

# THE Missionary Worker.

VOL. 10.

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No. 22.

## The Sabbath-School.

### The Use of Helps.

SOME efforts have been made to interest children in the cause, but not enough. Our Sabbath schools should be made more interesting. The public schools have of late years greatly improved their methods of teaching. Object lessons, pictures and blackboards are used to make difficult lessons clear to the youthful mind. Just so may present truth be simplified and made intensely interesting to the active minds of the children.

Parents who can be approached in no other way are frequently reached through their children. Sabbath-school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle. But few teachers seem to understand the importance of this branch of the work. The modes of teaching which have been adopted with such success in the public schools could be employed with similar results in the Sabbath-schools, and be the means of bringing children to Jesus and educating them in Bible truth. This will do far more good than religious excitement of an emotional character, that passes off as rapidly as it comes.

The love of Christ should be cherished. More faith is needed in the work which we believe is to be done before the coming of Christ. There should be more self-denying, self-sacrificing labour in the right direction. There should be thoughtful, prayerful study how to work to the best advantage. Careful plans should be matured. There are minds among us that can invent and carry out, if they are only put to use. Great results would follow well directed and intelligent efforts.

The Sabbath-school affords to parents and children a precious opportunity for the study of God's Word. But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are

designed to teach. We should especially impress upon the minds of the young the importance of seeking the full significance of the scripture under consideration.

Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents, as well as children, will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to religious growth.

If the time that is worse than wasted in gossip, in ministering to pride, or for the gratification of appetite, were devoted with equal interest to the study of the Bible, what encouragement would be given to our Sabbath-schools! But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's Word, the children themselves will soon learn to regard dress and display as of more consequence than the things which concern their salvation.

Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature; dispense with all unnecessary sewing and with needless provision for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the Word of God. Make the Bible its own expositor, bringing together all that is said concerning a given subject at different times and under varied circumstances. Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's Word than to secure the gains or pleasures of the world.

MRS E. G. WHITE.

## How Parents May Co-operate With Teachers.

THE religious training of children should begin in the home. As soon as their ideas begin to form, let them be impressed with the love of Jesus, who gave up all the glories of heaven for them. Then, when they are older, and enter the Sabbath-school to learn further of these blessed truths, the parents should not withdraw and consider their duty done, but labour in connection with the Sabbath school workers to bring their children to Christ. There is a responsibility placed upon parents in regard to this, for which they will be held accountable. In the "Testimonies" on Sabbath-school work we find these words:

"Greater care should be exercised by parents to see that children study their Sabbath-school lessons than is taken in seeing that their day-school lessons are learned; and the Scripture lessons should be more perfectly learned than the day school lessons; and if parents and children see no necessity for this interest, then the child might better remain away from Sabbath-school, for it will fail to prove a blessing to him."

Thus we see the work of the teacher and parent are very closely connected; and the home works for the success or failure of the Sabbath-school.

We might mention first the importance of parents attending Sabbath-school with the children. They then learn the ideas of the Sabbath-school workers and are enabled to extend the work into the home along the same lines as they have adopted, thus working in unity with one another. This also tends to keep up the interest of the pupil, as children are always interested in what the parents are. It has been said that the indifference of parents to the Sabbath-school has led many a child to consider it unimportant, and they have been led astray in many cases.

Regular attendance and promptness are two great helps in the Sabbath-school, and in these the parents can aid, especially in the primary division, by teaching the children to be on time and to be ready to obey the rules laid down by superintendent and teachers.

Let the parents do their part in helping the children to study their lessons. They will then be more familiar with the lessons, and be more able to teach the children in a manner intended to impress the truths upon their minds. The children should be questioned as to what points in the lesson have impressed them. To know they may be called upon to tell about the lesson serves to make them more attentive during the recitation period.

This home study should not be done spasmodically, but it should be conducted in a systematic manner, beginning the first of the week, and should be made a

regular everyday affair. This has been done in connection with family worship with good results.

