

Missionary Worker.

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No. 11.

Our Daily Reckoning.

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying deed, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace
That brought the sunshine to one face,
No act most small
That helped some soul, and nothing cost,
Then count that day as worse than lost.

—*Journal of Education.*

A Reform Needed.

GREATER reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat-eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat-eating will go from God's people, to walk no more with them.

In all our work we must obey the laws which God has given, that the physical and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the Gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If, while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear.

Those who indulge in meat-eating, tea-drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed

in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth.

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all things, to act our part toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling.

Common Errors in Diet.

Intemperance is seen in the quantity as well as in the quality of food eaten. The Lord has instructed me that as a general rule we place too much food in the stomach. Many make themselves uncomfortable by over-eating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves, and God desires them to realise that pain is the result of transgression.

Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if proper care is shown in regard to the quality and quantity of food eaten.

Many eat too rapidly. Others eat at one meal varieties of food that do not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonoured when the stomach is abused, they would deny the appetite, and thus give the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God.

To eat on the Sabbath the same amount of

food eaten on a working day, is entirely out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be specially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the Sabbath should be selected with reference to the duties of the day on which the purest, holiest service is to be offered to God.

Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions. But if the stomach is abused by habits that have no foundation in nature, Satan takes advantage of the wrong that has been done, and uses the stomach as an enemy of righteousness, creating a disturbance which affects the entire being. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested,—and all because the nerves of the brain are disturbed by the abuse heaped on the stomach.

MRS. E. G. WHITE.

How Prayer-Meetings Are Spoiled.

IT does not matter when it is, or where; for if these particulars are omitted, nobody's feelings will be hurt. But it is a prayer-meeting. It is announced to begin at 8 o'clock. We drop in at that time and find four persons in the large room. Others come in presently. Ten minutes after time the leader arrives. He selects a hymn and waits. At a quarter past eight the meeting begins. Two hymns are sung and the leader prays. Another hymn. 8.35 now. The leader reads a Scripture lesson and then it is 8.40. The leader delivers an address. 8.55. Then he announces, "The time is yours; let none of it go to waste. Speak or pray as you are moved." Another prayer. Time is up. A testimony is given, then another prayer. A long talk by the leader. "The meeting is yours. All can speak in five minutes." Everything quiet, with the exception of a few sighs. One or two in the back seat asleep. "We hope all will feel free to take part." Another long testimony. 9.30. The meeting is closed by singing,

"What poor, despised company of travellers are these?"

Is this your prayer-meeting? A sinning leader, and a careless church—what a sad picture! God's Spirit is grieved, and souls are perishing. My brethren, God will require the stewardship of everyone. The day of judgment will reveal that talents are loaned us of God to be used in His service. We have not a moment to spare in listless indifference.

L. F. STARR.

Spiritual Work of the Sabbath-School Secretary.

THE work of the secretary may appear very unimportant, since it is considered to be merely the recording from week to week of the prosy facts and figures that must be kept. It is true this is a part of the work, but it is a very small part.

Rightly understood, the work of the secretary is of much importance, and great care should be exercised that one may be chosen for this office whom God can use. The Sabbath-school work is not to be a mere form in any of its parts. All is to be vitalised by the Spirit and power of God.

"The leaders in our schools should be men and women of quick intuition, who have the Spirit of God to aid them in reading character, who have managing ability, who can understand different phases of character, and display tact and wisdom in dealing with varied minds. . . . There are many who can go through the form cleverly enough; but they fail to impart courage and hope, to inspire thought, to quicken energy, and to impart such life that the school shall become a living, growing power for good."

This instruction applies to the secretary as well as to the other officers. But how can it be done? How may the secretary's work be made to minister to the spiritual needs of the school? In the first place, his very presence should be so filled with that life-giving power of hope and courage that every member of the school will be inspired with it. Then the minutes should not be simply a record of facts and figures, but should be all aglow with the spiritual truths of the lesson as brought out in the review and recitations of the previous Sabbath.

The secretary should have the interest of the entire school at heart, and should study and plan to make it what God would have it. Thus he will be a help to the superintendent; nor will the superintendent fail to recognise it. He will soon show his appreciation by counselling with him in regard to the school. The teachers also will be

glad when he drops into their classes, because he does it so quietly as to create no disturbance, and at the same time manifests so much interest in the lesson that for the time being he seems to be one of them.

