

EXTRA.

# THE HOME MISSIONARY

Prise. Shine: for

Thy light is Come, and the Glory of the Lord is Risen upon Thee

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

## THE IMPERATIVE NEEDS OF OUR MISSIONS.

ANOTHER General Conference with its multiplied privileges, blessings, and responsibilities has come and gone. This last meeting, above any of its predecessors, was marked by the special blessing of the Lord, and the prospect for the future, in every department, never appeared so bright and encouraging as at the present time. Not but that there are difficulties to be met and conquered; but with the renewed assurances received at the last General Conference that God is indeed leading in his work, and that his presence will go with his people, what may they not attempt in his name? Apparent mountains of difficulties become sand-hills, and the raging, roaring lions of apparent defeat are found chained.

As has been observed by the readers of the *General Conference Bulletin* and of the *Review*, some important changes affecting the general work were made at the last Conference. Important among these is the division of the General Conference territory into three parts, and the placing of the pioneer mission fields under the charge of the Mission Board specially chosen for the direction of the same. The territory of English North America, formerly General Conference Districts Nos. 1 to 6, is now known as the General Conference Territory of North America, under the control of the General Conference Committee. The conferences of Australasia have been organized into the Australasian Union Conference. The territory embraced in District No. 8 will be organized into what will be known as the European Union Conference. While these Union Conferences are locally independent in their workings, they of course sustain the same relations to the general work as do the District Conferences of North America. All fields outside of the territory named above; viz., English North America, Australasia, and Europe, are consid-

ered as pioneer mission territory under the control of the Mission Board.

It is especially of this last division that we wish to speak at this time. While the territory embracing the operations of the Mission Board is somewhat remote, geographically considered, from the General Conference territory of North America, there exists by the ties of Christian sympathy and love, the closest union.

The work in every part of this vast territory is only yet in its initial stages. In only one country; namely, South Africa, has the work reached anything like an organized, or even self-supporting condition. It will thus be seen that for the accomplishment of the work committed to it, the Mission Board must continue to look to the home field for hearty, sympathetic support in the way of necessary supplies of workers and means. Appreciating this, the General Conference, following the precedent of past years, decided that all mission funds designed for the support of our denominational foreign missions; namely, the first-day offerings, Sabbath-school contributions, Christmas, or annual offerings, and miscellaneous gifts to foreign missions should be sent to the treasurer of the Mission Board for the carrying forward of this work. It will be observed that this is not a new departure, but, as we have stated above, only follows the precedent of past years.

We have already remarked upon the vastness of the territory embraced in the operations of the Mission Board. It includes the great Spanish-speaking field of eighty million, embracing Mexico, Spain, the states of Central and South America; India, with a population of over two hundred and eighty million; Japan, with forty million; the native tribes of Africa, with a population of one hundred and twenty-five

million; and China, with a population of over four hundred million.

In some of these fields missions have been established. Mexico, British and Spanish Honduras, Colombia, Chile, Argentine, and Brazil in the Spanish field contain workers. Some dozen missionaries have opened up the work in India. Two brethren have recently been sent to Japan. In Interior Africa and on the Gold Coast, missions have been opened. More in proportion has been done in the islands of the sea, especially in the West Indies, and in Polynesia. But from every mission station in the territory of the Board, as well as from the greater unevangelized portions, there comes up the cry for help. Our mission stations to-day need additional workers and increased facilities. The Mission Board, with its present income from the home field, finds itself powerless to answer only in a very limited degree these demands from the mission stations, and must suspend, for the present, the idea of enlarging the work. With the number of workers now in the field, the income of the Board is barely sufficient to furnish them with comfortable support. Hence new and aggressive work can be carried forward only in proportion to the increased funds.

