

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 Risen upon thee

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WORDS OF COMFORT.

IN the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. This should show us that the souls for whom Christ has died should be fitting up for the mansions Christ has gone to prepare for them. There is a rest from earth's conflict. Where is it? — "That where I am, there ye may be also." Heaven is where Christ is. Heaven would not be heaven to those who love Christ if he were not there. Are we individually fitting up characters which will be meet for the society of Christ and the heavenly angels?

Philip said to Christ, "Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Philip's doubt was answered by words of reproof. He wished Christ to reveal the Father in bodily form; but in Christ, God had already revealed himself. Is

it possible, Christ said, that after walking with me, hearing my words, seeing my miracles of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know me? Is it possible that you do not discern the Father in the works that he does by me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father." "He that hath seen me hath seen the Father." I am "the brightness of his glory," "the express image of his person." "How sayest thou then, Show us the Father?" "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works." "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

Christ emphatically impressed upon them the fact that they could see the Father by faith alone. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity. This representation the disciples had been privileged to behold for over three years.

As Christ was speaking these words, the glory of God was shining from his countenance, and all present felt a sacred awe as they listened with wrapt attention to his words. They felt their hearts more decidedly drawn to him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, that the words to which they listened were a message to them from their Heavenly Father.

The wonderful works which Christ had done, which were so full of convincing power, ought to have removed prejudice, unbelief, and malice from the hearts

of the Jews. Christ had given a convincing proof of his divinity in raising Lazarus from the dead. Through Christ the Father had been revealed to believers and unbelievers. If the disciples believed this vital connection between the Father and the Son, their faith would not forsake them when they beheld Christ's suffering and death to save a perishing world. He desired them to see that their faith must lead up to God, and be anchored there.

"Believe me that I am in the Father, and the Father in me : or else believe me for the very works' sake." Their faith might safely rest upon the evidence given by Christ's works,—works that no man had ever done or ever could do. They could reason that humanity alone could not do these wondrous works. Christ was seeking to lead them up from their low state of faith to the experience they might have received by seeing what he had done in giving a higher education, and in imparting a knowledge of what he was,—God in human flesh. How earnestly and perseveringly our compassionate Saviour sought to prepare his followers for the storm of temptation that was soon to beat about them. He would have them abide with him in God.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father." Christ's work was largely confined to Judea. But though his personal ministry did not extend to other lands, people from all nations listened to his teaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracles he performed. When Christ said that his disciples would do greater works than he had done, he did not mean that they would make any more exalted exertion of their powers ; he meant that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would transpire under the working of the Holy Spirit. The scenes of his suffering and death, to be witnessed by the large numbers in attendance at the Passover, would be spread from Jerusalem to all parts of the world. The apostles, used as his representatives, would make a decided impression upon all minds. Being humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from the men to the Majesty of heaven, who, though unseen, was still working, and performing miracles upon the suffering and diseased. The teaching of the apostles, the special doctrines taught, their words of trust, would assure all that it was not

by their own power that they did their works, but that they were continuing the same line carried forward by the Lord Jesus when he was with them. Humbling themselves, the apostles would declare that the man the Jews had crucified was the Prince of Life, the Son of the living God ; and that in his name, they did the works he had done.

"Greater works than these shall ye do ; because I go unto my Father." He would then intercede for them, and would send them his own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "This is the confidence that we have in him," writes John, "that, if we ask anything according to his will, he heareth us."

These promises are all given on conditions. The ten commandments, "Thou shalt," and, "Thou shalt not," are ten promises, assured to us if we render obedience to the law governing the universe. "If ye love me, keep my commandments." Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined.

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him, What is written in the law ? how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself. And he said unto him, Thou hast answered right ; this do, and thou shalt live." Here it is plainly stated that the condition of gaining eternal life is obedience to the commandments of God.

The whole universe is under the control of the Prince of Life. Fallen man is subject to him. He calls upon them to obey, believe, receive, and live. He has paid the ransom money for the whole world. All may be saved through him. He will present those who believe on him to God as loyal subjects of his kingdom. He will be their Mediator as well as their Redeemer. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion and apostasy, and place themselves under his banner. He will defend his

chosen followers against Satan's power, and will subdue all their enemies. Through him they will be conquerors, and more than conquerors. Paul writes to the Ephesians, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." Those who dishonor God by transgressing his law may talk sanctification, but it is of that value, and just as acceptable, as the offering of Cain. Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Christ was about to depart to his home in the heavenly courts. But he assured his disciples that he would send them another Comforter, who would abide with them forever. To the guidance of this Comforter all who believe in Christ may implicitly trust. He is the Spirit of truth, but this truth the world can neither discern nor receive.

Before he left them, Christ gave his followers a positive promise that after his ascension he would send them the Holy Spirit. "Go ye therefore," he said, "and teach all nations, baptizing them in the name of the Father [a personal God,] and of the Son

[a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: 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."

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This positive assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history.

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Precious, glorious assurance of eternal life. Even though he was to be absent, their relation to him was to be that of a child to its parent.

The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to him, but his Holy Spirit is just as near us in one place as another. It works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit, — "love, joy, peace, longsuffering, gentleness, goodness, faith." "Ye have an unction from the Holy One," writes John, "and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. . . . Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father."

"At that day," said Christ, "ye shall know that I am in my Father, and ye in me, and I in you." Christ sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but he would imprint on their minds the fact that he would live again. And although after his ascension he would be absent from them, yet by faith they might know and see him. And he would have the same loving interest in them that he had.

Christ assured his disciples that after his resurrection, he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not understood,—that there is a complete union between Christ and his Father, a union which will always exist.

“He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” Again Christ repeated the condition of union with him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. The religion of Jesus Christ is love. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ, will love God, as the great center of their adoration, and will also love one another.

MRS. E. G. WHITE.

April 29, 1897.

MINISTERING SPIRITS.