Nor is this all. He has noted carefully the absent ones, and has earnestly prayed that he might be a help to them in some way. If he should meet them during the week,—and he may seek an opportunity to do so,—he will not fail to tell them that he missed them, and perhaps inquire the cause of their absence. How could he miss them among so many? He was interested in them; and they will not fail to appreciate it, and try harder to be there next time. This kindly interest continued will prepare the way for more personal work. Perhaps it will be found that one is discouraged, and then it may be that some thought on the Sabbath-school lesson will be suggested which will be the very thing that was needed, and will not only encourage, but inspire the individual with a determination to study that Word more in the future.

MRS J. L. KAY.

Some Rules for Studying the Sabbath-School Lessons.

1. EXAMINE every reference, believing John i. 1, 2, 14; vi. 63.
2. Before the Word, occupy the position of Mary in Luke x. 39.
3. Read every text audibly, according to Neh. viii. 8.
4. Go over them the second time, according to the apostle's directions in 2 Tim. ii. 7; 1 Cor. x. 15.
5. Make the references a matter of careful thought, according to 1 Tim. iv. 15.
6. If you are a teacher, be sure to follow 2 Tim. ii. 15.
7. If connected with a family, heed the example of Christ, and let the lesson be the topic of conversation at meal time. Acts i. 4, margin.
8. Ever remember the Saviour's words in Matt. iv. 4.
9. Be guarded, and place no mystical meaning upon the Scriptures, but heed Gabriel's instruction to Daniel in Dan. x. 11. Study the words.
10. Follow as far as possible Christ's instruction in John xv. 20, first line, and Acts xx. 35.

If the instruction contained in the preceding texts is carefully followed, no one will fail to have a good lesson, and the memory will be greatly strengthened.—*S. N. Haskell.*

Portugal.

THE Protestants here are fighting the truth, both speaking and writing against the Sabbath, and advocating first-day worship.

The Sunday after Christmas I went to the Scotch Presbyterian Church, and found that on account of the Christmas dinners at 7 p. m., no one came to meeting. The minister came out and invited me into his study, where I was questioned by him and his wife. This enabled me to give him the evidence on the near coming of Christ. However, two men came in, cutting off the conversation, but we had prayer together before separating.

Of course we have not been away from this city, so cannot tell of anything outside. There are about one thousand English people here, scattered pretty well over the city. These make up the Episcopalian and Scotch Presbyterian Churches. We have our three Portuguese lessons a week, and apply ourselves closely to its study. We attend Portuguese services in the Methodist Episcopal mission, as well as in the Episcopalian and Plymouth Brethren missions, in order to become acquainted with the sound of the language, as well as with the people.

We have no tracts in Portuguese on the near coming of Christ, so of necessity must distribute the Sabbath tracts from Brazil, and also the Brazillian paper, which gives prominent attention to the Sabbath question—more than to the coming of Christ. These have aroused the Protestants, and they have presented the Sunday side, and have asked me to kindly find other territory in which to work. The Portuguese people surely need the Third Angel's Message.

Lisbon.

C. E. RENTFRO.

En Route to the General Conference.

WE sent a letter for the last WORKER from Queenstown, in which we gave you the names of our party, with other matters of interest.

On leaving Queenstown, we settled down in our several state-rooms to make the most and the best of our passage. At best a sea passage is rather monotonous. We soon became aware of the fact that we should have a long and slow sea voyage, and it is now evident that we shall not arrive at our destination until Tuesday, May 9th, making a passage of just fourteen days. Excepting its slowness, the ship is a very comfortable one, and our passage on the whole has been as favourable as could be expected.

On leaving Queenstown we met a rather stiff breeze, which developed a rather rough sea for

a time. Farther on the sea quieted down, and all our company as well as others came on deck, where the time was spent in reading, visiting with friends and acquaintances, new and old, writing, promenading, and whatever seemed most convenient. While most faces wore a cheerful countenance, others gave the usual evidence of discomfort from sea movements.

Several have remarked on the good class of passengers on board. There is no rowdiness whatever; and our passage being on the whole so favourable, there has been but little of that uncomfortable malady — sea-sickness. Many pleasant acquaintances have been formed that will be lasting, and which we hope will result in good.

As the Sabbath approached, some of us gathered in a corner of the companion-way and had a little song service. This was the best we could do. During the Sabbath, the sea being somewhat agitated, we were not in a favourable mood to have a service. Some of us had our Sabbath-school lesson in our state-rooms.

