

THE

Missionary Worker.

VOL. 9.

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No. 25.

The Harvest.

OH, what shall the harvest be?
 Tho' the ground be good or poor,
 We are sowing the seed, in word and deed,
 And the harvest indeed is sure.

Are you sowing the seed of right,
 Tho' the increase you cannot see,—
 The seed of love for the kingdom above—
 Oh, what shall the harvest be?

Are you sowing the seed of wrong,
 Broadcast over land and sea,
 The seed of strife, and the "pride of life"—
 Oh, what shall thy harvest be?

Oh, what shall thy harvest be,
 And the words that are said to thee?
 Oh, shall it be "leaves" or "golden sheaves,"
 "Well done," or "depart from Me"?

—Selected.

A Season of Renewal of Faith.

THE year 1905 with its trials and conflicts, its opportunities and privileges, will soon be in the past; its record only will be left. Sad will be the reflections of many as they think of opportunities for good that have been unimproved, of battles with evil that have been lost, of the sorrowing Saviour, who, though disappointed in being kept outside the heart's door because of their pride, still waits for admission, of the dark record of sins that can be blotted out only by the blood of the Son of God; while all will be compelled to bow and weep at the feet of Jesus because of our shortcomings and mistakes. But like the cool, refreshing stream from the mountains to the fainting traveller, so is the exceeding great and precious promise of the tender, compassionate Saviour: "I will forgive their iniquity, and I will remember their sin no more." Yea, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."

How fitting that this year, so filled as it has been with most striking evidences of the approaching end, should be closed by a season of prayer in which all believers in the Third Angel's Message in the United Kingdom may join, and that the new year should be opened in a similar way. Such an opportunity will be given us in the appointed Week of Prayer that is to begin Dec. 30th and to continue to Jan. 6th.

Readings suitable for the occasion, eminently practical, and designed to lead us to seek a preparation of heart and life for the trials before us are being sent as far as possible to the various churches and companies and isolated believers. We trust that all will make it their first work at this time to unite with God's people in seeking Him at the appointed place of prayer. Surely it is not too much of a sacrifice to lay aside our business so far as it interferes with the appointed services and our private devotions. Daniel, though prime minister of a world-wide kingdom, with all the cares of State upon him, when he had "searched in the books for understanding concerning" the termination of the captivity of his people, and had discovered that it was rapidly approaching, "set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." And later, when the work of God in the rebuilding of the temple was being hindered, for three full weeks he sought God earnestly till an angel was sent from heaven to tell him that he was "greatly beloved," saying, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, *thy words were heard*, and I am come for thy words."

As we appear before the Lord let it not be empty-handed, but let each one come before Him with an offering. While we cannot purchase His favour with money, it does take *all* to buy the pearl. And let no one come with his offering feeling that too much is required, but rather like the man who findeth treasure hid in a field, "and for joy thereof goeth and selleth all that he hath, and buyeth that field." All our silver and gold belongs to God, and shall we not now, while it will be of value in sending forth the message of salvation, joyfully lay a portion at the Master's feet? Why should we think of spending the larger part upon our earthly friends in Christmas or New Year's gifts while the greatest gift—the last Message of mercy—is being withheld from *many* through lack of means? May the Lord bless His people with liberal hearts.

E. E. ANDROSS.

“Come Ye . . . Apart, and Rest Awhile.”

THE wheels of time turn on and on; the day, the month, the year come and go on swiftest wings, bearing us on, and ever on, to eternity. Childhood and youth and the full tide of life—and then the ebb; and after that the judgment.

The struggle for existence has become intense. Every fibre of our being is stretched almost to the breaking-point to keep up with the demands made upon us. Whether on the farm or in the shop, or in a trade or profession, the same strenuousness must be maintained, or we are crowded out by the stronger and more daring. On we rush, trying to keep pace with the maddening crowd, infatuated with the very strenuousness of the struggle. The insane asylums of the country are filled to overflowing; we see nervous wrecks all along our pathway; we hear the pitiful cry of the unfortunate importuning for help, but have no time to minister to their needs, for on we must hurry to keep pace with our daily tasks. With their hopes blasted, many end their career by suicide; jealousy and envy bathe their hands in human blood; robberies both public and private, are everywhere; and the very thoughts of men seem “only evil continually.” What means this maddening chase? Whither are we drifting in this current of commercialism and universal rush for wealth?—Surely not nearer the kingdom of heaven.