It seems strange, when one stops to think, how slowly the human mind opens to the comprehension of truth. Some read certain scriptures over and over again, only to see in them some cherished theory,—some warrant for disagreement with the doctrines of others. Instead of reading the Bible in order to receive an inspiration for our daily work, we often search its pages in the hope of finding some text with which to rebut the abstract principles held by an opponent. Why is this? Somehow the idea has prevailed with many that if they could but successfully argue another off of his position, they have won him over to their side of the question. But it has been demonstrated, many times over, that this is a doubtful method of ministration. Argument oftentimes makes confirmed enemies, and places both parties where neither can be a spiritual help to the other.

There is much of profit to be studied in the words of the apostle: “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” 1 Peter 3: 15. It is well to notice that the first thing in order in carrying out this instruction is to have the Lord set apart in our hearts. We will then be able to let him operate through us in carrying out the remainder of the in-

struction. We are not there told to argue with the first one we meet, but *be ready* to give an answer to *every one who asks for it*, not an elaborate argument, but a reason of the *hope that is in us*.

Some may say, “Well, if that is all I have to do, I may rest quite easy; for none of my neighbors care enough about my hope to ask about it.” But it would be the proper thing for all such to ask themselves what they have ever done to show their neighbors that they had any hope. Some might quickly reply that they had zealously tried to set a theory of their hope before all, and therefore they ought to know all about it. But it is coming to dawn upon some that bare theory is poor food with which to tempt the appetite of those whom we deem “out of the truth.” What the world now looks for most is practical demonstration,—something tangible by which they may weigh the worth of the article offered them.

The thing which leads men to love God is the knowledge that he has first loved them, and that while they were in rebellion against his government. It is the demonstration of this love that draws them toward God. If we desire to have men come to us to inquire the reason of our hope, we must first demonstrate that we have real love for them, and are ready to give them substantial help in whatever way they may need it.

How often some of us have read the words of the Lord’s prayer, “Thy will be done in earth, as it is in heaven,” without supposing that it meant more than to bring ourselves into theoretical harmony with the ten commandments. But to have the will of God done in us as it is done in heaven, is to act as do the angels in the presence of God. Their work is briefly told by the apostle: “Are they not *all* ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Heb. 1: 14.

In God’s great love for fallen men, he sends forth all the angels to minister to their needs, that they may be saved. This is the will of God, as done in heaven. If that will is to be done in us in the same way, we, too, must be ministering spirits; not *arguing* spirits, of whom the people learn to be afraid and avoid, but such spirits as shall always be welcome in every home and by every fireside, and of whom neighbors will say: “How glad we are to have him come to see us; he always brings so much comfort and good cheer with him.”

A ministering spirit is not necessarily one who says much, but one who knows how to do the right thing

at the right time. If he does speak, his words will be after the same order as his works. The ministrations of the angels have been known more by their works than by their words. When they came to one's relief, they knew just what was needed, and did that very thing without delay. When it was necessary to give counsel, it was done with much wisdom, as in the case of Hagar, when she fled from the face of Sarah. Gen. 16 : 7-9. But when Sodom was to be destroyed, the angel took Lot and family by the hands and led them out of the doomed city, the most appropriate thing possible under the circumstances. Gen. 19 : 16.

It was the same when Elijah needed help. Although he was fleeing from duty, yet when hungry and discouraged he lay down to sleep under a friendly juniper tree, the angel of the Lord came to his assistance. He did not sit by waiting for him to waken so that he could chide him for his remissness in duty, but prepared a toothsome meal of victuals, and brought him cooling water, by which the prophet might receive nourishment and strength for his long journey. 1 Kings 19 : 5, 6. This was a very practical thing to do, and under the circumstances, far more acceptable to the famishing man than a lesson on morals.

When Daniel was in the den of ferocious lions, an angel ministered to his needs. The greatest need to him at that particular time was protection from the lions, and therefore the very thing the angel did was to shut the lions' mouths so that they could not hurt him. Dan. 6 : 22. Peter, falling into the hands of his persecutors, was shut up in prison to await the coming day, when he was to be brought out to receive the punishment of an Oriental mob. He needed help and that speedily. An angel came to him in the prison, loosed his bonds, and led him forth to liberty. Acts 12 : 6, 7. There was no moralizing here, but real ministering. In every case the ministration of the angels was of a different nature, but was the very thing most needed. These are examples God has given us of ministering to the wants of fallen man. Could we but learn the lesson of how to minister to others, and do less arguing with our neighbors, much more effective service might be rendered in their uplifting toward God and heaven.

It may be true that in some neighborhoods all has been done that can be at present, to induce neighbors to read the theory of the truth, or to listen to our expositions of the Bible. But nevertheless all the resources of Heaven have not been exhausted. There is a virtue in personally ministering to others when they are in sickness, or trouble of

some other nature, that communicates itself to those ministered unto, and changes their attitude toward the truth and its followers as nothing else can. Why not try it ?

Referring to just such work, a late article in the *Review and Herald*, from Sister White, says : "This is a work that the churches in every locality, north, south, east, and west, should do. The churches have been given the opportunity of answering this work. Why have they not done it? Some one must fulfil the commission." Again : "The Lord will raise up men, and place his Spirit upon them, and prepare them for the work which must be done." Let each one who shall read these words resolve to take up the work immediately of helping others where they need it most, that they may be ministering spirits indeed, and so be the means of provoking inquiry among neighbors concerning the truth, where there had been no inquiry before. J. O. CORLISS.

WHO WILL GO?

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come." This is the Saviour's language uttered in connection with the giving of the signs of his coming and of the end of the world, and must therefore relate to the kingdom that was given him (Dan. 7 : 14), and out of which the offensive things are to be gathered at the time of the end of this present world. If we conclude that the commission in Matt. 28 : 19 was to his immediate disciples only, a by no means justifiable conclusion, certainly this preaching of the gospel of the kingdom at the time of the end would belong to the last generation of men. The Saviour speaks of the preaching of the gospel of the coming kingdom as though it were the last work before the end. After the preaching then cometh the end.

