

— THE —

Missionary Worker.

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NO. 12.

We Shall See Jesus.

HOPE fair and sweet that on some bright to-morrow,
We shall behold Him; He has promised this.
How, then, will fade each clinging sin and sorrow
When, made like Him, we shall see Him as He is!

We shall see Jesus. Living hope, victorious
O'er sin and fear and terrors of the night!
Our eyes shall see the King in beauty glorious;
Our eyes shall see that far-off land of light.

Not having seen, we love Him; still believing,
They, too, are blest who love Him without sight.
Faith's promised end with fullest joy receiving,
When we shall waken on that morning bright!

—Merrill E. Gates.

“Judge Not That Ye Be Not Judged.”

“Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye.”

WHEN Christ came into the world, it was filled with criticism and condemnation of others, and Jesus revealed the sure result of such a course. The same results are manifest to-day. Those who have the greatest need to examine themselves whether they be in the faith, are most forward to pronounce sentence of evil against their brethren. Those who are accusers of the brethren are recipients of God's mercy and compassion, are every moment dependent upon His care and benevolence, and yet they are unmerciful to others, making it manifest that they have not allowed the truth to purify, refine, and sanctify them. Our characters are not to be weighed by smooth words and fair speeches manufactured for set times and occasions, but by the spirit and trend of the whole life.

The unkind man, the critic, the one who is full of self-conceit, deceives his own soul, though claiming to be a clear discerner of the defects of others. He who has a disposition to find fault, to be suspicious, to surmise, think and speak evil, has so cultivated this attribute of the evil one that the good qualities of his

brethren and sisters in the church do not arrest his attention. If he thinks he has discovered a flaw in the character, a mistake in the life, he is very officious to aim at the mote, when the very trait of character which he has overlooked in himself, which is developed in doing this un-Christlike work, is, in comparison to what he criticises, when weighed in the golden balances of heaven, as a beam in proportion to a mote.

Ungenerous, unchristian expressions of judgment, of criticism, of condemnation of others, if not repented of, will sink the soul in ruin. The piety of the man who thus condemns others, is measured by the hidden motives, the secret plans and plottings of evil against those with whom he is at enmity. The value of his conduct the real influence of his life, is summed up as wanting by the Lord of heaven, who reads the secrets of every soul. That spoken in the ear, in the closet, will be proclaimed upon the housetop. No man can fully know the measure of the good or evil of his course of action, because the Lord holds in His own hands the consequences of our deeds. The Lord permits circumstances to arise that will bring into notice the good qualities of one who is suspected of wrong. The Lord will permit persons to walk through strait places, where the surroundings will work to develop the traits of character that are condemned by Christ. The evil work that evil workers intended to do will not bring about the results they had designed; for the Lord will manage the matter so that good will be brought out of evil. But no credit or reward will be given to him who purposed to do harm to the purchase of the blood of Christ, even though good resulted from his plottings of evil. The Lord set counter-agencies to work to preserve His people from being deceived and injured.

Unless the truth sanctifies the soul, hereditary and cultivated traits of character will develop, and we shall be seeking for spots and blemishes in others; but our measuring and judgment will correspond to our own prejudices, to our human likes and dislikes. In dealing with brethren that reveal a hard, critical, accusing spirit, we should

manifest the spirit of Christ, that they may behold and become changed. Without a connection with God, self and self-*uplifting* will appear. Many work with intense activity to bring to light disagreeable matters concerning others, when, if the same criticism were brought upon their words and conduct, their faults in contrast with their brother's would be as a beam in proportion to a mote.

We are to be as one, and this sacred unity must be contemplated and cherished in the church of God, each one seeking to bring about the fulfilment of the prayer of Christ. We should banish all thoughts of evil against our brethren. If we imagine we see wrong in our brother, let us not judge him; let us not go to work secretly to make the mote appear as large as possible before others, depreciating our brother by secret whisperings when he knows nothing of our suspicions and evil thoughts. How cruel it is to judge, condemn, and pass sentence upon your brother when he has not the slightest suspicion that you are not his friend. It was in this secret manner that Satan carried on his work in heaven, and now through human agencies who submit to his control, he carries on the same hypocritical course of action.

