



## The Importance of Personal Effort

By Mrs. E. G. White

IN every land there are thousands of souls in darkness, without the knowledge of the truth—souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that someone must be with them every Sabbath to spread for them a Gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the Word of God while indifferent to the souls that are perishing around you? Can you listen to the truth, Sabbath after Sabbath, and not impart its light to others?

The church must not depend so fully as she has done in the past upon the ordained minister alone to carry the Gospel to the world. God has given to every man his work. For many years He has been bidding His people, "Go work to-day in My vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact.

The standard of truth may be raised by humble men and women; and the youth, and even children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to Him. He can work through them to reach souls to whom the minister could not obtain access. There are the highways and byways to be searched. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has impressed your heart,

praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become labourers together with God.

God desires that His children shall make use of all their powers, that in working to bless others they may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others.

Through the prophet Isaiah, Christ has said:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Chap. 58:6-11.

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guid-

ance, do special work for God; but if you make Him your dependence, He will give you wisdom and strength according to your need.

I pray that churchmembers may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be His followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "Of His fullness have all we received, and grace for grace." We shall receive fresh supplies of grace as we impart to others that which we already have.

The Holy Spirit will impress upon the mind the truth that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practice. Let every ray of light which shines from the Word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practising truth, in bless-

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ing others that you work out your own salvation. If God works in you to will and to do of His good pleasure, you will cultivate those traits of character that every heir of heaven must possess.

The reason many have so superficial an experience is that they do so much for themselves and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our helper. By unselfish labour for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, silver, or precious stones.

The Lord would awaken His church to her calling. This is to follow in the footsteps of Christ and present Him to the world, that the world may say of His disciples, "They have been with Jesus, and have learned of Him." Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these My brethren," said Christ, "ye have done it unto Me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing we shall share largely of the Holy Spirit's teaching and leading.

There must be no idlers in the work of God. He desires that His people shall engage in living missionary work, and thus be doers of His Word. He desires that they shall labour in love for one another; that they shall pray most earnestly for themselves, that they may be branches in the Living

Vine, daily drawing nourishment from Him, and bearing rich clusters of precious fruit. "Herein is My Father glorified," He says, "that ye bear much fruit; so shall ye be My disciples."



### To All Who Have Not Yet Joined Our "Present Truth" Band

FROM the letters that we have received concerning the special effort now being made to increase the circulation of "Present Truth," we learn that there are a number of members who would be available had they not other duties on Sundays, and that there are still others who hesitate because they have "never canvassed in their lives, and would not know how to go about it."

With regard to those who have other duties on Sunday, is it not possible that by a little rearrangement, two hours—say from 10 to 12 in the morning—could be spared on Sunday? In his address to the graduates at the close of College, Elder C. K. Meyers declared that the giving of the message that is to close up the work of God on earth will require men and women of no less calibre than the apostle Paul. How did Paul relate himself to the work of his day? Read that wonderful testimony which his life of sacrifice and devotion enabled him to give before the Ephesian elders before he went up to Jerusalem. You will find the account in the 20th chapter of Acts. When you have read this pen picture of the noble Paul, sit down and measure up your own life by his, remembering Elder Meyers' words that "the working staff of this denomination who give the final message just prior to Christ's coming will be men and women who are Spirit-filled and overflowing with divine grace."

Then think what the blessed hope of Christ's soon coming is to you—how it cheers you when you are disconsolate. Think of the holy joy that fills your heart on Sabbath morning, and of the soul-satisfaction that comes from a knowledge of the truth respecting the state of the dead, the ministry of angels, the sanctuary, and the judgment day. Think, too, of how you value the simple faith you have in the Bible, the creation, and best of all, the story of the cross. Then think a little more and you will find that all around you are men and women in ignorance of the truths you so much prize. Men and women with just as good intentions as you have, and who will make just as good churchmembers, and finally heavenly citizens, as you.

Do you not think that you can spare two hours each week to take these precious truths to someone who would otherwise live on in darkness? Remember that beginning with "Present Truth" No. 14 the Editor will publish a special series of articles on the fundamentals of our faith. This will be the very opportunity that you want. Be careful how you ignore this chance to win stars for your crown.

If you "have never canvassed in your life" let us help you. The ability to meet people and interest them in the truths of God's Word is well worth cultivating. It will make you a better Christian and a better worker for God. The current issue of "The Gospel Ambassador" is devoted to an exposition of Gospel Salesmanship. It is the best advice on the science of successful selling that we have seen. We shall be glad to send you a copy of this special number post free. It may be, too, that we can assist you

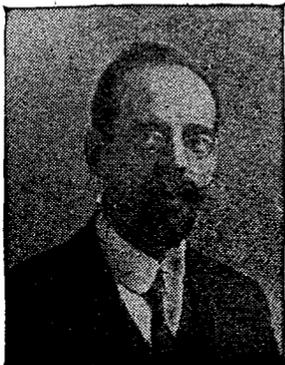
in other ways to get started with the work of interesting people with our periodicals. Remember that to be effective you must call on the same people with each issue of the paper, and in a very short time you will have twenty-five regular readers. Try it if you have not done so before, and see how it will deepen your regard for the truth, give your prayers more fervour and your testimonies more significance.