The Saviour did not say this gospel of the kingdom *may* be preached, but *shall* be, for a witness unto all nations. No doubt the Lord has agencies that he has not made known, or he can commission the angels, if men fail to do the work assigned them ; but so far as we know, the Lord has laid this work upon human agencies that will connect with himself. As the Saviour was sent to proclaim liberty to the captives, the opening of the prison to them that are bound, and to preach the acceptable year of the Lord, so the children of God are sent ; and as he left the right hand

of God where "there are pleasures forevermore," and took upon him the conditions in which he found us, so he calls us to follow his example of self-denial, and go in the same love to the benighted ones that this gospel is calculated to lift up and save. Shall we accept the service of our Master, and be in readiness to go when and where he sends us?

Where are the consecrated, qualified teachers that are ready to leave the comforts of home, and the society of friends, to take upon themselves a life of self-denial, in order to teach the partially heathen children of Central America and the adjacent islands? or to go to South America to teach the Bible to the millions that have had that book withheld from them by a power worse than pagan, although calling itself Christian? O that there were hundreds of living Christians willing to go to Africa patiently to live the life of Christ in the presence of the untold millions of heathen that know him not!

When we contemplate the work to be done in preaching the gospel to the 880,000,000 of people in the nations of Asia, where woman in her best state is in a worse condition than slavery, and where children are sold cheaper than sheep or calves, we are ready to cry unto the Lord of the harvest to send laborers into his harvest.

Where are the silver and the gold that the Lord has said are his? Shall we fail to carry out the Lord's commission by refusing to give ourselves to the work? Have we some of his silver and gold hid away, and refuse to render to the Lord his own? The Lord says, "Go," and from all parts of the earth the cry is heard, "Come, leave the comforts, the luxuries of America, and bring us the bread of life. Bring us that which has contributed more than all beside to make your country a happy one." What is the answer that you will give? ALLEN MOON.

THE *Review and Herald* of June 16 contains an allusion to a Welsh peasant girl, named Mary Jones, whose anxiety to procure a Bible in her native tongue led her to save her pennies, and take a long journey barefoot, in order to secure it. We give our readers the benefit of her experience as told by herself in her old age. It is worth studying.

"I THINK there is one trait about the Parsee that would render his acquaintance and example worth the Christian's while. He never defiles fire by smoking tobacco."

I SHALL NOT PASS AGAIN THIS WAY.

THAT bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting, day by day:
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give alway:
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day:
I'm sure I shall not pass again this way.

— *Great Thoughts.*

"YE ARE THE LIGHT OF THE WORLD."

[Fourth Sabbath Reading for July.]

THE Lord has made his people the repository of sacred truth. Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been done. But should we be in trust of sacred, advanced truth, and yet be satisfied to work in narrow, selfish lines? The Lord will hold us accountable for the influence we might have exerted but did not, because we have not earnestly tried to understand our accountability in this world. We shall either glorify or dishonor God.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded."

God has set his people on an elevated position, above the world. He declares of them, "Ye are the light of the world: a city that is set on a hill cannot

be hid." And again, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people : that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."

We need not think that because we are only a tiny light, we need not be particular about shining. The great value of our light lies in its consistency in shining amid the moral darkness of the world, in shining not to please and glorify ourselves, but to honor God with all there is of us. If we are doing service for God, and our work is corresponding with the ability God has given us, that is all he expects of us.

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

We know that the lamps which give us light have no light in themselves. They cannot fill themselves. So the holy, appointed ones must empty the golden oil into the golden tubes. And the heavenly fire, when applied, makes them burning and shining lights. Our hearts cannot reflect light until there is a vital

connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus and for all who are the purchase of his blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will go out.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The tiniest lamp, kept replenished with the golden oil, which sends forth its bright beams and discovers the darkness, is of far more value than the large lamp which flashes with brilliancy for a time, then sputters and goes out, leaving souls in darkness, to stumble their way along as best they can.

We see children, they may be brothers and sisters, who, if they chance to be pleased, and circumstances are all favorable for them, are in good spirits, kind and courteous; but wait until something unavoidable comes that does not please them, crossing their ideas, and see how passion is expressed in the voice, and their attitude assumes such a character that Satan can control and make most disagreeable impressions. All that you can judge of the tree is by its fruit. Where is the affection, the love, the true Christian politeness? The countenance expresses hatred. Satan delights in these exhibitions. He delights in extinguishing love and kindness.

But how does God look upon these things? — Only with grief and sadness, even in inexperienced children. But when all these objectionable attributes are expressed in grown-up children, when those who have come to years of maturity, who have had great light and knowledge and experience, shall act like children in their fits of malice, it is a sad thing. These are piercing Christ afresh, and putting him to open shame before his adversary. Satan and his confederate angels point to those who profess to be children of God, but who by their disposition and actions show that they are after the similitude of the apostate, and taunt Christ and the heavenly angels. How long shall we thus crucify the Son of God afresh, so that God is ashamed to call us his sons and daughters? Is it not time that we put away childish things? Shall we be of the number who are ever learning, yet never able to come to a knowledge of the truth?

It is the golden oil that the heavenly messengers empty into the golden tubes, to be conducted into the golden bowl, that creates a continuous, bright,

and shining light. It is the love of God continually transferred to the human agent that keeps him a bright and shining light for God. Then he can communicate light and truth to all who are in darkness and error and sin. The golden oil is not manufactured by any human skill. It is the unseen power of the holy messengers who wait before the throne of God to communicate to every one who is in darkness, that they may diffuse heaven's light. Into the hearts of those united to God by faith, his golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God, in being a blessing to their fellow men. Thus they are enabled to shine.

The sin of much talking is not small in its result. Words bitter as gall may be spoken in the heat of satanic passion; but when these poor, deluded souls come to their senses, and are as ashamed as they ought to be of their words, why do they not acknowledge their sin, and thus disappoint the enemy? It may be that they have cultivated a spirit of evil-surmising, and communicate their suppositions to others. But those whose hearts are right with God will say, "I cannot hear these evil reports." If you know evil of your brother or your sister, go in the spirit of Christ, and talk it over with them. Get it out of the way. Kill the dragon, and hurry him out of sight, where he will never have a resurrection. Let no flaw in your speech, no defection in your spirit, break the friendship and love which Christ has enjoined upon you to cultivate. Then the golden oil will be emptied into the tubes and conducted into the bowl, that the lamp may burn brightly.

