

THE Missionary Worker.

VOL. 11.

LONDON, WEDNESDAY, 8 MAY, 1907.

No. 10.

Our Literature.

Attempt Great Things for God.

IS THIS the time, O church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
No! rather strengthen stakes and lengthen cords!
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth, with all its fulness, is the Lord's;
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime.

—Selected.

Influence of Our Publications.

BUT few realize what can be done in reaching the people by personal, interested efforts in a wise distribution of our publications. Many who will not be induced to listen to the truth presented by the living preacher, will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they become interested to read all it contains. Impressions are thus made upon their minds which they cannot readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world and the pleasing fables that deceived ones have enjoyed. After a time some earthly sorrow or affliction softens their hearts, and the seed springs up and bears fruit to the glory of God.

Again, many read these papers and tracts, and their combativeness is aroused, and they throw the silent messengers from them in a passion. But ideas all new to them have, although unwelcome, made their impression. Again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines, and again in passion it is thrown from them as their path is crossed. But the mind is not at rest; the abused paper is at last perused, and thus point after point of truth begins its convicting work; step by step the reformation is wrought, self dies, and the warfare against the truth is ended. The despised paper or tract is henceforth honoured as the means of converting

the stubborn heart and subduing the perverse will, bringing it into subjection to Christ. Had the living preacher spoken as pointedly, these persons might have turned from him, and refused to entertain the new and strange ideas brought before them. The papers and tracts can go where the living preacher cannot, and where, if he could go, he would have no access to the people because of their prejudice against the truth.

Few have any adequate idea of what the distribution of tracts and papers is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading-matter which has enlightened the minds of the people and removed prejudice. Thus many are made susceptible to the influence of the truth when it is presented before them.

MRS. E. G. WHITE.

Encouraging Words to Canvassers.

THE natural heart lacks patience; it longs to see immediate fruits for its labours. But the lesson God would teach is seen everywhere in Nature—the lesson of seed-sowing. First prepare the soil, then plant the seed. Bury it out of sight, and then wait; sometimes the waiting seems long, but if it is a live seed that is planted, it will some day spring forth; and if the sower has patience he may reap the fruit. But fruit never comes before the seed-sowing, and it never immediately follows the planting.

The faithful canvasser is the seed-sower, and the truths placed in the homes of the people will exert a mighty influence. The seed may lie dormant in many homes for a long time, but we have God's sure promise that it will not return unto Him void, but will accomplish that for which it was sent. In the days of old the Waldenses did not have so nice a

time as our canvassers have to-day. We are told that they went with naked feet, and in coarse and travel-stained garments, like their Master; they passed through great cities and penetrated to distant lands. Everywhere they scattered the precious seed. Churches sprang up in their path, and the blood of martyrs witnessed for the truth. The day of God will reveal a rich harvest of souls garnered by the labours of these faithful men. Veiled and silent, the Word of God was making its way through Christendom, meeting a glad reception in the homes and hearts of men.

To-day, as then, the truth is working upon the hearts of the people, and if we wish a part in the reaping we ought to be willing to take part in the sowing. What we want to-day is more men and women with the spirit of the Waldenses—men who will be willing to go out bearing the reproach of Christ. Men who will go to work wherever the Lord may call them, doing faithfully the work He gives them, believing that the Lord will bless them with just the success that He sees is best. We have His sure promise that He will never leave us nor forsake us, and that if we go into the harvest-field, what is right that we shall receive.

Let us take God at His word. He commands: "Prove Me now herewith, saith the Lord of hosts, if I will not open, you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground." Mal. iii. 10, 11.

Let us believe this promise, and claim it as our own; let us show our faith by our works, for we may talk faith continually, but unless we also work we give evidence that we want the faith that does things.

The Lord will not do for us what we can do for ourselves. In Eccles. x. 10 are these words: "If the iron be blunt, and he do not whet the edge, then must he put to more strength." If we start out to canvass without a thorough knowledge of the book we have, and have not made its truths our own, we cannot expect the Lord to bless us with good success until we have whetted the edge, and become better acquainted with the precious truths we are carrying. When we reach this condition we shall always find that the Lord is ready and willing to do more for us than we can ask or think. If, on the other hand, we are not willing to endure the trials that confront us all along the way, we cannot expect to receive a crown

filled with jewels at the end of the race. Your brother in the blessed work,

WM. OLMSTED.

