

The

# MISSIONARY WORKER

ORGAN OF THE  
BRITISH UNION CONFERENCE  
OF  
SEVENTH-DAY ADVENTISTS

## Prophetic Succession

By F. M. WILCOX

THE one chosen of God as His special messenger in connection with this movement died eight years ago—to be exact, July 16, 1915. Since that date we have received many inquiries from the field as to whether anyone would succeed to the place that Sister White so long occupied. To all such inquiries we have been compelled to state frankly and unequivocally that we do not know. This is a question which only the Lord Himself can answer, and so far as we know He has not given anyone any intimation of His will in the matter.

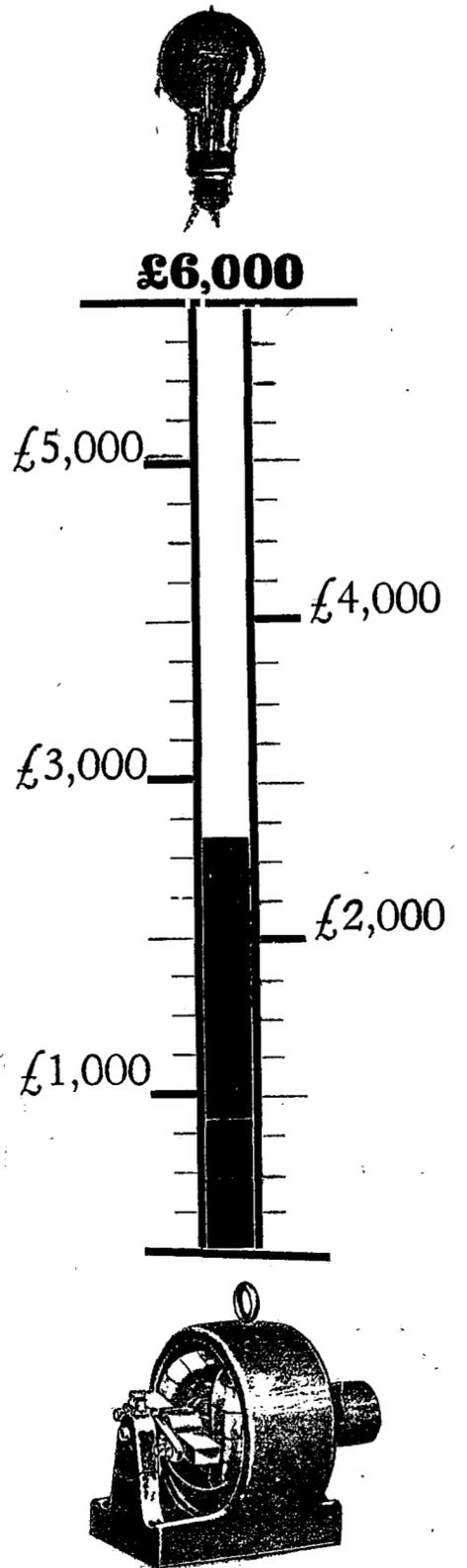
During the last few years a number have arisen claiming the prophetic gift. We have in mind as we write nearly a dozen different persons throughout the world who have put forth claims that they were called of the Lord to the place so long occupied by Mrs. E. G. White. Indeed, at the present time we are in receipt of communications from individuals who claim to have received a call to the prophetic office. Some of these persons are very insistent that their communications shall be printed in the columns of the church paper, believing they have a message which should be given to the church and to the world. Some of these who have claimed this gift during the last few years have drifted into the wildest fanaticism. One or two have frankly acknowledged that they have been mistaken, and have settled down to a quiet Christian experience. Others are still nursing their fancy. Varied indeed are the reasons assigned as the basis of the call.

The call of God to the prophetic office is usually marked by more than a mere impression, a striking dream, or a peculiar fancy. The call is so unmistakable that it leaves no reasonable room for doubt. It is safe to say that if anyone in connection with this movement is ever called to the position occupied by Sister White, it will be necessary for his claim, as was hers, to be substantiated by many convincing proofs before credence will be given to his testimony. And this is in God's order. He cautions us to be on guard against the voices that are sounding from every quarter. He does not want us to be carried away by delusive theories or fitful winds of doctrine, nor fall

under the influence of those who are making false claims to divine revelation.

The apostle John recognized this danger which confronted the church, and he sounds this warning message: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." If many false prophets had gone out into the world in the days of the apostles, we may expect that their number will be multiplied in these evil times. To the church of God in every age, as well as to the church in the first century, is this warning applicable, "Believe not every spirit, but try the spirits whether they are of God."

It is well for us to remember, too, that the Lord does not require us to decide such an important question in a day. If one comes to us claiming to have special enlightenment by the Spirit of God, we may not be able to disprove the claim, although perhaps we may doubt it. But we should patiently wait developments. We remember several years ago, when we were editor of the "Sabbath-School Worker," receiving a mis-



sive for publication in that journal from one claiming the prophetic gift. We felt considerably exercised at the time, and wondered how we should treat the communication. In our dilemma we appealed to Elder S. N. Haskell. We well recall the answer received. Brother Haskell said in substance: "Do not be in a hurry. If this woman's claims are correct, they will stand the test of time. God does not expect us to accept every claim that is put forth by our fellow-men. His Word exhorts us to prove all things. Time and circumstances and conditions, the life of the individual, the character of the message, the spirit which accompanies it, the fruit it bears, are God's great testers. We should wait and see whether the claim to the prophetic office stands the test."

This counsel was followed, and it required only a few years to demonstrate its wisdom. Those who followed the lead of the one in question soon came to utter confusion, and the falsity of the prophetic claim was clearly demonstrated.