Were the Master here, think you that His voice would not cry out above the noise and din of life, even as He said to the weary disciples of old, “Come ye yourselves apart, and rest awhile”? The Week of Prayer, which begins December 30th, may be the Master’s call to you, weary one, to “come . . . apart, and rest awhile.” Stop this hurry and rush, lay aside your cares and labours, and rest for a little season. The Master has somewhat to say to you. He has promises that He would have you ponder; He has love that He would bestow. Are you bruised and scarred with sin and sinning?—He has balm for your wounded soul. He longs to hear your voice in earnest prayer. Are your lips silent and speechless?—He will quicken them, and put a new song in your mouth.

Come, brother; come, sister; let us go aside a little while with the Master, and rest.

I. H. EVANS.

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PRaise not thy work, but let thy work praise thee;
For deeds, not words, make each man’s memory stable.
If what thou dost is good, its good all men will see;
Musk by its smell is known, not by its label.

—Saadi.

Effective Instruments.

It is a source of great satisfaction to see the report of the large number of papers that from week to week are being placed in the homes of the people; and while our ministerial force is small, and can reach only a few of the many that must hear the Third Angel’s Message, we have very powerful instruments for the accomplishment of this work at our hand, and every one can take part in their use.

In the rebuilding of the temple of Jerusalem under Zerubbabel, the Lord stirred up the “spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God;” and the Lord said to them, “From this day will I bless you.”

What an excellent opportunity is now given to every one of us to work by assisting in the circulation of the holiday numbers of our papers. This issue, both of *Good Health* and *Present Truth*, is excellent, and should receive a very large circulation. You will all be glad to know that they are going well; but some are still on hand, and should be put out at once. Let all who can do so place their orders at once. The *Present Truth* is a double number, larger than ever before, and is filled with the precious Message. That it is worth many times the price, no believer would question. In a little time the people will cast their money to the moles, and to the bats, let us now persuade them to buy the truth while it may be found.

The holiday number of *Good Health* is also especially good. It has a specially designed cover, printed in brown, while the contents treat on many questions that are seasonable and helpful. A fine article by Sister White is entitled, “The Work of the Missionary Nurse.” “Cold as a Vitaliser,” by Dr. Kellogg, is also very valuable at this time of year. “Home Treatment of Rheumatism,” by Dr. Bell; “The Doctor of To-Morrow,” by Dr. Olsen; Dr. Richards’ “The Business of Health-Getting”; and “Wholesome Christmas Cookery,” by Dr. Sisley-Richards, are some of the features that will appeal to thousands of people.

This affords our paper workers an excellent opportunity of enlarging their lists by interesting new readers in the papers. Let no opportunity pass of placing the truth into new homes. Now is the time for every believer to put on the whole armour of God and step forward into the ranks for the last great charge. “Thy people shall be willing in the day of Thy power.”

E. E. ANDROSS.

Profitable Uses of the Blackboard in Sabbath-School.

THE spirit of prophecy tells us that it is only through the senses that the soul is reached. In all ages God has spoken to the hearts of men by appeals to the sense of sight. The open window of the body has often been the open window through which beams of spiritual truth have entered.

Let us glance through the sacred pages, and note a few of the many instances where sight has led to faith. The weary wanderer fleeing from his home, *beheld* the ladder reaching from his stony pillow, and *saw* the heavenly messengers ascending and descending, while the Father above bestowed a promise and a blessing, and gave to Jacob the inspiration for a Bethel. Gen. xxviii. 10-22. The faithful prophet Elijah prays for the sign of the true God, and *beholds* the answer in the fire which accepts his sacrifice. 1 Kings xviii. 38, 39. When driven from the paradise of bliss in sin's midnight hour, our first parents sought not to return; for they *beheld* the presence of Jehovah in glory-flashes gleaming from the "sword which turned every way, to keep the way of the tree of life." Gen. iii. 24. When the doom of Belshazzar was pronounced, God might have sent the message by a voice; but was it not rendered more solemn and awful by the mysterious hand, with the palace wall as a blackboard, and a crayon of fire writing the message before the eyes of that reveling court? When God wished to show the prejudiced Peter at Joppa that all men were brethren, He did it, not exactly by a symbol outline exercise on blackboard cloth, but by something very much like it—"a great sheet, let down from heaven," in a vision, "wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air."

