

1897: THE BEST YEAR FOR MISSIONARY WORK AND OFFERINGS.

The HOME MISSIONARY

Prise, Shine: for
Thy light is Come, and the Glory of the Lord is Disen upon thee

VOL. IX.

BATTLE CREEK, MICH., U. S. A., APRIL, 1897.

No. 3.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY

The International Tract Society.

PRICE 25 CENTS PER YEAR.

EDITOR, . . . FRANCIS M. WILCOX.

ASSISTANT EDITORS,

A. O. TAIT,

L. T. NICOLA.

OFFICE EDITOR, . . . JENNIE THAYER.

All editorial correspondence should be addressed to the office editor.

Entered at the Post-office in Battle Creek, Mich.

SEEKING FOR CHANNELS.

THE angels who stand in the presence of love,
Who fold their white wings in the glory above,
Bowing low as love's heavenly myst'ry they own,
While they drink of the river that flows from the throne,
Look down upon men in the darkness below,
And long that God's love like a river may flow
In the dry, dreary deserts, that doubt has made waste.
And quickly from out the high glory they haste,
And seek among men for some channel, that so
The love all divine to the fallen may flow.

O sorrow! The channel with pride, lust, and pelf,
With sin is obstructed, is filled up with self.
And in vain they go hither and thither, for lo,
Few hearts are made wide for love's unfathomed flow.
Though it waits like the tide of a river, an ocean,
How few are the souls filled with heaven's devotion!
And the angels go weeping, for channels are few
'Mid humanity's masses for love to flow through.

O love! God's great love! Once on earth it found vent;
'T was through Calvary's cross where Christ's great heart
was rent

In his life of unselfish devotion, love's flow
Was all unobstructed. Like a river, an ocean,
It poured through his heart with divinest emotion —
Compassion and pity and power and love —
The stream from the throne flowed to men from above.

O is there not need of the same love to-day?
Shall not living waters refresh by the way?
Love waits for our hearts as its channel to men;
Shall angels go seeking and seeking in vain?
By that Life all divine, by that cross by the way,
By the Fountain that waits for men's healing to-day,
Cry after the angel, "Here's a channel, take me, —
I give self to Jesus, let his love-tide be free.
All I have, all I am, I render thine own
Let the river flow down unto men from the throne."

O then shall the heart know the Lord's glorious pleasure,
Then the Spirit be given to men without measure;
Then the desert itself shall rejoice as the rose,
As the river of God through the wasted life flows;
Then the angels strike all their glad harp-strings above,
As hearts, sad and broken, know the healing of love.
Then the great heart of Jesus be eased of its woe
As his love is set free for his purchased below.
So mortals cry after the angels, and say,
"Wait! make me a channel for God's love to-day."

FANNIE BOLTON.

THE GENERAL CONFERENCE.

THIS very important and intensely interesting gathering is now in the past. If its results can be estimated by the measure of the blessing of the Lord present at the meeting, they will be fruitful in the production of a vast amount of good; for at no General Conference ever attended by the editor of this journal, was the Lord's working evident in so marked a manner as at the last session; not by any means that it was all light, for while the manifest workings of the Lord were evident to every discerning mind, it was also apparent that Satan, by his suggestions and influence, was present to subvert the counsel of the Lord. Important, and we believe wise, changes in the future management of the work were successfully and harmoniously effected. Past responsibility which has centered largely at the headquarters of our work and under the guidance of one or two boards, was so distributed as to equalize the

power of influence both as to committees and centers.

As arranged by the action of the Conference, the following departments of General Conference work have been rearranged and defined:—

1. Australasian Union Conference, comprising the conferences of Australia and New Zealand.

2. European Union Conference, comprising the territory formerly included in what was known as District No. 8.

3. The General Conference Territory of English North America, including General Conference Districts Nos. 1 to 6.

4. The Mission Fields, not embraced in the above territory, under the control of the Mission Board.

5. The business interests of the denomination, under the control of the General Conference Association.

6. The medical interests of the denomination, under the control of the Medical Missionary Board.

Of course these six departments are under the watch-care, and general direction of the General Conference Committee, made up this year of thirteen members; but aside from this general union, each department is governed by a board of its own.

It will thus be seen that there has been a large division of the responsibility hitherto centered in two or three departments of the General Conference work. It is believed that this division will very largely and materially contribute to the general prosperity of the work.

By vote of the Conference, the Mission Board will establish headquarters in some Atlantic State, presumably in New York, Washington, or Philadelphia, carrying on its work in one of these large centers of influence, instead of from Battle Creek. Doubtless many advantages will accrue from such a change. It is quite unusual for a mission board, dealing with foreign fields, to carry on its operations from an interior town. The advantages of locating in a maritime town will be very many, especially at the port of entry from which missionaries will sail, and to which they will return from the foreign field. This change doubtless cannot be brought about under several months, as time will need to be taken for the securing of a location, investigation of corporation laws, closing up the work in Battle Creek, etc.

In the personnel of the boards, a number of changes were made, so that the present committees embrace in their membership a larger number of new men than have our general boards and committees for several years. This will have a tendency to infuse new blood and new ideas into the work of the committees.

Barring his personal connection with one of the boards, the editor of this journal feels that wise decisions have been rendered in the selection of men to lead out in the work of God. In it all we believe that God directed, and with a faith made stronger, a hope more bright, and a courage more dauntless in consequence of the blessing experienced at the last General Conference, he looks forward to the future of our work with joyful anticipations of its glorious success and speedy triumph. As never before, he feels that this is indeed the work of God, and that in the midst of the din and confusion of earthly strife, it is the privilege of every child of God to hear the voice of the Captain of the Lord's hosts, and to experience from day to day in his own heart and life the living witness of his redemption in Christ Jesus.

F. M. W.

QUARTERLY REPORT.

BROTHER E. W. WEBSTER has sent us a very neatly arranged tabulated report of the work performed by the newly organized tract and missionary society at Port-of-Spain, Trinidad, West Indies, which does credit to the librarian who prepared it. The society was organized Oct. 26, 1896, hence the report is for the fourth quarter of last year. The summary of work performed is as follows:—

Number of members.....	22
Reports returned.....	21
Missionary visits made.....	2,287
Letters written.....	88
Letters received.....	38
Bible readings held.....	90
Pages of books and tracts circulated.....	59,038
Periodicals sold, loaned, and given away.....	1,003
Subscribers obtained for periodicals.....	110
Amount of first-day offerings.....	\$1,096

The weekly missionary meeting is held every Tuesday evening, and five of the members, or nearly one fourth, were present at every meeting during the quarter. Three others members were absent only once each. If this society continues to labor as faithfully in the coming year as in the past, they certainly will see success crown their efforts.

J. T.

If any work is really of God's giving, and he puts it into our hearts to devise, or into our hands to do, no fear but he will provide stuff sufficient, whether metal or mental.—*Miss F. R. Haverghal.*

NEW YORK.

Adams Center,		\$ 1 25	
Albany,	\$ 8 32	1 89	
Anburn,	5 85	2 62	
Binghamton,	5 10		
Black Creek,		1 71	
Blockville,	1 00		
Buffalo,	25 88		
Cortland,	9 25	2 25	
Darien Center,	1 55		
Dickinson Center,	1 00		
East Elma,		4 85	
East Otto,		3 60	
Ellicottville,	5 50	4 79	
Elmira,	13 53		
Genoa,		25	
Jamestown,	26 40		
Jeddo,	8 32		
Keene,	10 25		
Kirkville,	2 08		
Lancaster,	11 15		
Lincklaen Center,	11 01	8 05	
Mannsville,	15 75	50	
Newburgh,	13 50	60	
Newfane,	3 25		
North Creek,	4 86		
Norwich,	7 00		
Nunda,	1 35		
Pierrepont,	10 00		
Pulaski,	14 00		
Randolph,	53 38	2 10	
Rome,	45 59	2 05	
Roosevelt,	5 05		
Sinclairville,		35	
South Onondaga,	5 00		
Syracuse,	30 00		
Wellsville,	16 60	10 80	
West Bangor,	50		
West Valley,	7 05		
Wheeler,	10 00	5 50	
Williamstown,	5 55	2 09	
Wilson,	1 00	1 53	
Individuals,	101 87	5 50	
Totals,	\$497 43	\$62 88	

WISCONSIN.

Albany,	\$10 96	\$ 94	
Arcadia,	2 00		
Ashland,	5 00		
Antigo,	3 56	2 00	
Almond,	2 50		
Beldenville,	2 27	4 57	
Biramwood,	2 85		
Baraboo,	23 90		
Boscobel,	11 40		
Bloomville,	2 30	35	
Brodhead,	7 00	74	
Chetek,	53 60		
Clintonville (Eng.),	2 48		
Clintonville (Dan.),	5 17		
Darlington,	22 70	1 02	
Debello,	5 50		
Elroy,	5 50	25	
Eureka,	26 15	3 85	
Flintville,	4 35	1 00	
Ft. Howard,	32 00	10 40	
Fond du Lac,	7 25	64	
Fish Creek,		75	
Grand Rapids,	16 80	70	
H. M. Grove,	77 40		
Humbird,	33 80	3 00	
Kickapoo,	2 60	1 25	
Knapp,	4 00	5 59	
La Crosse,	16 30	60	
La Grange,	7 35	07	
Lind,	7 00		
Lena,	2 60		
Linwood,	16 41	6 70	
Little Prairie,	11 16	2 16	
Loyal,	21 00	1 60	
Leon,		1 75	
Maiden Rock,	9 04		
Mauston,	5 50		
Madison,	69 00	5 50	
Milton Jct.,	44 66	8 69	
Milwaukee,	116 41	5 51	
Monroe,	1 50		
Mt. Sterling,		15	
Moon,		1 01	
Mt. Hope,		63	
New London,	17 25		
Neillsville,	3 00	1 01	
Neeah,	38 84	10 55	
Oakland,	55 33	4 30	

Omro,	26 00	45	
Ogdensburg,		65	
Plainfield,	14 20		
Pardeeville,	2 50		
Poy Sippi (Eng.),	27 65	1 86	
(Ger.),	56 40	1 25	
Racine,	21 07	42	
Raymond,	10 75	70	
Robinson,	19 40	1 35	
River Falls,	5 00		
Richford,	6 75	1 27	
Stoughton,	6 16		
Star,	25 20	53	
Sand Prairie,	14 25		
Star Prairie,	78		
Stanley,	2 05		
Sparta,	12 70	1 20	
Sextonville,	1 55	1 50	
Stevens Point,	8 70		
Sturgeon Bay,	3 77		
Shamrock,		64	
Trade Lake,	3 50		
Victory,		1 41	
Watertown,	10 75	65	
Waterloo,		44	
Waupun,	2 36		
Wantoma,	6 00		
Yuba,	1 61		
Individuals,	508 02	4 65	
Totals,	\$1,612 51	\$101 25	

UPPER COLUMBIA.

Boise,	\$107 82	\$ 2 30	
College Place,	203 60	11 02	
Columbia Valley,		2 10	
Dayton,	4 70	140	
Farmington (Ger.),	10 00		
Franklin,	7 00	2 00	
Fruitland,	8 26		
Hilgard,	12 65	1 30	
Individuals,	56 69	18 41	
Kettle Falls,	17 85		
Milton,	54 75	44	
Moscow,	2 00		
Muddy Creek,	11 50	10	
Pataha,	5 00		
Pendleton,		26	
Pilot Rock,	11 00	1 45	
Spokane Prairie,	8 25		
Shoshone,	1 00		
Spokane,	141 15	16 95	
Spokane (Scan.),	8 35		
Union,		1 40	
Walla Walla (Eng.),	35 73	10 51	
Walla Walla (Ger.),	23 30		
Winona,	1 00		
Wallowa,	2 25		
Yakima,	15 00		
Totals,	\$748 85	\$69 64	

WEST VIRGINIA.

Amos,	\$ 5 50	\$ 2 50	
Bloomington,	4 05		
Berea,	3 51	10	
Fairmont,		50	
Huntington,		7 45	
Kanawha,	4 28		
Leon,	3 30		
Newburg,	13 26	2 41	
Newark,	13 10	2 83	
Parkersburg,	19 51	11 55	
Individuals,		22 59	
Totals,	\$66 17	\$49 83*	

* Funds not received at this date.

TENN. RIVER.

Bowling Green, Ky.	\$4 75	\$ 1 60	
Clarksville, Tenn.	75		
Cross Plains,	3 05	2 44	
Edgefield,	1 35		
Lane,	8 15		
Memphis,	35 80	1 80	
Nashville,	28 53	70	
Springville,	13 34	50	
Trezevant,		11 83	
Individuals,			
Totals,	\$91 72*	\$18 87	

* Money not received at this date.

FLORIDA.

Barberville,	\$ 6 55		
Bartow,	3 10		
Bowling Green,		\$17 25	
Individuals,	52 90	70 98	
Moultrie,	3 15		
Orlando,	15 00	3 30	
Seffner,	5 50	3 21	
Terra Chia,	50 21	10 34	
Tampa,	20 81	2 40	
Waldo,	50	2 40	
St. Petersburg,	10 00		
Totals,	\$167 72	\$106 48	

VERMONT.

Bordville,	\$ 46 50	\$ 2 63	
Burlington,	74 61	2 18	
Charleston,	83 00	12 05	
East Richford,	12 20		
Jericho,	4 20	50	
Johnson,	3 50		
Jamaica,	92 13	4 60	
Middlebury,	30 00	5 75	
Morrisville,	5 50		
Montgomery,	1 50		
Northfield,	9 50	3 02	
North Wolcott,	2 35		
Rutland,	80 25		
Rochester,		75	
Randolph,	5 50		
Troy,	2 00		
Vergennes,	9 20		
Weston,	25 00	7 75	
Woodbury,		62	
Windham,	9 71	6 40	
Warren,		70	
Individuals,	7 00	9 13	
Total,	\$453 65	\$56 08	

OHIO.