The prophet Samuel grew into the confidence accorded him by the people of God. It is written of him: "The Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." It required time for his *establishment* in the holy office, and in the confidence of the people. And the Lord desires that we shall reach no hasty decisions to-day, but that the claim of every person to the prophetic gift shall be submitted to the test of time and of counsel and of experience and of the fruit borne.

There is one thing particularly marked in the experience of the prophets of old. They made no demands for recognition. They carried on no propaganda in order to obtain recognition. They left to God their advancement. They gave the message which He impressed upon their hearts, and let Him take care of the results. They were quite willing, as in the case of John the Baptist, to be only a voice. It was God's glory, and not their own reputation, which gave them chief concern.

This does not say by any means that the Spirit of God might not rest with power upon any of His servants, and a message be given to meet present exigencies, or some crisis in the church, and that the message would require prompt obedience; but usually when God raises up a messenger to meet a crisis of this kind, there goes with his message a compelling power in spirit and influence which leaves no doubt as to its character.

It will do us no good to speculate upon the future. We must leave all things in the hands of God. We do not need to be greatly concerned over this question, nor do we need to be unduly excited or exercised in case one or a dozen should claim to be the recipients of divine illumination. Every reader of this paper has individual access to God. There is given to every believing child some measure of the gift of the Holy Spirit. Instead of our looking for signs and wonders, for the supernatural and the mysterious, God desires us to cultivate a deepening personal religious experience. He desires us to come into that closeness of relationship with Himself where He can speak to us by His own blessed Spirit, where He can reveal to us the mysteries of His Holy Word as we study its sacred pages.

If special revelations are not continued, we are not left to wander in darkness. We have access to the

sacred Scriptures. To the church of God in every age they constitute a lamp for the feet, a light for the path. We have the faithful instruction which has been sent us through the Lord's messenger in connection with this movement. If we faithfully study that which God has already given, and look to Him for continual guidance, He will keep us safe amid the perils of the last days.

Without anxious thought for the future, without idle speculation, without argument or discussion, but in quietness and prayerfulness and obedience, let us seek humbly to walk in the ways of the Lord, and in the light which He has given to His people. In this will be our safety and assurance in the days before us.

### Carey's Missionary Sermon

FAMILIAR to all Christian people has become the significant utterance of William Carey, the "founder and father of modern missions," "My business is serving the Lord; I cobble shoes to pay expenses." Mr. Carey knew the secret of "making first things first," and to a remarkable degree realized the fulfillment of the Saviour's promise, "All . . . things shall be added unto you." For forty years—from the age of thirty-three to seventy-three—he lived a life filled to the brim with diligent, self-sacrificing, and far-reaching service for the Master, in the midst of India's dense heathen darkness—a darkness which at the time he entered the country had not been penetrated by a ray of Gospel light. To-day the light which he established, feeble and flickering though it seemed to him, has penetrated to all parts of India, and many honest souls are being guided by its beams into the way of life everlasting.

Carey's family consisted of four sons and a helpless wife. His biographer states that "the illiterate woman whom he married in his youth, and who had embittered the years of his early manhood by her shrewish temper, later became a monomaniac. . . . For twenty-eight years of married life Carey bore this burden manfully, caring for the miserable woman with reverence and devotion. Never did reproach or complaint escape his lips regarding her." Ten years after reaching India, in 1803, "the stormy, tortured mind found rest in death."

On the evening of May 31, 1792, we find William Carey in the pulpit of a church in Nottingham, addressing a gathering of Baptist ministers. The sermon which he preached at that time has caused the year 1792 to be known as the *annus mirabilis* in the story of missions. It is said that "all the burning convictions so long pent up broke through the humble craftsman's restraints of self-distrust and diffidence. He who had been at once village schoolmaster, cobbler, and preacher, addressed his brethren as a prophet of God, fearless, authoritative, denouncing complacent indifference to missions in the church at large for fourteen centuries."

The subject of William Carey's sermon on this occasion was, "The Obligation of the Christian Church to Give the Gospel to the Heathen World." The text from which he preached was Isa. 54:2, 3:—

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

The gist of Carey's missionary sermon is said to be as follows:—

"Expect great things from God;  
Attempt great things for God."

A few months later, in Kettering, market town of Northamptonshire, twelve ministers met together to consider a plan for sending forth Mr. Carey as a missionary to the heathen. These twelve men were as "little fitted to lead a new and mighty crusade in the parts of the world far distant and unknown, as were the twelve peasants of Galilee who once met in the upper room in Jerusalem to take counsel together concerning the will and the work of their ascended Lord. Like them, these Englishmen were without money, without influence. There was no precedent for them to follow; no missionary association whose methods they might imitate; no favourable opening was known to them in any heathen country; no other body of Protestant Christians in England contemplated or even favoured such an action." However, after hours of serious deliberation, the following resolutions were passed by this company of twelve Christian men:—

"Desirous of making an effort for the propagation of the Gospel among the heathen, agreeably to what is recommended in Brother Carey's late publication on that subject, we, whose names appear to the present subscription, do solemnly agree to act in society together for that purpose.

"As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose and to recommend it to others."

The amount subscribed by these twelve men at this time amounted to £13. 2s. 6d. Thus was born the first Protestant missionary society in the Anglo-Saxon world, and on June 13, 1793, William Carey went forth from his native land to enter upon the task which lay so heavily upon his heart, knowing that God was leading and that his brethren in the homeland would "hold the ropes" of finance with unwavering hand and prayerful heart.