If you think your brother or sister has made a mistake, go privately to the offender, "considering thyself, lest thou also be tempted," and in tenderness and sincerity talk with the one that you suspect. Christians are to carry out the instruction of Christ: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." If you disregard the words of Christ, and walk in sparks of your own kindling, you will fail to work righteousness, and will come under the bewitching power of Satan. Let us reverently inquire, What does the Lord require of me in my relation to my brother? The plain words of instruction, the rules given to govern our conduct in the teachings of Christ, will confront us in the judgment, however much we may disregard them here.

MRS. E. G. WHITE.

The General Conference.

I CLOSED my last letter just as we were nearing the end of our ocean voyage. We arrived at Philadelphia at 11 o'clock on Tuesday morning. We were all glad to place our feet once more upon *terra firma*. After passing the usual ordeal of the Custom House we took train for Washington. Arriving at Washington in

the evening we found the brethren on hand to meet us and direct us to Takoma Park, where we were kindly housed and cared for.

The readers of the MISSIONARY WORKER have all more or less information with reference to the new location of our headquarters. The Lord had indicated that it was not according to His will that so many of our leading institutions should be located at one place as in Battle Creek, and encouraged the brethren, while looking for other locations, to consider the vicinity of Washington. And now as we see the outcome and the result of all this, we can but acknowledge that the guidance of the Lord has been over all.

Takoma Park is a beautiful rural district away from the noise and dust of the great city and out in the quiet, surrounded by God's own nature—restful, and peaceful. The site that has been selected for the location of the school and the sanitarium is certainly very favourable, and when the buildings are completed and the plans carried out, it will be a charming place indeed. Nature has done so much that little in addition is required to make it perfect in its appearance.

This is where our General Conference is being held. The weather is all that could be asked for, neither too hot nor too cold. And here in the midst of God's beautiful nature and under the care and protection of His special blessing, is gathered this representative conference from all parts of the world. Here the delegates come from the north and from the south, from the east and from the west, and from the uttermost parts of the earth. Africa, Asia, Australasia, the islands of the sea, South America, Europe, and the far away lands of the Orient are all represented. Indeed it is the most comprehensive representation that we have ever had in a gathering of this kind before, and will mark an era in the history of our work.

The Conference opened May 11th, at 10.30 a.m. On the stand by the side of the president were the old standard bearers of the work, such as Elders Loughborough and Haskell. Then at his left hand sat Union Conference presidents and presidents and superintendents of the various fields and divisions of the great harvest field.

After a short address of welcome and a recounting of the blessings of God by the president of the General Conference, the meeting was turned over to the congregation. Sister White was present and spoke. She is looking remarkably well. After all these years of toil and

care, and now almost seventy-eight years of age, she is still remarkably preserved. Her inspiring address gave the key-note to the meeting.

In the afternoon the president's address was presented, as also that of the secretary, Brother Spicer. Both of these addresses were most inspiring, and the key-note of the meeting was given, "The message to the world in this generation." I never saw a congregation so electrified by the spirit and power of this closing Message. I thought many times of the readers of the MISSIONARY WORKER and wished they were present. Many of you would have given shouts of joy, and the depths of your soul would have been moved to the utmost if you could have seen and heard the deep interest and sympathy shown by the missionaries and workers, and by the brethren and sisters in the home field.

I wish that you could all have the *Review and Herald*, which is publishing the reports. I am glad to know that some of our brethren and sisters have taken the *Review* in each of the churches, and it seems to me it would be well if these reports could be read in some of the meetings, so that all could become acquainted with the sentiments expressed and the inspiration that they contain. It might be well even in some places to have special meetings for this purpose when time and circumstances will permit.

I was glad to bring the Conference the cordial greetings of the British Field. It is encouraging to note how glad the brethren and sisters are to hear from these distant lands.