There is no need to wait for "Present Truth" No. 14. Begin with the present issue, No. 13. This contains several articles that you will be glad for your neighbours to read. On page 3 Elder W. A. Spicer writes on "True Protestantism for Everyone—Against No One." "Do Men Need a Sabbath—One

day in Seven—But Which Day?" is surely sufficiently interesting to every Seventh-Day Adventist to inspire a desire to circulate the article. It is written by John L. Shuler and is a clear and comprehensive statement of the Sabbath truth. The "Bible Service Department" conducted by Pastor McAvoy deals with several questions that often puzzle people and the rest of the departments are well up to their usual standard.

Ask your Tract Society Secretary to order twenty-five copies of No. 13 for you and determine that with God's help you will give twenty-five people the opportunity of sharing with you the blessings of present truth.

THE CIRCULATION DEPARTMENT.



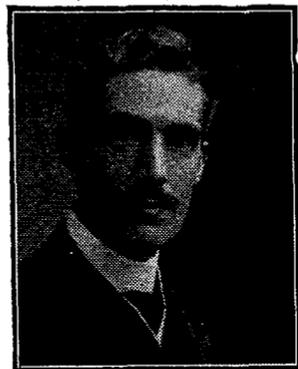
F. A. Spearing.

## South England Conference.

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W. P. Prescott.

### Cambridge Broadcasts the Truth

ABOUT twelve months ago we started another effort in Cambridge. Under the mighty hand of God the interest was exceedingly good from the beginning. Fourteen have definitely united with us as a result, and about fourteen more should become members before the year ends.

This is indeed encouraging to those who know this place. Cambridge is a rock of conservatism, and a most difficult town to reach with a message which demands sacrifice. The University holds out special attractions during term time; some leading writer or eminent preacher of the world holds the attention of the people every Sunday.

It will be well understood that a good hall is essential here, yet it is most difficult to obtain. At one time we applied for a building belonging to the University, seating 150, but the trustees—made up of the presidents of various colleges—required a statement of the tenets of our faith. After considering these the treasurer wrote to us saying that our confession of faith had created a favourable impression. We thus obtained a good church in the centre of Cambridge: this we used for nine months. Later one of the trustees came forward with the argument that we did not believe in the Comity or Federation of Missions and that we should therefore forfeit our right to use the hall. It was put to the vote; we lost by one.

Still, there is always a bright side to every cloud. One of these trustees became interested, and invited me to London to attend a meeting of the Philosophical Society of Great Britain. The occasion was the reading of a paper on "Geology and the Bible" by Professor McCready Price. This was read by the chairman, after which several members spoke in opposition to the views of Brother McCready Price. I was given five minutes and noticed that many seemed to feel relieved when they realized that someone was present to speak in favour of Special Creation as opposed to Evolution. The bell was rung to indicate that my time had expired but a proposition was made from the body of the hall that I should be given ten minutes longer. At the close of the meet-

ing a number of people gathered round to question me on the subject. As a result a Doctor of Literature and a Cambridge B.A. asked me to obtain for them several of Brother Price's books. Thus our effort to get this hall in Cambridge led to the vital truths of the message being presented to many leading scholars of England.

Our membership here in Cambridge is at present forty-one, in addition to which we have a good number of followers.

Thanks are due to the officers of the church for the excellent work they have done and particularly to Sister Casey without whom the work could not have been so successful.

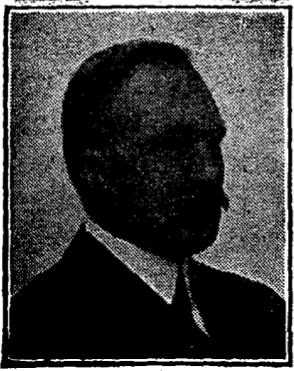
A special feature of our Cambridge Church is the number of splendid young people connected with it. Already two have gone away into educational work and we are expecting a number of others to go to Stanborough College in the near future.