Akron,	\$ 6 65	\$ 5 60	
Alliance,	7 15	48	
Bloomington,	2 00	4 45	
Bowling Green,	15 00	3 50	
Broughton,	8 20		
Bellville,	10 70	1 50	
Bedford,	2 00		
Cleveland,	92 09	9 06	
Coshocton,	50 46	7 05	
Columbus,	2 20	1 31	
Conneaut,	13 85	70	
Corsica,	10 07	2 00	
Camden,	8 30	4 91	
Chagrin Falls,	12 01	26	
Cincinnati,	9 92	4 47	
Clyde,	3 35		
Curtice,	7 25	2 00	
Dunkirk,	15 00		
Dayton,	1 00	1 19	
East Liverpool,	13 10		
Elgin,	5 30	45	
Findlay,	19 00	5 75	
Geneva,	9 96	1 65	
Green Spring,	5 00	1 25	
Greensburg,	3 03		
Girard S. S.,	5 00		
Grape Grove,	4 25	1 77	
Hicksville,	14 88	3 38	
Hamler,	24 50	3 21	
Individuals,	1 00		
Kirtland,	4 25	1 50	
Leesburg,	8 45	72	
Laura,	28 40	2 95	
La Grange,	12 02	6 50	
Lima,	2 45		
Levistown,	2 00		
Liberty Center,	5 00	3 00	
Marion,	139 23	15 96	
Mt. Vernon,	4 50	20	
Mendon,	18 42	2 36	
Newark,		67	
New Antioch,	2 00		
North Bloomfield,	8 35		
Norwalk,		3 31	
Pleasant Hill,		3 30	
Portage River,	1 98		
Pemberville,	2 00	50	
Reedsville,	2 05		
Russell,	11 80	1 35	
Shreve,	20 37	7 25	
Springfield,	90		
Spencer,			

Steubenville,	10 00		
Toledo,	36 35	5 88	
Troy,	2 69		
Wengerlawn,	6 00	2 40	
Washington C. H.,	8 50	2 00	
Windsor Mills,		77	
Wheetersburg,	43 15		
Waterford,	16 23		
Wadsworth,	40		
Walnut Grove,	4 56		
West Mansfield,	5 62		
Yellow Springs,		3 23	
Youngstown,	75	10	
Totals,	\$786 22	\$130 37	

OKLAHOMA.

Anvil, Eng.	\$ 3 55		
Anvil, Ger.	9 44	\$ 1 05	
Concord,		20	
Cooper,	7 20		
Dover,	3 60	2 00	
Dyke,	75		
Elk,	1 45	2 10	
Guthrie,	3 56	27	
Isabella,	88	2 16	
Laboma,	6 00	75	
Lehigh,	1 00		
Linden,	7 55		
Miami,	1 50	82	
Okeene,	7 56	70	
Okarche,		50	
Oklahoma City,	14 36	10 77	
Omega,	2 40		
Perry,	1 52	1 02	
Pleasant Valley,		32	
Parkland,	12 21		
Ringo,	9 00	1 15	
Wankomis,	13 15	1 76	
Wanamaker,	1 62		
Whiterock,		30	
Individuals,	2 00	50	
Totals,	\$110 62	\$26 05	

ATLANTIC.

Baltimore,	\$ 22 00	\$ 3 80	
Brooklyn (Eng.),	119 92	14 27	
Brooklyn (Scand.),	121 56	8 08	
Branchville,	8 00		
Burlington,	9 50	2 96	
Camden,	7 60	1 70	
Church Hill,	103 27		
Hollandville,	5 50		
Jersey City,	8 81	5 00	
Jersey City No. 2,	20 35		
Millington,	12 84	2 25	
Middletown,	6 00		
Mt. Holly,	2 24		
New York,	12 25		
Paterson,	37 20	7 37	
Paulsboro,		75	
Rock Hall,		2 53	
Salem,	2 07		
Vineland,	26 46	4 00	
Washington,	106 44	39 56	
Wilmington,	9 15	10	
Individuals,	233 60	19 62	
Totals,	\$884 26	\$111 99	

MAINE.

Auburn,	\$ 3 48	\$ 3 20	
Augusta,	2 07		
Blaine,	8 00		
Brunswick,	8 25	2 29	
Canaan,	23 35		
Chiff Island,	6 25	1 00	
Cornville,	2 45	75	
Deering,	15 00	1 37	
Danforth,	10 25		
Falmouth,	6 30		
Hartland,	20 75	1 25	
New Sweden,	15 00	2 00	
Norridgewock,	16 00	15	
Norway,	5 50		
Portland,	12 30	1 00	
Richmond,	8 65	1 15	
Scattered,	4 20	1 56	
South Woodstock,	7	2 35	
Shawmut,	14 63	2 11	
Washburn,		3 90	
Totals,	\$189 45	\$24 08	

THE HOME MISSIONARY.

MICHIGAN.

Albana,	\$ 79 00	\$ 3 56
Alma,	21 82	2 83
Allegan,	27 30	9 39
Almira,	2 30	86
Alden,	16 25	50
Alaska,	5 85	
Ann Arbor,	12 35	
Alaledon,	20 00	
Arbela,	27 45	
Almont,	1 00	
Battle Creek,	2370 87	50 80
Bancroft,	8 55	52
Bay City,	8 14	6 71
Baldwin,		
Bedford,	9 88	2 37
Bear Lake,	1 00	1 35
Blendon,	4 51	52
Benton Harbor,	26 20	3 05
Birmingham,	2 55	3 50
Birch Run,	7 25	
Brookfield,	6 00	
Bunker Hill,	14 45	76
Busbnel,	16 75	
Byron Center,	20 00	
Carson City,	19 20	2 95
Carleton Center,	5 64	2 00
Cedar Lake,	4 50	1 00
Chase,	3 75	15
Carleton,	7 00	
Charlotte,	67 73	1 50
Cleon,		1 08
Cedar Springs,	71	
Convis,	1 50	
Covert,	1 66	
Crystal,	30	20
Chippewa,		
Chesaning,	9 52	1 36
Ceresco,	18 40	
Coleman,	3 50	
Coldwater,	3 10	
Decatur,	11 83	13
Denver,	36 35	1 15
Douglas,	8 55	2 30
Dighton,	3 32	21
Detroit,	45 05	
Dimondale,	1 20	
Duffield,	5 40	
Edmore,	3 22	55
Enrican,	63	05
Ely,	5 00	14 10
Eaton Rapids,	5 95	
Elmwood,	6 57	
Edenville,	11 30	
Frankfort,	8 00	54
Flint,	10 45	46
Fairgrove,	11 75	1 40
Fenton,	3 85	
Freeland,	3 17	
Fremont,	5 66	
Grandville,	3 25	1 46
Greenbush,	7 00	3 40
Greenville,	55 00	9 10
Grand Rapids,	51 10	
Gowen,	5 70	
Grant,	5 95	
Gaylord,	1 00	
Hazelton,		5 05
Hastings,	8 50	2 15
Howell,	11 44	50
Harbor Springs,	1 75	25
Homer,	19 00	4 90
Hanover,	2 29	
Hillsdale,	22 77	
Ionia,	2 00	3 21
Ithaca,	1 10	95
Jackson,	35 66	2 97
Jefferson,	55 00	
Kalamazoo,	28 83	2 54
Kent City,	10 80	
Lapeer,	22 36	2 50
Leslie,	9 25	80
Lowell,	5 05	73
Lake View,	1 13	
London, Ont.	7 10	
Lyons,	3 00	
Mundy,	11 61	4 86
Monterey,	27 00	6 04
Memphis,	22 72	1 37
Muskegon,	7 20	78
Morley,	1 56	22
Manistee,	31 15	4 10
Mt. Pleasant,	6 31	
Morris,	2 00	
Mendon,	25 75	
Maple Grove,	2 97	
McBain,	2 00	
Napoleon,	10 00	

North Branch,	4 25	
Ovid,	64 30	7 41
Ontario,	15 00	4 00
Otsego,	24 50	70
Orange,	14 65	50
Orleans,	6 60	
Owosso,	21 45	
Ola,	16 69	
Petoskey,	9 56	1 31
Pottersville,	25 55	
Prattville,	4 18	
Palo,	3 80	
Prairie Ronde,	1 50	
Parkville,	16 10	
Quincy,	39 73	75
Reese,	23 00	
Saranac,	1 40	36
Sand Lake,	1 20	1 34
Shelby,	6 16	65
Selton, Ont.	1 00	1 00
St. Charles,	9 25	1 00
Saginaw,	21 00	3 20
Scottville,	2 00	2 19
Scotfield,	3 00	
St. Louis,	6 70	
Stambaugh,	27 55	
Sumner,	5 00	
Traverse City,	4 75	50
Toronto, Ont.	29 51	
Trufant,	1 05	
Vassar,	10 73	1 34
Vermontville,	4 30	
Waverly,	4 56	1 07
Willis,	4 50	1 33
Watrousville,	8 50	2 50
Wildwood,	3 45	65
Westphalia,	11 00	75
White Lake,	8 00	
Wright,	92 38	
Williamston,	3 20	
Individuals,	56 67	
Totals,	\$4,190 44	\$308 28

PENNSYLVANIA.

Alba,	\$ 5 00	\$ 1 19
Albion,	1 40	1 25
Allehtown,	36 75	75
Altoona,	1 00	2 66
Austin,		2 25
Bradford,	3 28	50
Butler,	6 03	64
Bear Lake,	2 75	1 10
Bloomsburg,		
Bellefonte,	3 79	
Birdsboro,	1 06	
Conneautville,	3 14	
Cherry Flatts,		56
Corydon,	18 00	85
Chester,	1 65	
Cecil,		1 00
Corry Co.,	60	
Duke Center,	5 00	
Eldinboro,		3 75
Elk Lake,		1 50
Emporium,	3 20	60
Eldred,	7 25	1 40
Eric,	8 10	35
Fleetwood,	20 00	50
Huntingdon,	4 70	3 64
Harrisburg,	13 04	8 08
Johnstown,	11 79	9 54
Lebanon,	8 75	
McDonald,		1 90
North Warren	7 68	
Norristown,	2 83	2 19
Oil City,	25 00	
Philadelphia,	23 01	4 38
Pittsburg,	28 62	9 07
Pottstown,	1 75	
Port Alleghany,	4 30	1 85
Randolph,	1 40	
Reading,	12 95	5 91
Roaring Branch,	8 64	2 07
Shingle House		53
Shunk,	2 10	30
Sunderlinville,	6 00	
Sunbury and North-		
umberland,	6 12	10 14
Titusville,	10 50	7 13
West Pike	2 62	
Pittspsport,	38 71	4 23
Wilkes Bank,	53	3 67
Individuals,	15 43	8 10
Totals,	\$362 82	\$105 18

NEBRASKA.

Albion,		
Alma,	\$ 25	
Arcadia,	75	
Arlington,	60	
Beaver City,	1 50	
Black Hills,	7 00	
Blair Country,	15	
Brayton,	2 70	
Cambridge,	12 13	
College View,	23 65	
Calhoun,	1 18	
Decatur,	2 00	
Grand Island,	1 00	
Hastings,	1 70	
Lavaca,	15	
Lincoln,	50	
Nebraska City,	1 00	
Omaha,	1 00	
Shelton,	3 42	
Wescott,	4 55	
Miscellaneous,	42 34	
Totals,	\$107 57	

KANSAS.

Amboy,	\$ 2 50	
Argonia,	8 65	\$ 1 70
Arlington,	2 00	
Atchison,	9 81	65
Altoona,	15 00	
Bagley,	7 60	
Beloit,	13 25	50
Bern,	12 52	
Big Bend,	6 44	
Blair,	9 25	
Centerville,	3 50	
Chetopa,		1 55
Clay Center,	1 95	
Clinton,	4 50	
Clyde,	9 15	
Columbus,	4 05	30
Concordia,	10 27	37
Danville,	2 00	
Dennis,	17 65	
Devizes,	4 20	
Dwight,	19 35	1 35
Eldorado,	5 93	4 25
Elk City,	13 93	3 15
Elsmore,	2 00	
Emporia,		50
Eureka,	13 00	
Fowler,	2 75	2 02
Galena,	2 61	
Geneva,	2 00	
Girard,	7 00	2 55
Grand Summit,	10 30	2 48
Greenleaf,	7 64	
Halstead,	25 00	5 98
Herington,	52 00	7 43
Hillsboro,	2 00	
Holton,	3 10	69
Horton,	4 85	
Howard,	20 65	6 35
Hutchinson,	3 40	
Independence,	5 00	9 29
Iola,	3 00	
Jefferson,	16 25	
Kansas City,	4 50	
Kirwin,	4 00	
La Cygne,	7 11	
Lebo,	1 60	
Lebanon,	6 10	3 00
Leavenworth,	103 45	31 45
Lehigh,	8 00	
Lorraine,	3 01	
Lowe,	8 61	2 20
Marion,	6 85	
Marquette,	7 75	
Medicine Lodge,	1 00	
Medora,	3 80	1 00
Moline,	98 75	2 00
Mound City,	8 50	
Mound Ridge,	1 00	
Newton,	6 05	
Otis,	22 65	1 55
Ottawa,	26 93	2 81
Ozawkie,	6 78	25
Oak Grove,	3 49	
Palermo,	23 25	5 00
Pittsburg,	1 00	
Pomona,	2 65	
Pontiac,	9 20	
Portis,	10 49	
Preston,	2 50	

Randolph,		26
Rose Creek,		2 93
Rotata,		60
Salina,	5 00	4 05
Severy,	6 70	14
Springaside,	7 20	1 75
Sterling,	10 58	
Stover,	4 50	
Tampa,	17 90	2 68
Thayer,	12 50	
Tisdale,	2 67	
Topeka,	42 15	3 25
Toronto,	2 25	
Wamego,	5 60	
Wichita,	5 40	5 38
Winfield,	13 99	2 14
Winfield, C. M.		4 50
Yates Center,	3 00	
Individuals,	158 52	11 00
Totals,	\$1045 75	\$139 05

MINNESOTA.

