her again.

B. C.

**Christmas Greeting Cards**, with your photograph in centre. These cards are in black and white, and are glazed and permanent. 2/6 per dozen, 1/6 per half-dozen. Any photo copied. Variety of designs will be sent on application for samples to: Mr. E. S. Rose, 76 Russell Road, Wimbledon, S.W.

WANTED.—Post as engineer by a young man of 25, where Sabbath can be kept. Served eight years with Messrs Dunlop Bell & Co., Wapping, Liverpool. Technical education. Practical experience in hydraulics, bustion machinery. Apply: F. G. Penrose, 30 Ruthven Road, Litherland, Liverpool.

WANTED.—Young person to look after home and one child while parents are out canvassing. Small remuneration in addition to board and lodging. Apply: P. Waite, 7 Robert Street, Hopwood, Heywood, Lancs.