W. P. PRESCOTT.

### Bournemouth

THE success which attended the rendering of the cantata, "Daughter of Jairus," in January inspired the choir with the idea of definitely starting a Church Building Fund. The idea was accordingly passed on to the churchmembers during a special musical programme prepared for the occasion. The majority were in favour, many there and then pledging contributions for the end of the year. The choir, continuing to work hard since January, has rendered twice the sacred cantata, "Olivet to Calvary" (Maunder), and a special musical programme. On the latter occasion Brother Harker presided, and he enjoyed the opportunity of being present. By request "Daughter of Jairus" will be rendered again shortly (D.V.) and Brother Brown, late of Leicester, has consented to preside. The collections taken on these occasions together with the amount in the Building Fund box already amount to nearly £10. Readers are earnestly requested to do their part by praying that this effort of the Bournemouth Church choir may be successful.

A. VINE, Clerk.



Alfred E. Bacon.

# NORTH ENGLAND CONFERENCE

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F. W. Goodall.

## Hull and Leeds

SINCE our last report to the MISSIONARY WORKER we have had the privilege of spending a week-end in both Hull and Leeds. At the former place we had some good meetings. Especially were we glad to meet on the Sabbath afternoon with the new Sabbath-keepers and interested people. Pastor Bell has been blessed in his work, and will soon have the joy of seeing some souls added to the church in that city. While visiting Leeds we had a good meeting on the Sabbath morning with the church in Bradford, and in the afternoon in the Adult Schools, Harehills, Leeds, met with fully forty new Sabbath-keepers and interested people, besides quite a good number of the members of the church. The Lord has blessed the labours of Pastor Craven and his associates, and the prospect is bright for a good number being added to the church in that big city. Brother A. V. Ward and Sisters J. Handysides and M. Basher are helping in the Leeds effort, while Brother Bell has only the assistance of the church-members.

On the 1st of May we lost the services of Sister A. Larminie, as she is taking up the nurses' course at The Stanboroughs. About the middle of the same month Sister M. Simms was married, so May 1st marked another loss in our working staff. On the 1st of June Sister Cummins severed her connection with the conference as a paid worker, preparatory to her marriage. In view of these losses, we were delighted to have Sister D. Casey connect with the work on May 1st. All these workers have our very best wishes, and we pray that God will bless and prosper them all, wherever their lot may be cast.

College has closed, and the student canvassers are in the field. We invite you all to remember in your prayers these young people, and may God grant scholarships to all of them this summer, and an experience that will fit them in every way for another year of preparation for service in the Lord's vineyard. During the summer months the young ladies will be under the direction and care of Mrs. I. Vick.

ALFRED E. BACON.

## A Message from Manx Land

WE have now been on the Island for about two months, and so feel somewhat settled in our new field. The Manx people are very cautious and reserved, so that the progress of our work here has been necessarily slow. Brother Rodd and Sister Audrey Larminie, however, have been instrumental in laying a foundation upon which we trust a substantial monument to the truth may ultimately be established.

At present the company here is numerically a modest one. On our arrival it consisted of sixteen baptized members. Eight of these were old mem-

bers who had removed here from the mainland. Of the remaining eight five were received by baptism and three by vote. Sister Larminie, who as Bible-worker assisted Brother Rodd in his labours, has already been transferred to the Stanborough Park Church, Watford. She will enter the sanitarium to take the nurses' course. When Brother Rodd and family leave the Island for the mainland, our company will be the poorer by three members. Two of these anticipated vacancies, however, have been filled by my wife and myself by transfer from the South Manchester Church.

Unfortunately, the few members and Sabbath-keepers we have are unable to attend Sabbath meetings anything like regularly; some on account of distance and infirmity; others through the peculiar nature and demands of their circumstances.

We expect shortly to add three or possibly four new members, as soon as a baptismal service can be conveniently arranged. One of these (a sturdy Manx man) will be from Laxey, the village where we live, and where we hold a weekly Bible study in our home every Monday evening. This brother is very highly and widely esteemed on the Island, and is certainly a most excellent character. It seems that some seventeen or eighteen years ago there lived in Laxey a solitary Sabbath-keeper, with whom this brother was acquainted. He also was a man very highly respected and influenced our brother (who visited him while he was on his dying bed) greatly. He was deeply struck with the faith, hope and courage shown by that dying fellow-Christian. Said the man to him when the end was near, "My wife says she is going to heaven when she dies, but I expect to fall asleep and rest in the grave until Jesus comes to call me home." The influence of that faithful servant of God, and the memory of his victorious death, made a deep and lasting impression upon this brother, so that he was led to search the Scriptures diligently concerning the particular doctrines held by the one who passed away. Year by year, as he studied, the conviction grew upon him that the Sabbath of the New Testament was the Sabbath of the Old, and that Christ instituted no change in His Father's law. Some time before our workers met him, he had not worked on the seventh day, yet without full and intelligent conviction of its sacred claims. So that when the importance of obeying God's commandments was impressed upon him he immediately entered into that full and glad observance of the Sabbath for which God by His Spirit had been preparing him. Six years prior to this he had severed himself from the Methodist Church because he could not accept the unscriptural doctrine of eternal torment; nor could he endorse the many worldly projects and amusements which were being introduced into the church. But all this time he was a faithful and intelligent student of the Word, and a profound and practical believer

in prayer. So consistent had been his witness that long after he left the Methodist Church he was referred to by responsible persons as "a man of God."