Alden,	\$ 18 33	
Amboy,	11 25	
Austin,	17 81	
Alexandria	9 00	\$
Athens,	6 00	
Albert Lea,	5 00	
Artichoke,	67 65	2 10
Amor,	29 27	1 68
Brainerd,	15 15	4 25
Brookville,	3 25	
Bluffton,	11 72	1 00
Crow Wing,	20 07	
Canby,	13 83	3 20
Cambridge,	27 54	
Dodge Center,	18 54	27 29
Duluth,	6 10	
Dexter,	13 67	06
Dundas,	10 49	
Eunice,	15 00	
Elmdale,	70	65
Evergreen,		2 05
Eastern,		
Fagle Lake,	14 00	
Freeborn,	5 85	
Fair Haven,	3 50	
Grove Lake,	15 80	
Gresham,	6 89	
Gilchrist,	25 20	1 25
Good Thunder,	61 45	5 14
Hutchinson,	29 58	
Hartland,	33 54	2 60
Hancock,	22 93	
Jadis,	6 00	
Kingston,	1 00	
Lake City,	53 80	4 07
Lake Johanna,	3 00	
Litchfield,	36 40	4 63
Lone Tree,	12 60	
Marshall,		5 10
Minneapolis,	115 81	10 09
Mankato,	15 38	
Moose Lake,	12 69	
Medford,	3 31	
Mountain Lake,	38 41	
New Boston,	1 00	
Navan,	34 30	
North Branch,	8 00	
Owatonna,	11 81	
Osakis,	3 39	
Pleasant Grove,	4 35	7 25
Pine Island,	22 42	
Pipe Stone,	5 00	
Princeton,	3 26	
Redwood Falls,	3 90	40
Renville,	2 34	
Rushford,	10 00	
Red Lake Falls,		80
St. Cloud,	25 80	
St. Paul,	92 83	11 06
Sauk Centre,	22 07	
Stowe Prairie,	35 98	
Swanville,		1 50
Villard,	18 10	
Verndale,	11 07	
Winona,	16 71	
West Union,	9 00	
Waseca,	9 35	
Wells,	33 19	7 90
Wrightstown,	5 00	66
Zumbrota,	70	
Zumbro Falls,	6 00	
Individuals,	379 93	4 28
Totals,	\$1,613 72	\$112 37

WHAT? HOW? AND WHY?

THE WORK OF THE CORRESPONDING SECRETARY.

6. HAVING lately been elected corresponding secretary in a State tract society where no one has before filled this office, and having had no experience in the office myself, I write to inquire what are the duties of such an officer? STATE COR. SEC.

ANS. "The church of Christ has been organized on earth for missionary purposes." We have been told that scores of those who have real ability are rusting from inaction, because they have not known how to set themselves to work. Some one was needed with ability to devise ways and means whereby this talent might be utilized, and to lay out before these inactive ones the lines of work they could do, and thus many who were unemployed would become true laborers. This the secretaries of our large conferences have been unable to do because of the press of other duties; hence the demand for a corresponding secretary who could devote his entire time to this branch of the missionary work. The work of this officer may be defined somewhat differently in different conferences, but the general lines of work that must be followed if success is attained are similar: that of conducting the missionary correspondence with the librarians and individual members; submitting plans to the local societies for the circulation of literature; assisting by correspondence in organizing and conducting weekly missionary meetings; and in carrying forward other lines of missionary work, under the direction of the president and the secretary of the tract society.

QUALIFICATIONS OF THE CORRESPONDING SECRETARY.

This office is one of trust and responsibility. Upon the wise performance of its duties rests, to a great extent, the missionary activity of the conference. He who holds this office should be one who is devoted to the Master, willing to spend and be spent for the advancement of his cause; one whose heart is in touch with the work, endued with a missionary spirit and zeal to that extent that he can create an interest in others; he should be one who is wide awake to the times, watching for opportunities to enlist every brother and sister in active missionary work to his fullest ability. The standard is high, not that we are sufficient of ourselves to do anything, but our suf-

ficiency is of God. My heart rejoices when I remember that in all the perplexities of the work, Jesus is made unto us wisdom; that in him are hid all the treasures of wisdom and knowledge, and we are complete in him.

The corresponding secretary, as no other worker, has the opportunity of coming in touch with every member of the conference and every isolated Sabbath-keeper. This is necessary if the work is carried on successfully. We meet comparatively few personally, but by correspondence we may become so well acquainted with each one, that we will know just what lines of work are adapted to them and just where we may help them or place them in touch with others to whom they may be a help.

We will consider first the—

RELATION OF THE CORRESPONDING SECRETARY TO THE CHURCH OFFICERS.

The Librarians.—Especially should the corresponding secretary become intimately acquainted with the librarians; upon this more than any other one thing depends our success with the churches. Through the librarian we reach the individual members, and the fidelity and consecration of these, determines the amount of missionary work to be performed by the conference. We must secure the confidence and co-operation of the librarians. Let each one feel that we have an interest in the advancement of the message in his locality, and that we are studying his field. If there is any special opening for work in his locality, write him. This is a wonderful stimulus. Soon you have his confidence and co-operation in every plan. This creates a friendly feeling, and a confidence among the churches, in the State office. They find we are not only interested in the sale of our publications, but in their salvation and that of those about them also. It is possible through a faithful librarian to become so well acquainted with our churches that we know just where to call in any special crisis. This comes by education.

It is not always advisable for the corresponding secretary to perfect every plan submitted to the churches. We are not to place our mold upon the work, but to do our part in creating such an interest and enthusiasm that our brethren and sisters will be devising plans. We are told that God would have the entire church devising ways and means whereby the

best methods may be followed in spreading the message. If we do all the planning, we retard the work instead of advancing it; God has need of all the varied talents and ability, so has given to every man his work.

I would not have you infer from this that no plans should be suggested, far from it. As far as possible we should become acquainted with every society; their condition, financially, numerically, and spiritually. Study their surroundings, then, with the wisdom so graciously promised, adapt plans to their particular circumstances, helping them to make even their difficulties stepping-stones to more aggressive work. It will not do to formulate some plan, be it ever so good, and expect every society to adopt it. Let the churches feel that in suggesting any plan, we expect them to use their own judgment, going just as far as their circumstances allow. What may be helpful in one locality, may be a real detriment in another. But whenever a plan is suggested or instruction given, let it be specific — every point in detail. General instruction is of little value in specific cases. It may be all right to tell the societies that tracts should be distributed, periodicals circulated, etc., but unless some definite plan is devised, by which all can understandingly and systematically take hold, the effort will be futile. Be practical. Instruct the churches how to use the talent they have. They desire a Bible worker; show them how to bring the latent talent of the Bible workers in their midst into operation.

The corresponding secretary should emphasize always the importance of systematic labor. Now and then a spasmodic effort amounts to but little, compared with the steady, systematic work. With organized forces, we are like minute men, ready for any unexpected issue. Our efforts are united, responsibilities distributed, and the best results secured. We are to push every line constantly and equally as its importance demands. The reaction after some special move sometimes proves disastrous.

We should study our literature and the best methods for its circulation also. As plans are suggested by those at the head of the work, we may put them into operation, devising others, and by continually keeping the matter before the brethren, do much in this direction. Upon the corresponding secretary rests to a great extent the responsibility of securing a wide circulation for our periodicals.

The Church Elder and Sabbath-school Superintendent. — The labor of the corresponding secretary does not cease with the librarian, but extends to the elder

and Sabbath-school superintendent also. These have much to do in instilling a missionary spirit into the church. Often the co-operation of these officers may aid materially in the work. The question no doubt arises as to how we are to secure this co-operation when needed. Let the elder feel that in all our efforts for his church, although the librarian has the oversight of the missionary work, yet he should have a deep interest in it also, willing to assist and counsel with the librarian at all times. Do your part to create this interest by informing him of all the plans suggested to the librarian. Send him the circular letters, and occasionally write him personally, asking his aid in some particular enterprise, not forgetting to mention the rich experience of some other church, where the elder and librarian work together, of course in a manner to provoke him to good works. There are no two officers that can do more to advance the missionary work than these two. By keeping the Sabbath-school superintendent in touch with our plans, writing him occasionally also, he may find opportunities, in dealing with the young, to suggest lines of work in which they may engage, and thus second the efforts of the librarian. All the church officers should have an interest in missionary work, we doing all we can to stimulate it; for just as far as all the officers are interested, just that far will all the members be alive to the work.

RELATION OF THE CORRESPONDING SECRETARY TO THE ISOLATED SABBATH-KEEPERS.

The corresponding secretary may find here a broad and fruitful field. These persons above all others appreciate our letters. Many of them never see a Sabbath-keeper, and outside of our letters seldom hear from one. If the list is too large to write all personally, a general letter may be written occasionally, telling them of the rapid progress of the message; especially if some good, stirring letter or report is received, send it to them, — it will do them good. Many cannot secure the means to obtain our periodicals, so know very little about the work, save what they receive from us. Yet by faithful efforts we may be able to place our periodicals in many homes. Where people are really unable to secure them, we may find others who will supply them, and thus give all access to our good papers.

We may never meet these dear souls personally, but through correspondence we may be able to hold and increase their interest in the work. True, this is not always the most encouraging work for the

secretary, as frequently the letters remain unanswered for months, perhaps are never answered; and the secretary is at a loss to know what to do further. That the letters are not returned, is an evidence, in almost all cases, that they have been received, and with the blessing of God, these silent seeds may bring forth fruit at some future time. I believe that in the final reckoning, we will learn that many souls have been encouraged and perhaps saved to the cause, through letters received, although no response was ever made to them. With many people, letter-writing is almost an impossibility; they scarcely ever write to their relatives, much less to strangers, however much they enjoy the letters. That people fail to respond, I do not consider a sufficient cause for dropping their names from our lists. Often after sending them letters for a year or two, they write us, telling us how helpful the letters have been to them.

Besides writing letters of encouragement, it is the duty of the secretary to lay before these brethren and sisters the different plans for missionary work. There is scarcely a line of work, but that some of our isolated ones can take up; missionary correspondence, canvassing for our books or periodicals, distributing tracts on the envelope plan, holding Bible readings, etc. In all cases after securing their interest in some line of work, the correspondence should not be allowed to cease. In fact a correspondent should never be dropped, nor the person or his special line of work lost track of.

The isolated Sabbath-keepers may be interested in the financial part of the work also. In our conference we have sent first-day offering boxes to all the lonely Sabbath-keepers, and we find a healthy interest in this as well as in other lines. The results are even more than we anticipated. All who write seem to appreciate the boxes, and enter heartily into the plan. We write them once a quarter, collecting their offerings, and reports of missionary work, and many, not all however, respond liberally. One point that we have noticed is this: almost invariably, when offerings are sent by those who have not heretofore paid tithes, the tithe is sent also.

RELATION OF THE CORRESPONDING SECRETARY TO THE CANVASSERS.

The corresponding secretary may continue the work of the faithful canvasser, by looking carefully after the interested parties he leaves behind him in his field. Our canvassers find those interested in the truth, to whom letters must be written and papers

sent. Having become acquainted with the churches and isolated Sabbath-keepers, by correspondence, we are able to select such persons as are capable of doing this work successfully, the corresponding secretary keeping a record of the names, writing occasionally to those who have them, that he may be able to report to the canvassers at any time, just how the work is progressing with those in whom he is interested. It has not seemed advisable for the corresponding secretary to carry all these names himself, for if this is done, other work must be neglected. We should handle enough however, to gain an experience in this work, that we may be able to instruct others intelligently, to whom the names may be given. To take up any line of work, which we might rather have taught some one else to do, brings to mind the illustration used by Sister White in "Gospel Workers," with which you are all familiar. The owner of a mill finding his superintendent in the wheel pit, making some simple repairs, with half a dozen workmen in that line standing by idly looking on, called him to account. He had been employed to keep six men at work, but instead, the six were found idle, and he doing the work of but one, which could have been done just as well by any one of the six. It is our duty to understand how to do the work, that we may direct others, but to do the work that others might do as well as we, is to rob them of the blessing and experience that comes with work.

GENERAL MEETINGS.

At our general meetings the work does not cease, but untiring efforts should be put forth to become more closely acquainted with our people. Meetings may be held for the librarians. Sample missionary meetings may be conducted. We may meet with the canvassers, thus securing their more hearty co-operation. Isolated Sabbath-keepers may be called together, and efforts put forth to encourage them. No opportunity should be lost in endeavoring to secure the co-operation of all in the Master's work.

RELATION OF THE CORRESPONDING SECRETARY TO THE GENERAL WORK.

That system and order may be seen in all our work, and that all may work together, the State office should be in touch with the International office. The corresponding secretary may be the connecting link, conducting the missionary correspondence, and putting into operation such plans as are adaptable to his conference. We are all parts of one grand whole, set for the advancement of this closing message, and

each has his work to perform. By united, systematic efforts, so much more can be accomplished and better results attained, than if each State works and plans for itself.