Perhaps in no other place do the effects of home training show forth more fully than in the Sabbath school. Good manners, love, and thoughtfulness for others cannot be put on and off like a garment; and these things all go to help the Sabbath-school run smoothly. Reverence for the house of God and all things pertaining thereto should be instilled into the minds of the young, and in many cases they might prove examples for the older members.

Another important thing is to teach the children to give of their means to missionary work; for after all the Sabbath-school is a missionary school, and our aim is really to train our young for missionary Christians, and every Christian is bidden to preach the Gospel and save souls for Christ. Tell the children what the donations are for, and explain this missionary work to them, so that they will seek to lay up treasures in heaven by sending the Gospel to those who know not God.

We should not merely state these things as facts, but explain them to the children so that they may be inspired to go forth and tell of the love of a Saviour. They must be impressed with the need of labourers in God's vineyard.

Parents and Sabbath school workers, we must work together with one accord, and with one purpose in view, if we would save our children. It will take constant care, watchfulness, and tireless effort to keep them from slipping from our grasp into the powers of Satan. As it is much harder to redeem them after he once has them in his hold, let us seek to instil into their young minds the true principles of truth and righteousness.

MRS. RENA ALDRICH.

ELDER E. H. GATES, in a report of a visit to Hong Kong, China, writes of the Hong Kong Sabbath-school thus:

"I was interested in the Hong Kong Sabbath-school. It consisted of one member, and the per cent. of attendance was always 100. I looked over the Sabbath school record book, and made a copy of the report for one Sabbath. The following is the report: "Hong Kong Sabbath-school. Minutes of Sabbath-school, December 18, 1905; Membership, 1; Attendance, 1; Collection, 2-6; Hymn, 267; Prayer, C. Boreham; Lesson; Hymn (closing), 214. C. Boreham." On looking over the record for some weeks back, I noticed that the collection did not differ at all from the one above. This brother is an old man, but the amount donated is an addition to his tithe. I wonder how many lonely Sabbath-keepers would be so faithful in keeping up the interest of a school."

## B. E. A. MISSION.

### Working with the Hands.

THE work of industrial missions, that method which we are to consider in this number of our magazine, is many sided in its extent, but it is of much importance in the balance. An industrial missionary is one who, having learned one or more trades at home, goes forth to the foreign mission field prepared to use his technical knowledge in God's service. In some cases the work at first may be thoroughly secular and may seem to have little to do with spiritual labours, or teaching heathen souls to know the Lord Jesus Christ. Nevertheless it may be truly called missionary work, for it is but the necessary preparation often, especially in pioneer work, before the more direct evangelising can begin. A mechanic or carpenter, or builder, may have his time when he first reaches some foreign land, entirely taken up with levelling the ground and erecting houses in which the missionaries may live. In some cases, furniture must be made, or a bridge or boat built for future use, and these without the usual facilities to which one is accustomed at home.

In some places, it is found that heathen people who cannot in any other way be attracted within sound of the Gospel, are willing to come to the missionaries to learn some useful trade. In this way they are brought under Christian influence, and as they come day by day to have secular training, they also have a lesson given to them from God's holy Word, which through His blessing often sinks into the heart and brings forth fruit to His glory.

In other cases an industrial mission is started to help in the support of native Christians. Missionaries feel very strongly that natives ought to work for their living, and ought not to be dependent upon the European workers. If support were given to all who professed to give up their heathenism and to become Christians, many a poor man or woman would from false motives pretend to give up their idols, but there would be no change of heart, and their profession would only be for the purpose of seeing what they could get from the Christians.

At the same time, the question of support for the native Christians often becomes a serious difficulty. The trades of heathen lands are often connected with heathen worship, and many converts know no other forms of work than these. How then can they in future be supported?

It is here that the industrial mission steps in and teaches them some useful trade by which they can still earn their own living, while living consistent Christian lives, under direct Christian influence and teaching. It further teaches them the value of labour, instead of laziness, which is so often a trait in the character of the natives in hot climates.