The Mission Board, one year ago, voted to build and equip a sanitarium in Calcutta, India. It also decided to erect mission buildings on the Gold Coast. Our brethren among the savage tribes of Matabeleland were encouraged to hope that funds would be provided whereby they could erect for themselves waterproof houses, the miserable mud huts in which they now live, daily menacing their lives and health. The sanitarium building begun in Mexico is anxiously awaiting funds for its completion. In the present condition of our finances, the Board finds itself utterly unable to go forward with these enterprises. Were the work which is committed to the responsibility of the Mission Board its own, it would seek elsewhere for assistance; but the Board is only the agent of the denomination, and upon it has been laid the great responsibility of directing the missionary operations which the denomination wishes to see carried forward. In view of this, therefore, the Board feels that it is no less its privilege than its duty to lay before its constituency, its brethren and sisters, the members of our American churches, the condition of our missions, and the imperative need of funds to meet the calls now made upon the treasury of the Board.

The scope of the work of the Board is such, and the nature of the message is such, that no spasmodic effort

will meet the needs. We may meet the demands to-day; but in the onward progress of the work of God, there are new demands to-morrow. God's work can take no backward steps; it is onward, ever onward. "Progress" is its watchword. In its activity, its aggressiveness, is its very life. Retrogression means death. Hence, as soon as it shall cease to advance, it begins to lose the gains that it has already made.

In view, therefore, of the demands of our work at the present time, in view of what that work must accomplish in the proclamation of the gospel message to the world, in view of the condition of things on every hand, indicating that the work is fast closing in the world, and Christ's coming is near, we most earnestly appeal to our people for help. It will be only by a hearty response during the next few months that our missionaries can be kept from actual want. It will be only by continued faithfulness and generosity in the future that our missions can be kept supplied and our work carried forward.

By contributing in one of the four ways mentioned above; namely, first-day offerings, Sabbath-school donations, annual offerings, or miscellaneous offerings, can every Seventh-day Adventist help to swell the means necessary to the proper carrying forward of the message.

If there are any whose hearts are touched by this appeal and by the pleas for help contained in this number, or in the regular issues of this or other journals, we trust they may not hold back from doing what the Lord impresses them to do. Such donations, whether large or small, for any of the enterprises mentioned in this article, can be turned over to the proper church or State officers, or sent directly to W. H. Edwards, Treasurer of the Mission Board, Review and Herald, Battle Creek, Mich. The donations received will in every instance be applied to the object stated.

But while all immediate help of this character will be greatly appreciated both by the Board and by our needy missionaries, we wish again to emphasize what has been stated above, that by no spasmodic effort can the demands be met. It must be by hearty, earnest, and systematic giving from day to day, from week to week, and from year to year. And why should not this kind of giving be cultivated? The blessings of God are continually given to us. As the prophet says, "They are new every morning: great is thy faithfulness." As we receive from the beneficent Giver, continually, showers of blessings, is it too much that we in turn, as often and as constantly,

share with others the benefits we enjoy? The demands of the situation, the demands of the cause of God, are for generous givers, for those who count not their lives dear unto themselves, but give their lives, their property, their all, a free and willing sacrifice upon the altar of God's service.

Not alone does the Mission Board appeal to you for help. The blinded millions of Roman superstition in the Latin tongues join in the cry; the lost and perishing of heathen Africa and of the Orient help swell the chorus; and above all, the great Shepherd of the sheep asks you to remember his sacrifice in your behalf, and to share with others the blessings of light he has bestowed upon you.

What response will you make to the appeal?

|   |  |
|---|--|
| ALLEN MOON,<br>GEO. A. IRWIN,<br>H. P. HOLSER,<br>R. A. UNDERWOOD,<br>W. H. EDWARDS,<br>F. M. WILCOX,<br>C. H. JONES,<br>J. E. JAYNE,<br>T. A. KILGORE, | }<br><i>Mission Board<br/>of the<br/>Seventh-day<br/>Adventist<br/>Church.</i> |
|---|--|

### ARE WE TRUE MISSIONARIES?

THE true missionary spirit is the mind of Christ in the heart of the believer. The Saviour could not be content to enjoy the glories of heaven and the society of angels while those that God had created in his own image were going astray. No more can the true follower of Christ rest satisfied with the comfort of home and the society of friends, while the majority of mankind are in darkness, and ignorant of the way and place from which to obtain light.