Summing it up, then, the corresponding secretary should be an all-around worker; one who can adapt himself to all lines of work, not making a hobby of one, but bringing up all interests together. He should be in touch with the general work, the ministers and other State workers, canvassers, church officers, churches and isolated Sabbath-keepers. He should be aggressive, not satisfied simply with the regular routine of work that comes with the day, but branching out, seeing here and there more that may be accomplished. He should keep well informed, not only of the work of our own people, but of those who oppose the truth, and impart this knowledge to the people, keeping them posted. He can encourage the workers by a timely interest, give permanence to the work, by helping to avoid one-sidedness. He can increase the offerings by keeping in touch with the various phases of the work, and in turn bringing out these items to the people at the right time. Above all, he should understand the "how," and be able to impart it to others intelligently. This, under God, is one of the secrets of his success.

We have endeavored to show what a corresponding secretary may be in large conferences where such services are needed. The faithful corresponding secretary may never be called upon to perform any great achievement, yet through the wise exercise of his powers, depending entirely upon the blessing of God, he may be able to lead others to activity for the Master, knowing that God's word is pledged, "Lo, I am with you." In the language of another, "Angels are commissioned to be our helpers." "The Lord Jesus is our efficiency in all things. His Spirit is to be our inspiration; and as we place ourselves in his hands to be channels of light, our means of doing good will never be exhausted; for the resources of the power of Jesus are to be at our command. We may draw upon his fulness and receive of that grace that has no limit."

ESTELLA HOUSER.

A NOVEL METHOD.

As the time of year is again approaching for planting and out-door work, let us as a people begin to lay plans for more extensive missionary work than heretofore. I have been thinking that a hint from an

isolated Sabbath-keeper might not be out of place at this time. I have read what has been done during the past year, and will try to do what I can for the work during the coming year if I am spared.

We cannot all have missionary gardens, but we can all do something at least. My plan is this: When the time for the planting of corn arrives, let each Sabbath-school superintendent procure an ear of corn, and see that each child in his school is supplied with a few grains. In due time, let them plant this hill of corn, tending it well. When the corn is matured, let each one bring his ears of corn to the church at an appointed time, and let some one of the brethren purchase the corn thus gained, paying market price, or whatever price he deems prudent. The money might then be paid to the church treasurer to be used in missionary work.

I do not say that this is all that should be done by each one, but only a small item. If introduced into each school, it will aggregate quite a neat amount for the missionary work. Many older ones will plant vegetables, sell fruits of different kinds, raise a few chickens, and in various ways will do what they can to help along the cause they love.

Now this plan may not be a new one to many of our people, yet I could not help proposing it, as it will be a novel way for the children to help, and each one may feel that he is doing something for the Lord. Many years ago when I was but a child, I read in a Sunday-school paper something very similar to this plan, only potatoes were used instead of corn.

MRS. L. B. ADAMS.

THE INWARD LIFE.

In a laundry the other day I saw two kinds of irons. One, the usual sort, needing to be put on a heated furnace at frequent intervals to fit them for their work; the other, in which the iron was attached by a flexible gutta-percha tube to the gas-pipe, so that it was easy to use it; and inside the iron, a jet of flame, fed by the gas, which maintained it at regular temperature, and counteracted the chilling effects of its work. Is it not this that we want? Not depending on the outside stimulus of a convention, a mission, or a sermon, but receiving straight from God himself that inward fire of the Holy Ghost to give and perpetuate which, is the dearest passion of the hearer of Jesus.—*F. B. Meyer.*

GENERAL ARTICLES.

[Fourth Sabbath Reading for April.]

THE SNARES OF SATAN, AND HOW TO OVERCOME THEM.

THE Bible speaks plainly in warning against being taken in snares. It regards Satan as an adept in cunningly laying snares with which to entrap the souls of men. Among the hunters, the snare is some concealed instrument so placed that birds or animals may unconsciously walk into it, and thus be captured. The Bible use of the term means anything by which one is entangled and brought into trouble; yet the idea of secrecy in preparing the means of one's overthrow is always kept prominently to the front. Thus the prophet says: "They have digged a pit to take me, and hid snares for my feet." Jer. 18:22. David also, speaking of his enemies, said: "They commune of laying snares privily; they say, Who shall see them?" Ps. 64:5.

All the common temptations of humanity are snares of Satan, and have beset every people of every age; but there have also been snares of a special character for certain periods, which have not been so common at other times. The history of Israel furnishes notable instances of this kind, which will soon be brought up for special criticism in this reading. Just why these things have been so may be accounted for on the ground of the deep cunning of the great deceiver. If dealing with a person who is familiar with ordinary temptations, and so proof against them, he soon brings forward some new and strange thing, one in which the elements of danger are concealed, so that in an unguarded moment the victim may walk into the snare. See 1 Sam. 18:21. If an escape from that is effected, another decoy, just as uncommon as the preceding one soon presents itself, so that one feels the need of a constant guide to point out the snares which lie in the pathway.

Knowing man's needs, God has ever provided such a guide for his people. When Israel was about to enter the promised land of Canaan, they were warned that conditions existed there, very dangerous to their pledged loyalty to Heaven. The people of that land, it was revealed, had customs and forms which it was not safe to imitate. It would not be wise to drive all these objectionable people out of the land at once,

to save Israel from temptation; for then, there being not enough of these to fill the land, wild beasts would multiply there, and so become a menace to their prosperity. To leave the heathen there to be gradually subdued, as Israel increased in number, was therefore the lesser evil and the safer course. And yet great danger threatened the people from this manner of proceeding, of which the Lord carefully warned them. Said he: "Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee." Ex. 23:29-33.

But the Lord did not let the matter drop by simply warning his people against the snares set for them. The altars and idols left in the land they were to occupy were to be broken down and destroyed. None of them were to remain, lest they become a snare to entangle and overthrow their faith. Chap. 34:12-14. With such precaution as this, no one of that people need be overtaken unawares. So when they did sacrifice their principles for the follies of idolatry, their sin was all the more grievous, because the step was deliberately taken, in the face of the most explicit directions to the contrary.

As God led his people then from bondage, to the promised land, so he has promised to "set his hand again the second time to recover the remnant of his people." Isa. 11:11. If he was so careful then to forewarn his people of the pitfalls and snares in their pathway, can he have less care now for the people of his choice? Surely it would not be like our God to leave us, who are now so sorely beset with the wily intriguers of the evil one, without his care in this direction.

But what if God does now speak positively to us in warning, and we pass the admonition by unheeded? If, under such circumstances, we walk into the snares set for us, shall we not have the greater blame? It matters not what excuse we offer for not paying attention to them, whether it be lack of time to read, or want of will to heed, the result will be the same, and God will hold us responsible for the course we pursue.

A terrible conflict is just ahead, through which the people of God must pass. There is no escaping it;

for it will "come upon *all the world*, to try them that dwell upon the earth." Rev. 3:10. Doubtless some will fall in that perilous time, because they have not studied the special warnings and directions relating to it.

The followers of Christ know little of the plots which Satan and his hosts are forming against them. . . . Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. — "*Great Controversy*," old edition, p. 350.

We read again from pages 411 and 418:—

Those who endeavor to obey all the commandments of God will be opposed and derided; their way will be made very hard. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have trained the intellect to grasp the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? . . .

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophistries, the insidious and pestilent teachings of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures.

Great consequences follow the decisions we make regarding the warnings which God sends to us. This is well illustrated by one or two cases recorded in the Bible. On one occasion when the king of Syria marched against Israel, he several times counseled very carefully as to the most effective point at which to make their camp, in order to entrap the Israelites. But every time a favored position was chosen, the prophet Elisha would tell the king of Israel its locality, and warn him thus: "Beware that thou pass not such a place; for thither the Syrians are come down." 2 Kings 6:9. Because of this warning the king of Israel "saved himself there, not once nor twice." Verse 10.

This thing happened so frequently, despite the precautions of the Syrian king, that he felt sure that some one told the Israelites of his place of encampment. He was therefore much troubled over the matter, thinking there were traitors among his own counselors. Calling them together, he asked which of them had revealed his plans to the enemy. A spokes-

man of the party said: "None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." Verse 12. The case was so clear that even the enemy of the Lord's people attributed the success of Israel to the proper source. But the fact of there being a prophet in Israel could not have saved that people from being overthrown by the Syrians, except the warnings of the prophet had been regarded.

This is clearly shown by another case. Three hundred years later, that part of Israel which were left in their own land while the others were in captivity, were in a strait whether to risk remaining there, or to go down to Egypt. They appealed to Jeremiah, to ascertain for them the mind of the Lord in the matter, promising that whatever word was returned, they would faithfully abide by it. Jer. 42:1-6. In a few days the prophet called together the heads of the people to make known what the Lord had revealed. But the word brought was so contrary to what they had hoped, that they were greatly dissatisfied. In fact it would seem that they were already decided as to the course they intended to take. If they could have the Lord's sanction in the thing, well and good; if not, they would do it any way, and still justify themselves. Azariah was the first to speak, and all the other "proud men" echoed his sentiment. Said they: "Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there; but Baruch the son of Neriah setteth thee on against us." Jer. 43:1-3. Yet, without doubt, these people persuaded themselves that they believed in that fundamental principle of their faith—the Spirit of prophecy. Notwithstanding, they did as they pleased, on the plea that the prophet's testimony was tempered by the prejudice of another, and met the sad consequences of their headstrong course. Similar cases have appeared in the history of our people. In many ways we are duplicating the record of Israel. Though professing to believe that the Lord now speaks directly to his people in warning and exhortation, when the testimony given does not coincide with our judgment, unbelief asserts itself, and suggests that some one in the flesh has prompted the testimony.

The question to be first settled is, Does God speak to his people as he has done through past ages? Believing this, how can any neglect to hear his voice? How can they go along in the work without reading those testimonies which so faithfully point out the

dangers and duties of our time? Shall we have a revival on this line? Let those who have not the Testimonies in their homes procure them without delay. Time grows shorter, and probation will soon be passed. We ought now to be informing ourselves concerning our spiritual needs. God is speaking to us in most solemn accents, to arouse and put on the armor of his selection. Will we heed his words before it is too late?

The following from "Great Controversy," pp. 419, 420, old edition, lays our condition fully before us:—

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are transpiring around us; we are on Satan's enchanted grounds. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground.

When the testing time shall come, those who have made God's word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. . . . Let opposition arise, let the voice of the dragon be heard, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.

Are these things really so? Our brethren know that they are; and the Lord is now moving upon our hearts to reform. After Israel had failed so many times to carry out God's will, as expressed to them by the prophets, they came to a crisis in their history. The armies of several nations, "a great multitude," came before Jerusalem to take it. In distress and great humility the king and all the people asked help from God. Their plea was most touching, and God answered them by the mouth of Jahaziel, one of the

prophets, telling them what to do. First, they were required to "be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." They were then asked to go to a certain place and there "stand still," to let the enemy bear down toward them, when God would at the right moment deliver them. This required simple faith in God's word, and from past experiences it was feared that the people could not well be restrained from rushing forward to meet their opponents. They were accordingly cautioned by the prophet: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20.

The results of that day justified the word received; the whole army of the assailants was cut down, and "none escaped." The situation of this time is similar to that. What is needed most now is implicitly to believe what the Lord says, without any mental reservation. The following words of the psalmist are not only good to read, but our lives should harmonize with them: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1-3. J. O. CORLISS.

THE IMPORTANCE OF MISSIONARY MEETINGS, AND HOW TO CONDUCT THEM.

THE importance of missionary work cannot be over-estimated. The whole active life of the Christian is summed up in missionary effort. The missionary is defined as "one who is sent." It is also said that "Christ was the greatest of missionaries." The Saviour says, "Neither came I of myself, but he sent me." John 8:42. Again, "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18.

Then the missionary work is equal in importance to the work of Christ in the world. In taking hold of this as his life work,—not a spasmodic effort,—he perfected the character that made his life what it was,—"the light of the world;" and made himself what he was—"the Saviour of the world." God says of those who will be prepared for the coming of the Saviour, that "when he shall appear, we shall be like

him." Then is it not evident that those who are saved will have developed the same character, by the same means that our Saviour used? Then again, we say that the missionary work is only equaled by the work of Christ for the children of men, in all its length and breadth. It cannot be separated. *It is the work of Christ.*

If the foregoing be true, then would God be pleased with a disconnected, desultory effort on our part, where there might be system and union? God has said, "There should be a *most thoroughly organized plan*; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work."—"*Testimonies for the Church*," Vol. 4, p. 390.

"Every one who receives the light of truth *should be taught to bear the light to others.*"—No. 32, p. 148. "Every member of the church should be instructed in a regular system of labor. All are required to do something for the Lord."—No. 32, p. 64. Again, "The reason why there is so little religious fervor, no more earnest love for one another in the churches is, *the missionary spirit has been dying out.*" (Testimonies.) "Counsel together" has been the burden of many warnings.

In view of these testimonies, culled from the many, it can be seen that the importance of missionary meetings cannot be overestimated. If conducted properly, they are life to the church.

A few words as to how to conduct them. We cannot think that God is pleased with a long-drawn-out, uninteresting missionary meeting. Neither should it degenerate into a literary society for young people, and be given up to declamations and songs. The reverence due to the sacred work of God in every part, should not be lost nor set aside. The exercises should be varied, and perhaps no set form could be followed successfully at all times. Too much care cannot be exercised in the selection of officers.