"Be ye therefore followers of God, as dear children. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." In that wonderful prayer of Christ's recorded in the seventeenth chapter of John, he said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept

thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him." Here is the whole question settled. All who are eating the flesh and drinking the blood of the Son of God, are abiding in Christ, and Christ in them. "The flesh profiteth nothing," Christ said, "the words that I speak unto you they are spirit and they are life." If there is an appreciation of the word, then the word will be obeyed.

"Beware ye of the leaven of the Pharisees, which is hypocrisy," were the words spoken by Christ to his disciples. He besought them to take heed, and not receive the doctrines which were not from God. And of the Pharisees he said, Ye do teach for doctrine the commandments of men. In his lessons Christ used the figure of leaven in two entirely different senses. He likened the gospel, the kingdom of heaven, to leaven. And again he speaks of the leaven of evil-surmising and evil-thinking. As the leaven spreads through the meal in which it is hidden, so will the leaven of evil-surmising and malice pervert the entire being—thoughts, actions, and character—where it is received. With the good leaven, the word of God, true goodness, righteousness, and peace are introduced. This brings the entire affections into conformity to the mind and will of God.

Our Lord taught the same truth by the grain of mustard seed. He presents the truth in parables, using varied illustrations and different figures which will meet different minds. Each parable carries its own peculiar lesson. "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." In this parable Christ would teach us that we are indi-

vidually to be sowers of the seed. No one is to be idle or indifferent. Each has his or her work to do according to his entrusted capabilities; and these capabilities are to grow.

“Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” This is another representation of the seeds of truth which work from the inward to the outward. As leaven, or yeast, though hidden in the flour, and deposited only in one place, brings all surrounding it under its leavening process, so the working of truth continues secretly, silently, steadily, pervading all the faculties of the soul and all the kingdoms of the world.

The word of truth should ever be in mind and heart, that those who believe the truth shall be prepared to speak a word in season. The seed of truth, sown in a few well-chosen words, may appear to have but a small beginning, but that word spoken from the heart may take root and spring up and bear an abundant harvest of fruit. In ourselves we can do nothing. We are all weak, but if we make the most of the Lord's entrusted talent, his divine power will give us efficiency.

The great apostle exclaims, “Who is sufficient for these things?” But many, whose sphere of influence seems narrow and weak, their abilities limited, their opportunities few, their knowledge not extended, their influence small, may, if they will let the peace of God rule in their hearts, do as much good, and more, than those who have efficiency, especially if they trust to their efficiency. “It is not by might, nor by power, but by my Spirit, saith the Lord of Hosts.” The strength and talents belong to God, and who can estimate the great work that may be done in the sowing of the gospel seed? It will be as the morsel of leaven hidden in the meal.

Again: the leaven of truth, wherever it goes, makes a change in mind and heart. The entire character is transformed. While there is self-denial and the cross lying directly in the pathway of the gospel missionary, there are results to be seen for their labor. All who will receive into the heart the truth as it is in Jesus, will reveal its leavening power. “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” When the kingdom of heaven is established in the heart, the whole character is conformed to the character of Christ; for the truth is a life-giving principle. The power of God is working, like the leaven,

to subdue the entire being. Even the thoughts are brought into captivity to the will of Christ. The true believer becomes a new man, a new woman, in Christ Jesus.

And there is sure to follow a holy influence. A consistency will run through the whole life like golden threads, showing it to be a work of the heart. There is in the leaven placed in the meal, a sure process of taking hold upon the substance, and subduing it. The gospel is not like the leaven in some things. It meets in the human heart, temptations, and hindrances, and the natural and cultivated tendencies of the human agent. Therefore, Jesus has said, “Watch and pray.” We must guard against all selfishness, every species of idolatry. The consistent, pure principles of the Christian will, in pleasant or unpleasant circumstances or surroundings, do much good; for the leaven of good is in him.

“A word fitly spoken is like apples of gold in pictures of silver.” What changes are wrought all unknowingly to the one who tremblingly brings from the storehouse the precious word upon which he has been feeding. The strength is not his own, it is God's. One heart may be turned to God under the co-operation of the Holy Spirit with the human agent, and that one, converted to God, brought under the power of truth, the Holy Spirit, makes a working agency, a fresh instrument, to communicate the golden oil which has been communicated to him through divine and human agencies. That one lamp, kept steadily burning with the golden oil, will light many candles.

MRS. E. G. WHITE.

MISSIONARY WORK.

WHILE Christians in this and other countries are so busily engaged in sending missionaries to heathen lands, it would be well for them to remember that all of the heathen are not in the so-called heathen countries. Heathenism is simply the worship of one's own ideal,—what one loves best, whether it be wealth, fashion, or society,—anything that takes the chief place in our affections,—that place which God alone has a right to fill, and which he alone can fill. Heathenism is the worship of self through some visible or invisible form. Viewed in this aspect, society in general is very heathenish. It matters little that fine churches are built, that bells ring out upon the air, that music in honor of Christ is rendered, that large assemblies gather weekly to listen to eloquent

lips discoursing on social problems and the latest fad of society. The true, the only test of Christianity is the vital connection of the soul with the living Head. It is a connection so strong, so sacred, so enduring, that it is not easily broken. Said one who had been greatly constrained by the love of Christ. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8 : 38, 39. When, therefore, we see persons by whom the grand and sacred truths of the gospel are laid aside as of little worth, we may be reasonably sure that such persons have never felt the power of Christ to save them from their sins.