Not long ago he contracted for a fresh job. Among other things he made it clear to his new employers that under no circumstances could he work on the Sabbath. It is a tribute to his worth that the employers granted him all that he asked for. So our brother brings with him a well-matured Christian experience, and a well-balanced Christian character, along with a rare practical wisdom and sanctified shrewdness, which must tell mightily for the truth of God in this place. Already he has caused considerable stir in the village through identifying himself with us in the truth; but his spirit is so serene and his answers to questions so simple, so wise, so tactful and strong that he is an object of almost reverent awe to his would-be questioners. Contact with such a one leads us to thank God and take courage. We are also led thereby to understand something of the peculiar joy felt in heaven over *one* truly surrendered and consecrated soul. Even in the professed ranks of the remnant church soundly converted people are not so plentiful as they should be. May the Lord make of us all such bright and shining lights which shall reveal and dispel the darkness of the world around us.

H. F. DE'ATH.



### "I Believe in Systematics"

AUNT RACHEL, a dear old negro woman, had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment, they could scarcely tell; they only knew that she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in almost all matters that concerned the father and mother, while in the culinary department she reigned supreme.

Aunt Rachel had strong opinions, especially in the matter of giving to the Lord. "I believe in systematics 'bout such things," she emphatically said, and out of her own little store she carefully laid aside one-eighth. "'Cause if dem ol' Israelites was tol' to give one-tenth, I'd just like to frow in a little more for good measure," she remarked. But the friend so beloved paid little attention to Aunt Rachel's opinion.

"The idea of counting up all one's income, and setting aside a fixed portion of it for the spread of the Gospel, and then calling only what remains one's own, makes one's religion seem arbitrary and exacting. It is like a tax," said Mrs. Allyn one day, "and I think such a view of it should by all means be avoided. I like to give freely and gladly of what I have when the time comes. Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make so long as one gives what one can when there is a call?"

Soon a call came.

"Came, unfortunately, at a time when we were rather short," Mrs. Allyn said regretfully. "However, we gave what we could," she added. "I hope it will do good, and I wish it were five times as much."

Aunt Rachel shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

When the dinner hour arrived, both master and mistress scanned the table with wide-open eyes, astonished at the plain and meagre fare, so unlike any dinner that had ever before been served in that house.

"What has happened, my dear?" inquired the gentleman, turning to his wife.

"I do not know," she answered with a questioning glance at Rachel.

"Dat's all de col' victuals dar was—sorry I didn't have no more," she said half apologetically.

"But I sent home material for dinner this morning," began

Mr. Allyn wonderingly, "and you have no potatoes either—no vegetables of any kind."

"A body has to think 'bout it a good while aforehand to get a dinner cooked, an' I thought I'd give ye what I happened to have when de time come, an' I didn't happen to have much o' nuffin."

"No bread either!" exclaimed Mrs. Allyn.

"No, honey; used it all for toas' dis mornin'. Might have made muffins, if I had planned for 'em long enough, but that kind o' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer all out o' my warm feelin's when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn impatiently.

"Cur'us how things make a body think of Bible verses," said Rachel musingly. "Dar's dat one 'bout 'Who giveth us all things richly to enjoy;' an', 'What shall I render to de Lord for all His benefits to'ards me?' Dar! I didn't put on dem apples!"

"Dat's all," she said, returning with a very few apples at the bottom of a large basket. "De chillens eat a good many, an' dey was used up one way and 'nother. I'se sorry dar ain't no more, but I hopes ye'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes! He bit his lip for a moment, and then asked quietly:

"Couldn't you have laid some aside for us?"

"Well, s'pose I could," said the old servant, relenting at the tone. "I will nex' time. Allers thought de folks things belonged to had de bes' right to 'em; but I'd heard givin' whatever happened was so much freer an' lovin'er way o' servin' dem ye loves bes', dat I thought I'd try it. But it does 'pear's if day fared poor, an' I'll have to go back to de ol' plan of systematics."

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"Do you see, George?" questioned the wife when they were alone again.

"Yes, I see; an object-lesson with a vengeance," he answered.

"And if she should be right, and our careless giving seem anything like this!" continued Mrs. Allyn.