The tabernacle also was a great school of object-teaching for an infant church. There the truths of religion were sent into the soul through each of the five senses: by *smell*—the rising incense which ascended every morning and evening when the lamps were lighted taught prayer to a nation that in no other way could have comprehended what prayer was; by *taste*—as they partook of the bread they were taught of the heavenly bread of the soul; by *touch*—as they laid their hands on the head of the sacrificial animal they learned of expiation and atonement, whereby there is laid on Christ the iniquities of us all; by *hearing*—the tinkling of the priest's bells as he went into the holy place before the altar of incense taught them of prayer being acceptable to God; and by *sight*—as they looked on the shed blood they beheld the "Lamb of God, which taketh away the sin of the world." The high

priest, who alone was admitted to the Holy of Holies, or allowed to gaze upon the mercy-seat, the throne of God, was a grand illustration of the Advocate with the Father, even Jesus Christ the Righteous. Christ Himself was not only a propitiation for sin, but also a great object-lesson of God's love to us. In Christ "God was manifest"—God was shown to men.

See Jesus stoop and write the words which condemned the unfortunate woman's accusers; and now behold Him point to the sparrows, and teach the transcendent value of human life; and again, see Him as He holds the lily for a text.

Jesus would teach us that simplicity in presenting the Gospel truth, and plain, practical preaching are the needs of the world. Great aids in supplying these needs are in the illustrated or pictured truth. The Old Testament is a picture-gallery, with the New Testament as its explanatory catalogue. Pictured truth is powerful. If God has so wisely used the eye as a channel through which His truth might be imparted, surely we should not neglect this means of reaching the hearts of those whom we teach.

The blackboard should never be the principal attraction, nor should it be used as a mere exhibition in a Sabbath-school. It is serviceable only as an incidental help in impressing Bible truth. These object-lessons are just as necessary in a school of grown people as in an infant school. All feel the power of this God-given method of presenting the truth to the heart. Usually a simple outline sketch or word exercise is better than an elaborate picture. If we take advantage of the imaginative powers of children we shall find that it will answer quite as well to represent persons, journeys, and places by dots and lines, as by pictures. The pupil delights in seeing, imagining, comparing, and knowing.

Exercises are not to be commended that are only remarkable for the display of the artist's skill, and lead us to say, What a pretty picture! instead of, What a blessed truth!

Three things should be emphatically in mind in blackboard teaching:—

1. The truth to be taught.
2. Simplicity of expression. This is especially essential, lest the means of illustration be noticed instead of the truth to be taught. The ideal object-lesson is like a mirror, itself but little noticed, while it reflects perfectly some great truth. It is not the skilful, artistic finish that we need, but simply such outlines as will serve the purpose of pure illustration. And this illustrative habit may be cultivated; it is possible for anyone who will bring to his aid earnestness and perseverance.
3. Rapidity of execution. A sketch developed before the school is more effective, because of the action in drawing and the preparation of the mind to grasp the truth. The teacher has only to hold up an object, or touch the blackboard with a piece of chalk, and whether he draws or not, the attention is arrested. I would rather have a crude drawing placed quickly on the board, than to bring a fine picture complete. Many

finished pictures are like many printed sermons—beautiful, but lifeless.

Nothing pleases the little child like activity and change. Curiosity is awakened, interest excited, and the mind is ready to receive vivid impressions. The slightest mark appeals to the imagination, and he at once proceeds to invest it with life. The simpler the marks, the more likely to attract and hold the attention. Let us notice our relation to God. God is (1) unit. We are (0) naught. But on the right side of God, we are (10). He magnifies and multiplies us. When our wills are (=) parallel to God's, then there is equality and peace; but when contrary to God's will, then come the (+) crosses of life.

Place nothing on the board that will amuse or divert the mind from the great lesson to be impressed. Let the board as well as the lesson teach Christ.

Acrostical sentences, in fact every kind of such arrangement, may fasten the pupils' attention, and help them to learn. As—

Persistently	Book of books
Regularly	Inspired of God
Ardently	Blessed truth
Yearningly	Lamp of God
	Eternal Word

The blackboard is invaluable in reviewing the lesson. The truth is written on the memory at the same moment as on the board. A lesson without illustrations of some kind is like a house without windows. Windows are to let in light.