The papers tell us that the daughter of ex-secretary of war, Belknap, has just given up her religion, — Christianity, — in order to marry a wealthy Jew in Belgium. Now the probability is that she never had any religion to renounce. Most of us have seen prints of Munkascy's wonderful picture, "Christ or Diana." A young girl accused of her religion before the Roman magistrate, is required to put a few grains of incense upon the altar before the statue of Diana as evidence that she has renounced Christ. It seems like a little thing to do to save her life. Her friends are interested; her relatives are anxious; her lover is in an agony of fear; her own natural human desires for life and the companionship of her lover as his wife are as strong as the strongest. What will she do? She puts aside all these earthly considerations, refuses to sprinkle one grain of incense before the image of the Ephesian abomination, and in the prime of her young womanhood gladly chooses suffering and death rather than deny her crucified and risen Lord who had loved her with an everlasting love, which love had begotten in her breast a love for him and for a character like his. She had religion to renounce, but she did not renounce it. There are tens of thousands of young women, and young men, too, who make a profession of Christianity and go to church, who for the gratification of human love, or for wealth, or social position, would renounce their *profession* of Christianity for Judaism, Mohammedanism, Buddhism, theosophy, or anything which promised to promote pleasure and gratification of natural desires. They really are worshipers of themselves, just as Paul says, "lovers of their own selves."

So there is heathenism all around us, in the churches as well as out, and that missionary is the

best who is able by words, by deeds, and a life of true devotion to Christ, to show the beauty of the holiness of a true Christian life, — a life which forgets darling self in its desire to be true to God and useful to others, to make them happy and good, not neglecting to show the secret spring of the life, — Christ within, the hope of glory. Here is a vast field for missionary work which can be taken up near our own homes, perhaps in them. Are we doing this kind of missionary work? M. E. KELLOGG.

A MISSIONARY NURSE.

AT this time when our hearts are stirred by the calls to the work, and our minds are filled with philanthropic plans, it may prove both encouraging and instructive to read what the Lord wrought through a humble man who consecrated his life energies to his service.

Especially do we call attention to the simplicity and directness of the service, unfettered and unaided by the church, or any other organization.

Those who have read "Work for To-day" in *Review* of May 25, and "A Call to the Work" and "Individual Responsibility" in the June HOME MISSIONARY will find a living illustration of the principles there set forth, in the work of Alfred Roberts, as recorded by Bishop Wm. Taylor in the *African News*, and here republished for our readers: —

The California memories of that most eventful year, 1850, crowd on me. San Francisco was, with the exception of a dozen houses, a city of tents. The winter, or wet season of that year, was unusually severe, both in the volume of the rainfall and the fury of the gale. Sometimes, during the darkness of night, tents were swept to the ground, exposing their dwellers, and all their effects, to the blasts of the merciless tempests.

In the latter end of that year of desolation and death, the darkness was deepened by a visitation of Asiatic cholera, which, according to the death-roll published, carried off two hundred and fifty men in San Francisco, and eight hundred in Sacramento City.

In those days there came a man to that coast who seemed to belong to the old prophetic age. He was a friend indeed to all in need. He had nothing but the clothes he wore; he was a hard worker, but worked for nothing, yet he lacked nothing; and nothing was really needed, of human resources, by any sufferer in the city, that he was not ready promptly to supply.

As quickly as a vulture could scent a carcass, that strange man would find every sick person in town, and minister to his needs, whether of soul or body. If he needed a blanket, the stranger, who was soon known to everybody, went at once to some merchant who had blankets to sell, and procured the gift of one for the needy man; so for the need of any article of clothing, or even a bowl of soup, he would bring it hot from the galley of some soup-

maker. He was soon known as a direct express almoner, working most efficiently along the lines of human demand and supply.

His appearance impressed me profoundly at first sight. It was one Sabbath morning after preaching in my little church on Powell street, that I was met at the door by a tall man, wearing a well-worn suit of gray jeans, and a slouch white wool hat with broad brim. He was lean and bony; he was sallow from exposure to the sun, and his features were strikingly expressive of love, sympathy, patience, and cheerfulness. He grasped my hand and held it and wept, as though he had met a long-absent brother.

I took him home with me and heard his story. He was a native of central New York State. He was then about thirty-five years old, and had been devoted to the work of God among the poor, quietly, unofficially, and without pay, from his youth. He had spent many years instructing the Indians in the far West, and was recognized and honored as a chief among them. Once, when his tribe was overwhelmed, and driven from their homes by a more powerful war tribe, the white chief refused to run, but hastened to meet the advancing warriors, and commanded a hearing, and dissuaded them from the further execution of their murderous purpose.

He had great sympathy for the suffering slaves of the South, and cried to God for the overthrow of slavery. He had spent much of his time for the relief of the blacks in our large cities. When overworked in sick-rooms he would plant and cultivate a field of corn, and thus recover strength, and acquire independent means of subsistence.

During the year 1849 and the beginning of 1850, he was laboring among the sick and needy people, white and colored, of Washington, D. C. One night, while thus engaged at the capital, the Lord, in a vision, showed him San Francisco. The city of tents was mapped out before him in minute detail. He noted its topography, its few houses and many tents, and saw the hundreds of sick men as they lay in their tents and in the hospital, and saw a tall young man busily engaged in ministering to them, and the Lord said: "Alfred, arise, go to San Francisco, and help that man in his work!" "Next morning, I arose and went by early train to New York, and took passage for San Francisco. I spent," said he, "many weeks among the sick and dying at the Isthmus of Panama, and thence got passage in a Pacific steamer, which anchored in San Francisco harbor this morning. From the deck of the ship I recognized the city just as I saw it in vision thousands of miles away. I knew that my man, from his appearance, was a gospel minister, and set out at once, as soon as I got ashore, to find him in some pulpit in the city. I went to four chapels before I reached yours, and waited till the minister of each came in, and I said of each, as he entered his pulpit: No, he is not the man I seek. It was late when I reached your chapel. You were well on in your discourse. The house being crowded, I stood at the door, and said, That is the man whom God showed me in vision, away in Washington City. This is my apology for the unceremonious hearty greeting I gave you as you came out of the door at the close of the service."

That was my friend, Alfred Roberts, the most unselfish man I ever knew. Day and night he ministered to the sick and dying of that city for many months, as he only could do.

Then he went to Sacramento City, and devoted many months, extending into the spring of 1851, doing everything, within the possibilities of human agency, for the relief of the cholera patients, in the first and only visitation of that plague known in California.