The good shepherd in the parable did not wait for the lost one to return to the fold, for the truly lost do not know where or how to find the place of safety; but he went forth into the mountains, and amid the rocks, and among all the dangers to which the sheep was exposed, in order that he might bring it back again. This suggests not only effort in behalf of the lost, but loving, patient, persistent sacrifice for their rescue.

The Lord has committed the last message of mercy to the world to his people. A beginning has been made in the work of carrying the gospel to the dark corners of the earth; but only a small beginning. The Lord still waits for his people to drink in of his Spirit as a preparation for going into all the world to

preach the gospel to every creature. All cannot go in person to distant lands, but all can have a part in this labor of love. Even the children can save the pennies for the Sabbath-school collection to enable missionaries to go to the far-away islands of Japan. Both old and young can lay by in store on the first day of the week as the Lord has prospered, that there may be means in the treasury of the Lord to carry the truth to every dark land where the Bible has not gone.

The Lord calls upon us to prove him by faithfulness in tithes and offerings. Let us now take him at his word, and see if he will not pour out a blessing in harmony with his promise. It is not possible that our loving Father is willing that his truth should longer be withheld from the benighted ones, when the gold and silver are his and the cattle upon a thousand hills.

ALLEN MOON.

### THE MEANING OF FIRST-DAY OFFERINGS.

IT is the Lord's design that man should walk with God. Adam walked and talked with God, but sin alienated him. The plan of salvation is to bring man back to this original oneness and union with his Maker. This is accomplished by the removal of sin. Nothing but sin can separate from God. As soon as man believes in God, his sin is taken away, and he is one with God; as long as he walks by faith, he walks with God. Enoch, whom the Bible holds forth as an example of faith, walked with God; and Abraham, another example of faith, was called the Friend of God. All who live when the Lord comes and are translated without seeing death will be living by faith — will be the friends of God, walking with him. O, what a blessed privilege, and how good it is that just now we can enter into this blessed relationship!

To be one with God, our entire life must be his life. The old man must perish, and the life of Christ be manifest in us. All the thoughts and desires of the flesh must give place to the self-sacrificing love of God. This is not theory. It is fact. The Lord has not only given us repeated examples of this in the lives of holy men, but is developing it in detail in his work. He has taught us how the principles which govern his life should be impressed on the mind from the earliest days, and that continually. (See Deuteronomy 6.) In every phase of life, we are to act on the principles of God, so that in time they become our habit.

The original cause of sin may be summed up in one word, Self. Although it may not have this appearance on its face, every sin, if traced to its source, will be found to have originated in self. One of the most common phases of selfishness is love of money. Hence this is a very important point to guard. We should hedge it about on every side, using every possible safeguard against it. The Lord has provided for this in so arranging his work that man has the privilege of giving for its support. In the time of Judah and Israel a variety of ways of giving was instituted by the Lord, and, although the phases have changed, the principle remains the same. It is just as necessary to-day that the people of God have the same privileges. Under the guidance of the word of God and the Testimonies, various ways of giving for the support and advancement of the gospel work have been instituted. Some of these, such as tithes, Sabbath-school donations, and annual offerings have been considerably developed; but others, as the first-day offerings, leave large room for improvement.

The selfish heart may say: "Why have so many different ways of giving? A man cannot give any more than he has. Why not give all at one time, in one manner?" Such a plan would largely defeat the very object of giving. The Lord does not ask man to give because he himself has any need of money, but because man needs to exercise the principle of giving. The oftener he does this, the better. The Lord wants us to walk with him, to exercise the principles of the gospel all the time. By having different ways of giving, this principle is kept before the mind. It is more in our thoughts, and the more we behold, the more we become changed. Thus we see that one of the secrets of consecration is embraced in frequent giving.

We believe that all who recognize this fact will make it a fixed principle to use all the various regular means of giving for the support of the message. While all are equally important, we call especial attention to the first-day offerings because they are most neglected. The last list shows an average of about five cents per member for the quarter, thirteen weeks. This is an average of one cent in two and one-half weeks. This shows how little is done in this direction, and how much room there is for improvement. The low average is partly explained by the fact that many of the churches have blank spaces opposite their names. Thus it is evident that many churches are doing nothing, or but very little in this particular line.