The librarian should be a person of mature years, if possible, and of deep Christian experience, who will usually conduct the meetings. A local secretary will be of great value in assisting the librarian in the local meetings. The secretary might be selected from among the youth. After the usual hymn and prayer, the secretary will call the names of those present, when each in turn will give the amount of missionary work done since the last meeting, which the secretary will note upon paper, and also a brief statement of personal missionary experience. I have found this report to be more full and more easily obtained than

when depending entirely upon filled blanks. A song at this time by the children, or youth, or by certain ones previously appointed, will be most appropriate. The missionary lesson for the evening will then be read by the one appointed, who should be prepared to ask a few direct questions bringing out the topics of the lesson. If all have been prompt, the exercises thus far will have consumed say thirty minutes.

To add to the interest of the meeting, our corresponding secretary has corresponded with other State secretaries, also with the different missionaries sent out, and from this correspondence has selected brief lessons for both old and young, and sent them to each society. Such communications are highly appreciated. We can recommend this as a means of increasing interest. These selections, which were handed to different ones the week previous for study and preparation, will follow the general lesson. The wrapping of papers, addressing, etc., will occupy the closing minutes of the hour, though some prefer asking a few to come and prepare the papers before the hour of meeting. For some reasons this is preferable, as perfect quiet is not so easily preserved during the wrapping of papers.

All business of the society can be called by the librarian and transacted before the general exercises of the evening, and may be lengthened or shortened, according to the amount of business. The donations should not be omitted at the close of the exercises. In closing, all should kneel, while one will invoke the blessing of God upon the papers wrapped, plans laid, and upon all business connected with the society.

CLARENCE SANTEE,
Pres. Iowa Tract Society.

ENCOURAGE THE CHILDREN.

Our juvenile missionary society now has quite a membership. They are all ready for work—in fact, have been working. This last week, about twelve went out on Wednesday after school. They took one yearly subscription for the *Signs*, two subscriptions for six months, sold ten single copies, and have the promise of several more sales next week. We have taken in about one dollar and ten cents in cash. Some of the subscription money was not paid.

It would have done your soul good if you could have listened to the children's testimonies to-day, and have seen how the Lord led them to answer the questions that were put to them. One lady asked one of

the girls if she knew the commandments. The child told her that she did. Then she said, "Repeat the fourth." It was repeated. The lady said, "I do not repeat it that way; I say, 'Remember the first day to keep it holy.'" The girl said, "Well, the Bible says, 'Remember the Sabbath day to keep it holy; the seventh day is the Sabbath.'" "

Another lady said, "I am a Methodist, and do not care to read that paper." This little girl said, "We all love the same Jesus, and we can all love to read about his soon-coming; this paper tells us about that." They were all very enthusiastic over their work.

MRS. S. K. SCHRAM.

San Francisco, Cal.

CONSECRATION.

WHAT does consecration mean?

A life of ease without alloy?

Upon another's arm to lean,

And always have a time of joy?

Ah, no; it sometimes brings us toil,

And thorny paths may come and go.

Our Saviour often trod that soil;

When called, he never answered, No.

To wrestle, not to reign, we're here,

Through heat of day to its decline,

With love an amulet to wear

Till death's mild curfew ends our time.

Sweet rest is not for pilgrims now;

God's grace will fructify and bring

Some fruit for toll and work we do;—

Our toil all gone, then we may sing.

True consecration means our all;

God will anoint with odorous oil

If we give heed to his loud call.

Dear Father, take the gift, though small.

MRS. C. A. HAAS.

MISSIONARIES.

THE oft-repeated promise, "I will come again," has been a precious treasure in the heart of every Christian since it first fell from the lips of the Saviour; but to no one has it ever been so forcible and precious as to us to-day. The former generations have passed away expecting to behold their Redeemer in the next life, but we expect to meet him face to face without tasting death. Do we realize it? Think a moment. The greatest event of all the world's history is right upon us. The warning of the coming of the Son of Man has been sounded, and he stands "even at the door."

How are we prepared to receive him? What are we doing to warn the slumbering world of the approaching King? Do we "cry aloud," and "spare not?" or are we permitting the last few hours of this world's history to pass unheeded? Our lives exemplify our faith. If we remain passively quiet in these perilous days, we say to the world, "There is nothing of importance ahead, 'My Lord delayeth his coming.'" But we *are* in perilous times, for the great day of the Lord hasteneth on, and we are told that all who are prepared for that event will be zealously working in the vineyard of the Master. We cannot all preach, and circumstances may prevent us from canvassing; but we all have the blessed privilege of being missionaries, for our neighborhood about us is a mission field, in which there is abundant room for constant labor.

Our missionary work must be done systematically. Each church and company should have a well-organized missionary society, and meet regularly to talk and pray over the work, to relate to each other the blessings received while following the great Missionary, and to send out to those in darkness, papers and tracts, laden with the glad news of the third angel's message. Work like this will not only cause the return of many a prodigal son, but will enrich our own souls in Christian love and fervor. The Spirit of prophecy has said, "The reason why there is no deeper religious fervor, no more earnest love for one another in the church is, the missionary spirit has been dying out."

Some do not have organized missionary societies, "because," they say, "we are too poor." Poverty is no excuse. The Lord has told us that the redeemed will be those who, in some way, have been instrumental in saving others. Does the Lord excuse us from his work because we are poor? It costs nothing to organize a missionary society. It costs nothing to meet regularly as a church or company, and pray for our fellow men about us, blinded with the world and stumbling in darkness. The Lord cannot bless many because they fail to give him the opportunity. If we do our part,—go forward, trusting implicitly in the Saviour, even till our feet touch the waters of the sea,—he will hasten with assistance, and we shall see the deep movings of his power. None are too poor to work for him who worked for us, and was poorer than any of us. The Lord will assist in acquiring enough means to order a few papers and a supply of tracts, even though it may be a great sacrifice to us; but how little is any sacrifice

we can make compared with the conversion of a soul !

Let us be more earnest in giving this last message to the world, and we shall more fully realize that "the spirit of unselfish labor for others, gives depth, stability, and a Christlike loveliness to the character."

D. DEE REES,
Sec. Oklahoma Tract Society.

TO-DAY, OR TO-MORROW?

God has given to "every man *his* work." That is to say, In his infinite wisdom he has appointed to each, certain duties for which *that* individual has a natural talent. This truth is illustrated in the case of the workmen appointed for the different lines of work in connection with the building of the tabernacle and the ark by Moses. It was God that "gave them wisdom and cunning" to perform their part.

To every individual at some time (perhaps many times) the knowledge comes, and is forcibly impressed upon his mind, of what *his* work should be for the Master. And yet what genius is displayed in evading or postponing the performance of this duty.

Nowhere does human nature show itself more ingenious than in preparing devices which prevent its coming to the point. There is something so comfortable about delay, and something so urgent about meeting an issue squarely, that, like the Israelites, we get fascinated with the wilderness, and dread setting foot in the promised land, though we never cease dreaming about it.

God calls upon all to act now, but many of us seem to have almost lost the power to move. And still his voice rings in our ears, "Go work to-day." But Satan persuades us to wait a "more convenient season," saying, "Don't get in too great a hurry about this. People will think you are getting fanatical if you manifest too much zeal. There is plenty of time; many things are to be fulfilled before the end comes." All this is simply the siren whisper of "Peace, peace, — wait, wait." But God does not argue the matter with us. He simply says, "Lift up your eyes and look on the fields: for they are white already to harvest." "Go work to-day."

There is on record something with reference to two individuals who were asked to work. One said, "I will not;" but later repented and went. The other said, "I go;" but went not. *Perhaps* this was written for our admonition.

Have you not time to do a little for the Lord who bought you, and who owns you — your time and all you possess? Did it ever occur to you that lazy people, people who rarely do anything, are invariably

pressed for time when there is a proposition to work? Are there mountains of difficulties in the way? God's word assures us that if we pray in faith, they shall be "cast into the sea." Are there lions in the street? Perhaps they are only specters. "The slothful man says, There is a lion in the way; a lion is in the street." Surely you are not slothful. But you say, What *can* I do? The Master says, "Go work to-day." There is work for all to do. He has given to every man his work. You must decide what that work is. But rest assured the Master made no mistake; there is work for "every man" who wills to work.

W. F. CALDWELL.

OUR MISSIONARY WORK.

Our tract societies are actively engaged. An effort to increase the circulation of the *Review and Herald* has resulted in obtaining many subscriptions. Some churches have made arrangements to send it to every family among their membership. Those persons who are too poor to subscribe have had the paper sent to them. The expenses have been met by donations. One of our brethren has paid for ten, another for four subscriptions to be used in this manner. We know that the good things contained in the *Review* are a blessing to all who read them.

We are now using a larger number of our missionary papers. One society has increased its club from one hundred to two hundred and fifty copies. Other societies have also increased their clubs, but I do not have the exact figures. Two societies have each ordered good-sized clubs during the month. Our ship missionaries have placed hundreds of papers on board almost all classes of vessels. These papers are doubtless being carried to the ends of the earth, as "bread cast upon the waters." A number of the workers have begun the sale of periodicals and are meeting with good success. One of our workers has tried selling them upon the street. His experience demonstrates that by judiciously approaching those who are passing, it is possible to dispose of a large number.

Recently several new tracts have appeared. Sample copies of these have been mailed to our librarians. Their circulation is an important matter. Some work has already been done in getting them before the public. Sixty replies have been received from the one hundred twenty-nine missionary letters written. Some of these are of a very encouraging nature, and

clearly reveal that the blessing of the Lord is attending this line of work. In a number of places considerable work has been done in selling those books especially set apart for the use of those church members who can devote only a portion of their time to that kind of work. The results are encouraging.

The following taken from letters received from our librarians, by Brother Chas. D. Zirkle will be of interest in this connection.

The librarian of a church in Maryland writes as follows concerning the work of a sister who is selling the book entitled, "Modern Spiritualism :"—

During the last week, Sister — has sent a second order; this time for twenty-nine books. She has had some interesting experiences, and has sold books where I would have thought it impossible. She has canvassed a village near here, and has taken a larger number of orders than there are houses in the place.

The librarian of another church in Maryland writes:—

Our members are doing missionary work in visiting the sick and in distributing literature. There are three canvassers selling our small books. The tract society has received over twenty of these books, and we have sold more than forty. Our club of fifty *Signs* has just been received. Our members are taking a lively interest in the distribution of literature and doing other missionary work.

Another librarian in Maryland writes :—

I think the envelopes for the fourth-Sabbath offering good. In our Christian Help work we find many opportunities for doing good. Our report for the month of January is : eleven visits ; three baskets of food ; twenty-one articles of clothing ; and one load of fuel, provided. Our leading hotel-keeper has given us permission to place reading-matter upon his tables.

The librarian of a New Jersey church writes :—

We hold meetings every week, which are well attended. Each member gives an oral report. Even the children are interested. They distribute papers and go on errands for the sick.

A brother in one of our New Jersey churches who called to see a lady upon matters of business writes :—

Almost before I knew it, she began to ask me questions about the Bible, and detained me there reading the Scriptures to her for more than an hour and a half, then I had quite a hard time to get away. She came to the Sabbath meeting and enjoyed the services very much.

The librarian of one of our Northern churches writes :—

The society now has a club of three hundred *Signs*, one hundred *Sentinel*, and twelve *Hausfreund*. Many of our numbers are taking hold with new energy and zeal since the beginning of the year. The children have begun to sell the *Signs* and *Sentinel*, and are taking considerable interest in the work. Some of our sisters are also making a trial of selling the papers from house to house.

The librarian of a Delaware society quotes remarks made by a number of their members in a missionary meeting :—

One worker said, "Be kind in all you do, if you expect to win souls for Christ."

Another said, "Be particular how you approach a person with an unpopular truth, otherwise he may reject it."

Another said, "Earnestness with love is the spirit of success in all missionary work."

Another said, "Put your trust in the Lord, and you will succeed."

Probably there are many other items of interest with which I am not acquainted, but these are sufficient to demonstrate that the love of Christ is constraining many among us to earnest labor for the salvation of souls. The Lord has recently said, "Set them at work in many ways." There is an abundance of work to be done, and there are indeed many ways in which this can be accomplished. May we each find our place and fill it to the very best of our ability in the fear of the Lord during the coming month.

J. E. JAYNE.

OUR WORK IN JAMAICA.

WE have some experiences in this field that show the hand of God so plainly that it gives us courage to push the work with all the strength and energy that we possess.

The teacher of whom I wrote a few months ago, with his wife, came into the new church organization at this place. He was thrown out of employment on account of his faith, but has rented some land, and said to me recently that he had a better prospect before him than when in the school. Another, a young mechanic, in the same village, promised me last August that he would keep the Sabbath; but the opposition of his family and the threatened loss of employment held him back until the present course of meetings commenced near the village. He then declared that he could endure it no longer. He said he was in torment, and although he had tried to work on the Sabbath, yet had only idled away the time. So he gave notice that he should quit work. When the time came, he gathered up his tools and called for a settlement stating his reason for so doing. His employer finally arranged with him to continue work, giving him the Sabbath, and increasing his wages.

The other teacher to whom reference has been made before, now writes me that there are ten Sabbath-keepers in his vicinity, although we have no members

there, and the place has never been visited by any of our ministers. He has also been discharged from his position.

We have a new organization at this place, with thirteen members, forming quite a nucleus around which we expect others will gather ere long.

C. A. HALL.

Golden Grove, Jamaica, W. I.

OPEN THE DOOR.

OPEN the door, let in the air,
The winds are sweet, and the flowers are fair;
Joy is abroad in the world to-day,
If our door is wide open, he may come this way.
Open the door.

Open the door of the soul, let in
Strong, pure thoughts, which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine;—
Open the door.

Open the door of the heart, let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door.

—*Author Unknown.*

THE LIGHT THAT SHINES BRIGHTEST, SHINES FARTHEST.

[A Paper written to be read at a meeting in Battle Creek.]