Carey's missionary sermon still lives to-day. The same inspired Word still bids God's people to "enlarge," "stretch forth," "spare not, lengthen thy cords, and strengthen thy stakes." There must be no meagre plans for the advancement of the Gospel; no tinge of selfish withholding must be manifest in the response of the Christian to the needs of the present day in the history of world evangelization.

Of Jesus it is said, "He expected much; therefore He attempted much."—"The Desire of Ages," p. 72. Under the influence of the Holy Spirit, Carey was led to adopt the same standard of service; and as we enter upon the closing weeks of the Harvest Ingathering Campaign for foreign missions, let all work with the same end in view. The needs of the mission field were never greater; the open doors for missionary service were never more numerous; the hours of probationary time are rapidly passing. Surely we may "expect great things from God," and shall we not "attempt great things for God"?

MRS. J. W. MACE.

**Only Two More Weeks**  
**Closing Date Oct. 14th**

**What are YOU doing for missions**  
**in the great Ingathering Campaign?**



## North England Conference

President: Alfred E. Bacon

### Lay Workers

SABBATH afternoon, September 22nd, it was the writer's privilege to baptize five dear souls in the Kettering Church. This makes seventeen souls that have been brought into the truth by our lay members in that part of the conference. Ten have united with our Wellingborough Church, four with the Rushden Church, and three with the Kettering Church. A member from Liverpool started the interest, and then Brethren F. Casson, G. Hawkins and J. Andrews have followed it up with the above results. This has created quite a keen interest among the churches in that section of our field, and we are looking for the good work to go on this coming autumn and winter. We have greatly appreciated the faithful labours of these lay brethren, and we know the Lord will not be unmindful of their devoted service. How many of our other churches and companies, who do not have a conference worker with them, are going to follow this excellent example? This is one of the ways in which, as the Lord has told us through His servant, His work is going to be finished in the earth in this generation. Now as the Harvest Ingathering Campaign draws to a close, and we have the new series of tracts to follow up the interested persons who have given us some of their money for missions, plans can be made in all our churches to enlist the help of all the members along these very lines. I am sure if this is done intelligently and faithfully, we shall see a large number of souls gathered out and added to our different churches in the near future? Why not strike the iron while it is hot? Remember the GOAL of GOALS is the SALVATION OF SOULS.

ALFRED E. BACON.

### Kettering

DURING the week-end September 21st-23rd we were favoured with a visit from our president, Pastor A. E. Bacon. On Friday night the ordinances were administered by Pastor Bacon and a precious season was spent. On Sabbath afternoon the church was filled to hear an address on baptism and the preparation necessary for that ordinance, and to witness five candidates go forward after the example of their Lord. Three of these were recent converts to the truth in Kettering and two were sisters from Little Harrowden, near Wellingborough, a further result of the work carried on by Brethren Hawkins and Casson in that village. After the baptism the candidates were received into fellowship—Brother and Sister Scarr and Sister Daphney Hosking into the Kettering Church, and the two other candidates into the Wellingborough Church. Several members from the Wellingborough Church were present, including the elder and Brother Hawkins.

May God abundantly bless and use these new members in His service.

On Sunday night our president, basing his remarks on I John 3:1-3, gave a striking address on the necessary preparation to meet the Saviour in peace when He shall come.

J. ANDREW.

### Canvassing Experiences

I AM canvassing Huddersfield with "Our Day." A few weeks ago the master of a higher grade school bought a copy and last Monday his wife told me that the book was good and that her husband, who teaches a class of young men in the Church of England Sunday-school, was using it for that purpose. Just then he was taking up the chapter entitled "Armageddon"!

About two months ago a lady living at a place a few miles away purchased two copies of "Our Day" from me. One day this week she called at our house to buy another copy because it is "such a good book." She wanted it for a friend.

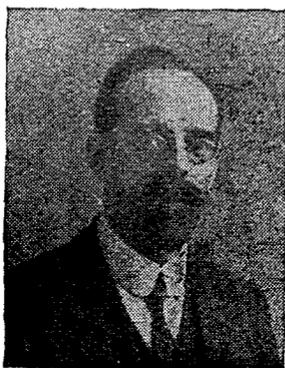
Again, at one house the lady said as I exhibited the book and was about to canvass her, "I think that book is like one my husband has been reading while on holiday a few weeks ago; if so I feel sure he will have one. I will ask him this evening and then let you know." The next morning I made my first call at a large house in another part of the town and there I found the lady I had canvassed the previous day, besides the lady of the house. Upon recognizing me, the former remarked, "Just the gentleman I wished to see; my husband says the book you have is like the one he has seen. He is charmed with it, so will you bring one for him?" Hearing this, the other lady gave an order also, and both were delivered the following week. I learned afterwards that the man was not a Christian. He is a well-to-do tradesman here, and well known locally.

Recently I have been working a town four or five miles from Huddersfield, going by car each day. The other morning, however, I felt impressed to work a place much nearer home. I did so and did poorly, but at one house found a lady and her two

daughters very interested. They asked me inside, bought a copy of "Our Day," and told me that only a short time prior to my calling an International Bible Student had sold them two or three books, had got their interest, and had promised to see them again. They are really Wesleyans but are getting no satisfaction at their own chapel and so are open to receive more light. We talked a long time and they felt that all that I said was true and Biblical. I explained our Sabbath message and they wish me to call again. I hope to see them come out for the truth later. I feel sure that the Lord impressed me to leave the territory I had been working, for the time being, so that I might find these truth-seeking souls before the Russellites got too firm a hold.

And so we keep seeing that this colporteur work is not carried on by chance. Of course, most of the days are hard and trying, with occasionally some atheistical opposition from a "modernist" Anglican or Nonconformist minister. But on the whole we have much for which to be thankful.