Canvassing in Wiltshire.

Dear Brethren and Sisters,

I thought you would like to know that in the last territory I worked in Wiltshire, the people were much interested in "Great Controversy," especially when I turned to opposite page 248, pointing to the portrait of Tyndale and Latimer.

In one village, West Kington, the people seemed especially interested, as Hugh Latimer was at one time rector of St. Mary's, the village church, where there is a fine memorial window erected to him. The actual pulpit from which he preached can also be seen in the church.

It was at West Kington that he was arrested, and thence taken to Worcester to be tried. The village was once prosperous and large, with its good market and its noted fair. But to-day all that can be seen is the church and a few cottages. All the people, including men, women and children, number less than one hundred.

William Tyndale's house can be seen at Little Sodbury, not far from West Kington. He was tutor to Sir John Walsh, at Little Sodbury Manor House, when he translated a portion of the Bible, a copy of which is now in the Baptist College, Bristol.

The most distinguished natives of Wiltshire are Philip Massinger, the dramatist (1584-1639), born at Salisbury; Thomas Hobbes, the philosopher (1588-1679), born at Malmesbury; Sir Christor Wren, the architect (1632-1723), born at East Knoyle; and Joseph Addison, the essayist (1672-1719), born at Melston.

I had an experience while in this part of the county which I shall not soon forget—being able to canvass Royalty. It was their S. H. Prince and Princess Hatzefelt, at Draycot House. He is a German royal prince, while the princess is an American. It was wonderful how easily I was able to obtain an entrance. The butler asked me no questions, except for a card, which I gave him. After a few seconds I was shown in to his Highness. He was very kind, and let me show him through the book. He wished me every success, but he did not order a copy, as he and the princess are strict Roman Catholics. The servants are Catholics also, with the exception of two who, after considering over the matter for ten days, each ordered a copy.

HUGH S. PEIRCE.

Sussex.

Will a Man Rob God?

THE Lord has made the diffusion of light and truth in the earth dependent on the voluntary efforts and offerings of those who have been partakers of the heavenly gifts. Comparatively few are called to travel as ministers or missionaries, but multitudes are to co-operate in spreading the truth with their means.

Well, says one, the calls keep coming to give to the cause. I am weary of giving. Are you? Then let me ask, are you weary of receiving from God's beneficent hand? Not until He ceases to bless you will you cease to be under bonds to return to Him the portion He claims. He blesses you that it may be in your power to bless others. When you are weary of receiving, then you may say, I am weary of so many calls to give. God reserves to Himself a portion of all that we receive. When this is returned to Him, the remaining portion is blessed; but when it is withheld, the whole is sooner or later cursed. God's claim is first; every other is secondary.

In every church there should be established a treasury for the poor. Then let each member present a thank-offering to God once a week or once a month, as is most convenient. This offering will express our gratitude for the gifts of health, of food, and of comfortable clothing. And according as God has blessed us with these comforts will we lay by for the poor, the suffering, and the distressed. I would call the attention of our brethren specially to this point. Remember the poor. Forgo some of your luxuries, yea, even comforts, and help those who can obtain only the most meagre food and clothing. In doing for them, you are doing for Jesus in the person of His saints.

I have been shown that many of our people are robbing the Lord in tithes and in offerings, and as the result His work is greatly hindered. The curse of God will rest upon those who are living upon God's bounties and yet close their hearts and do nothing, or next to nothing, to advance His cause. Brethren and sisters, how can the beneficent Father continue to make you His stewards, furnishing you with means to use for Him, when you grasp it all, selfishly claiming that it is yours!

The first Christian church had not the privileges and opportunities we have. They were a poor people, but they felt the power of the truth. The object before them was sufficient to lead them to invest all. They felt that the salvation or the loss of a world depended upon their instrumentality. They cast in their all, and

held themselves in readiness to go or come at the Lord's bidding.

We profess to be governed by the same principles, to be influenced by the same spirit. But instead of giving all for Christ, many have taken the golden wedge and a goodly Babylonish garment, and hid them in the camp. If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success which attends our efforts when every church and almost every family has its Achan? Let us individually go to work to stimulate others by our example of disinterested benevolence. The work might have gone forward with far greater power had all done what they could to supply the treasury with means.—*Testimonies, Vol. V.*

The Sabbath-School.