Well, I will not go further in mentioning details than to say, brethren and sisters, be strong and of good courage in the Lord. Dedicate yourselves to God and to His service as never before. Lay every power of your being upon the altar of His service, taking hold cheerfully and earnestly of the work that lies at your door. The Lord has blessed the work in Great Britain, and He will, I am sure, bless it more and more.

Wishing you all God's special blessing and favour, and eternal salvation at last, I remain,

Yours in the Master's service,

O. A. OLSEN.

OUR workers in Fiji report a recent baptism at the Ra Coast of fifteen precious souls. This included three husbands and wives, one mother and son, a mother and daughter, and five young men. At another village not far distant, several others are awaiting baptism. May the Lord continue to bless the efforts of our workers in the islands of the sea. "The isles shall wait for His law."—*Union Conference Record*.

Our School.

Another Year.

OPENING last autumn with an enrolment of seventy-three, Duncombe Hall Missionary College closed its 1904-5 session on Friday, May 19th, with an enrolment of ninety-one. While this was double the enrolment of the previous year, and while a very good attendance indeed was maintained to the last day, it is not so much in its good showing numerically that the College has reason to congratulate itself as in the work that it has accomplished.

This can be appreciated the better when it is remembered that the enrolment represents, not students nearly of an age, at the same stage of advancement, and pursuing the same line of studies, but young men and women of different ages, at several stages of advancement, and preparing for widely different lines of work. The wants of all, however, were amply supplied, and each individual student received personal help and attention from the teachers and those in charge.

The teaching force of the year consisted of Prof. and Mrs. Salisbury, Prof. H. C. Lacey, Dr. A. B. Olsen, and Brethren W. T. Bartlett and Clemen Hamer. A few classes were also creditably taught by some of the more advanced students. Three courses of study were outlined, with those subjects provided that fit the student for efficient service in his respective field: the ministry and Bible work, teaching, and the medical work.

With regard to those preparing for ministerial work we are glad to state that the College has this year gathered its first fruits. Students have left the school from time to time for active work in the field. But this year we have seen those go out into the work who have pursued their studies since the school first opened, and who have completed a regular course of study. Of these there are three—Brother George Nickels, who is labouring in the South England Conference, Brother Richard Mussen, of Ireland, and Brother John Gillatt, of North England. Several from the College have also entered the nurses' training course at Caterham the past year.

The work of both teachers and students has been greatly facilitated by the good library that has been provided through the liberality of our brethren and sisters in donating books and money. The standard reference works of history, science, Biblical knowledge, and litera-

ture, have been of invaluable aid to all. The classes in science have also enjoyed some new apparatus that has been added the past year.

And while we speak of facilities for better work we would also mention the College home, which has provided a real home life and atmosphere for the younger students. The home has guarded them from the many temptations to which a life among strangers would subject them. In charge of the home have been Brother Mussen in the Boys' Hall and Sister Isabella Bell-Murphy in the Girls' Hall.

A feature that has been of great value to the school, and one which has served to keep fresh in the minds of the students the great purpose of all study—missionary service,—has been the visits of our missionaries as they have passed through London on their way to and from the fields beyond. The talks of these brethren have been a source of real inspiration, and in the hearts of many have led to a fuller consecration of life to the Third Angel's Message.

Friday evening the students came together in the College chapel for a final praise service. After a season of prayer the meeting was given over to testimonies. Nearly every one present expressed his gratitude to the Father above, who had so lovingly watched over the work of the past year, and avowed a determination to be faithful to the great work which God has given to us as a people.

At Duncombe Hall the next day, a special memorial service occupied the regular hour of worship. Prof. Lacey delivered an address from Heb. vi. 1: "Let us go on unto perfection." Perfection as the ultimate goal of every endeavour was set forth as the ideal toward which we should all strive. The remarks appealed strongly to all, though with special force to students, who were made to see the futility of any aim that falls short of the perfect.