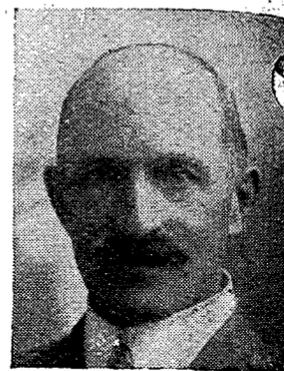
B. BELTON.



F. A. Spearing

## South England Conference.

President: F. A. SPEARING.  
 Secretary and Treasurer: H. ROBSON.  
 Field Missionary Sec'y: J. S. NEWMAN.  
 H.M. and Y.P. Sec'y: S. G. JOYCE.



J. S. Newman.

### Onward, Christian Soldiers!

THE spirit of war is still in the air. The difficulties between the great European powers are by no means settled; Russia is still a serious problem to all responsible statesmen; the Balkan States are uneasy; Spain is busy in Morocco "wiping something off the slate"; and the heathen of Asia and Africa, not to be outdone by their "civilized" neighbours, are preparing for a conflict, greater in intensity, greater in every way than the war of 1914-1918. Men are much more interested in what they call their "prestige" than in the general welfare of the nations. They thirst for "glory" and "honour" rather than for peace.

The one who is primarily responsible for this state of things is the devil. All these wars and rumours of wars are but a part of the great conflict that has been raging for six thousand years between the forces of good and evil. In this conflict not merely half the world, as in the European war, but literally all nations are involved. Every citizen of every nation is lined up on one side or the other. The soldiers of the devil appear to be much more numerous than the soldiers of the Cross, but all the power of heaven is with those who fight the good fight of faith.

In the front rank of those who are following the banner of Prince Immanuel, who are fighting the battles of the Lord, are Seventh-Day Adventists. Ever since 1844 this people has been at work, storming the citadels of the enemy. Victory after victory has been won, and the prisoners taken have become recruits for the Lord's armies. At first there was barely a platoon of soldiers ready to engage in this spiritual warfare, but as the days and years passed the platoon became a company, the company a regiment, the regiment a division, and the division a mighty army some 200,000 strong. And "the weapons of our warfare are not carnal." It is clothed with "the armour of God" that we enter into the conflict, with the "sword of the Spirit" that we smite the foe, and go forth "conquering and to conquer."

The great Ingathering Campaign is a determined attempt on the part of those who follow Jesus to "press the battle to the gates." The devil is furious because he is losing some of his soldiers. And he is doing all he can to thwart the plans of our Captain. But he is a beaten foe and he knows it. It is the fury of despair that spurs him on. He would stop our collecting if he could, for he knows that every penny obtained in this Campaign is so much ammunition to be used in the effort to overthrow the kingdom of darkness. Let us then collect as many of these pennies as we can, yes, and shillings too, and pounds. Let our watchword during the remaining days of the Ingathering Campaign be: "Onward"! Let us devote all the

time and energy at our command, between now and October 14th, to this truly great work. "Onward, Christian soldiers."  
 F. A. SPEARING.



### Sabbath-School Convention

THE services rendered by Pastor J. S. James in connection with the Sabbath-school work in the British Union have been highly appreciated. We wish that all the workers in the Sabbath-schools of the South England Conference could have been present at the convention held at the Stanborough Park and Watford Town Churches September 14th-16th.

Our Union president, Pastor J. E. Jayne, gave the opening address on "The Value of the Sabbath-School to the British Union Conference." The Sabbath-school may and should bring all into closer association with Jesus. It should mean increased spiritual life. It failed if it did not have a definite part in the great commission, "Go ye into all the world, and preach the Gospel." "The Sabbath-school means what we make it mean."

Dr. Ruble showed how the Sabbath-school brings harmony and unity into the church.

Pastor J. S. James gave an address on "The Relation of the Sabbath-School to the Closing Work." It seems almost impossible that the Sabbath-school gave no offerings for missions previous to 1878, and in that year the goal was set at one halfpenny per member per week. This goal has been increased sixty-fold and the offerings for 1922 were approximately £300,000. The Sabbath-school is the heart of the church whence all its missionary activities spring.

The teachers' meeting on Sabbath morning was conducted by Pastor James. The local officers were in charge of the Sabbath-school. Brother Raitt gave a paper on "The Teacher's Responsibility." Pastor James gave a model programme outline for the Sabbath-school. This is given below. The sections follow in logical order so as to lead up to the climax—the lesson for the day—and then to close without detracting from it. Every part of the programme should be carefully thought out and well prepared before being given.

#### PROGRAMME OUTLINE.

1. Opening Exercises (fifteen minutes). Song, prayer, song, superintendent's remarks.
2. Secretary's report. (Three minutes.)
3. Missions' Exercises. (Ten minutes.) See "Missions Quarterly." Operation of goal device.
4. Lesson review. (Ten minutes.)
5. Class records and offerings. (Two minutes.)

6. Lesson recitation. (Thirty minutes.)  
 7. Closing Exercises. (Five minutes.) Song, Mizpah verse, Psalm, Lord's Prayer or formal benediction.  
 Total, 75 minutes.

In the afternoon Pastor Young dealt with the subject "Who Should Be Members of the Sabbath-School?" Firstly, all churchmembers; secondly, unbaptized believers; thirdly, all our children; and then those not of our faith. The membership of our Sabbath-schools should be approximately one-third greater than the church membership.