Illustrating is to let in the light.

Illustrating wins, arrests, holds, intensifies, and re-wards attention.

Illustrating makes teaching easy.

Illustrating aids the memory.

Illustrating impresses and explains the truth.

Illustrating condenses thought—Sabbath-school tele-graphy.

Illustrating awakens conscience.

Illustrating gathers and preserves the wonderful truths.

The blackboard excels all other kinds of eye-teaching. Stories and descriptions take time. An object-lesson can be used but once. A blackboard may be used continually, and has a new picture each time. Maps are expensive, and many schools cannot afford more than one. The blackboard may be a series of maps, and each of them new, and with a special emphasis on the scene of the lesson.

Therefore, the blackboard is to be recom-mended because of its convenience. It is always available. One minute's work—and a living truth. It has the power of attraction, and of continuing the interest. It is within

the reach of every school; no other help can accomplish so much and cost so little.—*Mrs. Maud Wilkinson, in Sabbath School Worker.*

How "Great Controversy" Was Placed In a Mansion.

THE "Testimonies" give us to understand that in the mansions of the rich as well as the cottages of the poor there are those who are seeking light. The writer had a pleasant ex-perience in placing a copy of "Great Contro-versy" in one of the mansions of the rich, which may be of interest to some of the readers of the WORKER.

Having learned the name of the gardener I first canvassed him and inquired who would be the best person to see at the house, and was recommended to ask for the daughter. The servant showed me into a comfortable dining-room to wait a little while, as she was out. As she did not return I was asked if I would see the father. He, however, did not appear either.

At last a lady, who seemed to be a visitor, came, and, after a little explanation, kindly offered to take the book up to the mother. The lady was away some little time, while I was praying in the dining-room. When she returned she reported that the lady was interested in the second coming of Christ, but as she did not know the author of the book she did not feel that she could put her name on the list until she knew more, lest it might be something she could not approve of. Finally I arranged to leave a full copy for her to examine, which I did the next day together with a note. The follow-ing day I called for her answer.

On this third visit the servant showed me into an elegant drawing-room. The lady of the house came down herself and took a seat, bidding me be seated. She said she had read the preface of the book and found it in accord with her thoughts, and remarked that she thought we could see the prophecies fulfilling around us. To this, of course, I heartily assented. We had a little talk about the good the circulation of literature is doing. She said, "I will keep one copy of the book, and may be able to distribute some more later." She said she could only work now in a quiet way, and that I might put her name on the list. Said she, "I am not ashamed to have it there; we ought to show our colours." I replied that I also thought we should be out and out. I mentioned cases of those who had been converted by our books;

and she in turn told how she had loaned a book to a lady who had passed it to another, who was converted by it. Her face beamed with delight as she told how the Lord had blessed her effort.

It was a real pleasure to find this noble Christian lady in the midst of wealth and luxury. Doubtless there are many more of this class up and down the land who are open to receive the truth if God's servants will take the pains to search them out.

G. W. BAILEY.

Crelly, Cornwall.

BROTHER S. JOYCE, mentioning in a letter a visit he recently made to the home of Brother and Sister Olmstead, of Crelly, Cornwall, says,—

“Brother and Sister Olmstead are in the work to do all the good they possibly can. Time, money, everything is on God's altar. On Friday evening they had their parlour crowded with interested people—a rector's wife among them—to hear a talk on Dan. ii. The next evening they came again to hear another study on Dan. vii, when we dwelt especially on the ‘little horn.’

“Those present asked if we could not have two meetings the next day, Sunday. Some suggested that we take the services in the Methodist chapel, but after considering the matter we decided that it would be better to have our own quiet little meetings by ourselves. This we did, studying Rev. xii. and xiii. at the afternoon and evening services. God blessed us as we met together.

“The rector is planning to speak against the Sabbath, so there is considerable excitement about Crelly and Wendron. Brother Olmstead is called ‘the Crelly Jew.’ He does not mind it, however, and is of excellent courage. He gave the rector's wife a copy of ‘The Seal of God.’”

Chingford.