The Secret of Good Teaching.

I KNEW a Bible-class teacher who was highly successful in keeping up the interest of his scholars in their lesson-study, and in causing them to know what he had for them to learn. He questioned the members of his class freely. His questions seemed remarkably pointed and appropriate. He always managed to cover the whole lesson in the teaching hour. His scholars were prompt and intelligent in answering. How was all this brought about? or was it, indeed, that he was "a born teacher," and did all this without any effort? When I questioned him, he explained to me his method, and then the whole thing was clear. In the first place, that teacher studied his lesson, and also studied his scholars. He gave on an average more than an hour a day to his work, all the week through, although he was a man in active business. This enabled him to know something about what he was to teach, and whom. But when he was full himself, he began anew to plan for the filling of his scholars. He deliberately took up each verse of the lesson, and decided in his own mind what questions he would ask upon it. He was not willing to trust to the thought, or the impulse, of the teaching hour for the shaping of such questions—as would best bring out the truths of the lesson. His study of his questions enabled him to know how to teach others that with which he had already filled his own mind. If more persons were willing to do such work as this, there would be more "born teachers" in the world—more teachers who could teach.

In all your lesson-questioning, you must know

before you frame each question just what answer you would have that question bring from your scholar, and you must frame your question to bring that answer, and no other, as its natural and proper answer. If, indeed, you do not know what answer you are after, how can your scholar know what answer he shall give to you. Whenever a strange answer comes to a teacher's question, the teacher should try to see if it is not a fair one, even though it is unexpected. If it is fair, he should receive it as correct, and ask himself how his question could be improved upon. The average scholar's answers are better, more thoughtful and appropriate, than the average teacher's questions. When no answer, or a wrong answer, comes to one of your questions, the trouble is probably not with the scholars, but with the question you have put to them. Re-shape that, and you may find your scholars brighter than you had supposed: a question from a scholar often discloses more of his thoughts, and more of his needs, than would appear through a score of questions from his teacher. Children love to ask questions; and it is to their advantage, and to the advantage of the teacher, for them to question freely during the lesson hour.—*Selected.*

Teach the Children the Sabbath-School Lesson.

"WHILE it is essential that wise, patient efforts should be made by the teacher, the work must not be left altogether to the Sabbath-school and church worker, but it must find its foundation and support in the work of the home."

We see from this that Sabbath-school work, to be effectual, must begin in the home. Without the home study, the Sabbath-school hour cannot accomplish all that it is designed to do. The Sabbath-school is not the place to go to learn the lesson. It is one branch of the church organized for a systematic line of Bible study to better fit Christians to work in the cause, and to educate the children and youth in the truths of the Bible that they may be brought to the Saviour. But this cannot all be done in the short time allotted to the school. This instruction must begin in the home, in order that there may be familiarity with the text, a general knowledge of the lesson as a basis for the work of the school. Then at the Sabbath-school, the teacher, by questions, illustrations, and various other methods, may impress the spiritual truths of the lesson upon the mind and heart of the

pupil. But if the recitation period must be devoted to familiarizing the student with the lesson scripture, there is but little opportunity for anything else. This is especially true of the work of a teacher of children and youth. How often, upon asking questions, the teacher is met with the reply from the child: "I do not know my lesson; mamma did not tell it to me." And it is very much harder for the teacher to interest that child than it would be if he came to the Sabbath-school with a well-learned lesson.

Parents have been instructed in the Bible regarding their duty to teach the little ones the Word of God. We are told that it must be line upon line, precept upon precept, when they go out and when they come in. This instruction is as binding to-day as ever, and can be carried out in no better way than by interesting the children in the systematic study of the Sabbath-school lesson. Parents should see that each lesson is learned by the children. By studying it with them, they may show by precept and example the importance of Bible study. We are told that "parents should take special interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures." Again, "Even greater care should be taken by the parents to see that their children have their scripture lessons, than is taken to see that their day lessons are prepared. Their scripture lessons should be learned more perfectly than their lessons in the common schools."—*Mrs. S. M. Butler.*

A Social Gathering.

THE North London Church united with the College in a social gathering in Duncombe Hall on the evening of April 24th. Professor Salisbury occupied the Chair, and in his opening remarks spoke of the beginning of the school in that very hall five years ago, of the blessing of the Lord that had attended its work ever since, and of the possibilities for the future.