Some of the good points of Pastor Fishell's paper on "Missing Members" we hope to incorporate in a future article. A paper was read on the "Home Department" and then Brother Knight spoke on "Goals and Devices," showing how Christ, Paul and others "pressed toward the mark." The Question Box was conducted by Pastor James. The discussions on the various papers showed that a keen interest is being taken in the Sabbath-school work.

During Sunday the convention was continued in the Watford Town Church. Pastor James conducted the workers' meeting. Papers and talks were given on "The Daily Study of the Lesson," "The Sabbath-School Teachers' Training Course," and "How to Teach the Lesson."

The subjects in the afternoon were "The Tools We Work With," "The Value of the Sabbath-School to the Children," and "Some Methods of Teaching Children." The convention closed with two lantern lectures by Pastor James.

We thank all who took part and trust that our Sabbath-schools at head-quarters have received inspiration to become models for the others in the conference. H. ROBSON.



### Sabbath-School Gleanings

BOTH Walthamstow and North London have adopted the hour and a quarter programme. As many people attend as formerly and half an hour for the lesson is assured. These schools also have a teachers' meeting in connection with the mid-week prayer meeting.

SABBATH-SCHOOL at Stanborough Park is at 9.45 a.m., commencing with Sabbath, September 22nd. All attending may expect a good full programme.

WE learn that every teacher in Watford Town Sabbath-school obtained a Record Card with two seals for last quarter. Splendid! All the teachers attending the recent convention are entering the Training Course. We expect the others will join as well.

Good examples are worth following. H. ROBSON.



### Defeat Wrapped up in Victory



SOUTH England continues its splendid ingathering of funds for missions. £1,126 is the grand total reported for three weeks. As you glance at the total of £617 that was collected in the first three weeks of 1922 and then at the present £1,126 you sense real victory. Big Day gave us £200, first week £300, second week £300, and the third week £326. Every week is yielding its harvest of steady results. Every church and

company in this conference has had a part in this glorious work and enjoys the feeling of satisfaction that comes from joyous service. Practically every church and company commenced right on time and reported for the first week. We thank God for this loyal response to the work of preparation, organization and encouragement that had been going on weeks before the campaign commenced. Six weeks is far too short a period in which to expect to do much by suddenly rushing from pillar to post, from church to company, and wondering why they haven't started. Each week "tells" and we feel proud of our secretaries in this conference who never let a week go by without reporting. This unity and loving co-operation ensures victory.

But—and here we come to the defeat that is perhaps hidden by the victorious march of these first three weeks. In

almost every church there is a big majority of members who have as yet done absolutely nothing. Men and women who outwardly profess Christ's name, but inwardly murmur and complain or just from mere negligence, do nothing for Him. The Master does not speak to us in figures and say we *must* obtain our 30/- or die! All He desires is our *best*, whether it is 2/6 or £10. Nevertheless some, a majority, still remain idle. Some use as an excuse imagined doubts as to how the money may be spent—or where it may go. Is that our responsibility? God has His faithful stewards for that part of the work. Our part now is to gather funds, and God will hold us responsible for that. Some say they are too busy. Yes, too wrapped up in selfish interests, too engrossed in the trivial things of life to see the opportunities that come continually to do something for Christ. But the opportunities are there—to and from work, tradespeople, associates, yes, a hundred and one ways present themselves to the man who is willing. The "sleeper" will always find some excuse to continue his sleep.

As leaders in our churches, as elders of the people, our hearts must be impressed with the crying shame that so many, by their inertia, are marring the faithful efforts of the willing ones. But more serious still, what about the spiritual life of those who have not yet ventured? We voice the sentiments of one church elder: "There are no drones in heaven and somehow we feel that the majority of the drones in the church will 'drop out' when the crisis comes!"

Thus, burdened with a desire for souls, we invite, ye urge, all our leaders in the conference to unite with us in prayer and personal work to save the vast army of "sleepers" from themselves. Encased in their excuses, we will find it hard to move them, but it is the most pressing need of the hour. Just a few days remain before the close of the campaign, but let us use these few days to arouse those of our fellow-workers who as yet have slept. October 14th will indeed be a sorry day for the "unfortunates."

Our conference per capita for the first three weeks should have been 15/-; it is 14/10. But what might it have been if all had collected?

Dear reader! You may be one who has failed so far. Let these few words ring home to you. Whatever our final total may be, whatever we may be able to say about the glorious achievement of our sister church, or our fellow-member, God forbid that there should be the hidden sting of individual defeat in any of our hearts. Do your best and God will surely do the rest. S. G. JOYCE.



### Church School Convention at Walthamstow

SABBATH, September 15th, was given over by the Walthamstow Church to a Church School Convention. Mrs. Howard was in attendance and a very profitable time was spent together.

In the morning the meeting commenced with hymn 390, followed by prayer from Dr. Shone. Then five of the church school children gave a song entitled, "Right." Everyone was very satisfied with their good performance. Pastor Barras followed with a talk, "The Pastor's Duty to the Church School." He first showed that the apostolic commission was to "feed My lambs"; the modern way was to feed the sheep and let the lambs starve. Jesus Himself took a tender care of the lambs.

In this denomination for years we have handed over our children to the world to educate, and so we have lost numbers of young people. The minister's attitude should be that of the shepherd taking care of the lambs of the flock, and endeavouring to keep them in the fold until the Lord comes.

We have twenty-five children in our church school. This is a church in embryo. If you came and said that twenty-five people were going to apostatize the minister would almost die, but let them go out at different times and we do not miss them. That is the way we lose our children, and so we have started our church school to try to keep them to work for God.

Then we have a responsibility toward the teacher—she is only human, and we should treat her as human and be kind to her, help her and pray for her.