When we turn to the Word of God, it is encouraging to notice in what esteem we are told to hold manual labour. Many are the examples given to us of working with the hands, and not a few saints of old professed various trades. Our highest Example, our Saviour Himself, the King of Glory, worked as a carpenter; Moses and Nehemiah, dwellers in luxury in courts, became respectively a shepherd (Ex. iii. 1) and a builder. King David was once a tender of sheep; the Prophet Elisha was called from following the plough; and the Prophet Amos was a herdsman; Several of the apostles were fishermen, while Paul was a tent-maker.

The sin of laziness and the duty of working for a living, were always strongly urged by St. Paul, both by example and precept. He bade the early Christians "profess honest trades," and "work with" their "own hands" instead of living dishonestly as formerly, and he told them that "if any would not work, neither should he eat." He himself set them a noble example of so doing. His own hands, he said "have ministered unto my necessities," or as he elsewhere says, "we laboured, working with our own hands." In this way, while preaching the Gospel he would not be chargeable to any converts, but supported himself by labouring "night and day," and would not "eat any man's bread for naught," and so "kept" himself from "being burdensome unto anyone."

Let us, then, pray for the converts in heathen lands, asking that they may show the fruits of their faith in diligence in their daily lives?

For truly there is no greater happiness in this world than that which is found in work, if that work be done in a way so as to please God.—*East African Quarterly.*

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WHEN hands are idle, words are vain  
To move the stone;  
An aiding angel would disdain  
To work alone.  
But he who prayeth, and is strong  
In faith and deed,  
And toileth earnestly, ere long  
He will succeed.

—J. C. Rockwell.

## The Work in Wales.

### The Heavenly Presence.

OH! He wakes me from my dreaming  
To behold Him face to face;  
And He saves and keeps me ever  
With the fulness of His grace.  
And He does not keep me waiting  
Till I reach the home above,  
But He satisfies me daily  
With the sweetness of His love.

Though my way leads o'er the hilltops,  
With the sunshine beaming fair,  
And the rarest flowers, nodding,  
Breathe a welcome everywhere;  
Or a-down the lonely valley;  
With the shadows falling drear—  
Still He satisfies me fully,  
For I feel His presence near.

—O. E. Hunt.

### Aberdare.

ON Thursday, the 4th inst., I went to Aberdare by appointment for a baptism. We had been refused the use of the Baptist Chapel in the neighbourhood of our meeting-place, so the friends decided to go to the river. A cottage near the River Cynon, and about midway between Treccynon and Hirwain, had been kindly opened for our use. It rained incessantly, and it was a surprise to us all to see quite a number of the villagers come to the river side, for we were nearly a mile away from the village. However, no one seemed to mind the rain, and our own people were especially happy. After a suitable pool had been found, we held a service in the cottage, most of the people having to stay outside in the rain. As I questioned the candidates (two sisters and one brother) as to their faith in the doctrines of the Church and the truth for this time, the Spirit of God came near to us all, and our hearts were made glad as each one expressed the desire to walk in all the ways of the Master. It was a glorious scene by that riverside, when the dear ones walked into the flowing water and, under the spreading branches of the trees, were buried with their Lord in baptism. The rain continued to pour upon our uncovered heads, but all felt the nearness of God's Spirit, and our souls were refreshed by His good presence.

After the baptism was over, and while the wet clothes were being changed, a number of the villagers still outside in the rain sent in to ask if we could not have another service. It was decided to do so, and in a moment the cot-

tage room was filled, and I stood at the door and talked to them on the near coming of the Lord. The day was a blessed one, and we shall often look back to it with joy and gladness.

Sister Buchman writes me this week that another sister has begun to observe the Sabbath in that district; so the Lord continues to find out His precious ones.

Cardiff.