A FEW weeks ago I reported our work at Edmonton, and I thought perhaps the WORKER readers would be interested to know that we have also started a work at Chingford, about two miles from Edmonton. Nothing had been done there except a little canvassing with our periodicals, when one Sunday morning recently, one of our brethren, Brother Borley, of Edmonton, went to Chingford with his papers. He was asked by one of his readers if she could not have Bible studies.

Brother Borley came to Brother Keough and myself, and we went over and made arrangements with the family to have a Bible study each week.

Last week was our fourth visit, and we had fourteen present. Friends had been invited in until the room was full. We have others who are wanting to join us as soon as room can be made for them. All who come manifest a deep interest in the truth, and I believe that in a short time we shall have a little company of Sabbath-keepers. We have not yet presented the Sabbath, but purpose doing so in a week or two. We ask you again to unite with us in our prayers, that God may grant us fruit for our labours.

A. D. ARMSTRONG.

A Sword, Not Peace.

[The following letter is from a young man to an uncle, one of our brethren who has been long in the way. We have been given permission to print such portions as will be of general interest.—EDITOR.]

My Dear Uncle :

After you left our house I intended keeping the Sabbath. Mother, E. [a brother], and I had a discussion on the subject, and though we did not decide on any definite plans, we each determined to keep it by some means as soon as possible. I left home that week for this place, and a fortnight later father brought me word that E. had given up work on Saturdays. He was not particularly pleased about it. In the meantime father was trying to secure another contract, but as soon as I learned it I told him that as soon as we finished the present one I should give up working on Saturdays. We ended contract No. 1. I told the man who was working for us that we should thenceforth do no work on Saturdays. Though it did not suit him he stayed with me until we had finished contract No. 2. Now that I am on No. 3 I have E. with me, and as we are three miles from any place I am glad to have a bit of company.

Mother has been very poorly the last few weeks, especially since having a great deal to put up with from father. Our having begun to keep the Sabbath makes it ten times harder for her, as father blames her for it all. For the sake of peace she has promised him not to take the *Present Truth* after this year's subscription is expired; but though having promised so much, she asks me to tell you that she is still the same to you and your cause, and will remain so by God's grace to the end. How true are Christ's words that He came not to bring peace but a sword! I never fully understood their meaning till now.

For myself, I am very glad it has pleased God to show me the truth and to help me live it; for

it is no use knowing the truth if we do not let it make us free. And though it is a sacrifice, and may mean more of one than we have seen as yet, still I am persuaded that it is God's will, and when in His hands we are safe.

Barcelona, Spain.

THE readers of this will be glad to learn that at last we have a little fruit for our labours in this city. We have worked long with one family who were formerly of the "Brethren" community, and in due time presented the testing truth for this time. Other families who also were interested received the Message, and are convinced that it is the truth. Before the crisis came their pastors had warned them of us, saying that we were "falsos," but the interested ones having received blessing in the meetings, would not be persuaded that we were frauds until Biblical proof could be shown them. Then the Sabbath truth was agitated in their circles with the result that the pastor, a well-to-do Englishman, told Don Lopez that he could not be a member of their church any longer if he continued to believe these "malas doctrinas." Don Lopez replied: "Show me from the Bible where I am wrong." But of course he could not prove from the Bible that the seventh day is not the Sabbath of the Lord, and so he had to leave him.

However, the devil does not give up his work very soon; he is persistent and is a firm believer in the old maxim, "If at first you don't succeed, try, try again." One day my wife and I, after kneeling in prayer, asking the Lord to direct our steps that afternoon, went out visiting. We saw Don Lopez outside his house but did not then stop as we wanted to make another visit, and as he did not see us, we passed by. On our return, however, we entered and the son quietly whispered to us that two other pastors of the "Brethren" were there trying to reclaim the wayward (!) brother; he told us their names, and thinking that we did not know them was about to conduct us to another room; but as we had previously met these gentlemen we requested to be taken face to face with them. Of course they were surprised to see us, and almost before we had a chance to say anything, Don Lopez remarked, "We were just talking about you." I would like to write a detailed account of what transpired in that humble dwelling, but suffice it to say that neither of these gentlemen would open the Bible with me, and they would not

even consent to study with me privately. They rose and left the house and us in undisturbed possession. Our time had gone, so we left too, after a few words of counsel and prayer. As we were going Don Lopez said to me, "You can put me down as a subscriber to your paper for the next year, and I will pay you in January." This was evidence to me that the Lord had given us the victory.