The financial burden of a church school is heavy, but yet we want every child to be in the school, even though the par-

ents cannot pay much, and to this end it has been suggested that those members who can afford a little more and do not have any children to send to school should adopt a child, pay for his education and take an interest in his progress.

Throughout this talk we felt that the speaker was sincerely desirous above all things to save the children, and that he felt the church school was one of the strongest means to this end.

At this point three of the tiny children gave a recitation, and then Mrs. Howard was called upon to address the meeting. She took as an example John the Baptist, whose parents pondered as to what manner of child he should be; parents should do the same to-day.

In Russia to-day they are forbidden to teach the Bible to their children, and do so at the risk of their lives; should we not take the opportunity while we have liberty?

We have only a very few church schools and so have evidently not done our duty to our children, but we are awaking to our responsibilities. Every member has a duty toward the school, not only to give money but to pray.

In America there are a number of schools, but they had many struggles in the beginning just as we are having, and we have a right to expect God's help because we are doing His work.

At the afternoon meeting after the usual preliminaries Laurie Allen sang "My Task," and then Miss Tapping gave a paper entitled, "The Great Need of Church Schools." God made all things perfect in the beginning, but sin entered and so perfection was marred, but God did not forsake man; Christ was given to overthrow sin. So we find it is the great purpose of God to bring back man to his lost dominion, therefore we should try to restore through education the image of God.

Moses was trained in the right way and so we find him doing great things for God. If we train our children properly we shall see them bringing many into the promised land.

When a child is sent to a worldly school, five days out of seven he has to mix with ungodly people and learn many false things. How careful we should be, then, to give them an education in our own schools.

At the close of an excellent paper Horace Patterson gave a recitation, "Unawares."

Mrs. Howard was then called upon again and in the course of her talk gave us a few reasons why we have our own schools.

To keep in view the future life and usefulness that the child may have.

To teach him to honour and serve God.

To develop his character.

To fit him for God's service.

To keep the motive of service before him.

To prepare him to meet God.

Miss Willis then gave a paper on "Results of this Work." The world's great men have separated education from religion; but this we must not do. With a Christian teacher our religion may be carried into our education throughout the day.

In our schools children are separated from indifferent associates and are given a unity of purpose.

Unlike worldly children who reproach their parents in time of trouble, children who are taught in this Christian atmosphere will be a comfort to their parents.

This good paper was listened to with interest. The last talk was in some ways the most interesting. It was by Brother Bird on the subject of "What the Church School Meant to Me." He attended the first one started in England and to him those school years were very happy ones.

He attested to the good a consecrated teacher may be to her pupils. Through her efforts and her prayerful interest after the school days seven of the pupils are workers to-day, and two are in training; while six from the young people's society are out in the mission field.

At the close of the convention all felt a deeper desire than ever to keep our church school going and to try to show other churches the necessity of having a school in their district.

K. HARGREAVES.

## Wales Calls for Volunteers

IN taking a general view of the colporteur work in Wales, we can say that there has been real, good solid work done. Yet we are not satisfied. Much more could be done if the command of the Lord were heeded, "Go." "The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Testimonies*, Vol. 6, p. 29.

We have the literature but not sufficient men and women to carry it to the homes of the people. At present the number of workers in regular colporteur work is very low, far below what it should be, especially when we read such statements as the following from the Spirit of prophecy:—

"We are not doing a twentieth part of what we might do if we were awake."—Vol. 3, p. 207.

"The work which the church has failed to do in time of peace and prosperity, she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith."—Vol. 5, p. 463.

"Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—Vol. 1, p. 260.

"We have no time to lose. The end is near. We have warnings now which we may give, a work now which we may do, but soon it will be more difficult than we can imagine."—Vol. 6, pp. 21, 22.

While you are reading these words, pray that the Lord will set your soul on fire and so help you to do your best, and to hasten the long-talked-of and soon-to-be-realized finishing of the proclamation of the third angel's message.

The writer will be pleased to hear from those desiring instruction in colporteur work.

Address: D. Davies, 18 Eirw Road, Porth, Rhondda.

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## CHURCH SCHOOL DEPARTMENT

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ALL the church schools send very encouraging reports. The school at Plymouth is doing nicely. They have three new pupils which increases their enrolment to thirty. We are very happy to state that Miss Firks' health has improved so that she is able to continue her work in the school. She has given excellent service and the school has been greatly benefited by her long experience as a teacher. Her services are greatly appreciated by the church and the Educational Department. Miss Lewis and Miss Firk work together very happily, and as a result the Plymouth Church has an excellent school.

AT Walthamstow the school is flourishing with its two full-time teachers. The school has been decorated and a very pretty glass partition provides two rooms so as to accommodate the upper and lower standards. Many other improvements have been made about the building to put it in shape for a good school year. All this was done by Dr. and Mrs. Shone and made a pleasant surprise for us at the opening of the school. A full report of the recent convention held at this church will be found elsewhere in this issue.

THE school at Southend is doing very well under the leadership of Miss Ruth Raitt, who is happy in her work. The children are delighted with the school and good, faithful work is being done.

As Miss Mabel Savage's transfer to the African mission field has been postponed for the present year, she will resume her work in the West London school. We are glad to say that new pupils have been added here.

THE church school at Stanborough Park opened on Sept. 5th, and the first day enrolled forty-four pupils. Twenty-two were from non-Adventist homes. The enrolment has now increased to fifty-one. Good work is being done every day by both teachers and pupils. Mr. Milne is teaching the boys fretwork, while the girls receive instruction in cooking. Mrs. Jones has a splendid class of girls in needlework. Miss Terry comes

over from the College twice a week to teach the French. The school has adopted the regular school uniform this year. The badge is a dark red with the letters S.P.S. worked in gold with an olive green thread running round the triangular figure. It looks very neat and helps to raise the standard of the school.