Our purpose in calling attention to this is to make a personal appeal to every one that has not introduced into his home the first-day offering boxes to do so at once, for his own sake, and for the sake of his family. By placing the box in a permanent place in the home, it will be a constant reminder of the Lord, and of his claims upon us, and the missions in which it is our privilege to have a part. It will be a lesson to our children, and will doubtless often turn the conversation in the family from harmful gossip to the subject of missions. Let us make constant and cheerful use of all these means of keeping the mind exercised on the gospel of Christ, and thus grow up into the Lord until we shall walk with him all the time. This is the work, the significance, the meaning, of first-day offerings. H. P. HOLSER.

#### THE DANGERS OF RICHES VS. THE BLESSINGS OF POVERTY.

"WHATSOEVER things were written aforetime were written for our learning," "for our admonition, upon whom the ends of the world are come." The more the Bible is studied, the more it will be seen how much of it is written with reference to the times of the end of the world. There is more written of the events of the last week of the Saviour's life than of all the rest of the three and a half years of his ministry. And when the record is carefully studied, it will be seen that this is so because the events of the last week of his life are simply a miniature of the last days of the whole world; and whoever would be prepared to pass through the perils of the last days, up to the end of the world, must have this experience of the last days of Jesus in the world, graven upon his heart and woven into his life.

When the prophecies are viewed in the light of the fact that they are written for our admonition upon whom the ends of the world are come, they will be found to be freighted with the deepest meaning for the world as it is to-day. This is true also even of the Pentateuch, for the times of the deliverance of Israel from Egypt are but a picture, in relation to both Israel and Egypt, of the times that are now upon the world, and are further to come upon the world. So that it is strictly true that though the Bible in all its parts is blessed truth for people in all times, yet the great object of the writing as a whole is for the admonition of those upon whom the ends of the world shall come.

With this in view, the books of the Kings and Chronicles are found to be no less fresh, vivid, and living *present truth* than any other portions of the Bible; for these books are the record of the perishing of the two kingdoms into which Israel was divided after the death of Solomon. The last days of the ten tribes—the kingdom of Israel—is a prophetic picture of these last days; and the last days of the kingdom of Judah, even to its destruction and the leaving of the land desolate, is a picture of the last days, even to the destruction of all kingdoms and the leaving of the land desolate. And this record is thus written for our admonition upon whom the ends of the world are come.

To be fairly understood, these books must be read in connection with the prophets who prophesied in the last days of these kingdoms. Amos and Hosea, particularly, prophesied in the very last days of Israel; Ezekiel and Jeremiah, in the very last days of the kingdom of Judah; and the careful reading of the later portions of Kings and Chronicles, with Amos and Hosea, and Jeremiah and Ezekiel, will give as clear a view of the times which are now upon the earth, and which are yet to come, as is given even in Daniel and Revelation. Whoever gives to these books the careful study that they deserve, will see that they are certainly written for the present time, and are present truth as really as are the books of Daniel and Revelation.

All through the Bible there are treasures of truth, of wisdom, and of warning, put there for the people who are living to-day but who have not yet found them, and are allowing precious time to pass unimproved in the finding of them. O, let every one who professes to be waiting for the coming of the Lord, search diligently and delve deep into this mine of truth, which by the Holy Spirit will be opened wide to the earnest, prayerful, student.

Here is a striking lesson from the last days of Judah. When the time came that the city was completely overthrown, the temple destroyed, and the whole people, with their wealth, and the treasures of the temple of God, were all carried captive to Babylon, it was written, "*But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.*"

Thus it is seen that it was a special benefit and favor at that time to be poor, and have nothing; for such ones escaped captivity, and were allowed to remain in the land.