A good programme, chiefly musical, had been arranged by the students, the successful performance of which was in itself highly educational. An interval of twenty minutes spent in social intercourse was much appreciated by all, for in the daily routine of the lives of those connected with the school, the publishing house, and the church generally, there is very little time for such an opportunity.

In the second part of the programme the Professor was completely taken by surprise when he found that he had invited the company

to his own presentation ceremony, on the eve of his departure to another field of labour. This was conducted by Professor Lacey in a charming manner. In addressing the Professor and Mrs. Salisbury on behalf of the school, Professor Lacey delivered a brilliant speech, one which will live in the memories of those who heard it for many years to come.

After this a beautiful pair of field-glasses was presented to the Professor as a token of love and esteem from the students and teachers of the school. The programme was resumed, and one of the most enjoyable and profitable evenings ever experienced by those present, was brought to a close by the rendering of a choral entitled: "O Lord at Evening Tide" by a choir of twenty-four voices.

E. H. M.

Liverpool.

RETURNING from the Conference at Birmingham, I travelled with a lady with whom I had a slight acquaintance through my temperance work in Liverpool. She is at present the Grand Master of the Good Templars. We entered into conversation on different phases of the truth. Before we arrived at Stafford two or three strangers entered the compartment, one of whom, a rather unhealthy-looking youth, produced a box of cigarettes, which he offered to share with the other passengers. As the carriage was not one of those reserved for the use of smokers, I objected, explaining the nature of nicotine, and its effects on the heart and other organs. The young man admitted that he was suffering from heart disease and dropsy, and soon afterwards he was taken very ill, eventually becoming unconscious. We placed him in a horizontal position and applied the hot foot-warmer to his feet, doing the best we could with the limited means at our disposal. Fortunately, before arriving at Crewe, where he had to change for Manchester, he recovered consciousness. From his conversation it was apparent that he was a Roman Catholic, and was on his way to a Catholic Hospital. I was thankful, then, that I had previous to this told him of the Lord's power to save from evil habits. On the same journey I had other opportunities of witnessing for the Master, but space forbids my recounting them.

The Lord has given us many reasons for gratitude. At the last baptismal service in Liverpool a lady was baptized who, when she accepted the truth, was employed by a canon of the Church of England; she became interested in the Message through being invited to some

cottage meetings which I was holding. Another lady, whose husband holds office in one of the churches here, has been keeping the Sabbath for some time, but has not as yet had an opportunity of being baptized. Her husband is convinced of the truth, but is very strongly opposed to her obeying it. One gentleman commenced keeping the Sabbath, but lost money in connection with his business, and has now gone abroad. Still another case is that of a young man who accepted the Sabbath, attended many of our meetings, and though opposed by his wife and family, stood firm for a time, but finally after a hard struggle accepted a situation where he is not allowed to keep the Sabbath. However, he is still interested, and has ceased using tea and tobacco. The other week he bought a copy of "Bible Readings," and persuaded two of his friends to take "Present Truth." I am hoping that he will yet come out wholly on the Lord's side.

At the conclusion of an address I was invited to give for a temperance association here some time since, a well-dressed gentleman asked me if I was a Seventh-Day Adventist. I replied in the affirmative, and had a long talk with him about the truth. Before we parted he gave me his card, telling me he was from America, and was spending some time in this country in connection with the temperance movement. Thus the Lord grants us opportunities of speaking for Him before all sorts and conditions of men. We sow beside all waters, and God will give the increase.

JAMES BELL.

Irish Notes.

A SUBSTANTIAL increase in the number of patients and guests, and the rapid completion of the work of instalment of machinery and securing of water supply, has made the outlook before the Rostrevor Hills Hydro very encouraging indeed. A recent letter from Dr. Bell shows that the number of people there at present is about as large as can be accommodated. The electric light plant is now complete, and about ready to be put to work, doing its part to make the place comfortable and attractive. A new reservoir is being built to store water for emergencies, making the supply certain in case we should have a dry season.

And now the important thing is for all our Irish brethren to unite in an endeavour to keep the place filled with patients and guests. If you have a neighbour who is suffering from ill health, advise him to spend a few weeks or days at the Hydro, where he will not only get well, but also

learn principles that if put in practice faithfully will keep him well. Dr. Bell and his associates need your prayers. You can at least help them that much.