Here in Cardiff, we have had sweet, refreshing seasons while we have endeavoured to instruct the new Sabbath-keepers more fully in the truth. We have been studying the tithing question, the wearing of gold, etc., and an excellent spirit has been manifested. All seem eager to know the truth. After I had been showing that the wearing of gold, etc., was direct disobedience to God's Word, some sisters came to me and said: "Now, Brother Meredith, if you have anything else to tell us that you see wrong in us, we want you to do so. We do not want to come behind in anything." Such experiences are the joy of a minister's work. Often are we led to exclaim, "Who hath believed our report?" Thank God, He gives us some fruit for our labours. We want to be able to present to Him only such as are wholehearted, and who will serve Him with body, soul and spirit. We are planning for a baptism here in the near future.

### Notes.

Brethren Rodd and Shafer have taken a hall in Ebbw Vale, where they will hold several meetings a week, and still carry on the work in Blaenau and district. Brother Rodd writes that some have taken hold of the truth there, and they are hoping for others to do so soon.

On Saturday last after the Sabbath, I had the privilege of helping Brother and Sister Bailey hold a meeting from the platform of the Bible Van. The cold evening was against us somewhat, but quite a number stood round and listened while Brother Bailey talked on the second chapter of Daniel. I followed by speaking on the second coming of Christ. While we are meeting with some difficulties in the van work, we are still confident that they can be overcome, and that the Bible Van may be used to advantage in spreading present truth, and awakening an interest in many hearts.

We are planning to hold a School of Health here in Cardiff, October 22-25, and are expecting Dr. Olsen to be with us. We look for a really good time.

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Brother Johnson, the Health Food Agent, was with us a week ago, and spent several days in the neighbourhood. We are glad that the blessed truth which God has given us, takes in our bodies as well as our souls. We are in full sympathy with true health reform, and believe that God has guided this people in this, as in all phases of the truth. May He keep us faithful to it all unto the end is the prayer of,

Yours faithfully, W. H. MEREDITH.

## Ireland.

### In His Sight.

THE most beautiful paths are the rugged ones,  
That by willing feet are trod;  
And the songs that are sung by quivering lips,  
The sweetest are in the ear of God.

The hand that is stretched to a brother's aid,  
To help him on through the night,  
Will bear a palm in the victor's march,  
Tho' the hand be black or white.

And the heart that is crushed with pain and woe,  
If rich in faith and love,  
Will win its way to the gates of gold.  
And enter the city above.

—Selected.

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### Dublin.

AS most of your readers know, we came to Ireland soon after our good meeting in London, my son to Belfast, where he was joined by Elder Altman in a series of meetings, and I to Dublin, where, if you are so venturesome as to hold an open air meeting, it is necessary to have two or three policemen for protection, who accompany you to your hall, and stand on guard during the services. The Salvation Army, and all Protestant missions have to work under these conditions. It is said that there are nine Catholics to one Protestant in the city.

The Catholics are very difficult to reach, as they are forbidden by the priests to read *anything* from a Protestant source. So far we have not been able to get any of our tracts into a Catholic house.

I have been following up, as far as possible, the work done by Sisters Wright and Hanna with *Good Health* and the tracts distributed

from house to house by Brother Altman, and continuing the work of tract distribution. The Lord has blessed wonderfully, and I have nearly as many interested readers as I can take care of, and they are constantly increasing.

Last week one of my readers was telling one of the chemists in our road how she had enjoyed a reading which she had attended, and he was so interested in what she said that he asked her to request me to call in at his place of business as I was passing. This I did, with the result that an arrangement was made for regular studies.

Another gentleman, with whose wife I was studying, became so interested through the written studies I had left with her that she requested me to come in the evening so that he could join us. He is talking to his associates, some of whom have asked to join our class. These are all educated, and very intelligent men.

Three ladies have told me that if they could find nothing for Sunday-keeping in the Bible they will keep the Sabbath, and are already making preparations to do so.

We find that the tract work is an excellent way to find and develop an interest in the Word of God.

The Irish people seem to be very warm-hearted and social, and ready to investigate.

All of our readers are very intelligent, educated people, and live within ten minutes walk of our home.

Dear brethren and sisters, pray that God will give us the wisdom that we so much need, and send home to the hearts of the people the truth of His Word.