It was not alone at that particular moment that it was a benefit to be poor, and have nothing; it had been so for years before. Through all the last days of Judah it was so; also in the last days of Israel; because violence of all kinds was so rife in the land, both among the people who dwelt in the land, and from those who invaded the land to pillage and carry captive, that all who were rich, and indeed those who could not be counted especially rich, but were only moderately well off, were objects of prey, and were robbed and carried captive. So that, through all these times, even up to the final consummation, it was a special blessing to be poor and have nothing. To accumulate and lay up means was only to cause themselves constant unrest and perplexity, for fear of having it taken away by violence; and the times were so uncertain, and all things of the government were so unsteady, that no one could tell when they might or might not be robbed of all that they had.

Now every one of us knows to-day what times of unrest and perplexity are already upon every land, and that this is deepening daily. All know what unrest and perplexity there is in the business world, the labor world, and the political world. All know the violence that is brewing; and the threats that are being made to divide the spoil and distribute among all, the wealth that is owned and hoarded by the few. And just as certainly now, as in the last days of the kingdoms of Israel and Judah, *it is a danger to be rich*—that is, it is a physical, literal, worldly danger.

Of course it always has been a spiritual danger to be rich. For "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts." But now it is danger of another sort, for the last days of Israel and Judah are being repeated, and they that have means where it can be gotten at by the violent, will be the subjects of violence and robbery and every evil work. Therefore it is now true with especial emphasis, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

The man who has all his wealth in the hands of God, invested in the work of God, and thus safe in the heavenly treasury, and, so far as it can appear to this world, is poor, and has nothing,—of all people in this day, and even to the end of the world, from every possible point of view, will be freest, happiest, safest. And then when the time of crisis comes and

the world is carried away with the great destruction, those who thus, so far as this world can see, are poor, and have nothing, will escape, and by the mighty Captain of the heavenly guard, will be given full possession of the land "which is the glory of all lands," where they can "dwell safely in the wilderness, and sleep in the woods."

O, that every one who professes to be a Seventh-day Adventist, who professes to be looking for the coming of the Lord, would consider these precious books of the word of God that are written especially for our admonition upon whom the ends of the world are come! O, that all might see that now is the time, and that the only safety, whether spiritual or physical, whether heavenly or earthly, is in putting into the work and cause of God all our trust, all our hope, all our strength, and *all the fruits of our strength!* Such a course now means both earthly and heavenly advantage, and only in such a course, can we find either earthly or heavenly advantage.

The Lord does not want any Seventh-day Adventist to be robbed, plundered, or spoiled, in the times of violence that are at the doors, and that are increasing daily. He has therefore written out instructions full and complete by which every one may be perfectly safe from all such things through all these times. Will you study the instructions which he has given? Will you believe him? Will you trust him? Will you put your means, be it little or much, where it will be absolutely safe?

Are you willing to have it appear to the world, and to have it indeed true so far as the world can see, that you are poor, and have nothing, yet at the same time know for yourself that you have eternal riches? Will you make to yourself "friends of the mammon of unrighteousness" that when ye fail, and when everything fails, "they may receive you into everlasting habitations"?

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in the much." Will you be faithful to yourselves, to your profession, and to the Lord in these things to-day, whether it be in that which is little or in that which is much, in order that when the world shall be carried away with the mighty captivity of the enemy and the great destruction, you may be left among those who shall inherit the land, and dwell forever in quiet resting-places? A. T. JONES.

GIVE your property to God, because you have first fully given yourself.

## THE LATE GENERAL CONFERENCE.

By common consent of the delegates, the late General Conference was counted the most important and far-reaching in its action of any conference ever held by our people. It was evident from the first, that the Spirit of the Lord had been working on the minds of the delegates long before they assembled in College View; but while the Lord was working on hearts in a special manner, the enemy was most vigilant. It was a time of light and darkness that tried men's souls. Some that had long stood in the service were almost overwhelmed at times, but with scarce an exception those in special trial gained the victory.

Before the conference opened, much time was spent in studying special testimonies. As the time of the conference drew near, these testimonies grew more frequent, and spoke more plainly, so that the will of the Lord for his people at this time could not be mistaken. It was the settled purpose of the delegates to follow these testimonies, no matter how much they led from the fixed ways of the past. This was not easy to do, as such decided changes were called for; but a bold step was taken in the direction indicated by the plain word of the Lord, and the result was, great blessing in the conference — a feeling of uncertainty gave place to greater love and confidence.