We are glad to say that there is a marked change in this man's life. After a severe struggle he has got the victory over the tobacco habit, though he has been a slave to the noxious weed for many years. Not only so, but being convinced of the evil effects of alcohol he has also given up his wine.

Pray for this man, for although he is firmly convinced of the truth, he has not yet faith to believe that the Lord will feed him and family if he gave up his work for the Sabbath. His employer is a Roman Catholic, and would not hear of his keeping the Sabbath.

Inasmuch as the pastors mentioned above would not study with me, I thought the next best thing would be to send them my little tract giving an account of the Lord's dealings with me regarding the Sabbath. I also sent one to the pastor of the church to which Don Lopez belonged, and whom I had never seen. The result was that a few days after he called upon me with his assistant, saying that he strongly condemned our doctrines and could not think of having anything to do with them: furthermore he strongly denounced us for having got hold of some of his members, where upon I read to him from Isaiah lviii. 1 and 2, stating that we have a message for all the world, not only the unconverted but also God's people, the larger part of whom are sinning in ignorance, particularly in regard to the fourth commandment. He would neither listen nor discuss the matter, but simply said that as I refused to accede to his request (that is, that I should not speak to members of other churches to disturb them on points of faith), he would tell his flock that I was a false teacher, etc., etc. When he rose to leave I offered him my hand, wishing him good-bye, but he refused to take it, and so we parted. How matters will turn out with the other interested families remains to be seen, but if the men keep true to their word we shall expect these also to be cast out of their synagogues.

Our other little companies are doing well. "Praise ye the Lord." W. ROBINSON.

Canvassers' Report for Four Weeks ending Nov. 17, 1905.