In that campaign Roberts broke down his health, and returned to San Francisco, a helpless wreck of his former standard of noble manhood. I gave him shelter, and all the help he was willing to receive, and nursed him till he was able to walk round at will. Then he said: "My work in California is done." So two members of my church — D. L. Ross and J. B. Bond — bought for him a first-class passage to New York for three hundred dollars, and he bade us a final farewell.

After his departure I heard nothing from him for nearly three years, when I received a letter from his own hand, written in Jerusalem, Palestine. In that letter he gave me an outline of his labors during the intervening years. He said he returned to his old field of labor in Washington; but suffering the disability of poor health, he devoted some months to manual labor on a farm in his native State, and recovered the health and strength of former years.

Then he went to England, and spent a few months in London among the sick and destitute folk. He then went to Italy, and besides the bodily relief he gave to many, he distributed among the common people a thousand Italian Bibles and Testaments. As such labors were not tolerated in those days, he was pursued and greatly annoyed by the police; but the Lord was with him, and delivered him from the hands of the oppressors.

Then he went to Jerusalem, where he was still laboring among the Turks.

When I visited Jerusalem in the spring of 1863, I made the acquaintance of Bishop Gobat, resident bishop there under the joint auspices of England and Prussia. He was a genial, common, inactive man of God, and had a son-in-law, then the Protestant Missionary of Nazareth, whose service, one bright Sabbath morning, I attended in that renowned city of Mary, Joseph, and Jesus.

Bishop Gobat gave me a detailed account of the labors of "that remarkable man," Alfred Roberts, in Jerusalem. Besides relieving the sick he spent much of his time in the instruction of Mohammedan pilgrims.

The Bishop said, "Roberts knew no language outside of his mother tongue, but he came frequently to our book depository and got us to select the most interesting and instructive portions of the Arabic Bible and other books, and mark the pages with the beginning and ending of each stirring portion, and went with these tracts for distribution. He knew the import of every tract. He had such a remarkable insight into the character of men by a glance of his eye, that in a crowd of a thousand Turkish pilgrims he would select his orator for the occasion, and enlist him, and show him what to read, and proclaim to the people, and so, day by day, he had great crowds of attentive listeners to the word of God. He finally worked himself down, and it was clearly manifest that his constitution was broken, and that his work was done. We all loved him as a man of God and a brother in Christ, and I fitted up for him a comfortable room in our college building on Mt. Zion, and my own daughters waited on him daily, in cheerful sympathy for him, during a lingering illness of two years, when he died in peace, and we buried him on Mount Zion, but a few yards from the tomb of King David."

I afterward wept over his grave, among the crowding memories of the past, and thought of the coming resurrection glory when Alfred Roberts and King David will both respond to the same call of the "Son of Man," and together ascend from the heights of Mount Zion to meet "the Lord in the air," and each alike receive a crown of glory.

W. C. WHITE.

AN EXCELLENT OPPORTUNITY.

SUCH is afforded us in the Sabbath-school offerings during the remaining months of this year.* First, we can show how much interest we ourselves have in extending the precious light to the nations that have not yet seen it, and after having led out with a good example, we can then effectually teach our children the important lesson which all must learn.

In what country can we more readily interest children than in the one that is now the object of our offerings? With what country are we more familiar? In the Bible, we have a history of this field from the days of creation to the time of the Apostles, and from that time to the end of the world in the prophecies. Of no other portion of the world have we such a long, complete, and reliable history. It extends from Eden to Eden. If we are sufficiently acquainted with our Bibles, we are familiar enough with this history to make it interesting to our children. While other histories are written by men, and hence more or less unreliable, or colored by human prejudices, the history of the Bible is absolutely true. We can study it with a degree of satisfaction and assurance with which we can study no other history. Let us improve this opportunity to brighten our memories in this history, and then teach it to our children. Here is a most excellent opportunity to interest them in the study of history, and connect with it the more important lesson of giving. No other country of the world offers such advantages as this for interesting our children in the study of the Bible and the Sabbath-school lessons. If this matter is taken hold of properly by parents and teachers, the present series of lessons may be made the most valuable of all, and the amount of donations increased beyond any figure yet reached in six months.

But it will take study, application, and persevering effort. A spasmodic effort will effect little. We shall need to think and plan to interest our families in this subject; and then, having once started, keep leading the way, finding new things to interest and instruct. And having interested the children in giving for this field, show them ways of gaining money to give. Thus we can develop and draw out this most excellent Christian grace day by day and week by week. The more we can keep them thinking about the Lord and his work, the more they will be

changed into the divine image. There is an importance attached to this matter of giving and inculcating the same spirit into our children which many have not duly appreciated. We certainly have now a rare opportunity to do effectual work in this line, and we hope that none will allow it to pass without deriving from it all the benefit there is in it for them and their families.

H. P. HOLSER.

BE SOMETHING.

Be something in this living age,
And prove your right to be
A light upon some darkened page,
A pilot on some sea;
Find out the place where you may stand,
Beneath some burden bow;
Take up the task with willing hand —
Be something, somewhere, now.

Be something in this throbbing day
Of busy hands and feet;
A spring beside some dusty way,
A shadow from the heat.
Be found upon the workman's roll;
Go sow, go reap, or plow;
Bend to some task with heart and soul —
Be something, somewhere, now.

Be something in this golden hour,
With action running o'er;
Add some momentum to its power,
A voice unheard before.

Be not a king without a throne,
Or crown to deck the brow;
Serve with the throng, or serve alone —
Be something, somewhere, now!

— Alfred F. Hough.

RETROSPECTIVE.

As a people we are not much given to eulogies, and this is well enough. Still it seems fitting that an occasional word should call to mind the former days and those who have been used of the Lord in setting forward important movements among us.

Although it did not thus appear in print, Sister Maria L. Huntley was the editor of the HOME MISSIONARY in its early days. It came into existence because of her desire that certain needs be met, and her efforts to meet those needs. She carried the welfare of this little journal in her heart as probably no other person has ever done.