We give a few extracts from these special testimonies, which indicate some of the important changes called for:—

The work has been extended, and the churches need the riches of the grace of God, the sanctification of the Spirit of God, that the members, by a proper division of labor, may develop their capabilities in doing good. A more important matter than this cannot occupy the minds of the members of the General Conference in their deliberations.

This plain statement was acted upon by separating the various boards and committees more fully than in the past, by placing many new members on them.

After referring to the advice of Jethro to Moses, one of these testimonies addressed to leading men says: "This counsel is for us. It should be heeded by our responsible men."

Before, Moses had been bearing all the responsibility; but after taking this advice, it was divided and placed on many, and the Spirit of the Lord which was upon him was also upon the many that had been chosen to share burdens with Moses.

Under the heading, "Study God's Methods," occurs the following:—

As a people, we should study God's plans for conducting his work. Wherever he has given directions in regard to any point,

we should carefully consider how to regard his expressed will. This work should have special attention. It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made unnecessarily complicated. A want of discernment has been shown. There should be a division of the field, or some other plan should be devised to change the present order of things.

The first extracts show that there should be a division of responsibility, and this one states plainly that there should be a division of the field. This was effected by dividing the field into four parts, and electing several men to occupy the position before occupied by the president of the General Conference. Thus, "the present order of things," was decidedly changed. The plan of division as finally adopted was the result of light given in answer to much earnest prayer.

In the same testimony from which the above is taken we find also the following:—

And yet men in positions of trust have been and are being educated to submit all their plans to the counselors at Battle Creek, to be pronounced upon, approved or disapproved by men. How long shall this departure from the Lord's arrangement continue? Men have such a burning desire to stretch themselves beyond their measure! They wish to be regarded as authority on all things relative to the work of God in all parts of the world. But this is not God's plan.

From these it is plain that it is not God's plan that one board in Battle Creek, or any other place, should have authority over the whole field. The field should be divided, and the supervision of the work localized.

Another important change was indicated by the following statement:—

The arrangement that all moneys must go through Battle Creek, and under the counsel of a few men in Battle Creek, is a wrong way of managing. There are altogether too many weighty responsibilities given to a few men.

In response to this, and other similar statements, it was decided to move the headquarters of the Mission Board to some Atlantic city. Thus, much of the money, and many of the responsibilities before centered in Battle Creek will, in the future, be taken to another place, and this will do much to break up the centralization of power which invariably results where so many interests are centered in one place.

The work of the conference in making these changes was attended with the special blessing of God. While a few thought that it was not a wise step to move the Mission Board from Battle Creek, a large majority of the delegates were decidedly in favor of it, and expressed themselves on this question

with more emphasis than on any other. One of the most valuable features of this conference was the great blessing experienced every time we walked out by faith in the direction indicated in the testimonies. The Lord surely is leading this people, and what we experienced at the conference is but a few drops of the great showers of blessing which await God's people. That was but the first step. Let us all, rank and file, follow on to know the Lord, and he will soon lead us into all his fulness. Just before the Lord comes, the truth will suddenly spread with great rapidity and power to all parts of the earth. Have we not reached the beginning of this time? Has not the time come for us to cut entirely loose from the world, and put our life — our means, and all that God has entrusted to us — in his cause? Surely there has been an important move among God's people, and the body has begun to advance. May every one of us wake up and keep pace with the message, that the blessing experienced at the conference may continue with us, and spread, and increase till every member enjoys the full light and glory of this message.

H. P. HOLSER.

#### THE FACTS AS STATED.

THERE is oftentimes a tendency on the part of charitable organizations to overstate facts in appealing to the sympathies of the people for their assistance. This is done to such an extent that a great many people think that every statement picturing want and distress must be taken with qualifications. We trust, however, that none of our brethren and sisters will reason in this way in regard to the appeals contained in this EXTRA. The facts given in our introductory article are as stated. Our missions are just so needy, the demand is just so great, and the power of the Board to meet the demand is just so limited.