Brother L. A. Hartford, the general canvassing agent for Ireland, has returned south to attend to his deliveries. His permanent address is: Windmill House, Drogheda. All our canvassers should now send their weekly letters and reports to him.

Brother Parsons has recently held quarterly meetings at Belfast and Banbridge. At the latter place a brother, who recently received the truth in Belfast, was baptized and taken into the Banbridge church.

The interest at Carnglass continues good, and the fruits are appearing. M. A. ALTMAN.

Russian Imperial Edict Granting Liberty to Preach the Truth.

REMARKABLE, indeed, for the work in Russia, is the following decree signed by Minister Stolypin in favour of our people. There is little question that this favourable decree is, in the hands of God, due to the address of thanks which we presented to His Majesty, the Czar, and which he so kindly acknowledged. The edict is in the form of a circular letter, sent to the various governors in Russia. Freely translated, it reads as follows:—

“Ministry of the Interior,
“Department of Foreign Confessions.
“6th of November, 1906.

“Number 5532.

“To the Honourable Governors:—

“By the order of the Imperial Council, of 27 March, 1879, which has been confirmed by His Majesty, the sect of the Baptists were allowed to confess their faith without any hindrance, and also to conduct their services in the halls set apart by them for this purpose, and announced as such to the governor. Further, the civil administration is charged to keep records with regard to their marriages, births, and deaths. There was also an order of the Senate, 12 November, 1879, in which seven different forms of these records were described, as well as the manner in which the extracts from them should be certified.

“The present Senate declares through an edict of 14 March, 1906, No. 2783, that the teachings of the Adventists are similar to the Baptists', and that they can be looked upon as a branch of the latter. As according to paragraph 1106 of the Department of Foreign Confessions, the Baptists have perfect liberty to exercise their faith, we have no definite reason to refuse this to the Adventists.

“In order to avoid all uncertainties in the religious affairs of the Adventists (who number about 3,000 in Russia), I deem it necessary to tell you all the rules which apply to the Baptists also apply to the sect of the Adventists, and that the keeping of the record of

the books, and extracts therefrom, is to be turned over to the civil administration.

“At the same time we would inform the Lutheran General Consistory that all their pastors be notified to be ready to hand over all documentary extracts concerning the Adventists that might be within their territory to the nearest civil authorities, who henceforth shall be charged with the keeping of the records of their books.

“Ministry of the Interior,

“(Signed) P. STOLYPIN.”

God is gracious, indeed, and to Him alone be the praise. If we look back over the twenty-one years since our work first started in Russia, we have every reason to praise His holy name for what He has done for us. L. R. CONRADI.

Financial Statement of Scottish Mission

For Quarter ending 31 March, 1907.

RECEIPTS.		£	s.	d.	£	s.	d.
Appropriation	...	100	0	0			
Tithe	...	83	6	4½			
Donations	...	12	10	0			
Sabbath school offerings	...	8	18	11½			
First-day offerings	...	6	3	2½			
Annual offerings	...	2	11	6			
“C.O.L.” fund	...		18	8			
Sales	...		16	4			
Sunday Campaign	...		3	0			
Levant Mission offering	...		9	9½			
Donations at Conference	...	3	8	5½			
Balance, 1st January	...	7	9	3½			
EXPENDITURE.							
Labourers' salaries	...		135	8	11		
Labourers' expenses	...		25	14	10½		
General expenses	...		12	10	6		
Trust funds sent to B.U.C.	...		19	2	1½		
Tithe of tithe sent to B.U.C.	...		8	6	8		
Sunday Campaign	...			3	0		
Balance, 1st April	...		25	9	6		
		£226	15	7	£226	15	7

South England Conference,

Quarter ending 31 March, 1907.

Loss and Gain Statement.

LOSSES.		£	s.	d.	£	s.	d.
Labour and expense of workers	...	360	14	2½			
General expense	...	14	12	10½			
Church rents	...	13	6	0			
Sunday Campaign	...		6	10			
Canvassers' Institute	...	5	1	2			
Tithe of tithe and second tithe	...	91	17	1			
Trust funds to B.U.C.	...	46	5	6½			
GAINS.							
Tithe	...		481	7	0½		
Trust funds	...		46	5	6½		
Net Loss	...		4	11	1½		
		£532	3	8½	£532	3	8½

Balance Sheet.