By reason of having had the privilege of daily personal association with our dear sister in her work

* The Sabbath-school donations for the next six months are for mission work in countries around the Mediterranean Sea.

most of the time for the last year and a half of her life, the writer is in possession of valuable facts in her experience, and can speak understandingly.

For years, the custom of holding the fourth Sabbath in each month in special remembrance by having a reading prepared for all the churches in this country and making offerings particularly for the missionary work on this day, has been generally regarded by our people. Sister Huntley had a deep and loving interest for children. After observing for some time, that while the older ones were occupied with the "Fourth Sabbath Reading," the children became restless, she concluded that it would be no more than due consideration for them, that there be a department having something prepared specially for the children which could in some manner be used to help and instruct them by themselves while the older people were considering the reading designed for them. This was one object she hoped to attain if a missionary paper could be established.

There were other considerations also. The fourth Sabbath readings had been prepared by mimeograph and other duplicating processes. A missionary paper would furnish a better way for sending these out. The missionary societies needed some regular and reliable help for their meetings. Lesson series could be prepared, and a place given them in the paper. It would also furnish a means of communication between State societies, a place for extracts from missionary correspondence, and other helpful matter. All these and other points were considered in the board meetings of the International Tract Society held in Battle Creek in the fall and winter of 1888.

With 1889 the HOME MISSIONARY began to be sent out to help, also to ascertain whether it was needed in the already crowded literary field. It met a most cordial welcome. Here is a brief description of Vol. I, No. 5, which lies before me: General make-up same as at present, but only four leaves; price, 10 cts. for twelve numbers of that year. It had five departments: (1) Fourth Sabbath Reading; (2) Bible Readings; (3) Children's Page; (4) National Reform (Lesson series.); (5) Workers' Department.

The children's page in this number, also those preceding it, is given to a letter from Sister Huntley to the children old enough to write, instructing them how to send out papers and write missionary letters. She furnished addresses of children for them to use. Many children then began missionary correspondence, and received as much encouragement as do many of their seniors. The letter of one little girl who did

not want any more papers was printed, and advice given how to write in such a case. The earnest prayers and heart work Sister Huntley and those dear children put into this work did not fail to receive the blessing of Him who said, "Suffer the little children to come unto me." Those particular children for whom she labored are now young men and women, and the influence of their first lessons in sending the truth to strangers will never be lost.

When the HOME MISSIONARY was in its infancy, serious illness took its editor from the office, and the work connected with it was mostly left to her assistants, yet she continued to write, especially for the children, in the midst of, suffering. There was a time when some expressed doubts as to the need of this department. These objections were a source of much sorrow to Sister Huntley, but she deferred to the judgment of others, and there was no page for the children for a time at the beginning of Vol. II, although she still believed her convictions were well founded. That she had a right estimate of the want in this matter was clearly shown when a request was sent out by the editors of 1890 asking those interested to express their wishes. The March number contained this editorial note: "We have received cards from about two hundred and fifty different Sabbath-schools since the February number of the HOME MISSIONARY was sent out, and every one of them, without exception, asked that at least one page be set aside for the children."

With this number their page again appeared, and was continued till *Our Little Friend* began to be published. Sister Huntley's letter in No. 5, Vol. 2, was her very last. On April 21 we laid her to rest in Oak Hill Cemetery, Battle Creek. It was very sad for *such* an one to be cut short in earnest, faithful work for her Master, yet it would have been far more so had the loss not been mingled with clear evidence that she had made her calling and election sure, and would soon be raised to immortality.

A leading principle in Sister Huntley's life appears in a note she had in the last paper for which she wrote, the one last mentioned. It is entitled, "Keep out of sight." In it is a quotation, — the Scotch laddie's advice to an unsuccessful fisher who wondered why he could not bring up the fish as did the Scotch boy. He said, "The fish'll na' catch sir as lang as ye dinna keep yersel' out o' sight."

To let the Lord work and not hinder him by self-will is a foundation principle of Christianity, and this was the leading principle of our noble sister's life.

S. ADDIE BOWEN

WATERLOO, JAMAICA.

At the close of our service last Sabbath evening an old gentleman arose and spoke as follows : —

My friends, you may think it strange to see me here to-night, therefore with the permission of the elder, I will give you my reasons.

I have searched my Bible from end to end — have spent the day in a continuous and critical study of it ; and now, although a minister of the Church of England, and accountable to my bishop, I must say that *this message is true*.

At first I said it *could not* be true ; but a prolonged search has shown me no foundation for Sunday observance. From a thorough search of history, I find no authority for a change ; and instead of such an action on His part, I find him enjoining the observance of the Sabbath forty years after his death. God blessed and sanctified the seventh-day at creation, and in the fifty-eighth chapter of Isaiah, he pronounced a blessing upon the man who should keep it.

I came here to bear testimony before this people that the seventh day is the Sabbath, and I have kept it to-day, and intend to continue keeping it. We have the light now, and if we wilfully shut our eyes to that light, we shall perish.

The Saviour reproved the people in his day for supplanting the commandments by their traditions, and to-day the people are doing the same thing that he then reproved. God has sent truth here to this far-away place, and there is no excuse for our not receiving it.

The Lord is soon coming. The messages that are to warn the world of that event are being proclaimed, and the fact that we are in the days of the judgment, is too plain to be denied. The judgment is going on, and he will soon appear, bringing his reward with him. The wages of sin is death, and the only way of escape is by turning to the Lord.

Look at the churches ; spiritually *dead*. Look at this district, *dead*. No spirituality — no work for souls. Money rules everywhere. The man who controls the most money, carries the most influence in the church and its councils. The reports are all money ; and the man who has a deep pocket, has a strong voice in the church, for money controls in all its matters.

Ah, my dear people, we are in troublous times. We are on the very verge of eternal things. May God help us to be wise, and heed the message that has come to us.

This man with five other adult members of his family, and more than a score of others, has signed the covenant at this place, and they are zealously working to extend the work among their neighbors.