Monday, the 22nd, was the last day on which the students were all together. The occasion of this was the annual College outing, which this year was held at Chingford, in Epping Forest. Most of the school were on the grounds by 10 o'clock, and the day was well filled up by games, visiting, boating on the lake, etc. On leaving for London in the evening all declared the day as having been a most jolly one.

The next morning the students began leaving for their various homes and places of labour, and before the week had ended a very few indeed remained behind.

While in many respects the close of a school year seems to possess a sadness all its own, yet

our sadness is tempered by the pleasant memories of the past year, the bright hopes for next year's work, and by the assurance that each year sees us more nearly equipped for labour in the Master's service.

A STUDENT.

The Sabbath-school.

British Union Sabbath-Schools. Quarter ending March 31, 1905.

Sabbath-School.	Member-ship.	Average Attendance	No. of Classes.	Total Donations	Donated to Missions.
South England.					
Balham,	38	26	5	1 6 9	1 6 9
Bath,	39	34	2	16 11 3	14 3 8
Brighton,	6	6	2	2 8	2 8
Bristol,	14	10	1	9 2	9 2
Caterham,	26	24	1	19 9 1/2	19 9 1/2
Catford,	45	32	5	1 16 5	17 11 1/2
East Cowes,	14	14	2	1 5 0	1 4 0
East Dulwich,	23	16	2	3 2 8 1/2	3 2 8 1/2
Leytonstone,	43	22	5	1 5 1 1/2	1 5 1 1/2
North Kensington,	56	44	7	2 15 0	18 10 1/2
North London,	133	99	14	6 9 8 1/2	5 2 9
Plymouth,	54	38	6	1 2 1	14 3
Portsmouth,	43	27	6	1 15 9	1 15 9
Southampton,	18	13	2	14 2	14 2
Miscellaneous,					18 9
Total,	552	405	60	24 1 4 1/2	17 4 3 1/2
Previous Quarter's Total,	524	387	53	25 6 1	15 7 11
North England.					
Birkenhead,	32	22	3	1 18 7 1/2	
Birmingham,	50	36	5	3 3 10	19 1
Bolton,	9	9	1	2 13 5	1 3 8
Boston,	7	6	1	7 11	6 8
Derby,	36	36	2	18 10 1/2	12 0
Grimsby,	8	5	1	10 0	10 0
Hull,	46	24	5	14 7 1/2	3 2 1/2
Kings Heath,	29	10	3	10 0 1/2	10 0 1/2
Kettering,	64	50	7	2 6 11 1/2	17 7 1/2
Leeds,	27	20	3	1 3 1	17 10
Leicester,	24	19	3	15 11	11 3 1/2
Liverpool,	40	25	4	2 1 1 1/2	1 18 7 1/2
Manchester,	48	42	8	2 9 5 1/2	1 17 6
Market Harborough,	7	7	1		
Nottingham,	21	20	2	17 8	17 2
Oldbury,	24	6	2	1 3 5 1/2	10 3 1/2
Sheffield,	13	10	1	10 9 1/2	10 3 1/2
Ulceby,	7	7	1	5 6	5 6
Wellingborough,	20	13	2	1 4 7 1/2	17 6
Wigan,	35	23	4	1 12 5	
Total,	547	390	59	25 8 7	13 8 3 1/2
Previous Quarter's Total,	565	382	60	26 4 5 1/2	16 2 5 1/2
Sc't'ld					
Edinburgh,	28	22	4	1 19 9	1 2 6 1/2
Glasgow,	40	29	6	1 14 10 1/2	1 6 2 1/2
Kirkcaldy,	28	25	3	19 0	19 0
Perth,	6	5	2	5 11 1/2	5 4 1/2
Inverness,	3	3	1	7 0	7 0
Total,	105	84	16	5 6 7	4 0 1 1/2
Previous Quarter's Total,	103	72	13	4 18 7	4 4 11 1/2
Wales.					
Aberdare,	14	14	1		
Abertillery,	29	28	2		
Barry Dock,	22	19	2	12 10 1/2	11 4 1/2
Cardiff,	47	34	4	1 5 3 1/2	1 5 4
Newport,	52	38	5	1 8 11 1/2	1 0 0
Pontypridd,	14	8	1	5 9	5 9
Swansea,	21	17	1	17 7	
Total,	199	153	16	4 10 5 1/2	3 2 5 1/2
Previous Quarter's Total,	166	127	15	4 16 5	3 0 7
Ireland.					
Ballyclare,	7	6	1	1 4 2	11 9
Coleraine,	5	5	1		
Ballymoney,	8	8	2	1 2 1 1/2	10 0
Banbridge,	4	4	1	19 0	
Belfast,	23	15	3	1 1 9 1/2	1 1 9 1/2
Cloues,	4	4	1	2 0	2 0
Tandragee,	4	3	1	5 0	3 9
Total,	55	45	10	4 14 1	2 9 3 1/2
Previous Quarter's Total,	68	49	9	6 18 0	3 12 2
Grand Total,	1458	1077	161	64 1 0 1/2	40 4 10 1/2
Previous Quarter's Total,	1426	1028	150	67 3 6	42 17 1 1/2