LIABILITIES.		£	s.	d.	£	s.	d.
Accounts payable	...	365	17	8½			
Capital account (present worth)	...	188	13	4½			
ASSETS.							
Accounts receivable	...		511	13	2½		
Cash in hand	...		42	17	11		
		£554	11	1½	£554	11	1½

T. C. O'DONNELL, Treasurer.

To Our Field Workers.

WE are drawing near the time when the College closes for the year, and the students go out to other parts of the field, most of them to take up the book work, this will necessitate a little more work on the part of our "Present Truth" agents and other workers in order to maintain the regular circulation of "Good Health." Now that the days are getting longer and the weather on the whole more favourable, we trust that you will be able without difficulty to secure some additional customers.

There never was a time when the general public in Great Britain took a greater interest in health principles than just now. Some of you may be aware that some large public meetings have been held in London the last few weeks especially in the interests of the nation's health.

The National League of Physical Education, which was organized in connection with the Mansion House meeting a year ago last summer, is gradually enlarging its work, and endeavouring to organize branches in the most needy places. One such branch was organized the other day in Islington. The meeting held for that purpose was attended by many prominent clergymen, doctors, and others. These men emphasized the great need of house to house health work, and stated that it was a work that ladies could do especially well.

Of course, it requires a great deal of tact and courtesy, and at the bottom a real love for those who need our help. Our sisters who study prayerfully the laws of health, and put them in practice so far as they are able in their own homes, and then take a little spare time weekly to visit other homes with the health journal, will find a rich blessing in this work, and will be able to get in touch with many anxious, careworn mothers to whom they can give instruction of the greatest importance. You can always tell the people that any reader of "Good Health" who wishes instruction in regard to his condition of health, or some advice in reference to the children, may obtain the same by writing to the editor of the magazine. A personal letter will be sent to each of these applicants.

We heartily appreciate the faithful work that many members of the WORKER family are doing for the health magazine. We are always glad to hear from such, and to learn of their experiences. We are trying to fill "Good Health" monthly with things that the people most stand in need of, and to this end we shall appreciate the prayers and the hearty co-operation of our brethren and sisters. The Lord has given us a great work to do, the world is looking to us for help in these important lines, and opportunities offer themselves on every hand. Let us, then, be up and doing, realizing that the divine blessing and the power of the Holy Spirit await our demand and reception.

The June number of "Good Health," it may be stated, will be devoted especially to the needs of mothers. There will be articles on such subjects as "The Mother's

Health," "The Care of Delicate Children," "Infant Feeding," "The Art of Motherhood," "The High Infant Death-Rate," etc. Among other things we shall have a splendid article from Sister White entitled "What to Teach the Children," in which she gives some excellent advice to mothers. We propose to make a special offer to our workers in connection with this number of "Good Health," and trust it may be fruitful in accomplishing good. No doubt many of you come across poor people who really desire the magazine but are not able to pay for it.

This "Mother's Number" of "Good Health" will contain matter which every mother needs, and all the more so if she is poor; so if any of the workers come across homes where the paper is wanted but the people cannot afford to pay the penny for it, if you will give them a copy of this number we will allow you credit for it when you report the same to the Office. In sending in your order for the July number, you can simply state how many copies of the June number you gave away in this way, and get credit for it. This offer is made only to agents. On the other hand, we heartily invite readers of the WORKER who are not in a condition themselves to go out with this number to send in to the undersigned any donations they would like to make towards meeting the expense of giving away these free copies. One hundred and twenty thousand infants under twelve months die every year in Great Britain, and it is generally recognized that fully half of these deaths are wholly unnecessary, the cause being bad feeding and lack of proper care generally. Shall we not do what we can to lessen this enormous death-rate of the babies?

M. E. OLSEN.

From the Scene of the Earthquake.

IN acknowledging the receipt of a small earthquake relief contribution, Elder J. A. Strickland, of Kingston, Jamaica, writes to the International Tract Society:—

Dear Brethren,

Your good letter of 8th March has been received. We are sincerely thankful for the gift. Our people here have passed through a terrible trial, and we are badly in need of funds. We must have a place of worship. We are stepping out by faith, believing that God will direct the work and give success.