All have read the appeals from Brother Tripp for additional workers to be sent to Matabeleland. It is not because these workers could not be found that they have not been sent to the field, for the Lord has been working upon the hearts of responsible brethren to go to that country, and they have offered themselves to the Mission Board. The only hindrance which has stood in the way is the close condition of our finances, and the actual lack of means to place these men in the field. When it is remembered that for every missionary sent from here to Matabeleland, it costs on a conservative estimate at least three

hundred dollars for transportation alone, to say nothing of the supplies needed by way of outfit, it will be seen that the missionary work cannot run itself, but that there is connected with every move a large expense.

Elder Tripp has spoken of adopting several dozen children in Matabeleland, to train and educate them for native workers among their people. He estimates that fifty dollars per year will meet the expense for each child in the way of clothing, shelter, and education. He has most earnestly appealed to the Mission Board for assistance to enable him to do this. Here again, the Mission Board is utterly powerless to act from lack of sufficient funds.

In the last letter from Tonga, South Pacific Ocean, there came an earnest appeal for an appropriation of one thousand three hundred dollars to erect school and mission buildings. Answer has been returned to these brethren that it is impossible to grant this request at the present time in view of the low state of the treasury.

Our work in Argentine has reached that point where several thousand dollars should be expended in the erection of church and mission property in Buenos Ayres, the metropolis of the country. Again and again have our brethren in that field urged that something be done in this line. This also must patiently wait its turn for incoming funds.

These citations are only samples of many more which might be given, showing that the situation is not overstated.

The question may arise in the minds of some as to the reason for the present straitened condition. This can easily be accounted for. During the last two years, many missionaries have been sent into the field, and our mission stations have more than doubled in number. This very naturally has increased the pay roll of the Mission Board. During the same period the offerings to missions have been on the decline. Thus, while our missions and missionaries have increased, our funds have decreased. The income of the Mission Board at present amounts to from sixty to eighty thousand dollars per year. Our expenses for next year on the basis of last year will entirely consume this fund. Hence, as stated in the appeal from the Board, the aggressive work of the future must depend upon the increased liberalities of our people.

The officers of the Mission Board feel it a duty incumbent upon them to place as fully as possible before our people the real situation. In the opera-

tions of the Mission Board, they have nothing to cover up. The work of the Board, dear brethren and sisters, is the work the Lord has committed to you, and while you have chosen the Mission Board to act as your agent, it is the duty of the Board to place before you the real situation as it exists.

The purpose of this EXTRA is not to create any spasmodic stir. It is not to secure a large collection in our churches. Its purpose rather is to present the facts before our people as they are, trusting to their generosity and love for the work to enable them to arise to meet the emergency. By liberal contributions throughout the coming year, can the demands best be met. If any wish to give present donations, they will be most gladly received. These may be sent, as stated elsewhere, to the Treasurer of the Mission Board, W. H. Edwards, Review and Herald, Battle Creek, Mich. But it is a constant effort that we wish to see instituted. The Board can guarantee that every dollar received will be unreservedly appropriated according to the wishes of the donor. We ask you carefully to consider the situation as it is, and then act in the fear of God, as his Spirit impresses your heart.

F. M. WILCOX,

*Secretary Mission Board.*

---

If any of our readers receive more than one copy of this EXTRA, we ask them to share with those who receive none, the copies they do not need.

---



---

THIS EXTRA is published by joint recommendation of the General Conference Committee and Mission Board. The matter it contains is of vital importance as relates to our missions. May we not bespeak for every article a thoughtful and careful reading, and for our needy mission treasury generous donations?

---

Do not miss the next number of the HOME MISSIONARY. It will contain an appeal from Elder G. B. Tripp, of Matabeleland, to the churches of America, setting forth some interesting features of gospel work among the natives, the needs of our missions, and the relation of our brethren and sisters in America to the work in that field. This article alone is worth the price of the journal for one year. If you are not now a subscriber, send immediately 25 cents to the HOME MISSIONARY, 267 West Main St., Battle Creek, Mich., for a yearly subscription to begin with the May number.