MRS. H. H. HOWARD.

## At Rest

LEE.—On September 5th, after a painful illness which she bore with much patience, our dear sister Elizabeth Lee fell asleep in Jesus at the age of 72 years and 1 day. Sister Lee's long life had been spent in the service of God and of suffering humanity. Converted when a girl, she became a member of the Wesleyan Church, continuing in fellowship with that community till 1908, when it was the writer's privilege to open to her the truths of the third angel's message. Joining the Handsworth Church, she was faithful to every phase of present truth. Later, being transferred to Wolverhampton, she took an active part in church work there, spreading abroad the message-filled literature, and helping with her prayers and in many other ways. For many years our sister was a district nurse, first at Bushbury, Wolverhampton, and later at Yarm, Yorkshire, making many friends in both places by her true Christian walk and faithful devotion to duty. She continued ministering to the sick till only a few months before her death. The writer, accompanied by Pastor Tonks, visited her on Sabbath, September 1st, when she testified again to her steadfast faith in Christ, and love for the truth, and joined in singing "Jesus, lover of my soul." We laid her to rest on September 10th in the presence of a large number of church-members and friends, deeply impressed with the truth of the words, "Blessed are the dead which die in the Lord." Our sincere sympathy goes out to her sorrowing sister, who, however, rejoices in the same blessed hope through the tireless ministry of her whom we confidently expect to meet on the resurrection morn.

WM. A. HALL.

S. F. TONKS.

PHILLIPS.—On Sabbath, September 8th, we laid to rest Sister Phillips of Ynyshir. She had been a great sufferer for some months and passed away eventually leaving a husband and two little boys. Our sister was a member of the Porth Church for a number of years, and was very earnest in her religious life and spiritual experience. During her last illness she expressed again and again her willingness to go to sleep, believing that the Lord had accepted her as His child. Her only anxiety seemed to be for her husband and two little ones, and only a little while before she passed away she sang the hymn: "When my life-work is ended," and rejoiced in the thought of the joy she would have in seeing her Saviour. Our hearts go out in sympathy to our dear Brother Phillips and the rest of the family. He is left to mourn and yet not without hope; for we have the assurance of a certain hope in her coming forth at the first resurrection.

W. H. MEREDITH.

PRICE.—On Sabbath, September 15th, our very dear Brother Price of Aberdare fell asleep in Jesus, and we laid him to rest on Thursday, the 20th. Brother Price had been a long sufferer with asthma, and had not been able to follow his employment for more than a year, but a more faithful brother in church life it would be hard to find. A year ago, even though he could not follow his employment, he was very faithful in doing a large amount of Harvest Ingathering, and it was a great sorrow to him this year when he could not take part in it. When it seemed impossible for him to recover his strength he quietly resigned to the Master's will, and longed to go to sleep to be freed from suffering. On Sabbath evening before he died he called all the members of his family to him, and told them that he felt like Jacob of old wanting to give them all his blessing before he went to sleep, and on Sabbath morning he told his wife: "I am going to leave you today. I am going to rest;" he peacefully fell asleep before the Sabbath closed. When we think of the faithfulness of our brother, and his wonderful patience in all his suffering we can only exclaim that there is still divine power in the Gospel of Jesus. We tender to Sister Price and her family our heartfelt sympathy, and yet we rejoice with her in the glorious hope of the resurrection from the dead, being certain that our brother is only asleep in Jesus awaiting the Master's call to life eternal. The little company at Aberdare will greatly miss our brother's presence and faithful service. We can only hope that the mantle of service will fall on other shoulders that the work may go forward even more rapidly than before.

W. H. MEREDITH.

## Publisher's

## Announcement

We are now ready to supply the first eight numbers of an entirely new series of tracts entitled:

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7. The Bible Millennium.
8. Which Day is the Christian's Sabbath?
9. Is the Sabbath a Definite Day?
10. Who Originated Sunday Observance?
11. The Eternity of God's Law.
12. Will Sinners Suffer Throughout Eternity?

This special series of tracts is intended incidentally to follow up the interest created in many districts during the Harvest Ingathering Campaign, but specifically it is hoped that our churchmembers all through the Union will engage in systematic seed-sowing for a harvest of souls to be definitely reaped during 1924. We are confidently looking forward to a great ingathering of souls next year, a large number of whom will be won to the truth through the consecrated efforts of our lay members working with our literature. We therefore appeal to all our church officers to encourage their members to help in this great seed-sowing for souls, and to pray earnestly that God will give us a bountiful harvest. Let us expect great things from God in 1924, brethren and sisters, but in preparation for this let us sow the seed plentifully; the harvest will be according to our faith and seed-sowing.

Isolated members may order direct enclosing cash with order

**The Stanborough Press, Ltd.,**  
Watford, Herts.

# THE EDITOR'S PAGE.

SHORTEST POSTAL ADDRESS:

(The MISSIONARY WORKER is printed and published fortnightly by The Stanborough Press, Ltd., Watford)

Editor: A. S. MAXWELL.

The Editor, Stanborough Press, Watford

Assistant: MISS M. STOCKFORD

Vol. 28. No. 19.

Copy for the next issue must reach us  
not later than Thursday, Oct. 11th.

October 5, 1923.

## Half-Time Score

HALF the allotted time for the Harvest Ingathering Campaign has now passed. Although we have not quite raised half the goal, it is very encouraging to learn that £2,634 has been collected. Brother Harker has worked out some interesting figures on the standing of various churches and conferences which we feel sure will be an inspiration to all to do their best in the closing days of the campaign.