WE have been intensely interested in the reports of the home missionary work that is going on in various fields. We rejoice that God, who is love, is being permitted to reach out through human hearts to those who are in need of help. The spirit also that seems to characterize the work is one of such compassion and sympathy that it carries its own divine evidence. The worker, we are told, who engages in this heart-to-heart, hand-to-hand help, in the name of charity, the name of love, goes in such a way as to be inoffensive, to be a comfort, and not a reminder to the sad, discouraged soul of his degradation and misery. We heartily say "Amen" to the suggestion that no one go in the spirit and attitude of the Pharisee, but rather in humility, feeling how great is the glory of the privilege of ministering to Christ in the person of the very least of his brethren.

We were interested in what Mrs. Henry said concerning the manner in which this kind of work can be done most inoffensively and effectually; namely, by

the cradle, and at the mother's side, making the child the pivot of the work. It is true that through the avenue of childhood, every avenue to the human heart may be reached. When Jesus walked among men, he made a child the pivot of his teaching. The Father himself showed the importance of the child, inasmuch as he vouchsafed to Mary and Joseph his own Son. Angels and men looked with wonder on such a charge, but the wonder is to some extent repeated at the birth of every child. Jesus took a little child and set him in the midst of the disciples, who were intent on providing for their own greatness, as the center of the circumference of Christianity, and shall we reverse his plan, and put the child on the outskirts of our plans of work? How is it that when Jesus said, "Feed my lambs" first, and afterward said, "Feed my sheep," so much preaching and teaching is given first to adults, and after they are more than fed, the starving lambs are put off with the husks that are left? The central position that our Lord gave to childhood, though tacitly ignored, is, nevertheless, acknowledged by every attitude of our world. As Mrs. Henry said, "Were the things that pertain to the child, unraveled from the fabric of society, from its literature, art, and industry, what would be left us but ropes of sand that would fall into disintegrated heaps?"

We were interested in what Elder Underwood said, that when he entered a home, and took the little child on his knee, and felt his heart warm toward the baby, he knew somehow that God blessed that love and sympathy, and sent its thrills through the hearts of the entire household; and not only so, but as he gathered up needy children, neighborhoods and communities were bound together, and by sympathetic communion over the children, hearts opened for the reception of Christ. Jesus says that if we receive those whom he sends, we receive him, and he says of children, "Of such is the kingdom of heaven." Surely they are sent of him.

He whom we call Lord said to his disciples as they fain would have thrust the children aside for what they considered matters of more importance, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." As representatives of that Master, as ministers, as laymen and women, we cannot help taking this same attitude, and, as did Jesus, though he was neither a human mother nor father, gather the lambs in our arms and carry them in our bosom. He put his hands on the children, and blessed them, and he is our example whatever our

calling or position. Satan is not slow in imitating the Master's methods. He has his agents on the alert at every corner, reaching their hands to the young. He is recuperating his dens of vice from the ranks of the young. The cigarette devastation among the boys proves too plainly how eager are his agents to cheapen poisons that shall bind the youth in such chains as will make them tributary to their tills, and victims to their avarice.

The Catholics say, "Give us the child till he is ten, and you can have him afterward." It is not so much through outside effort, as through the assiduous education of the young, that they keep their great cathedrals filled to overflowing. This method is Christ's method, though it is appropriated by the arch enemy to bind the children to evil and error. But how long shall the children of this world be wiser in their generation than the children of light? Cannot our missionary work come a little closer home than ever it has come before? Cannot our ministers and church-members warm up a little more in practical sympathy for our own youth and children? It will not be out of harmony with personal missionary work, to extend a sympathetic hand and heart to our own children and youth, nor will so doing use up our resources and make us barren in help toward other people's children. Children are the mercury of the heart-atmosphere, and without a real interest for them, we cannot but fail to do them good. But the earnest worker for the children, when engaged for the young, realizes that he comes in contact with the strongest of the enemy's phalanxes, and that he will be fired on not only from avowed and open enemies, but even wounded in the house of his friends. Satan does his heaviest work with the young. But the light that shines brightest, shines farthest. We have often heard that home missionary effort was the best training for the foreign field, and surely home work cannot be less necessary than outside effort. If the work is to be done most inoffensively and most efficiently through our children, would it not be well to begin at home? We know from experience that the trials of childhood are no less bitter than those of later years. We also know from observation that there are children in homes known as Christian homes, who are living in sorrow and discouragement, and who would be glad of a sympathetic Christian hand of help.

As we have heard the condition of our children deplored, we have also heard words from those supposed to be Christians, to the effect that if they were in that condition, it was their own fault, that they

had had advantages, and had failed to improve them, and therefore it was best to wash our hands of them as incorrigible. Had this attitude been taken toward the human race by our pitiful Lord, no one would have known the sweets of pardoning love. The True-Shepherd spirit forgets the waywardness, and only thinks of the loss, leaves everything to seek and to save that which is lost. Love is all that the True Shepherd feels.

It is a sad comment on our missionary spirit, that was given by a young man of late. He said, "I have been six years in Battle Creek, and have attended Sabbath services during that time, and no minister has ever spoken to me or invited me to speak to him, called on me or prayed for me. No deacon has ever shaken my hand. No church member has ever opened his doors, and said, 'Come in, and find a father or mother in Israel.'" This was not said in the least bitterness, but in a resigned way, as though it was the only thing to be expected. When asked if this were generally so, he said it was what all the young men said who were here without fathers or mothers. A young lady said, "I have been here for three months, and you," pointing to a friend who had called incidentally and on a business errand, "are the only one who has spoken to me."

From time to time we have listened to stirring sermons from the desk, to the effect that the children were divorced from their parents and the young from the church, and this sad state of things has been attributed to various causes, and sometimes to the very efforts that were being put forth to try to draw the youth to Christ, to their parents, and to the church; but is it not true that the thing that has divorced the young from our assemblies is the absence of that kindly, genial love and sympathy that would make us true Christian helpers and representatives of Christ? As this condition is condoled, many say it is because our church is so large, — rather is it not because our love spirit is so small? There are other churches of other denominations that are large. We have visited them in London, New York, and Chicago, and we have found efforts carried on systematically by pastors and people, whereby the young were welcomed, and made to feel at home. Pastors were at the door, with deacons and elders, to speak to friends and strangers; homes were opened for the reception of the stranger. Of course, such work requires the forgetting of self for others, and means hard work; but if souls are barricaded from ruin thereby, why should we make account of that? Why should we

think a soul in the heart of Africa of so much more worth as to send missionaries there at tremendous expense and sacrifice, and fail to put forth the much less effort to win a soul within our reach, by the speaking of a kind word, by the cordial shining forth of the Christlike interest? It is true that many meetings are held, but of what account is it to hear precept that is denied by practise? Some one has said that a man loses his greatest argument when his practise does not carry out his precept. What kind of practical missionary work will develop fathers and mothers in Israel? Some of the best fathers and mothers we ever have seen have not been physical fathers and mothers, but those to whom Christ had given a heart of flesh.

A young lady said to a certain worker, "O how I have longed for a friend who could help me in the Christian way. I had no help at home. I used to look at you, and wish I could get up courage to come to you, and ask you to pray for me, but my timidity on this matter was more than I could conquer. I found evil associates who made my access so easy to them that it was easier to go than not; for they met me more than half way. But because of my association with them, a scandal was raised against me that will follow me to the day of my death, and yet there is no truth in what is told of me by fathers and mothers in this place, when they warn their children against my association." The friend to whom this young girl opened her heart with sobs of grief, had had no idea that this child was looking to her, longing for her sympathy and help in a time of peril. But if she had had her heart in full connection with the Holy Spirit, would she have been ignorant of the wants and perils of this poor lamb? But are there not others in our midst looking with the same longing, endangered by the same perils, whose sad faces indicate the want of the sunshine in the soul? Those who set our type, who run our machines, are in need more of sympathy than of condemnation. Some one has said that could we read the sorrows, trials, and temptations of any heart, we would see that which would start our tears rather than provoke our censure. There are lambs of God in our midst, who need personal work to-day, and in apportioning workers for the far-away fields, can we not at least pray for, plan for, and offer our sympathetic love to, those who are seeking to reach out a hand of help to the young in this needy home field?

Mrs. E. G. White, in the *Review and Herald* of March 7, 1893, has said most timely words.

Why do not the older members of the church seek to do good, earnest, compassionate work for the children and youth? . . . By employing the faculties of mind and body of our youth in the service of God, a door is closed against the temptations of the enemy.

Again, in the *Review and Herald* of April 28, 1896, the same writer eloquently urges the great importance of more being done for the lambs of the fold:—

There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life because the church-members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life. In our large churches very much might be done for the youth; and shall they have less special labor? Shall less inducements be held out to them to become full-grown Christians—men and women in Christ Jesus—than were afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair? The work that lies next to our church-members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the mothers and fathers in Israel? We ought to have a large number of them who would be stewards of the grace of Christ; who would feel not merely a casual interest, but a special interest in the young.

From the above language the conclusion is inevitable that the first and most important duty of churches and church-members is to care for the precious lambs with the most loving tenderness, and earnest, intelligent, and prayerful endeavor. It also teaches that we should do for the spiritual welfare of the young at least as much as other religious bodies are doing. Nearly all denominations have special lines of work and organizations for the benefit of the young, and the resources of the different individual churches are drawn upon to sustain this work. How can we avoid branching out on these lines if the children in our midst are to have the advantage of an amount of "special labor" equal to that afforded in other churches?

That these conclusions are justified is proved by the following from the same author in the *Signs of the Times* of May 29, 1893: "Young men and young women, can you not form companies, and as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work." Further evidence is afforded from the following valua-

ble suggestions to students in our colleges, from the same writer, appearing in the *Review and Herald* of Jan. 16, 1894:—

They [Christian students] will feel it to be their duty to form a Christian endeavor society. . . . They will take upon themselves the work of leading the lame and the weak into the safe, upward path. . . . They will have in mind the value and efficiency of Christian endeavor meetings, in preparing missionaries to go forth to give the warning to the world.

May God grant that the glad day will soon come when the lamb-fold shall receive from the under shepherds that loving, tender care which the Good Shepherd can approve. FANNIE BOLTON.

WORK AT PARKERSBURG, WEST VIRGINIA.

ABOUT the first of January, the company at Parkersburg enlarged the club of *Signs* from eight to sixty-one copies. The Lord has greatly helped in this work; most of us have disposed of our copies by subcontracting to others, meanwhile taking new, regular subscriptions.

The company here is composed of about four families, of whom but two men are members of the church. We have for years had a struggle to get along. Much Christian Help work, visiting public institutions, men as public officers, jails, etc., falls upon the women workers. For months past, this burden seemed great on my mind and heart; also the impression has been growing upon me, that the uplifting of fallen humanity must constitute a part of my own work. Testimonies were piling up that from neglect of these duties we were becoming spiritual dwarfs. By seeking God in prayer, I was helped.

I went to the home of a friend who enjoys the confidence of many, being superintendent of jail work in the W. C. T. U. for four years. I asked if she would not go with me to see the prisoners and to circulate some literature. This she readily did saying, "Somehow, I thought of asking you to accompany me in going to do the same work." Being quite a regular reader of our papers, she, too, felt a burden for this work. While she was talking to a noted criminal, urging him to repentance and prayerful study of God's word, commending him and his great trouble to the only Liberator, I was talking to several others, and distributing papers, pamphlets, etc. They all seemed very glad and grateful that we had called. The jailer said, "I think more of this kind of work ought to be done here."

At the earnest request of a prisoner, my friend and I at once visited the new prosecuting attorney with a plea of leniency for him. Feeling this to be a very delicate subject, and one the limit to which civil and religious legislation has clearly defined, I ventured *carefully*. Although we were treated with the utmost respect, no promise was made us for the poor man; yet out of our visit came some good I trust. I had the privilege of placing before him the views held by Seventh-day Adventists on the true relations existing between church and state. After sending him two late numbers of the *American Sentinel*, and a copy of "Civil Government and Religion," I received from him a letter in which he said, "I am much pleased with your views on civil law and religious liberty, and I shall read the papers you sent me with a great deal of pleasure."

As an outgrowth of this beginning; I have been urged by the president of the W. C. T. U. and others, to become a member of their union. Such workers are rare in this place where drunken men are the most common obstacles we meet. In this town of twelve thousand inhabitants there are fifty-two saloons besides other public and private places where liquor is kept. All are interested in jail work; it seems that sects and denominations should make no difference in stamping out the curse and counteracting its influences; yet but few are capable of working among criminals.

Religious liberty literature has been distributed among the men of influence; subscriptions for the *Signs* and *Sentinel* have been obtained; the city has been canvassed and recanvassed by agents for our books, with little manifest interest or searching for more truths among most of the people. Christian Help work is needed all the while. We long for a family to come and locate among us, the head of which will so connect with God and his work as to make a *business of that*. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! for he satisfieth the longing soul, and filleth the hungry soul with goodness."

MRS. O'DELL FLETCHER.

CARE, AND WHAT TO DO WITH IT.

"CASTING all your care upon Him; for he careth for you." 1 Peter 5:7.

It is in the highest degree necessary to obey this precept. So only can we be peaceful and strong. We cannot stand the strain of both work and worry.

Two things come between our souls and unshadowed fellowship with God—*sin* and *care*. And we must be as resolute to cast our care on the Lord as to confess our sins to him, if we would walk in the light as he is in the light. One yelping dog may break our slumber on the stillest night. One grain of dust in the eye will render it incapable of enjoying the fairest prospect. One care may break our peace and hide the face of God, and bring a funeral pall over our souls. We must cast *all* our care on him, if we would know the blessedness of unshadowed fellowship.