The Work in Wales.

The Canvassing Work.

(Concluded.)

MONDAY morning I left Cardiff for Bargoff in search of Brother and Sister Wyatt, but learned they had left there for Swansea. I went on to Dowlais and called on Sister Rew, who is now attending to Sister Farina's *Present Truth* list. I then went on to Merthyr, where I met Brother and Sister Buckman. After a very enjoyable visit I left for Pontypridd to visit Brethren Rodd and Pickard. Brother Rodd told me that his last work with "Home Hand-Book" was his best. He took eleven orders in eleven consecutive houses during nine hours. The orders amounted to over £11. Brother Pickard and family need our sympathy and prayers. Physically they are terribly handicapped, although they are courageous and persevering. May God bless them.

Tuesday morning I left for Mountain Ash, where I met Brother H. D. Clarke just starting out. We had an hour's talk together over the work, after which I took a train for Aberdare. I walked out to Trecynon and visited Sister Edwards and daughter. They have taken charge of Sister Every's *Present Truth* list, and are well able to attend to it. I then went to Llwydcon, and as I had a little while to wait for a train to Swansea I did some writing and had a good visit with the station master. I spoke to him of Christ's second coming and he enquired what denomination I belonged to. I told him I was a Seventh-day Adventist. He wanted to know who the Seventh-day Adventists were, and thus I had a good chance of telling him about the Sabbath. I gave him a *Present Truth* and Brother Cole promised to send him "Rest" and some tracts. He seemed very much interested. At Swansea I went to Brother Hussey's, and in company with one of his daughters I visited Sister Goodland and Sisters Honey. The latter are delivering the list of *Present Truth* worked up by Brother Hancock.

Wednesday morning I left Swansea for Llanelly, expecting to find Brethren Hussey, Mitchell and Ledbury at a village called Tumble, but when I got there by means of a coal train I found they had just left the previous day for Bury Port. I went on to Bury Port and found Brother Mitchell, with whom I had a profitable visit.

Thursday morning I went on to Haverfordwest, where I spent two hours and twenty-four minutes. I met Brother and Sister Wyatt and

found them of good courage and planning to put forth a strong effort on behalf of our literature in the same places where Brother Olmsted and Bailey did so well with "Great Controversy" and "Bible Readings." At Narberth I met Brother Trask. Brother Trask is looking well and strong and enjoys his work. He was so pleased to have me call upon him that he paid my fare back to Bury Port. Brother Mitchell met me and reported that from 2 o'clock until 7, he had booked fifteen orders, mostly for "Christ Our Saviour," though a few were for "Steps to Christ" in Welsh. He and some others are anxiously longing for a book containing present truth in the Welsh language. Nearly all the people in Carmarthenshire prefer Welsh books; they take English ones because they cannot get anything better.

Brethren Hussey and Ledbury were detained owing to their delivery being so scattered, and so I had to leave without seeing them, much as I had desired it. On the way to London I had a very interesting conversation with a commercial traveller on the Sabbath question. On leaving at Newport he promised to pay for any literature on the subject I might send him. S. JOYCE.