Agent's Name.	Territory.	Name of Book.	No. Agt.	No. of days.	No. of Hrs.	No. of Ord'r's Tak'n	Value of Helps sold.	Total Value	Books No of B'ks.	Books delivered Value	
							£ s. d.	£ s. d.	£ s. d.		
Irish Mission Field.											
Ballard, Miss M.	Belfast,	Our Paradise Home,	14	49	21		8 0	8 0 6			
Hollingsworth, S.	"	"	16	112	94			11 15 0	36	4 10 0	
Henry, John	Tandragee,	Christ Our Saviour,	5		22		9 0	2 11 3			
Barker, James	Co. Down,	"	23	166	121			14 18 0	137	14 2 6	
Shaw, Wm.	Larne,	"	9	46	23		8 0	2 19 6	13	1 8 9	
Hartford, L. A.	Dublin,	Home Hand Book,	20	114	17			18 4 0	5	4 16 6	
Total,			6	87	477	308	1 5 0	53 8 3	191	24 17 9	
North England Conference.											
Short, G. W.	Grimsby,	Patriarchs and Prophets,	18		25			10 9 0			
Short, W. R.	Market Rasen,	"	5	22	7		1 0	2 15 6			
Walker, Miss J. E.	Ullowdene,	Christ Our Saviour,	11		60		7 6	6 19 9	30	3 12 6	
Short, Mr. E. R.	Bradford,	"	15		36		16 9	4 16 9			
Freeth, A. E.	Bri tol,	"	9	78	50			6 5 0			
Spencer, J.	Boston,	"	20	140	34		1 12 4	5 17 4			
Smith, P. H.	S anton,	"	19	130	82		1 7 6	11 12 6			
Winward, P.	Bradford,	"	13	85	26		5 6	3 4 8	13	1 12 6	
Baldwin, Wm	Kettering,	"	10		38			4 15 0			
Rutter, Miss G.	Doncaster,	"	15	58	38		5 3	5 0 9			
Robinson, Miss L.	"	"	18	72	37		11 10	5 3 10	23	2 17 6	
Andrews, J.	Rus den,	"	15	74	60		5 11	7 15 11			
Robinson, A.	Sk lmersdale,	"	9	50	63			7 15 6			
Salway, F.	Holmswood,	Home Hand-Book,	13	84	13		3 2 6	15 0 6	31	26 5 0	
Galley, Mrs. K.	Bradford,	Ladies' Guide,					10 9	10 9			
Total,			15	190	793	569	9 6 10	97 15 0	97	34 7 6	
South England Conference.											
Olmstead, Wm.	Lizard,	Bible Readings,	15		92		4 1	12 10 7	37	15 1 0	
Yeates, H.	Norwood,	Christ Our Saviour,	15	55	103		7 6	13 1 9			
Peirce, H. S.	"	"	15	98	64		1 1 6	9 0 0	45	5 11 9	
Savage, A.	Portleven,	"	16	85	99		9 3 0	12 12 9	2	3 6	
Lallicrap, J.	Plymouth,	"		22	21		6	2 13 0			
Spicer, Miss G.	E Dulwich	Ladies' Guide,	3		3			1 17 6	3	1 17 6	
Bailey, Mrs.	Jersey,	Patriarchs and Prophets,	15	46	18		3 10 0	10 5 0			
Bailey, G. W.	"	"	16	70	12		1 0 0	5 14 0	35	14 11 6	
Yarrow, J.	Jersey,	"	20	126	10		1 11 9	6 13 9	8	4 7 0	
Yarrow, Mrs. R.	"	"	20	108	8		2 1 6	5 8 6	8	3 14 0	
Armstrong, E.	London,	Great Controversy,	3		3		9 6	1 5 0			
Spearing, P. A.	Brighton,	"	20	148	81		11 0	31 18 6			
Partridge, F.	pswich,	"	20	189	45		2 0	18 2 0			
Total,			13	178	897	434	19 15 4	131 2 4	133	45 6 3	
Scotch Mission Field.											
Gauteran, P. De Witt	Ft Augustus,	Home Hand Book,			70	41		50 0 0	38	40 4 0	
Grieve, J. L.	Tillyfourie,	"	12	73	34		1 14 0	39 7 0	8	7 17 6	
Dyer, C.	Forfar,	"	17	98	34		6 13 2	40 14 2	17	17 2 0	
Baxter, Mrs. A. P.	Greenock,	Christ Our Saviour,	12	66	130			16 5 0	86	10 2 9	
Barr, A.	Airdrie,	"	11	54	79			9 17 6	70	3 15 0	
Grenville, H.	Dundee,	"	19	86	102		15 11	13 8 11	24	3 16 0	
Wilson, Mrs. M.	Greenock,	"	14	57	139		16 0	16 19 6	43	5 7 6	
Orr, D. J.	Forfar,	"	16	85	55		4 8	7 2 2	15	1 17 6	
Cuthbert, Miss C.	Paisley,	"	13	57	50		14 2	7 4 2	26	3 5 0	
Grenville, Mrs.	Dundee,	"	11	52	65		1 6	7 14 3	25	3 1 9	
Cuthbert, Miss M.	Paisley,	"	14	56	48		10 6	6 8 0	40	5 0 0	
Winstanley, Thos.	Wallaseid on Tyne,	"	4		15		2 6	2 0 0			
M'Kay, James	Kathness,	Great Controversy,	13	86	34		1 4 4	14 1 4	18	7 7 9	
Grenville, T.	Keirriemuir,	"	16	86	34		16 3	15 0 9		2 19 9	
Ness, Andrew	Hawick	"	14	71			4 2 10	4 2 10	23	3 9 0	
Gunn, John	Wemyss,	Our Paradise Home,	10	72	62			7 15 0			
Young, W. J.	Glasgow,	Bible Readings,	14	139	14		4 16 5	10 5 5	15	6 17 6	
Total,			17	210	1188	936	22 12 3	267 1 0	451	127 2 3	
Welsh Mission Field.											
Task, S.	Langharne,	Bible Readings,	10	87	18		5 9	7 11 6			
Johnson, A. C.	Mold,	His Glorious Appearing.	10	67	138			6 18 0	108	5 8 0	
Johnson, N.	"	"	11	64	128			6 8 0			
Mitchell, T.	Mumbles,	Christ Our Saviour,	17	122	82		1 2 6	11 0 6	92	10 5 9	
Wyatt, S. N.	Letterston,	Bible Readings,	5	45	10		6 2	4 1 2			
Total,			5	53	365	376	1 14 5	35 19 2	200	15 13 9	
Students.											
Maudsley, W.	Hornsey,	Great Controversy,	20	70	10		2 10 3	7 4 3	6	15 0	
West, Jas.	St Johns Wood,	Patriarchs and Prophets,	6	20	2			1 15 0	2	15 0	
Langford, L. F.	"	"		7	4		5 0	1 15 0			
Haddock, W.	Hampstead,	Bible Readings,	4	9	5			1 17 6			
Armstrong, A. D	Finchley,	Christ Our Saviour,	4		10			1 5 0			
Armstrong, B.	"	"		8	15			1 17 6			
Corns, John.	Hornsey,	Our Paradise Home,	18	80	29		1 10 7	5 3 1			
Total,			7	54	194	75	4 5 10	19 17 4	8	1 10 0	
Joyce, S.	Bideford,	Great Controversy,	19	159	112		1 7 6	55 16 6			
Miscellaneous	"	"			97		12 7	19 19 1	6	2 0 0	
Total,			1	19	159	209	2 10 1	75 15 7	6	2 0 0	
Grand Total,			64	780	4073	2774	61 9 9	681 14 6	1091	254 7 6	