We are of good courage, and firmly believe that we shall have a good company in Dublin before very long. Yours in the blessed hope,

L. A. PARSONS.

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### Omagh.

WE are pleased to record that the work in Ireland makes progress. The writer was engaged in connection with an effort that is being made in Belfast, by Brethren Altman and Parsons, up till ten days ago. A number were deeply interested, and continued coming to the meetings in face of opposition.

We are pleased to learn since leaving Belfast, that some have decided to obey the command of their Lord and Redeemer. At present we are in Omagh, Co. Tyrone, and have been working with *Good Health* with a view to becoming ac-

quainted with the people and opening up Bible work, and eventually a public effort if a hall and other necessities are available.

Omagh is a town with a population of less than 5,000 inhabitants, of whom more than half are Roman Catholics. Like the rest of Ireland, it is cursed with public-houses, having one to every twenty and one half other houses. There are four Protestant places of worship, and one very large and beautiful Roman Catholic church. We have confidence, however, to believe that there are here honest souls who only require to be shown their Master's will, and hear the message to those in Babylon, "Come out of her My people," to lead them to obedience. It is with this confidence we go forward, trusting that the difficulties may be removed, and the way made clear.

R. WHITESIDE.

### Coleraine.

I HAVE reasons to be thankful as I see ways opening up before me to present the truth. As I was visiting round with the tracts yesterday afternoon I met two elderly ladies, one a school teacher and one a music teacher. They invited me into their house to converse with me over the Truth set forth in the tracts. They seemed quite delighted over the doctrine we hold. They said "We have felt for some time that something like this was needed to stir up the people. As we go to church we come away thoroughly dissatisfied." We feel our clergymen are falling asleep at their post. Now and again we come in contact with one who is spiritually alive, but it is the exception. One said, "Oh, that the people would rise up and assert their liberties and break the shackles that bind them and study the Scriptures for themselves, even though it should land them outside a creed or caste." The lady told me that several of her friends are feeling the same way about these matters. They wished me to visit them at any time and hold Bible readings with them, which I purpose doing.

I am having some interesting readings in the country near Coleraine. With one man, an elder of a church, I am just going into the Sabbath question. Some are quite anxious to know the outcome, as he is a well-read man and highly respected. So I trust he may have grace to come along with us. His wife and mother are intensely interested also.

Last night I presented the change of the Sabbath before another family. They freely admitted that the facts laid before them were quite

true. Another reader, a man over eighty, with an intellect as keen as a man of forty, when he saw the change and restoration of the Sabbath so clearly set forth in the Scriptures, felt that the guides who were set on the walls of Zion were blind ones, and were surely leading their flocks on to destruction. I trust the Lord will give him the courage of his convictions to take his stand for what he knows to be right.

Several others are in the same position. They see the Sabbath clearly, but are afraid to venture until they see someone in the near neighbourhood taking his stand. One lady told me she would wait until she saw what the Elder would do before deciding.

I purpose (D.V.) to start meetings on Sunday in an empty house which has been lent me. The man who gave me the use of the house kindly carted the chairs, etc., out for me. So the outlook is bright, and I trust you will pray for the success of the work in this part of the Lord's vineyard.

R. MUSSEN.

### Financial Statement for Irish Mission.

Quarter Ending September 30, 1906.

Appropriation, .....	£58 14 8½
Tithe, .....	78 11 5
Trust Fund, .....	8 0 9½
Cash on hand, July 1 .....	43 2 7
	£188 9 6
Labourers, .....	£155 2 9
Tithe of Tithe, .....	16 1 10
General Expense, .....	1 9 9½
Trust Fund, .....	9 1 0½
Cash on hand, .....	6 14 1
	£188 9 6