Newport, Mon.

WE have just brought to a close an eight days' mission in our church, conducted by Elder Meredith. The meetings were successful throughout, and several persons are on the eve of coming out to keep the Lord's Sabbath.

We had early morning prayer-meetings at six o'clock. Brother Meredith gave an inspiring opening address at each of the prayer-meetings, after which nearly everyone present engaged in prayer for the prosperity of the mission, and for the outpouring of the Holy Spirit.

We found these early morning meetings especially conducive to spiritual growth, as also beneficial for the physical man. "A flower, when offered in the bud, is no vain sacrifice," and the early morning may be taken to represent the bud, the flower coming later in all its refulgence and beauty.

ISAAC POWELL.

The Commonplace.

"A COMMONPLACE life," we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings;
But dark were the world and sad our lot,
If the flowers failed, and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.

—anon.

“Delighted With ‘Good Health.’”

Dear Fellow Workers :—

I THOUGHT it might interest readers of the MISSIONARY WORKER to hear some words of appreciation from readers of *Good Health*. We get many letters of appreciation and commendation, but have rarely passed them on to the WORKER family.

I think no one can fully realise the amount of good that our health magazine is accomplishing. Faithful workers who are giving their time to its circulation are doing a grand and noble work that God will surely reward. Even though we are not permitted to see many results in this life, I believe that the day of judgment will reveal much good as having been accomplished in this branch of our work. There are so many sad and suffering ones in the world, many of whom are almost entirely forgotten by their friends and relatives! The number of invalids and semi-invalids is legion, and when one stops to think that each one has his peculiar affliction, accompanied by more or less pain and distress, the thought is enough to make one sad. What a grand work it is to be able to brighten a few of these lives by carrying to them a hope of better days! With the new hope comes a spirit of good cheer with which many are unacquainted.

One lady writes, “I am delighted with your *Good Health*. It is just the paper I have wanted for a long time.”

There are doubtless hundreds and even thousands of such who are longing for help, and yet do not have any idea of where to turn for it.

An old gentleman says,—

“Some time ago—it must be nearly two years—a lady came into our house of business with a small book, *Good Health*, for which I gave her a penny and thought no more about it, being busy, until my attention was called to it at night when clearing up. I have taken it in every month since and followed its principles with good results. I have now arrived at the age of sixty years, and am convinced by reading the booklet that I have all those years been living wrongly.”

Here is a case where, through the ministration of a lady canvasser, *Good Health* was introduced to one who appreciated it. He confesses that for all these long years his manner of living has been wrong; but how glad he is to get hold of the principles of healthful living! Even now he is receiving great benefit from them.

Do not think for a moment, dear fellow worker, that you are not accomplishing good unless you see results. Let us follow the counsel of Holy Writ: “Be not weary in well-

doing, for in due time we shall reap, if we faint not.” May God bless each worker abundantly to the saving of souls for the kingdom of God.

Yours in the Master’s service,

A. B. OLSEN.

Hull.

Dear Brethren and Sisters :—

I AM glad to tell you that the good work of the Lord is onward in Hull. Three have of late taken their stand for the truth, and others are much interested in the good tidings.

One of the three who have accepted the Sabbath is a brother to whom a knowledge of the truth was brought through reading “Greetings,” the last Christmas number of *Present Truth*. On the Sunday before Christmas Brother Brandt and I went out with the papers. We did not sell many, but, thanks be to God, the few we did sell were blessed for good; seed fell on good ground, and is now bearing fruit to the honour and glory of God.

Truly it has been a blessed time in Hull of late. The Spirit of the Lord has been in our midst and united our hearts. Our meetings on Tuesday and Friday nights have been most precious seasons to us all.

Another brother who has recently accepted the truth has had a struggle with his tobacco, but on the first Sabbath of last month he went home after the meeting and consigned pipe and all to the fire. His heart is now full of praise to the dear Lord, and he and wife are walking together in the full light of the Message.