But, besides the blessedness we lose in giving way to care, we must remember that such behavior sorely grieves and dishonors God. It grieves him, as love must grieve when suspected of insincerity; and it also sorely dishonors him. We judge a parent by the report given of him in the words and behavior of his children. If they seem half-starved and miserable, or look wistfully to us for a dole of help, or complain bitterly of the hardships of their lot, we conclude—however wealthy he may be as to his income, or munificent as to his gifts—that he is hard and cruel, and we withdraw from him as far as possible. So, if the world judges of God by the looks and words of many of his professed children, is it wonderful that it is less attracted than repelled? Either there is no God, or he is powerless to help, or he does not really love, or he is careless of the needs of his children,—such must be the reflection of many, as they look on the weary, care-worn, anxious faces of God's professed people, and remark in them the same long, deeply plowed furrows as the years have made for themselves. We are either libels or Bibles; either harbor lights, or warning signals; either attractions or detractors; and which we shall be depends very much on what we do with *care*. . . .

Care, according to the Greek word, is that which divides and distracts the soul, which diverts us from present duty to weary calculations of how to meet conditions which may never arrive. Fret; worry; anxiety; the habit of anticipating evil; crossing bridges before we reach them; the permission of foreboding fears about the future; all that attitude of mind which broods over the mistakes of the past and dwells on the shadows which coming events may cast, rather than on the love and will of God—*this is care*. . . .

Treat cares as you treat sins. Hand them over to Jesus one by one as they occur. Commit them to him. Roll them upon him. Make them his. By

an act of faith look to him saying, "This, Lord and this, and this, I cannot bear. Thou hast taken my sins; take my cares; I lay them all upon thee, and trust thee to do for me all, and more than all, I need. I will trust and not be afraid." As George Herbert says so quaintly in his sonnet, Put care into Christ's bag. There is no surer path to rest than to pass on to Jesus all the anxieties of life, believing that he takes what we give at the moment of our giving it; that it instantly becomes a matter of honor with him to do his best for us; and surely it is a sacrifice to take back any gift which we have put into his hands. "Blessed be the Lord, who daily beareth our burden." *Psa. 68: 19, R. V.—F. B. Meyer.*

A MOTHER'S LESSON.

THAT mission work is an all-absorbing one, and when one becomes thoroughly interested, is apt to monopolize the energies of the worker in the good cause to the exclusion sometimes of uncongenial home duties, was never more clearly demonstrated than in one of our Western cities a number of years ago, when a mother learned a lesson, which it is safe to say, has never been forgotten.

There was an urgent call for more help in the mission field. Meetings were being held, and printed cards, stating the great need of active, willing workers, and calling for renewed efforts on the part of all interested to help in the good cause, were being circulated. The appeal was responded to; enthusiastic meetings were held, and the outlook was most promising. Among others, a certain mother took an active part, and for the time being paid a little less attention to her home duties than was her custom. But one evening on returning to her home after an unusually lengthy meeting, she found that her little boy, tired of waiting for her, had crept into his little bed alone. Going to his room as was her habit, and bending over the little rosy face to imprint a good-night kiss on the childish lips, she was surprised to see tear-drops glistening on the lashes that rested on the flushed cheeks of the little one. Wondering what childish grief had come to him during her absence, she turned to go to her own room, when the mystery was explained. Hanging from the back of a chair in a position which could not fail to attract her attention, was a pair of ragged little trousers, to which was appended one of the bright missionary cards, on the reverse side of which was written, in a round, boyish hand,—"*Mama,—please sew up the back*

and bottom of my pants. Yours in need — Robbie."

This time the tears were in the mother's eyes. Touched to the heart, she took the little dilapidated garment in her hand, and although the hour was late, they were neatly mended, sponged, and pressed before she sought her pillow.

Years have come and gone since then, the boy has grown to man's estate, but the little card is most tenderly cherished by that mother, who then and there learned that, however great the need of work in the outside world, mission work, like charity, begins at home. — Mrs. M. C. Carroll, in *Woman and Home*.

REPORT OF THE CANVASSING WORK FOR MONTHS OF JANUARY AND FEBRUARY, 1897.

	STATE.	No. Can- vassers.	Av.No. Re- ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.	Atlantic.....											
	Maine.....	11	6	24		317	\$339 35	669	\$827 15	\$147 20	\$974 35	
	Maritime Prov.....											
	New England.....	11	7	258	1298	274	186 20	1,041	1,014 25	95 40	1,109 65	
	New York.....	4	3½	67	396	5	13 75	113	190 25	156 55	346 80	
	Pennsylvania.....	30	24½	208	1167	501	489 13	761	511 13	284 91	796 04	
	Quebec.....											
	Virginia.....	7				27	20 25	8	24 00	60 00	84 00	
	Vermont.....											
	West Virginia.....	11	7	24	127	127	84 73	96	69 60	23 20	92 80	\$3,403 64
No. 2.	Alabama.....	7	4½		113	19	32 00	10	22 50	16 65	39 15	
	Cumb. Mis. Field.....	13	11		826	84	168 50	133	257 00	95 90	352 90	
	Florida.....	3	3		87	10	26 50	27	56 00	21 90	77 90	
	Georgia.....	9	7½	32	474½	39	79 50	194	134 50	9 08	143 58	
	Louisiana.....	2	1½		213	64	33 50	68	44 50	5 60	50 10	
	Mississippi.....											
	North Carolina.....	9	6½		564	28	73 05	96	175 75	54 75	230 50	
	South Carolina.....	2	1½		84	10		18	36 00	9 00	45 00	939 13
	Tennessee.....											
	Indiana.....											
No. 3.	Illinois.....	13			397	69	85 35	115	103 25	22 85	126 10	
	Michigan.....	10						475	364 70		364 70	
	Ohio.....	17	15½	209	1395	631	503 35	497	588 50	69 05	657 55	
	Ontario.....											1,148 35
No. 4.	South Dakota.....											
	Iowa.....											
	Manitoba.....											
	Minnesota.....											
	Nebraska.....											
	Wisconsin.....											
No. 5.	Arkansas.....											
	Indian Territory.....	6	2				269 85	405	489 77	36 25	526 02	
	Kansas.....	18	34		1194	644	359 25	506	290 05	75	290 80	
	Missouri.....											
	Texas.....	6	4	38	300	435	609 55	518	496 45	38 40	534 85	
	Colorado.....											1,351 67
No. 6.	California.....											
	North Pacific.....											
	Upper Columbia.....											
	Montana.....											
	Australia.....	23	16	362	2554			1,142	4,726 17	172 50	4,898 67	
	New Zealand.....											4,898 67
No. 7.	Great Britain.....	32	22		2986			418	2,155 83	11 44	2,167 27	
	Central Europe.....	11	10		981			547	396 28		396 28	
	Germany.....	28	28	1117	8513	678	617 18	499	524 79	1,432 64	1,957 43	
	Norway.....	30	32	111½	531	4	4 84	152	148 39	212 05	360 44	
	Denmark.....	18	15	235½	1478			966	697 22	17 97	715 19	
	Sweden.....											5,596 61
Misc'l.	South Africa.....											
	South America.....	2	2				15 40	44	149 20	47 20	196 40	
	Jamaica.....											
	Bahamas.....											
	West Indies.....											\$196 40
	Totals.....	332	263½	2686	25,657½	3966	\$4,011 23	9,518	\$14,493 23	\$3,041 24	\$17,534 47	\$17,534 47

LESSON SERIES.

MISSION STUDIES.

RESPONSIBILITY FOR THE GOSPEL.

Question.—What is the population of the world?

Answer.—About fourteen hundred million.

Q.—What does the Bible declare of these?

A.—“All have sinned, and come short of the glory of God.”

Q.—For what did Christ come into this world?

A.—To save sinners.

Q.—Do many of this great number of people know of Christ?

A.—No, not one half.

Q.—What command did Christ give his apostles just before he went to heaven?

A.—“Go ye into all the world, and preach the gospel to every creature.”

Q.—Did they obey him?

A.—Yes; soon after he left them, they went everywhere, preaching the word.

Q.—Is this command of Christ's binding on all?

A.—Yes; he meant that all his disciples, in all ages, should help in some way to make him known.

Q.—Is any one excused?

A.—No; he left to every man his work.

Q.—Can we take our time in which to obey?

A.—No; he said, “Go work to-day.”

Q.—In what ways can we obey him?

A.—By going ourselves to teach the heathen; helping send some one to them; trying to interest others in them; praying for them; denying ourselves that we may have more money to give to this cause.

Q.—In what ways are the heathen calling to us?

A.—By their ignorance; their sufferings; their cruel customs; their treatment of little children; their dark superstitions; the great sacrifice they make to please their idols; and the word they send by our missionaries.

Q.—What does the Bible say of heathen lands?

A.—“The dark places of the earth are full of the habitations of cruelty.”

Q.—What makes them so cruel?

A.—Because they are without the knowledge of God as he is revealed in the gospel.

Q.—In what condition do we everywhere find men without this knowledge?

A.—Inhuman, sensual, devilish.

Q.—What alone can lift them from their degradation?

A.—The glorious gospel of our Lord and Saviour Jesus Christ.

Q.—What can that make them?

A.—“New creatures in Christ Jesus.”

Q.—Is there really no other way of salvation for these except through the knowledge of Christ?

A.—“There is none other name under heaven given among men, whereby we must be saved.”

Q.—What is the present estimate of the number of heathen?

A.—Eight hundred and fifty-six million.

Q.—Who need the gospel as well as those we call heathen?

A.—The Jews, Mohammedans, Roman Catholics, and members of the Greek, Armenian, Nestorian, Abyssinian, and Coptic Churches.

Q.—Are all nations ready now?

A.—The whole world is open for the reception of the gospel. Africa stretches out her hand imploringly for it, while from the eastern coast of Asia to the western there comes one prolonged cry of the nations: “Come over and help us.” The islands of the sea take up the same refrain, and we hear again: “Come over and help us.”

Q.—What is needed now to give the gospel to the world?

A.—Faithful, Christ-loving messengers to carry it, and consecrated Christians at home to sustain them by their prayers, their sympathies, and their money.

Q.—What assured promise have we of ultimate success?

A.—God has said, “My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Q.—Will God accomplish this work if we refuse to do our part?

A.—Yes; he will use other instruments, but we shall suffer loss.

Q.—What did Mordecai say to Queen Esther if she refused to make supplication to the king for her people?

A.—“If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance

arise to the Jews from another place; but thou and thy father's house shall be destroyed."

Q.—Is it a light thing to neglect our duty toward the heathen?

A.—If thou fail "to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

Q.—By whom is the money given by which our mission work is accomplished?

A.—Nine tenths of the money given is given by one tenth of the church membership, while one half of the membership give nothing.

Q.—What is needed immediately?

A.—That each individual Christian should do his or her part.

Q.—What does Christ promise for faithful service?

A.—"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Q.—What did he say to the servant who hid his lord's money?

A.—"Thou wicked and slothful servant."

Q.—Why wicked and slothful?

A.—Because he did nothing.

Q.—What plaintive message comes to us from the seclusion of a zenana home in India?

A.—"Tell the people in Christian lands if they can do anything for us, to do it a little faster, for we are dying."

Q.—What did a tribe in Africa say to the Rev. Henry Baker?

A.—"Five times we have called you. You know we are ignorant of what is right. We die like beasts. We are buried like dogs. Ought you to neglect us?"

Q.—What hard question comes from a dark home in Laos?

A.—"If you have known of this salvation so long, why did you not tell us sooner?"

Q.—In this exercise you have heard the messages of some, who through the mists and darkness of heathenism, are groping their way to the cross. What will you answer?

A.—We will carry or send to them the Lamp of Life.

Q.—You have heard the cry of the millions who to-day sit in darkness for the want of that knowledge which you have in so great abundance. What will you do?

A.—Freely we have received, freely we will give.

Q.—You have looked across the seas into this great harvest-field of 856,000,000, and have seen the fields ripe already to harvest. What will you do?

A.—We will pray the Lord of the harvest that he will send forth laborers into the fields.

Q.—You have heard anew the command of the Saviour, "Go ye therefore, and teach all nations; . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." What do you say?

A.—Lord, what part wilt thou have me to do?

—Adapted from Miss R. D. James.

HEALTH STUDIES.

WORRY.

It is doubtless true that no one human experience enters so largely into the causation of disease as does the habit of worry. Dr. J. R. Miller, in his most helpful little book, "The Every-day of Life," gives us a very vivid picture of the influence of worry upon man's spiritual life. It is our observation in dealing with many sick bodies that the influence upon the physical being is not less baneful or less permanent. The effect upon the health may be manifested in general nervousness,—a condition almost universal in this hurrying age and in this bustling America,—or it may assume forms far more serious. Worry is the incipient stage of insanity in a large proportion of cases. It is equally true that peace of mind is most pronounced in its influence in restoration and maintenance of health.

"What are the secrets of this peace? How is it to be gotten? St. Paul gives the answer in two very definite counsels. The first is, 'In nothing be anxious.' Anxiety is worry. We cannot help having things in life that would naturally make us anxious. Yet, come what may, we are not to be so.

"There are reasons for this counsel. Worry does no good. It changes nothing. Worrying over a disappointment does not give us the thing we wanted. Worrying about the weather does not make it cold or warm, cloudy or sunny. Worrying over a loss does not give us back the thing we prized. Our Lord reminds us of the uselessness of worry when he says that by being anxious about our stature we cannot make ourselves any taller.

"Anxiety enfeebles and wastes one's strength. One day's worry exhausts a person more than a whole week of quiet, peaceful work. It is worry, not over-

work, as a rule, that kills people. Worry keeps the brain excited, the blood feverish, the heart working wildly, the nerves quivering, the whole machinery of the life in unnatural tension; and it is no wonder then that people break down.