### The Teacher a Follower of Christ.

EVERY teacher in the Sabbath-school should be a follower of Christ, and those who have not identified themselves as the disciples of Christ, showing by a consistent life that they are Christians, should not be invited to become teachers in the Sabbath-school, for they have need that someone first teach them the foundation principles of the love and fear of God. "Without Me," Christ says, "ye can do nothing." Then of what value would be the teaching of one who knew nothing by personal experience of the power of Christ? It would be a great inconsistency to urge such an one to take a class in the Sabbath-school, but it is worse to permit a class to be under the influence of a teacher whose dress and deportment deny the Saviour, whom he professes to serve.—*Selected.*

# South England Conference.

## Sabbath-School Conventions.

### Balham.

THE first Sabbath-school convention held in the South England Conference was a most successful one held at Balham, Sabbath the 6th inst. There were two sessions, one in the morning following the regular Sabbath-school exercises, and the second in the afternoon at three o'clock. Of the one, the superintendent, Brother S. Hoseason was chairman, of the other, Brother S. J. Thomas.

Interesting papers were presented by different members of the school as follows: What is Teaching, How to learn the Lesson, and Regularity, Punctuality, Singing, How to Secure a Better Attendance, Objects Sought and How Obtained, How Parents Can Co operate with the Sabbath-School, Sabbath School Singing and How to Secure Better Attendance.

Two papers were presented by the superintendent entitled, Object of the Convention, and Sabbath-School Offerings; by the editor of the WORKER, Duties of Officers and Teachers, and Is the Sabbath School for Adults?

The various subjects were well treated, and showed careful study and thought in their preparation. Following each paper five minutes were given for general discussion from the floor. This proved of great value in bringing out additional suggestions and helpful thoughts. At the close of the afternoon session ten or fifteen minutes were allowed for the discussion of the convention as a whole. Nearly all felt the convention to have been a real success; and officers, teachers and students all expressed a determination to put into practice the instruction which the convention had presented, and to make the Balham Sabbath school one of the very best in our field.

An interesting feature of the Sabbath school convention was the presence at the morning service of about twenty five children, members of a Sabbath-school which Sisters Garside and Creasy are conducting in another part of South West London among outside children. The children manifest quite an interest in the truth taught them, and one girl of eleven has told her teachers that she means to keep the Sabbath.

Brother Morse, secretary and treasurer of the North England Conference, was also present at the convention, and offered helpful suggestions on the different subjects discussed.

On the whole, we feel with the members of the Balham Sabbath school that the convention was quite successful in accomplishing the work which it was designed to accomplish—the bringing forward of practical suggestions and means whereby the school may be brought up to the highest standard of efficiency and usefulness.

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## A Missionary Farewell.

AT the Bowes Park meeting, Brother and Sister C. C. Jensen, who for the past three years have laboured in North Kensington, London, were invited to go to Abyssinia, which only recently had been opened for European missionary effort, and start a Seventh-Day Adventist mission. Though strongly attached to their work in North Kensington, they felt the call to be from God, and accepted it.

Last Friday Brother and Sister Jensen began the first stage of their journey when they sailed from Liverpool in the R. M. S. *Celtic* for America, where it has been necessary for them to go to secure proper passports, credentials, etc. This done, they will sail for Abyssinia via Europe and Egypt.

The North Kensington church could not let those who had laboured so untiringly in their midst go from them without an expression of their love and esteem. A farewell service was accordingly held the Tuesday evening preceding their departure. Brother Heide, the chairman of the meeting, expressed the reluctance with which the church gave up their faithful leaders, and on the other hand, their willingness to give to those in greater need than themselves. They could only determine each one by God's grace to be faithful to the truth which Brother and Sister Jensen had taught them, and meet them on the glad day of reunion so soon to come.

After appropriate remarks by Elder Wakeham, president of the conference, and others, and a few musical selections and recitations, there were presented to Brother and Sister Jensen a beautifully designed and framed memorial, signed by every member of the North Kensington church, to Sister Jensen a large travelling case of solid leather, and to Brother Jensen a hand-ome leather pocket case.

The meeting closed with prayer, and the singing of "God be with you till we meet again," which we are sure was the hearty prayer of everyone present.