We all praise the Lord for His wonderful love to the children of men.

J. JOHNSON.

A Letter.

Dear Brethren and Sisters :—

ON May 12th a letter was sent to the leaders of our churches and companies throughout Great Britain with reference to “Rest.” The following week one was sent to all our paper and book workers. We wish to express our gratitude to all for the hearty response that has been made thus far and the co-operation given us in the circulation of “Rest.” Within two weeks from the time the first paper was delivered to our shipping department, we received orders for more than 18,300 copies.

Since then we have received orders for the remainder of the first edition of 20,000; and from the way the orders are being received now, it will be only a few weeks before we shall have to go to press with the third edition.

Many good words have been received for the paper. Here are a few: "It is the best number of the 'Our Day' series yet published"; "It is a splendid paper"; "Just the thing to place in the hands of the people at this time"; etc.

We feel sure that the copies of "Rest" which have already been circulated will bear fruit and lead souls to a further search for truth. In this way it will bring them to a knowledge of the Third Angel's Message.

But, brethren and sisters, 20,000 copies are as a drop in the bucket among 42,000,000 people. The public mind is beginning to be agitated over the Sabbath question, and we shall never have a better opportunity than now of bringing the truth to the people of Great Britain. Let us all determine to have a copy of "Rest" placed in every home in the kingdom, and this can be accomplished if each one sees to it that every home in his vicinity receives a copy.

Again thanking you for what you have done thus far, and hoping to hear soon from every company and Sabbath-keeper in Great Britain, we are, Yours in the Master's Service,

INTERNATIONAL TRACT SOCIETY.

W. R. White.

Newcastle-on-Tyne.

FROM a letter received from Elder D. A. Parsons, who has recently taken up work in Newcastle-on-Tyne, we quote the following:—

"We will begin meetings in this city (D.V.) June 9th. A good location for the tent has been secured, free of charge, and we are expecting a good harvest of souls. Last Sunday evening about twenty-five attended services held in Brother Brandt's restaurant. After the discourse, three gave us their names requesting that we call at their homes and give Bible readings.

"Before leaving Liverpool, I baptised five, three young men and two sisters. One more had planned to be buried with her Lord in baptism, but was hindered by sickness. My mother reports another Sabbath-keeper there."

It Is Inspired.

It was my privilege some years since to read for the entertainment of two aged blind pilgrims who were nearing the close of their probation. One of them had been a teacher of advanced literature and science all his life in the schools of Maryland. The other was a superannuated minister of the Gospel, a man of deep piety and marked educational attainments. I chose "Patriarchs and Prophets" as the volume with which to entertain them. The men were strangers to one another, and the occasions were separate.

As on several occasions I read the opening chapters of the book to them individually and alone, remarks like the following seemed to swell up spontaneously from a full heart: "Wonderful!" "Surprising!" "Remarkable!" "Sounds just like inspiration;" "I believe that author was inspired;" "I have read all the English classics, and I never heard anything so inspiring!"

As I read to each individually and alone and heard essentially the same acknowledgements from each, it produced anew in my own heart a profound conviction that the same Spirit of God that animates every living Christian heart, had in large measure animated the heart of the author of that volume.

G. D. BALLOU.

Genoa, Italy.

FROM his pulpit, the priest of a church near Genoa made the startling announcement to his congregation that the cholera had entered the village. An investigation proved that the terrible plague was nothing more nor less than a harmless Seventh-day Adventist, who had begun to tell the people of the great truth for this time. Our Italian brother has come from California as a self-supporting missionary and when the parish priest heard of his arrival, he went to see him, and tried to win him again to Catholicism. But all the arguments and sophistries that the priest could bring to bear upon him had no effect. When the priest saw that his words prevailed nothing in converting our brother to the Roman church, he denounced him from the pulpit, using the expression that I have referred to above. Following this discourse, the people refused to have anything to do with our brother, and his relatives would pass him on the street without taking any notice of him.