The money you sent is the first and only aid that has been received from abroad; however, we are hoping that more will come soon.

We are all of good courage. The disaster has caused many to turn to God.

Kingston still presents a storm-swept appearance, thousands are living in tents and huts in two great refuge camps.

About three hundred and fifty small houses and rooms have been repaired by the Relief Committee, and the work still goes on.

I have baptized seventy-four persons since 1st February, and there are many others waiting.

The Missionary Worker.

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Sunset Calendar.

FRIDAY, May 10th, 7.33 p.m.
 " " 17th, 7.44 "

ELDER W. H. WAKEHAM and Brother W. T. Bartlett left last week for Switzerland, where they will be in attendance at the Gland meeting.

A PERSONAL letter from Elder Haughey, superintendent of the Scottish Mission, says: "Mrs. Haughey and I have been away from home visiting among the churches, presenting the needs of the proposed institutions at Watford. I am confident that Scotland will do her part in this good work."

IN the next WORKER we shall print the first of a series of four or five articles on British East Africa, by Brother Delmar Baker, of Duncombe Hall College, who with Mrs. Baker is under appointment to proceed to our mission field at the close of the College year. The history, geography, civil constitution, etc., of the country will be presented, together with the outlook in the field for missionary development.

FROM "Flashes" (Natal): "The marriage of Brother Fred Baumann and Miss Mary Jacques took place at Durban, Natal, on Thursday, 28th February last, the writer, assisted by the Rev. J. J. Davies (Wesleyan minister) officiating. The home of the parents was festooned with flags, and tasteful floral decorations greatly enhanced the beauty of 'Lenmar.' A large gathering of friends assembled, including several members of our Durban church, in the spacious dining-room where the ceremony was performed. The drawing-room was filled with many valuable and well-chosen wedding presents, and presented a pretty picture. At the close of the service Mr. and Mrs. Baumann received many kind wishes for their future happiness." In these wishes and felicitations, Mr. and Mrs. Baumann's many friends in Great Britain, we are sure, also join.

PROFESSOR AND MRS. W. E. HOWELL arrived in London from America last Wednesday, en route to Greece, their future field of labour. Professor Howell was principal of the Loma Linda (California) College until he accepted the call to Greece.

THE sixth and last article of the series on our periodical work appears in this number of the WORKER. Elder Haughey, who was to have prepared this article, has been prevented from doing so, and so we give a few paragraphs written by Sister White on the influence which our publications exert, and the importance of their use as a means of preparing the way in new territory for the living preacher.

In Memoriam.

GRIGOR.—Fell asleep in Jesus at Bonar Bridge, Sutherlandshire, Scotland, 19 March, 1907, Sister Joan Grigor, aged 86 years. Sister Grigor embraced the Sabbath truth about two years ago, through the earnest efforts of Brother James McKay, who was canvassing the district for "Great Controversy." Last October Elder Andross and the writer had the privilege of making the acquaintance of this aged sister at Wick. At that time she desired to be baptized, but being feeble in health, thought it would be better to wait till warmer weather. Later, when the weather became severe, our dear sister contracted a cold, which settled on her lungs and caused her death. On learning of her illness, Brother McKay was invited to visit her and look after her comfort and spiritual welfare. He was with her the last Sabbath of her life, and her faith in God was stronger than at any time he had visited her before. Our aged sister was both a "home" and a "foreign" missionary. By handing out copies of the "Review" and "Present Truth" to her neighbours, she witnessed for her Master in the home field, and almost the last act of her life was to hand Brother McKay ten shillings for the British East African Mission. Kind friends buried her in the Ardguay Cemetery, the minister of the United Free Church, Rev. McLeod, conducting the service. S. G. HAUGHEY.

A STRONG, willing lad, aged sixteen, seeks any sort of employment where he can keep the Sabbath. James Dean, 50 Silvester Road, East Dulwich.

MISS BOURNE, a Sabbath-keeper, twenty-two years of age, would like a situation as a general servant (no cooking) where she could keep Sabbath. Write to Elder J. W. McCord, 53 Vicarage Road, Hastings.

A STRONG girl, aged seventeen, with some experience, desires situation as general servant in a Seventh-Day Adventist's home. Apply to Mrs. J. Mackay, Harpsdale, Halkirk, Caithness, Scot.