The second Sabbath we had all become more used to the sea, and as it was a very calm and bright day, all our company were in splendid spirits. The purser gave us the use of the dining saloon, where we enjoyed first the regular Sabbath-school lesson. This was followed by a short discourse on the subject of the Sabbath-school lesson, "The Ministration of Angels." Thus we enjoyed an interesting and profitable service. The subject seemed especially appropriate and encouraging under our peculiar conditions. A number of the passengers aside from our company attended the service and seemed much interested in the subject studied. On Sunday, May 7th, at 10.30 a.m., after the regular Anglican service, Brother Hyatt gave a short address based on Hosea x. 12, which was much appreciated.

We are now nearing the other side, and all will be glad when we once more set our feet on land. We expect to arrive at our destination on Tuesday, May 9th.

While the thought of the end of this short passage is on my mind, I can but call to mind that we are also hastening to the end of our passage on the great sea of time. We have already entered the shoals and reefs that are so full of danger. It is here that a wise pilot is needed. Out on the broad ocean there is plenty of sea room, and there would be little danger if some fierce gale should take the ship a little from her regular course. But not so when we near the shore. Here the channel is

narrow, and the utmost care must be taken by the pilot in order to steer free from dangers seen and unseen.

Well it is that "Ship Zion" is furnished with an experienced Pilot,—One who has been proved and tested, One who has a minute acquaintance with all the dangers to which our ship will be exposed. This is comforting, and a source of courage and confidence. And although the winds may blow, and the storms rage, and perils appear on the right and on the left, still our Captain and Pilot will bring His ship to a haven of safety.

God help us all as a MISSIONARY WORKER family to be true and faithful, that we may be numbered with those that shall not only see the distant shore, but also set foot on the banks of eternal deliverance, and walk the streets of the earth made new. To this end let us all be faithful, for the haven is near.

We are now expecting to land to-morrow noon. This has been a most pleasant day, with a calm sea and bright sunshine. All the passengers are in excellent spirits.

We have made some pleasant acquaintances during our voyage, and have distributed reading matter. Brother Andross had an interesting Bible study with a number who seemed much interested. While the passage has taken much longer than was expected, still it has been favourable. The Lord has been near to us, and we have realised His presence day by day.

O. A. OLSEN.

Spain.

If there is a place where it is necessary to improve every opportunity for sowing the seed it is here in Spain. The government will not allow us to advertise our meetings with posters, and if they like they can even prevent our distributing handbills. Consequently we have to watch our opportunities. After visiting Sabadell a few weeks ago I was returning by train and began conversation with a man. The topic soon turned on Roman Catholicism, when presently another man joined in, saying that all religions were foolishness. I began talking about the Bible, when the man affirmed that it was a book full of contradictions. I objected on the ground that I had studied the Bible for many years and knew its contents. He made another remark and I asked him to show me one; otherwise I would not believe him. "I have no Bible at hand now," he replied. "Oh! I have," I said, and, pulling down my bag, passed my Bible to him, asking him to find one contradiction. By this time many others were interested in the discussion, and eager hands struck matches

to help the bold infidel to find the passages (I may here say that the lights are anything but desirable in the cars here). I knew the man would look in vain and presently he returned me the book, saying, to his dismay, that he could not find the places. Both he and the crowd seemed to feel rather flat, and I at once began to show them how the Bible was in deed and in truth, the very Word of God. I began by explaining the second chapter of Daniel, and arrived at my journey's end just as I finished my sermon to the unbelieving people in the train. Under such circumstances we are glad to remember that the Lord's Word will not return unto Him void.

Last week we had the pleasure of baptizing two into the present truth. It seemed as if Satan was trying to upset the arrangements. I had arranged a fortnight before to hire a place, but the very day before the rite was to be administered we were plainly told that we could not have it. We tried elsewhere but failed, and, not knowing of another place, thought we should have to delay, when one of the candidates thought of a place, and taking the other with her, went and secured a splendid site, much better than we had previously arranged for, and and at one-third the cost. About a dozen witnessed the solemn ceremony, as in the moonlight I buried them in the watery grave and raised them rejoicing in the Lord. It means something here for a Roman Catholic to become Protestant and follow the Lord; for by most people we are regarded as the enemies of the cross of Christ. Pray for these good souls that they may be kept until "the day dawn, and the daystar arise."

W. ROBINSON.

The Work in Wales.

"Going Forward."

SINCE my last letter to the WORKER family we have been going forward as rapidly as possible, and are still holding the ground already taken. The Lord has been with us, and we have much cause for gratitude.