But amid it all our brother is not at all discouraged, as can be seen from one of his letters: "They do not frighten me, for I know in whom I have believed. My heart is very sad to see this great darkness and to behold the people worshipping idols and bowing down to wood and stone."

C. T. EVERSON.

In Memoriam.

CHARLOTTE LAVINA MOORE died at her home in Balsall Heath, Birmingham, May 23, 1905, after eight days of suffering from pleurisy.

Sister Moore was baptised on December 28th, 1904, having embraced the truth during last summer's tent meetings. Among her papers was found an unfinished letter commenced a few days before her illness wherein she describes some of the beauties of the New Earth, and in the last sentence written expresses the great joy that it gives her to think of the promise of inheritance.

We greatly miss our sister, but expect to meet her soon in the resurrection morn. She leaves a sorrowing husband, and two little children, the younger a cripple. Pray for them.

THE KINGS HEATH (BIRMINGHAM) CHURCH,
per S. S. Barnard.

The Missionary Worker.

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Sunset Calendar.

Friday, June 9th, 8.11.

" " 16th, 8.16.

A LITTLE visitor in the person of a nine-pound son has come to gladden the home of Brother and Sister A. Ritchie, of Catford. In behalf of the WORKER readers we extend to the father and mother hearty congratulations.

UP to the time of sending in our final copy for the WORKER, Thursday morning, June 1st, there had been ordered a total of 23,550 copies of "Rest." Among those who are making commendable use of the paper may be mentioned the brethren and sisters of the church at Newport, Mon., who have already ordered their third thousand; Brother R. J. Saville, of Sheffield, who has ordered 1,800 copies for his work; and Brother T. Pike, who in his work at Abergavenny is using 1,000 copies.

THE detailed Sabbath-school report in another column will bear careful study by all who are interested in Sabbath-school work; and we believe all are interested. We are glad to see a substantial gain in membership in some of the fields, and sincerely hope that those divisions which have not made progress the past quarter may show a good increase for the present three months.

WE are happy to record the marriage on June 1st, at St. John's Church, Holloway, London, of Sister Florence B. Cude to Brother Alfred E. Bacon. Both have been engaged in active field work for some time, and consequently have many friends in various parts of the kingdom who will be glad to know of the step they have taken, and who will wish them God speed as they thus unite their energies in the Lord's service. In behalf of these friends and all other members of the MISSIONARY WORKER family we extend our most sincere congratulations to Brother and Sister Bacon, and pray God to make happy their lives, and crown their future efforts with the best of success.

THE brethren and sisters of the Catford Good Health League recently gave a very successful "Good Health Dinner." The meeting was well reported in the local papers, one of which characterised it as "probably the first vegetarian dinner ever held in Catford on any large scale." Among the speakers were Prof. Salisbury (chairman), Elder Ritchie, and Brother Frederick Litchfield.

SINCE our last WORKER the Tract Society has received and filled an order from a brother for 50,000 copies of the tract, "The Lord's Day." These will be distributed from door to door, and we trust will be the means of bringing souls into the truth. The Lord, however, will care for the seed after we have done our part in the sowing; and may we all be faithful in embracing the opportunities that He sends to us of scattering the truth.

International Tract Society Notes.

ALL orders for *Present Truth* must be accompanied by a remittance.

To prevent your money or postal orders being stolen from your letters, make them payable to International Tract Society, Ltd., and cross them "& Co."

WHEN sending remittances to the Tract Society please always state plainly how much is sent to pay for goods you are *now* ordering, and how much is to pay for goods which have been received on previous orders.

ONCE more we would call the attention of our workers to the fact that all orders for *Present Truth* must reach the office not later than the last Saturday-evening post. The printing order is made up on Sunday morning, and when orders are received later than that time our work is put to great inconvenience.

OUR present lesson pamphlets contain lessons for three more Sabbaths only. All who have to do with ordering lesson pamphlets, secretary's and teachers, records should send a remittance sufficient to pay for all supplies with each order. Lesson pamphlets cost 2½d each; secretary's records 1/6 each; and class records, 5d each, post-paid.