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"A MAN'S idea of eternity may be known by the use he makes of time."



# The Missionary Worker.

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## Sunset Calendar.

FRIDAY, Oct. 26th, 4.45 p.m.

" Nov. 2nd, 4.31 p.m.

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WITHIN the Uganda British Protectorate a recent census shows 1,070 church buildings, with a seating capacity of 126,850, and an average Sunday attendance of 52,471. It is only twenty years since the first Christian baptism took place in that country. Verily, this is a wonderful land for the spread of the Gospel, and bids fair soon to outdo even Hawaii or Madagascar.—*Selected.*

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THE gift of the Holy Spirit is the greatest blessing that can come to the child of God. It was the only thing the disciples needed to wait for after their Lord's ascension. It means power. It means usefulness. It means consolation and helpfulness. It means reconciliation to the will of God. It means heartiness in service. It means the best of one's self farmed out for the good of one's fellow men. It means the fullest possible understanding and application of the mission of life. It means victory for two worlds and over all worlds. And this gift the humblest may have as well as the most exalted. It is reserved for no rank or station. The rich and the poor share, and share alike.—*Selected.*

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## The Christmas Good Health.

OUR workers will be pleased to know that special efforts have been put forth to get out a very attractive and helpful Christmas number of *Good Health*. The publishers have gone to considerable extra expense in the preparation of some excellent half tone engravings. There is also a fine variety of timely and interesting reading-matter. This number of *Good Health* ought to sell very rapidly, and also prepare the way for a larger circulation of the magazine.

The cover design, a proof of which will be sent to our workers shortly, is a most artistic one, and will be printed in blue on a delicate pink background. It ought to prove very attractive.

In addition to the articles mentioned in the November *Good Health*, and in the four-page leaflet which will be sent to all our canvassers, there will be an article by Sister White, entitled

"Food for the Lungs" and making an earnest plea for proper ventilation.

We feel deeply grateful for the kind co-operation of our friends on previous Christmas numbers, and feel confident that you will all do still more the present year. We are printing the largest number that we have ever printed; viz., 75,000 copies, or 5,000 more than last year. The orders should come in early. The magazine will be ready for delivery about the 9th of November, and we hope that our workers will get their supplies promptly, and also put them in the hands of the people, so as to have time later on to push the sale of the Christmas number of *Present Truth*. Let every one do his best.

M. E. OLSEN.

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## Just for To-Day.

LORD, for to-morrow and its needs, I do not pray;  
Keep me, my God, from stain of sin, just for to-day.  
Let me no wrong or idle word unthinking say,  
Set Thou a seal upon my lips, just for to-day.  
Let me both diligently work and duly pray;  
Let me be kind in word and deed, just for to-day.  
Let me in season, Lord, be grave, in season gay;  
So for the morrow and its needs, I do not pray.  
But keep me, guide me, love me, Lord, just for to-day.  
—*Selected.*

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## Paisley.

THE progress of the work in Paisley reached a pleasant phase of development on Sabbath evening, October 12th, when sixteen persons professed their faith in Christ by baptism. In view of the visit of Elder Andross to Scotland, it was arranged so that he might be present on the occasion. Of the number stated it was interesting to know that three were over seventy years, and one over eighty years, of age.

In the afternoon of the Sabbath a church was organised consisting of seventeen members. Elder Andross, assisted by Elder Haughey and the writer, were present. After the address by the former on the nature and privilege of church organisation, each member signified his consent to the principles of faith for which we stand; and after the selection of officers to care for the interests of the union newly effected, all joined together in partaking of the ordinances. It was a season of soul refreshment, and as the outlook is hopeful for others soon to decide for the truth, and unite with us, a spirit of encouragement marks the interest, and sustains Brother and Sister Miller, with those who are gathered around them.

WM. KNIGHT.

WANTED by widow, active and domesticated, situation as working housekeeper, or maid and companion to elderly lady. Address, Mrs. Hall, 108 Sydney Road, Hornsey, London, N.