Two weeks ago I spent Sabbath with the church at Newport, and while there we baptized four young people who had recently taken their stand for the truth through the labours of Sister Asay. The Lord came very near, and all hearts were glad for this increase.

Favourable reports come from different parts of the field and a good spirit is filling all our people here. I am now at Newport for one week, holding a special week's mission at the earnest request of the church, hoping, by God's

help, to be able to stir some who are already interested to make a decision, and to arouse an interest in others.

Thus far we have had splendid meetings. Yesterday was set apart for prayer and fasting, and a goodly number of our friends entered into this with great zeal, much blessing being the result. We are hoping for souls to decide for truth before the mission closes.

We are expecting to pitch our tent at Abergavenny so as to begin meetings on the first Sunday in June. We ask our people to earnestly join with us in prayer, that God may abundantly bless the work this summer.

W. H. MEREDITH.

Diary Notes.

APRIL 23rd, at Swansea; found great difficulty in disposing of "Coming King," owing to the "Sunday Sabbath Observance" agitation. Went to a minister's house and had the door slammed in my face, but sold two copies in the next house.

April 24th, at Llangennech; disposed of eleven books out of thirteen, although it was Bank Holiday.

April 25th; as it rained until 4 p.m. I could do only two hours' canvassing in Llanelly.

April 28th; had a few blessings in the homes of the people at Pontardulais, explaining our way of living, and how we cultivate good health. Took an order for "Great Controversy."

Sunday, April 30th, at Swansea; had a hard day with the enemy at Llansanlet, selling "Coming King." I learned that a minister of a Welsh Baptist chapel had been preaching against me and our papers; but I thank God for using me to teach the people where the mistakes are made, and to bring them back to the Bible. I have always found favour amongst the Welsh people. Most of them give me a welcome to their homes. I am expecting to do something here with our books when the winter days come again.

Monday, May 1st, at Cross Hands, near Llanelly; in a ministers house I explained our doctrines from the Sabbath to His glorious appearing. The minister seemed to appreciate our boldness in proclaiming the truths for this time in so fearless a manner.

Tuesday, May 2nd; assisted Brother Hussey in a delivery of books until time for canvassing.

Saturday evening, May 8th, at Swansea; addressed workmen at Swansea docks as they were taking their meals.

Sunday evening; took part in a cottage prayer-meeting.

Monday, at Llanelly; visited Mrs. —, by invitation, who bought another "Christ Our Saviour" from us.

Tuesday; gave a short Good Health lecture in a cottage at Llynhendy.

Wednesday; addressed for twenty minutes about forty persons in the open air on the second coming of Christ.

Thursday; worked a district where great poverty prevails.

Friday, at Pontardulais; a very heavy rain.

THOS. MITCHELL.

The Canvassing Work.

Dear Fellow Workers in the Lord's great vineyard:—

I believe you will all be interested in reading a few items concerning the work in Wales. Friday, the 12th inst., I returned to London after spending ten days visiting the canvassers in South Wales. It was a very pleasant and profitable trip to me, as I met worker after worker brimming full of courage and of love for their Lord and the work He has given them to do. It did me much good personally.

My first call was upon Brother Meredith, at Barry Dock, where we talked over some plans for the advancement of the work, and arranged to visit all the canvassers if possible and some others who desired to enter this important branch of the Message.

Tuesday morning, the 2nd inst., I called on Sister Wilson at Barry Dock, and arranged for her to hand over her *Good Health* list to Sister Briggs and to prepare to enter Maesteg to work it and the surrounding villages with "Ladies' Guide," and at the same time endeavour to secure yearly subscriptions for *Good Health*.

In the afternoon I went by train to Newport, Monmouth. I called on Brother W. Reid, and together we walked through a beautiful valley to Caerleon, where we met Brother and Sister G. Clarke. We gave Brother Clarke some instruction on canvassing with our large books, and after a pleasant visit returned to Newport, arriving there about 11.

Wednesday morning Brother Reid and I caught a train from Newport at 7.5. He got off at Risca with his parcel of *Present Truth*, while I went on to Abertillery to meet Brethren Purchase and Harris. We spent about two hours together at the home of Brother Harris, talking about the book work and the best means of carrying it on. Brother Harris, although sixty-six years of age, had during the previous week secured fifty-eight orders for "Christ Our Saviour," worth £7 5 0.