"She is right, Fanny," he replied. "We call Christ our King and Master; believe that every blessing we have in this world is His direct gift, and all our hopes for the world to come are in Him. We profess to be not our own, but His; that His service is our chief business; and yet, strangely enough, we provide lavishly for our own apparel, entertainment, and ease, and apportion nothing for the interest of His kingdom or the forwarding of His work, but leave that to any chance pence that may happen to be left after our wants and fancies are gratified. It doesn't seem like very faithful or loving service, does it?"

There was a long talk over that dinner table—indeed, it did not furnish opportunity for much other employment; and that afternoon husband and wife together considered their expenses and income, and set apart a tenth portion as sacred to the Lord.

To do this, they found, required the giving up of some needless indulgences and a few accustomed luxuries. But a cause never grows less dear on account of the sacrifices made for it; and soon they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "bring . . . all the tithes into the storehouse." — *Selected.*

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WANTED, by an elderly couple of S.D.A.'s, a woman between 40 and 50 years of age who is strong and in good health, to help keep their small home clean and tidy, assist as needed generally, and care for them in case of sickness. Board and residence given in exchange for services. Apply in the first place to X.Y.Z., 22 Zulla Road, Nottingham.

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# How to Read the Bible in Public

SOME years ago, while visiting one of our sanitariums, a lady who was a guest of the institution entertained us in the parlour in the evening by rendering some special readings. She confined herself largely to the Bible on this occasion. That hour made an impression on me which has continued to the present time. It seemed to me that I had never really read the Scriptures. As she read the simple words of God, they seemed more beautiful than ever before, and as she in clear utterances emphasized the words as they should be, new meaning flashed from every verse. Ever since that occasion I have longed in my heart as never before to be able to read the Bible in public so it would impress the congregation and convey to their minds the real truth of its words. I am convinced that we are losing much in our public labours, as well as in our private study, by not knowing how properly to read the Bible.

Paul instructed Timothy, a young minister, to "give attendance to reading." 1 Tim. 4:13. This instruction includes *how* to read as well as *what* to read. We are told that anciently "they read in the book of the law of God *distinctly*, and *gave the sense*, and caused them to *understand the reading*." Neh. 8:8. To be able to read the Word of God like this is of inestimable value to anyone, especially to those who teach the Word in public. We believe emphasis placed here will be of far more value to the student than if placed on some other things.

The late A. T. Pierson, in a little pamphlet entitled, "The Reading of the Word of God in Public," says:—

"Reading without comment is my present theme. You should be able, by careful reading, without one word of your own, to make the full sense of most passages clear. Bear in mind two maxims: True reading is interpretation; true emphasis is exposition."—Page 9.

Dr. Pierson tells of a friend in the ministry who frequently spent hours in private study of a passage before he read it in public. Yet how often we hear the Scriptures and sacred hymns publicly read in such a bungling manner as to give evidence that the reader had given very little, if any, study to how to read that the true meaning might be brought out. Dr. Pierson says further:

"I once heard a man read that passage in 1 Corinthians: 'Christ sent me not to *baptize*, but to *preach*—the Gospel.' Such a pause and emphasis imply that Paul was distinguishing between *baptizing* the Gospel, and *preaching* it."—Page 11.

Then he gives several illustrations of the value of emphasizing in our reading the proper words in the text in order to convey the true meaning of the words:

"'A *wise* son maketh a *glad* father; but a *foolish* son is the *heaviness* of his mother.' The antithesis is not between 'father' and 'mother,' though they are corresponding words in the parallel, but the contrast lies in the words 'wise' and 'foolish,' and 'glad' and 'heaviness,' and there the emphasis must lie. To lay the stress on 'father' and 'mother' is stupid, and yet there is a great deal of such carelessness and indifference in the reading of the Scriptures."—Page 10.

"Take again the dialogue in John 13 between Peter and Jesus. Peter did not say, 'Lord, Thou shalt *never* wash my feet,' but, 'Lord, *Thou* shalt never wash my feet.' And after Christ's answer, he replied, 'Lord, not my *feet* only, but also my *hands* and my *head*.' Peter did not mean that his feet

should never be washed, which was a common custom in the East, but that *the Lord* must not stoop to such a menial act. And then, afterward, when the Lord said, 'Whither I go, thou canst not follow Me now; but thou shalt follow Me afterward,' Peter said unto Him, 'Lord, *why* cannot I follow Thee *now*?' The emphasis is not on 'follow,' but on 'why' and 'now.' No little study is needed to bring out these thoughts; but it will amply repay."—Pages 14, 15.

Again he says:

"How beautifully may that fifty-third chapter of Isaiah be rendered, by careful and appreciative reading: 'Verily, He hath borne *our* griefs, and carried *our* sorrows: nevertheless, we did esteem Him stricken, *smitten of God*, and afflicted.' The idea is, we thought He was under divine judgment, whereas, the fact was, He was vicariously bearing *our* sins and carrying *our* sorrows.'"—Page 31.