"Anxiety mars one's work. Nobody can do the best work when fevered by worry. One may rush, and always be in great haste, and may talk about being busy, fuming and sweating as if he were doing ten men's duties, and yet some quiet person alongside, who is moving leisurely and without anxious haste, is probably accomplishing twice as much and better. Fluster unfits one for good work.

"Anxiety irritates and frets one. A sweet spirit is an essential feature of every beautiful life. Ungoverned temper is not only unchristian, but it is also unlovely. There may be a difference of taste concerning many matters. What one thinks very beautiful in dress or manner another may condemn. But no one thinks bad temper lovely. Yet worry leads to irritability, makes one censorious, querulous, of a complaining, repining spirit. One cannot have a uniformly sweet spirit, patient, gentle, amiable, without peace in the heart. Peace makes the face lovely even in homeliness. It curbs the tongue, that it shall speak no hasty, ill-advised, impatient words. It gives dignity to all the movements. Anxiety spoils many a disposition, and writes lines of unrest and care upon many a face which ought to keep lovely to old age.

"Then, anxiety is sin. It is not a mere unhappy thing that wastes the strength, mars the work, and hurts the temper; it is also distrust of God. We say we believe in the love of God, and then we worry over what he sends—the circumstances he appoints for us, the tasks he sets for us, the place he assigns us, the path in which he leads us, and the way he deals with us. Worry is sin.

"Hence we are to set it down as a positive rule that we are never to be anxious. There are no exceptions. We are not to say that our case is peculiar; that even Job would be impatient if he had our trials; that even Moses would lose his temper if he had our provocations; or that even St. Paul would worry if he had our cares. This law has no exceptions. 'In nothing be anxious.'

"What then shall we do with the things that would naturally worry us? St. Paul tells us, 'In nothing be anxious; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.' That is, instead of being fretted and distracted over the things which we cannot

control, we are to put them out of our own hands into God's, by specific power, and leave them there. No human wisdom can explain the mysteries of life. No human hand can take the strange complication of life's events and so adjust them that they will make beauty and happiness. But there is One to whom life's mysteries are open and clear. There is no confusion in this world as God's eye looks upon events. What is keen trial to us to-day, he sees resulting in blessing and good a little while hence. The thousand apparently tangled circumstances and events amid which our life is moving, are to him threads with which perfect loveliness is woven.

"Just to be still, though tempests break;
To know He never would forsake
The heart he made to be his own;
To know he is not King alone,
But Father,—infinite in care
Of every waif that breathes the air,—
If this be mine, how light the weight
I bear through changing time's estate!

"Just to be still and murmur not;
To know he never yet forgot
The child he led; to-morrow's care
To lay on him — my Guide — to bear;
To seek the sunlight of to-day,
Nor sigh that it may fade away —
If this my part, my days shall be
Forecasts of immortality."

— *Selected.*

QUESTIONS.

1. What enters largely into the causation of disease?
2. Where may we find a vivid picture of its influence upon man's spiritual life?
3. How may its effect upon the health be manifested?
4. Of what is it the incipient stage?
5. What is most pronounced in its influence in maintaining health?
6. Give the secret of this peace, and tell how it is to be gotten.
7. Show the folly of worrying.
8. State in what ways it is harmful.
9. To what does it lead?
10. What is said of one day's worry?
11. How does it affect the various organs of the human system?
12. What may be said of anxiety?
13. Show how it is not in harmony with the profession of the Christian.
14. What command have we in the Word?

15. What are we told to do with the things that would worry us?

16. To whom alone are life's mysteries clear?

17. How may what we consider trials result?

18. What may the tangled circumstances of our life be in God's sight?

19. Then what is our duty?

20. If we pursue this course, of what will our days be forecasts?

CONTACT WITH THE WORD OF GOD.

A QUICKENING that is to last must come through the word of God.

A man stood up in one of our meetings, and said he hoped for enough out of the series of meetings to last him all his life. I told him he might as well try to eat enough breakfast at one sitting to last him his lifetime. That is a mistake that people are making; they are running to religious meetings, and they think that the meetings are going to do the work. But if these do not bring you into closer contact with the word of God, the whole impression will be gone in three months.

The more you love the Scriptures, the firmer will be your faith. There is little backsliding when people love the Scriptures. If you come into closer contact with the Word, you will gain something that will last, because the word of God is going to endure. In Psalms 119 the writer prayed nine times that God would quicken him—according to his word, his law, his judgment, his precepts, etc.—*D. L. Moody.*

A MISSIONARY arrived at the kraal of a great chief, and on being presented by the interpreter, he was asked whether he had brought a present with him.

"Have you brought me a blanket?" said the chief.

"No," said the missionary, "but I have brought you something much better than that; I come with good news."

"And what is your news?"

"I have come to tell you about your Heavenly Father, he who has made the world, and has given you cattle, sheep, goats, your cassava and eddoes, your mangoes, guavas, loquats."

He was impatiently interrupted by the chief, who inquired, "Does God give me all these things?"

"Yes, he does."

"And he is your Father?"

"Yes, he is."

"Well, I should think," said the chief, "that if

you are anything like your Father, you might give me one blanket."—*Illustrated Africa.*

THROUGH the whole of every life, however varied in experience, there runs one unifying cord binding all parts together; a cord of gold, firm and sure, if one will but grasp and cling to it. This cord is purpose—the gracious purpose of the Father—our Father. That purpose turns a joy and sorrow alike into opportunity. Blessed purpose of the Father! It binds aching heart and rejoicing heart to the infinite Heart that loves with unchanging and eternal love. It carries a current of light that makes light the day of darkness, and that makes brighter the day of light.—*Bishop J. H. Vincent.*

EVERY coin is yours as the gift of God; as much so as if he had literally placed it on your open palm, saying, "Take this, my child, with your Father's love."—*Selected.*

WE best please men when we ask for the least, but we best please God when we ask for the most.—*Ram's Horn.*

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

GOING EAST. Read down.						STATIONS.		GOING WEST. Read up.					
10 Mail Ex.	4 L'd Ex.	6 Ail. Ex.	42 Mix'd T'n.	2 P't. H.	2 Pass.			11 Mail Ex.	1 Day Ex.	3 R'd L'd Pass.	23 B. C. Pass.	5 P't. Ex.	5 P't. Ex.
a.m.	p.m.	p.m.	p.m.	a.m.	.....	D. Chicago, A.	.....	p.m.	p.m.	p.m.	.....	a.m.	a.m.
9.00	3.02	8.15	.....	.....	.....	Valparaiso	.....	6.30	2.00	9.10	.....	6.30	.....
11.25	4.50	10.30	6.00	.....	.....	.....	.....	4.10	12.05	7.20	.....	4.30	.....
p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	South Bend	.....	2.35	10.40	5.55	.....	3.07	.....
1.10	6.15	12.00	10.05	.....	.....	Cassopolis	.....	1.35	10.05	5.20	.....	2.25	.....
1.55	6.55	12.45	12.40	.....	.....	Schoolcraft	.....	1.10	.....	.....	.....	.....	.....
2.40	.....	7.38	3.42	.....	.....	Vicksburg	.....	1.00	9.20	.....	p.m.	1.30	.....
2.50	7.40	1.48	4.30	a.m.	.....	Battle Creek	.....	12.15	8.35	4.00	9.35	12.50	.....
3.35	8.15	2.40	6.20	7.01	.....	Charlotte	.....	11.14	7.53	3.19	8.40	11.55	.....
4.42	9.08	3.25	.....	7.47	.....	Lansing	.....	10.40	7.25	2.55	8.00	11.25	.....
5.20	9.32	4.00	.....	8.20	.....	Durand	.....	9.35	6.58	2.10	6.50	10.23	.....
6.30	10.28	5.03	.....	9.30	.....	Flint	.....	8.35	6.10	1.45	5.47	9.40	.....
7.30	10.50	5.40	.....	10.05	.....	Lapeer	.....	7.49	5.39	1.38	5.10	9.05	.....
8.15	11.20	6.15	.....	10.43	.....	Imlay City	.....	7.28	.....	.....	4.48	8.45	.....
8.42	a.m.	6.35	.....	11.08	.....	Port Huron	.....	6.50	4.30	12.15	3.50	7.55	.....
9.40	12.30	7.30	.....	12.05	.....	Detroit	.....	a.m.	a.m.	a.m.	p.m.	p.m.	.....
9.25	p.m.	a.m.	a.m.	a.m.	.....	Toronto	.....	.....	11.30	4.05	8.00	.....	.....
a.m.	p.m.	p.m.	p.m.	p.m.	.....	Montreal	.....	.....	p.m.	a.m.	p.m.	p.m.	.....
8.00	4.55	.....	7.35	.....	.....	Boston	.....	10.30	7.35	.....	.....	1.00	.....
p.m.	a.m.	a.m.	a.m.	a.m.	.....	Susp'n Bridge	.....	.....	9.15	8.00	.....	.....	.....
6.40	7.15	.....	7.15	.....	.....	Buffalo	.....	.....	.....	.....	.....	.....	.....
a.m.	p.m.	p.m.	p.m.	p.m.	.....	New York	.....	.....	.....	.....	.....	.....	.....
8.12	7.00	.....	7.00	.....	.....	Philadelphia	.....	.....	.....	.....	.....	.....	.....
a.m.	p.m.	p.m.	p.m.	p.m.	.....	.....	.....	.....	.....	.....	.....	.....	.....
7.00	4.55	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
a.m.	p.m.	p.m.	p.m.	p.m.	.....	.....	.....	.....	.....	.....	.....	.....	.....
8.25	6.20	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
p.m.	p.m.	p.m.	p.m.	p.m.	.....	.....	.....	.....	.....	.....	.....	.....	.....
7.53	8.23	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
p.m.	a.m.	a.m.	a.m.	a.m.	.....	.....	.....	.....	.....	.....	.....	.....	.....
7.17	7.48	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.

† Stop only on signal.

A. R. MCINTYRE,
Asst. Supt., Battle Creek.

A. S. PARKER,
Pass. Agent, Battle Creek.

THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

OBJECT: The dissemination of general missionary intelligence, the discussion of plans and methods, reports of labor, etc.

BATTLE CREEK, MICH., APRIL, 1897.

STATE AGENT'S LETTERS.

PENNSYLVANIA.

KNOWING the interest that most of our people take in the canvassing work, I am glad to report a fair degree of success for Pennsylvania.

Last year we delivered \$21,700 worth of books in this State, and, with the blessing of the Lord, hope to do as well if not better this year. Is business good here? — No; I have never known such depression in business in this State before, and often feel at a loss to know where to send our canvassers, as so many of the works are closed; but our workers seem determined to do now, during these hard times, what should have been done before, when things were more favorable. I will quote from a letter received to-day from one of our canvassers, which, I believe, voices the sentiments of most of the canvassers in the State: "Times are very hard here at present, but I am determined with the Lord's help, to find and sell to the honest in heart. O that I may have more of the spirit of the Master!"

Shall we not all pray, as does this brother, for more of the Master's spirit, that we may see the canvassing work reach a higher standard than it has ever yet reached? Each earnest, consecrated worker will surely hear the "well done" said, and even now we can know that work means "victory" through our Lord and Saviour Jesus Christ.

MORRIS J. LUKENS.

AN EXPERIENCE.

SOON after I started out to canvass this spring, I called at the house of a farmer. As the gentleman was not at home, I introduced myself to his wife, and began to show her the many interesting points in "Prophecies of Jesus." I was proceeding with the canvass, and the lady was becoming quite interested, when the door opened, and the farmer, Mr. S——, walked in. I nodded to him politely, wishing him "Good afternoon," but I soon saw that he was angry.

Waving his wife out of the room, he opened fire on me. "I don't believe in that, I don't!" "What is it you don't believe in, Mr. S——?" I answered. "I don't believe in folks like you coming 'round sponging your living out of people. You ought to be out in the field working, so you ought, instead of loafing 'round here. Git!"

I didn't "git," however, but looking at him as calmly as I could, I answered, "I'll tell you what I'll do if you like. I'll trade jobs with you. You can take my satchel, and canvass, and let me run your farm, and see who works hardest." He appeared completely taken back with my impudence, and could hardly speak for a few moments; and when he did, he merely gasped out, "Confound your impudence! What have you got anyway?" That was the chance I was looking for. I arose, handed him a chair, asking him to be seated, and I would detain him but a few moments. I had not gone far when he commenced another tirade. He had no use for the churches anyway. . . . The lives of the members, many of them, showed they were not following Christ. I told him I agreed with him fully. I said further that if he realized that, he was in possession of a fact that was in itself a fulfilment of prophecy. I pointed out the chapter on "Perilous Times in the Last Days." He felt considerably mortified when I told him he was in accordance with God's word. He then switched off on the hard times, and I pointed him to the chapter on "The Labor Question." James 5:1-8. The only answer he made was, "That's right. Well, I declare."

Jumping up, he went almost on the run to his wife in the kitchen, to ask her advice about the purchase of a copy. What she said I could not hear, but I heard him remark, "I tell you, that's no common book. It just strikes me, it does. I must have it." He gave me his order in less than thirty minutes from the time he told me to "git." I went on my way rejoicing, praising the Lord for his help.

I learned from the neighbors that this man had never been known to get a book from a "peddler" before, for the reason that he cannot read a word in any language. His wife can, however, and with the blessing of God they may conjointly receive benefit from the book.—*D. M. Traill, in Workers' Bulletin.*

SOME believers pray earnestly for blessings; but when God comes and looks for them to bless, they are not to be found. . . . Abiding in Christ is the place for receiving answers.—*Rev. Andrew Murray.*