Brother Purchase and I then started over the mountain to visit Sister Parsons at Pontypool. As she was unable to devote all her time to canvassing, we arranged for Brother Walter Blaine to attend to her *Present Truth* work, and thus liberate her for *Good Health* canvassing. We got back to Abertillery just in time for the weekly prayer-meeting, where we met a Brother Jayne, who, impressed with the importance of the work, decided to join Brother Purchase. I might tell you here that Brother Purchase had been called to this work in a special manner, but had resisted with all his might until his business failed completely and he had no other alternative. The Lord is giving him success. One Sunday he sold 100 tracts, the "Great Reformation," and 100 copies of *Present Truth*. The day before I met him he sold over 27/- worth of small books. I advised him to prepare to handle "Great Controversy." This he decided to do.

Thursday morning Brother Halliday and I met Brother Blain and planned for him to cease walking in the dark (the coal mine) and to come into the light. He is now delivering *Present Truth* in and around Pontypool.

I left Abertillery at 10 30 for Nantygto, and from there walked to Brother Howell's at Llanelly Hill. I had an interesting visit, during which it was arranged that he work up a *Present Truth* list for his daughter, and afterwards devote his spare time (Friday, Sunday, and Monday) to small book work. He is a timber man in a coal mine, and works at night. As he has a wife and seven children to provide for he thought he could manage to get out and visit the villages round about where he lives with some of our books.

I returned to Newport the same evening and again visited Brother Reid. Together we set out for Brother Clarke's and there arranged for them to work the territory around Newport with "Eden to Eden." But as this is out of print it was after arranged that he and Brother Reid take "Prophetic Lights" instead.

Friday morning I returned to Barry Dock to attend to my correspondence. Brother Meredith had invited me to spend Sabbath with the company there while he went to Newport to administer baptism and the Lord's Supper. I enjoyed meeting with this company, and as we worshipped together the Lord gave us great blessing.

Sunday I wrote several letters, and in the afternoon left for Cardiff, where it was arranged that I should speak at their evening meeting. I enjoyed much freedom in presenting the

nature of Christ's second coming and the preparation for that glorious event. I met Brother Britton at the meeting and suggested that he enter the Isle of Man with our literature. He promised to think and pray over the matter and to let me know later. I also met Sister Parry, who is doing very well in Aberdare with "His Glorious Appearing," selling four or five pounds' worth weekly. I went home with Brother Meadows, and learned that he and his wife expect to enter the work. S. JOYCE.

Scilly Isles.

Dear Brethren and Sisters:—

I am experiencing much of the presence and blessing of the Lord in these little islands. It is a most beautiful place of fruit and flowers. There is not a large population, but most of the people seem willing to listen to the great truths for this time.

So far I have not found a single page of our books or papers. But I hope to place many copies containing the truth here before I leave. One day the Lord blessed me with eight orders for "Great Controversy."

The Lord has told us in His Word that the isles shall wait for His law, and I am praying that these dear people may see His law in all its fullness, and come to a knowledge of the beauty and harmony of His truth, and in that day be able to say, "Our God, we have waited for thee." Your Brother in the work,

J. V. BARKER.

"Rest."

MANY of our readers, we presume, have seen and read the new number of the "Our Day" series, "Rest." Those who have read the paper, as also those who have not, will be glad to know that already over eleven thousand copies have been ordered; and that before a sample copy had left the Office.

The one testimony of those who have read "Rest" is that it is even better than the previous numbers of the series, and that in view of the Sunday agitation before us it deserves to be scattered by the tens of thousands. We know of no other publication amongst our literature that sets forth the Sabbath in a more comprehensive and simple form than "Rest." To give those who have not seen it an idea of its contents we here give the titles of the several chapters, each one of which is a beautiful treatise of its respective theme: "A Memorial and a Pledge," "The Institution of the Rest-Day," "Meaning of the Sabbath," "Coming Out of Egypt," "Going into Captivity," "Christ and the Sabbath," "The Apostles and the Sab-

bath," "The Change of the Sabbath," "The Seal of God," "The Ages to Come."

It will be seen from this that the Sabbath question is covered in its most important phases, and we believe the paper will be a most effective one for use during the Sunday campaign. At the British Museum we recently had opportunity to study the rise of the great Sunday observance movement which arose in the early part of last century. That which struck us most forcibly was the enormous quantity of literature issued by the friends of Sunday. Hundreds of books and pamphlets were written by men, eminent both in and out of the Anglican and Nonconformist pulpits. It would seem that every argument in favour of a strict observance of Sunday was exhausted.

And yet this movement was small compared with that which is before us. From now until the end the struggle will be sharp and clearly defined between those who have the mark of the beast and those who have the seal of God. Satan will use every means to defend his day, and his printing presses will bring forth books by thousands to serve as weapons in the hands of his followers.