Speaking of the power of correct and forceful reading, he gives this illustration:

"William Wirt, one of the greatest American orators, tells of a preacher whose reading became in effect a picture of the crucifixion; and he says, 'When he read this passage of Scripture, we saw the faces of the Jews with rage and enmity and hatred imprinted on them. And I involuntarily clenched my hands as though about to assault the man who was insulting Christ. When he came to the prayer of Christ for His enemies, the audience actually sobbed with emotion.' What rendering of Scripture that must have been! He made the whole a living scene, without a gesture, simply by intonation, inflection, and emphasis, and a deep participation in the spirit of events."—Page 34.

The following, taken from a little book entitled, "Points for Preachers and Teachers," gives an impressive illustration of the power of reading:

"Edwin Booth, the celebrated tragedian, was a man who threw into his impersonations an amount of heart and soul which his originals could scarcely have equalled. . . . He made human passions, emotions, and experiences his life's study. He could not only act, but feel rage, love, despair, hate, ambition, fury, hope, and revenge, with a depth and force that amazed his auditors. He transmuted himself into the hero of his impersonation, and he could breathe a power into other men's words which, perhaps, never was surpassed. And what is rather remarkable, when he was inclined to give illustrations of this faculty to private circles of friends, he nearly always selected some passages from Job, David, or Isaiah, or other holy men of old. When an inquiring young professor went to him by night to ask a little advice or instruction in qualifying himself for an orator, the veteran tragedian opened the Bible and read a few verses from Isaiah in a way that made the scholar tremble with awe, as if the prophet had risen from the dead and was uttering his sublime visions in his ears.

"One day a pious, urbane old gentleman, hearing of his wonderful power of elocution, invited him to dinner, although strongly deprecating the stage. A large company sat down to the table, and on returning to the drawing-room, they requested Booth, as a special favour to them all, to repeat the Lord's Prayer. He signified his willingness to gratify them, and all eyes were fixed upon him. He slowly and reverentially arose from his chair, trembling with the burden of two great conceptions. He had to realize the character, attributes and presence of the almighty Being he was to address. He was to transform himself into a poor, sinning, stumbling, benighted, needy suppliant, offering homage, asking bread, pardon, light and guidance. Says one of the company present:

"It was wonderful to watch the play of emotions that convulsed his countenance. He became deathly pale, and his eyes turned trembling upward, became wet with tears. As yet he had not spoken. The silence could be felt; it had become

absolutely painful; until at last the spell was broken as if by an electric shock, as his rich-toned voice, from white lips, syllabled forth, "Our Father, which art in heaven," etc., with a pathos and fervid solemnity that thrilled all hearts. He finished; the silence continued; not a voice was heard, not a muscle moved in his rapt audience, until, from a remote corner of the room, a subdued sob was heard, and the old gentleman (the host) stepped forward with streaming eyes and tottering frame, and seized Booth by the hand. "Sir," he said in broken accents, "you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day, from boyhood to the present time, I thought I had repeated the Lord's Prayer; but I never heard it before—never!" "You are right," replied Booth; "to read that prayer as it should be read, caused me the severest study and labour for thirty years, and I am far from being satisfied with my success."—Pages 68, 69.

If actors on the stage, whose work we cannot sanction, will, for money and personal honour and to be great in their profession, study how to give such expression to what they say, ought not those who handle the words of life to study how to read the Bible in such a way that the true meaning will stand out clearly and distinctly to the congregation? We fear that those of us who minister in sacred things give too little study to *how to read*.

G. B. THOMPSON.

S.D.A's can have printing done by Adventist firm. Posters, handbills, billheads, specialities. Samples. Price list free. Apply: Electric Press (Dept. B), Bentham, Lancaster.

## At Rest

BELL.—The many friends of Annie E. Bell (née Wright), wife of Dr. J. J. Bell, of South Africa, will learn with deep regret that after a painful illness, borne with great patience, she fell asleep in Jesus on April 22nd and was laid to rest on the following day. Her sorrowing husband received many messages of sympathy, and a special request from the magistrate that the funeral might take place at a convenient hour for the citizens to attend. Many beautiful flowers were sent. The funeral was conducted by Pastor Shirdevant and as a mark of respect the rector of the Episcopal Church had the bell tolled as the cortège proceeded to the cemetery. Sister Bell accepted the message over thirty years ago under the labours of Elders D. A. Robinson and E. J. Waggoner, and was for many years a member of the North London Church. She loved the truth with all her heart and was never tired of expressing her gratitude to her heavenly Father for having given her a part in its proclamation. The writer is personally indebted to her for the help he received when he was first called to this truth, in witnessing her hopeful and courageous manner of facing the difficulties incidental to one engaged in city canvassing in a place like Manchester. One of her favourite texts was Mal. 3:16, and her last message to her loved ones was that she should look for them in the first resurrection. May the Lord hasten that great day.  
J. J. GILLATT.