The Missionary Worker.

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Address all communications to

The Worker, 451 Holloway Road, London, N.

Sunset Calendar.

FRIDAY, December 22nd, 3.51 p.m.

" " 29th, 3.56 p.m.

FROM a worker: "'Greetings' is a beautiful number this year. I am glad it is so full of the Message for this time. I shall endeavour with God's help to sell all I can."

A LETTER from Brother R. Borrowdale, of Plymouth, announces the marriage of Brother James Bunker and Sister Mary E. Barnes, November 30th. In behalf of its readers the MISSIONARY WORKER extends congratulations to our brother and sister, and wishes them much joy as they labour together in the Master's vineyard.

THE article on another page entitled, "Profitable Uses of the Blackboard in Sabbath-school," is reprinted here from the *Sabbath School Worker*, not simply for the benefit of Sabbath-school workers, but because we believe it contains many suggestions that could be carried out to advantage and profit in the home. We have been in homes where the blackboard occupied a prominent place in the home training of the children, and in every case we have found the little ones not only well informed on Bible subjects, but keenly interested in all they were taught. We recommend a careful study of the article to all our readers.

Greetings.

WE are glad to learn that "Greetings" is receiving a warm welcome throughout the field. So early as the present writing (Dec. 13th) over half of the edition of 60,000 have been sent out, and we hope the rest will be sold in good time before Christmas. It would seem a pity to see the holiday specials of other journals enjoying a large circulation, while the precious truth contained in our own was left on the book shelves unread and uncalled for.

An article appeared in the WORKER not long since from the Spirit of Prophecy, which stated among other truths this, "We are to give the

last warning of God to men, and what should be our earnestness in studying the Bible, and zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. The preaching of the Word will have power in reaching a class who would not receive the truth through reading; but the ministers are few, and where the living preacher cannot go the published truth can reach."

This, then, divides the harvest field in two—the class which only the living worker can reach, and the far more extensive class to which the printed page alone will carry the Message. This makes the work of each soul very definite. If we are Christ's we shall be "labourers together with God;" and as labourers we shall work in either of two ways—we shall either engage in direct personal labour with the people, or we shall seek to speed the Message by the spread of our literature. Among the former are our ministers, Bible workers, and many of our brethren and sisters in the churches. But the greater part of our members belong to the latter number. Not possessing either the opportunity or time for personal visiting and studies, they see in the circulation of our literature a means of reaching hundreds, from going to whom in person they would be prevented by distance and often by class distinctions.

For introducing our truth to people who are not familiar with our principles, we can think of nothing better than "Greetings." Its general appearance is attractive, and will win many friends to itself and to the truths which it represents. Not less attractive than the mechanical make up of the paper, is its treatment of the several phases of the Message which it takes up. The paper ought to be circulated by tens and even scores of thousands, and then each paper followed up by the regular *Present Truth* and other reading matter. It is thus that we may become "labourers together with God," and at last when our work is finished and the crowns bestowed, "every man shall receive his own reward according to his own labour."

R. F. MILLWOOD, French Polisher. All kinds of furniture repaired, polished, and upholstered; builders' work done. Address: 50 Huddleston Road, Willesden Green, London.

WANTED.—A place as general servant by Miss Agnes Parker, The Grange, London Road, Deal, where she can keep the Sabbath.