Shall we, the soldiers of God, be behind Satan and his forces? If they take every advantage of the press, and of the inclination on the part of the people to read, shall we be less active? We have been told that if there is one work more important than another, it is that of getting our publications before the people. And if there is ever a time when this is especially true, it is during such a campaign as we are now about to enter upon.

We are proud of our literature; no body of people has cleaner and more powerful reading matter than we have. The people read it gladly when it is carried to them; and if we take advantage of the interest aroused by such questions as the Sunday observance movement will create, there is no reason why an extensive circulation of a special paper as "Rest" should not open the minds of thousands of people for further study of our literature.

We hope, therefore, that each of our readers who has not yet done so, will order a large supply of "Rest" for distribution among friends and neighbours, and thus prepare, as far as possible, the minds of the people for the campaign when it opens. In several places the brethren and sisters, as churches, have sent in good orders, and are preparing to give their vicinity a thorough canvass for the paper. North London, for example, has ordered 2,000, while Catford, S.E., has taken 1,000, and, we are assured, these orders are but a beginning. Other companies and individuals have taken smaller numbers.

The price, as we stated in the last WORKER, is very reasonable,—1d. each; 9d. per dozen of thirteen; fifty or more copies at the rate of 4/- per one hundred. Orders should be sent, as usual to the International Tract Society, Ltd.

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SUNSET CALENDAR.

Friday, May 26th, 7.57.

" June 2nd, 8.5.

DUNCOMBE HALL COLLEGE closed its school year last Friday, the 19th. Brethren R. White-side and Willie Boyd, of Ireland, having completed their work on Thursday, immediately left for their homes in Ireland. We will give an account of the closing exercises of the College in the next WORKER.

A RECENT letter from Brother J. Spencer, of Boston, says, "I am pleased to report a better week than usual—a record, in fact—and have had some blessed experiences by coming in contact with the people. There seems to be a grand opening for spreading the truth by means of the canvassing work, and many are asking for light."

WE have letters this week from two Continental countries whose peoples for nearly fifteen hundred years have been closely connected in religion, race and history. Both have been Rome's most ardent supporters; and both have reaped the fruits of papal tyranny, spiritual and intellectual darkness, irreligion, and poverty. The people there need the truths that make for liberty in Christ Jesus, and our work, which has only begun in that corner of Europe, needs the prayers of all God's people.

THE following item, from the *Union Conference Record*, the Australasian field paper, shows how small the world really is when the truth of God is concerned. Elder Farnsworth was in Australia at the time this sister became interested in the truth; both were brought to England, and now she is keeping the Sabbath as the result of his labour:—

"Four years ago a person living in Sydney became interested in the Sabbath, and at that time almost decided to take her stand on the side of the truth. She afterwards went to England and was married. Word has recently been received that as the result of the labours of Brother Farnsworth at Southsea she is now observing the Sabbath of the fourth commandment. Her husband has given up the use of tobacco, and is also diligently studying his Bible."

SISTER CLARA GREEN, of Boston, has spent a few days in London as a delegate to the annual meetings of the National British Women's Temperance Association.

Ballymoney, Ireland.

WE are sorry to state to the WORKER readers that Brother Ballenger and family have left Ballymoney. His address for the present will be 222 North Capitol St., Washington, D.C., U.S.A.

He has left behind some firm friends. There was a good attendance at his meetings, especially on Sunday nights. Many have been convinced of the truth through the various means used to get it before them. Although some are afraid to obey as yet, five are keeping the Sabbath.

One young lady who expected to lose her place when she began to obey, not only kept it but has been treated with marked kindness since. Her employers, who had seemed a little prejudiced before, now take the *Present Truth* very cheerfully.

Brother McAvoy is taking our Sunday night services at present.

May God help those who are convinced to obey, that the truth may be a savour of life unto life and not of death unto death.

JENNIE E. McCLELLAND.

His Promise.

GOD hath not promised
Skies ever blue,
Flower-strewn pathways
Always for you.

God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength from above,
Unfailing sympathy,
Undying love.

—Selected.

In Memoriam.

JOHN WILLIE WINTER died March 27, 1905, aged eight months. Sister Winter, his mother, had just kept Sabbath for the first time with the company at Sheffield, when she returned home into the country, where the little one suddenly took ill and died. The remains were laid to rest at Ridgeway until the Lifegiver shall come. Then this little bud will come forth and bloom.

H. CASSON.