## SUNSET CALENDAR.

	LONDON	CARDIFF	EDINBURGH
June 13th	9.17	9.29	9.58
June 20th	9.20	9.32	10.2

## Canvassers' Book Report for May, 1924

### Scottish Conference

Name	Territory	Book	Hrs.	Total Value
Clement, A.	Glasgow	L.B.	175	18 4 11
Howie, J.	Glasgow	"	69	16 11 0
Innes, A.	Glasgow	D. & R.	149	24 4 0
No. of Agents, 3.			Total.	393
				58 19 11

### Welsh Conference

Name	Territory	Book	Hrs.	Total Value
Fisher, A. W.	Blaenavon	D. & R.		8 6 6
Franklin, Miss.	Bala	L.B.	33	3 19 7
Owen, J.	Maesteg	D. & R.	83	19 11 1
Hardy, J.	Llanidloes	O.D.	190	82 4 6
Marsh, A. W.	"	"	19	4 16 6
Parry, Mrs.	Port Talbot	D. & R.	41	9 18 0
Rees, J.	"	"		
Soanes, G.	Ystrad Mynach	D. & R.	17	1 17 6
Woodfield, W.	Hereford	"	82	4 17 6
No. Agents, 9.			Total.	465
				135 11 2

### Irish Mission

Name	Territory	Book	Hrs.	Total Value
Whiteside, J. R.	Cork	D. & R.	68	38 5 6
No. of Agents, 1.			Total.	68
				38 5 6

### North England Conference

Name.	Territory	Book.	Hrs.	Total value.
Belton, B.	Huddersfield	O.D.	196	54 16 6
Binks, P.	Rotherham	D. & R.	239	23 5 0
Bolam, J. R. W.	Leeds	S. to C.	93	7 19 0
Bolam, P. W.	Hartlepool	"	137	15 16 0
Gallaher, J. C.	Northampton	D. & R.	174	32 14 0
Greenhow, J. H.	Blackburn	"	194	22 18 6
Gregory, E. G.	Wolverhampton	L.B.	86	8 9 0
Gregory, W.	Birmingham	"	178	43 11 3
Griffith, G. W.	"	D. & R.		
Halstead, E.	Oldham	"	73	17 16 6
Hall, N. S.	Leicester	"	23	12 0
Hamblin, Mrs.	"	S.O.H.	63	10 19 0
Hamblin, G. W.	"	D. & R.	78	8 9 0
Hilton, W.	Hartlepool	"	100	23 6 0
Holland, R. H.	Bolton	"	212	12 15 8
Hulbert, A. E.	Seahouses	D. & R.	148	35 2 6
James, W.	Bradford	L.B.	163	17 10 0
James, Miss N.	"	"	134	10 12 0
Lacey, A.	Birmingham	"	84	22 10 0
Laming, W. E.	Hartlepool	D. & R.	252	13 12 6
Leck, Miss S.	Blaydon	"	60	1 15 0
Long, W.	York	"	106	4 19 0
Mayoh, P.	Manchester	O.D.	110	42 13 6
Reeve, A.	Morpeth	D. & R.	188	11 4 3
Rowland, W.	Sheffield	"	237	40 18 0
Young, E. J.	Blackheath	L.B.	200	19 10 0
No. Agents, 26.			Total.	3468
				498 14 2

### South England Conference

Name	Territory	Book	Hrs.	Total Value
Benefield, J.	Cheltenham	D. & R.	233	34 1 9
Benefield, Miss	"	"	122	9 14 0
Boyce, H.	Exmouth	"	62	7 2 6
Buckle, H. G.	Salisbury	L.B.		
Burrow, S.	Tunbridge Wells	D. & R.	90	20 9 0
Butler, Miss	Aldershot	"	185	18 1 0
Cameron, Miss	Gillingham	"	138	3 1 0
Chappell, W. G.	Bristol	L.B.	153	15 19 0
Chappell, Mrs.	"	"	73	8 13 0
Combridge, S.	Biggleswade	D. & R.	104	40 19 6
Dean, J.	Brighton	"	131	10 8 0
Newman, J. S.	I. of W.	D. & R.	90	12 7 6
Newman, Miss	"	"	83	17 4 0
Spencer, J.	Bideford	"	185	19 8 0
Sully, Mrs.	Salisbury	"	115	18 12 0
Talley, Miss	Penzance	"	181	24 2 3
Watts, Miss	Wilton	"	112	10 19 6
No. of Agents, 17.			Total.	1957
				271 2 0
Grand Totals, 54.				6351
				1002 12 9

# THE EDITOR'S PAGE.

SHORTEST POSTAL ADDRESS:

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The Editor, Stanborough Press, Watford

Assistant: MISS M. STOCKFORD

Vol. 29. No. 12.