Three weeks' quota	£3000	0	0
Reported to date	2634	1	0½
	Short		
Total reported for three weeks, 1923	£2634	1	0½
Total reported for three weeks, 1922	1769	16	8
	Increase		
	864	4	3½

### STANDING OF CONFERENCES

Conference	Goal	Reported to date	Per capita
S. England	2750	1126 0 3	14 10
N. England	2000	901 14 0	13 11
Wales	600	340 12 9	17 8
Scotland	350	194 1 8½	18 7
Ireland	300	71 12 4	7 6

Percentage of conference goal raised in each field.

Scotland 62 p.c.; Wales 59 p.c.; South 49½ p.c.; North 49 p.c.; Ireland 25 p.c.

Per capita of churches with membership of over 100.

Stanbo'h Park	16/4	Walthams'w	15/11	Watford	14/10
Hull	10/11	Wimbledon	10/6	London N.	6/6

Per capita of churches with membership of 50 to 99.

Edinburgh	32/1	Glasgow	18/-	Plymouth	17/6
Worcester	16/5	Southam'n	16/-	Handsworth	15/11
Leeds	15/9½	Bristol	14/6	London W.	13/-
Southend	11/3	Newcastle	10/10	Nottingham	9/-
S. Man'ter	7/2	Sheffield	6/9		

Per capita of churches with membership of 20 to 49.

Cardiff	52/10	York	31/6	Portsmouth	24/9
Coventry	21/9	Forest Hill	21/8	Swansea	19/2
Stoke	18/6	Leicester	17/4	Kettering	17/3
Cambridge	14/7	Brighton	13/6	Liverpool	11/6
Bargoed	11/4	Bath	11/1	Forest Gate	11/-
Edmonton	9/2				

MR. N. H. KNIGHT wishes us to announce that he has received a parcel containing forty-six garments for children and a bundle of old linen for bandages, etc., sent by Sister M. Living on behalf of the Mansfield Dorcas Society. These are very welcome gifts and we are sure that our brethren in the mission fields will be very happy indeed to receive them. We would suggest that wherever possible our sisters in other churches emulate the example of the Mansfield society.

A FEW changes have been made in the location of our workers in East Africa. Brother R. H. Matthews will go to Ntušu and Brother Cuthbert to Ikidzu. Brother Cuthbert's full address is as follows: S.D.A. Mission, Ikidzu, Nusoma, Tanganyika, East Africa.

OTHER events of considerable interest are also taking place in the East. Brother T. G. Belton informs us that another little boy has arrived to increase the joys of his family. We send our hearty congratulations.

## "All but the Generator"

MANY times as I have sat in my African home by night, thinking of the pleasures and disappointments of the day, my attention has been attracted by large fires in the vicinity of a village known as Lukuta, about two miles distant. Lukuta, in the native language, means a fortification or stronghold. It appears that, not so long ago, the inhabitants of this district were being harassed by the bloodthirsty and war-like Masai tribe whose name even to-day is mentioned with a shudder. The fortifications then raised to protect the village are no longer necessary, but the village remains a stronghold in a very real sense—the stronghold of no less a foe to Christianity than Islam. The doctrines of the Eastern prophet have lulled the natives—none too energetic at the best of times—into a heavy slumber of self-satisfaction from which it is most difficult to arouse them. Thus the Gospel missionary finds it necessary to devise special ways and means of attracting them. One successful method used by a former missionary was preaching by night with the aid of a magic lantern—to the natives literally, a "lantern of magic."

Now to come to the real point of this article. We have everything for a magic lantern service—all but the generator. I have written this hoping that one of the many readers of the WORKER might appreciate our need and send us through Brother N. Knight at Stanborough Park, a carbide generator of sufficient capacity for four burners. We are most anxious to start this work as soon as possible. We should also be glad to augment our small supply of lantern slides. We feel that efforts spent in this plan will bring forth much fruit. After having spent one year in this field my heart is full of joy and courage as I see progress being made on all sides. The difficulties make the struggle a worthy one. We are full of hope.

A. F. BULL.

## ADVERTISEMENTS

Where to stay in London. "Restholme," 31 Lorne Road, Finsbury Park, London, N.

YOUNG lady seeks situation where Sabbath can be kept; previous experience as shop assistant. Write: Miss B. Roll, 2 Sylvester Road, Walthamstow, London.

WANTED.—By young girl (age 16½, just completed four years' high school course) position as nurse to young children where Sabbath can be kept. Good references. Apply: J. H. Dobbes, 32 Upper Gyner, Ynyshir, Rhondda.

BOOK-KEEPER requires situation where Sabbath can be kept. Ten years' experience. Apply: Miss E. Barnes, 84 Carlingford Road, N.15.

WANTED.—By young woman of nineteen years post as domestic help in S.D.A. home. Willing and fond of children. Address: Miss R. Gilman, 70 The Dale, Woodseats, Sheffield.

WANTED.—Volumes 5 and 7 of the "Testimonies," also 1893 edition "Gospel Workers." Write stating price to E. Elliott, 55 Bedford Hill, London, S.W.12.

WANTED.—Copies of "Review and Herald," Nos. 25-34, inclusive, Vol. 100. Please send post card before actually despatching. Address: B.P., Brookside Cottage, Uplyme, Lyme Regis, Devonshire.

## SUNSET CALENDAR.

	LONDON	CARDIFF	EDINBURGH
October 5th	5.32	5.44	5.42
October 12th	5.16	5.28	5.24