Copy for the next issue must reach us  
not later than Thursday, June 19th.

June 13, 1924.

MEMBERS in Scotland spent a very enjoyable week-end at the Glasgow conference, May 29th-June 1st. The congregation varied in size from about sixty at the opening meeting to 120 on Saturday evening.

THE interesting fact came out during the meetings that Scotland added forty-nine members last year, or a net gain of thirty-two. This was a 16% increase on their membership, or the largest per cent increase for the Union. They also led the Union and the world in Harvest Ingathering returns. These Scots are a wonderful people!

WE greatly enjoyed listening to the workers' reports. Brethren Mussen, Elias and Chapman all reported having about fifteen prospective Sabbath-keepers as a result of the efforts they have been conducting this year in Glasgow and Dundee. These results compare very favourably with those of other efforts where more money and more help have been available.

THE Bible-workers all had good reports to present. Incidentally they created much amusement by inviting the author of a certain article in "Good Health" to practise billing up Scottish stairs before attempting to climb the Pyramids next time(!).

WE have received several inquiries concerning the British Union Conference session, but regret that up to the moment of writing we are unable to state more than that it will be held "somewhere in London" towards the close of July. We hope we shall be able to give full information in an early issue. Begin planning for it now. It will surely be a great meeting.

COLLEGE matters are to take precedence in the next issue of the MISSIONARY WORKER. Look out for the Educational "Special."

## Songs for the Children

CONSTANTLY we are adding to the available supply of special songs for the children. The music is easy and pleasing, and the little ones delight in them. Here is the complete list now provided by the Sabbath-School Department. They are appropriate for Sabbath-schools, church schools, children's meetings, or may be sung in the home.

"THE BOAT ON GALILEE."

This is the title of a song which tells the story of Jesus sleeping in the little boat on the Sea of Galilee, of the fear of the disciples, and how Jesus quieted the rolling waves. The motions to be made by the children as they sing are fully described.

"THE RAINDROP."

This is a rainy-day song, but the children are not content to sing it only on rainy Sabbaths. The song may appropriately be introduced by a short nature

study on the clouds, and the drink they send to the grass, the trees, and the flowers. Directions for appropriate motion illustrations are given.

"A HAPPY LITTLE HOME."

This is a bird song. It is a great favourite and never grows old. The sheet of music gives directions for the motions and suggestions for suitable object illustrations.

"LITTLE BIRD SONG."

This is a song that will appeal to the children of the kindergarten age especially. The music is very simple, the motions suggested come naturally. This sheet of music is appropriately illustrated by a group of flying birds and a nest of birds with the mother bird. We wish every little child might learn this song.

HOW TO GET THESE SONGS.

They may be obtained by ordering direct from The Stanborough Press, Ltd., who will secure them from the Sabbath-School Department, Takoma Park, Washington, D.C. Stamps or cash must in all cases accompany the order, as this department carries no accounts.

These songs are supplied at the very low rate of two copies for 3d. A sample of each of these four songs will be sent for 6d. or larger numbers of each or all may be ordered at the same rate.

◆ ◆ ◆

## Press Notes

It is now time to order the Sabbath-School Lesson Pamphlets for the third quarter. We have ordered extra copies of both senior and junior pamphlets, but owing to the increase in the members now attending the Sabbath-school, it will be well to order at once.

FOR the convenience of those who require a cheap copy of the words-only edition of "The Advent Hymnal," we have produced a strong linen paper book of words for 1/8. Owing to the very heavy initial cost of printing hymn books and the comparatively small number required we regret that no discount can be allowed on any quantity to anyone.

## THE HOLIDAY NUMBER OF GOOD HEALTH IS NOW READY

It contains a popular holiday cover illustrating a bright and breezy article on "Planning the Summer Holiday," by A. S. Maxwell. This article together with another by Dr. Aufranc on "Sea-Bathing" makes the journal very attractive. But the "meat in the pie" is Rr. Ruble's really excellent article, "Prohibition—More Truth." In a vigorous and convincing manner Dr. Ruble tells the truth concerning the benefit of Prohibition that the people of this country need to know in view of the claims made by those interested in the "trade."

Here, then, is an incentive for a good big order for the July number. Let us do all we can to refute the false statements now being made in favour of drink in this country. Order at once through your Tract Society secretary.