He is also preparing a paper setting forth the reasons of his faith, which, with his credentials, will be sent to the bishop of Jamaica, who is at present in England in council with the archbishop of Canterbury, and so the truth will by this means be brought to the attention of that high functionary.

In all this the hand of the Master is revealed, and with humble gratitude we labor on, thankful for the success that his presence gives.

C. A. HALL.

THE INTERIOR OF AUSTRALIA AS A MISSIONARY FIELD.

For several years our brethren in New Zealand and Australia have been making an earnest and vigorous effort to place religious and health books in as many homes as possible in all parts of Australasia. That they have worked faithfully and well is attested by the sale of books to the value of fifty thousand dollars' worth a year.

The interest aroused by the sale of so many books calls for other labor, and the limited resources of our conferences and missions make it important that we study diligently to find methods of self-supporting labor. The following experience of Brother C. P. Michaels may suggest to laborers in other lands, ways of working that will meet the circumstances of their own State or country, by which truth may be carried to the most rural and isolated districts.

In the central part of Australia there are several rivers which flow into the Murray. Along the banks of these rivers, on either side, there are roads, and along the roads, five, ten, or twenty miles apart, there are large sheep stations, or cattle stations, some of which are very large.

One night I stopped at a station where there were two hundred men. They spent the evening from seven o'clock to ten, playing cards. They played for small squares of tobacco. For lights, they had tin cans filled with fat, with wicks in them. They had nothing to read, and no means of amusement except card-playing.

I had undertaken to work my way across the country from Melbourne to Sydney, thinking to sail from there to Europe. Some told me that I could not get through to Sydney because the country was so new ; but I started off on foot with about sixty pounds in money, my saddler's tools and some sundries, to make the journey of five hundred miles overland.

The first night I located about fifteen miles from where I started, and slept on a spot by the river's side. I lighted a fire, and made some tea, then spread out my rugs, and coiled up for the night. I had not been there long before others came down and camped in the same spot, and got some food from me. Later on others came, and still others until there were eighty men. I did not like the situation at all, especially as I had so much money on my person ; but they came and talked until about ten at night. What a good opportunity that would have been to talk of Christ and religion. I know they would have been interested. One time after this I talked with some men on religion, and they said, "That is good ; We know that is true, because a lady once read it to us out of a book." They are men that very seldom get to the towns. Literature would have a certain value with them, but as they are moving from one place to another, they seldom come in contact with much reading-matter ; but they would read it if they had it.

One day I started for the post-office about forty miles away, and in conversation with a gentleman, he said I was very foolish to carry any money, so I sent it away, keeping only a few shillings ; this was before I had bought a horse. So I went to a station, and asked the proprietor if he did not want some work done. He gave

me some saddles to repair for him. I stopped there several days, and he paid me well. Then I went where the drought was not so much felt and where there was some grass, and purchased a horse; then I worked more and purchased another horse, and procured everything I required to carry with me. And thus I went to station after station. Before reaching Orange, I had sent away one hundred pounds.

I have thought if we could send two men, one a boot-maker, and the other a saddler, and let them carry some of our literature, that they could do quite a good work. They would have to carry their own stock. There would be no difficulty about this. The interior is worked by men who carry along with them three horses and a van, and they carry all the stock they require, and work all these different stations as they go along, and they make considerable money. After you once purchase a horse you have no more expense. They do not require shoeing; and if the seasons are ordinary, when you arrive at a station, they put your horse in the home paddock (that is where the best horses are kept), and usually there is no expense so far as yourself is concerned. I hardly ever had to purchase anything. In fact, I was mostly invited to sit down with the proprietor; if not, with the men at their tables, and the accommodation was first-class, and I talked with them on different subjects.

Two persons could go without spending any great amount of money, and they would have a great opportunity for spreading the truth. If they were canvassing, they would have to sell their publications as they went along; but I think they would have no difficulty in this, for usually most of the men at the station give an order on the proprietor, and he pays the order. They do not receive their wages regularly. Generally they get them about once a year. I have seen a man draw a check for eighty pounds and go and spend it. It is customary for them to give an order between times for the amount of the goods. If a person were to sell them anything, they would simply receive the order from the man, and receive a check from the proprietor. The checks are usually on Melbourne or Sydney.

But this would necessitate the canvasser taking books with him. But if he had two horses and a trap, or three horses and a wagon, he could carry a large stock at very small expense as far as transferring is concerned. I believe the proprietors themselves would be buyers of books. Many are religiously inclined. In any case, they do not get much reading-matter, and I think they would be glad to purchase a good book, but especially the medical works.

Another class, and that is the shearers. I hardly know what could be done with them. At the close of the shearing season, sometimes they go to a shed. Perhaps fifty or sixty shearers will go together, and work three weeks or a month. At the finish, they receive all their money for the work they have done. Sometimes it is paid in checks, sometimes otherwise. At that time you would receive payment for what you sold them. There would be good opportunity to sell lots of small materials, or anything by way of trade. Some of these shearers do not live in towns at all. The shearing season begins in the north early in June, and they have two horses and a trap, and they take their families with them, and finish up about the Murray in the south about the middle of January or February. I have known some of them to go right on to Tasmania and New Zealand, and when they have finished New Zealand, they come to Queensland, and begin again. They are seldom in a town at all. Of course you reach these people at the stations during the shearing time at the close of the clip.

I believe that this work would not only be self-supporting, but

that money could be made at it. If two tradesmen went, the principal expense would be in providing their outfit. They would want a horse and trap, which you can purchase cheap, and they could make their own harness. The wagon would cost about twenty-five pounds. The stock they would have to carry along, but they would soon earn that. Many of these stations are not visited by any people except hawkers. A man from New Zealand told me that this country is taken up by cattle stations. He says the hawkers there sell a large quantity, and get along first-rate, and make a lot of money. I thought that this was a good indication for us. If we could not reach them with horses and traps, where there is very little water we could reach them with camels. They make a trip of about fifteen days without needing water, and the men could carry enough with them for their own use. There are quite a number employed on all of these stations wherever you go. Those making this trip would have a pleasant time with the exception that they would be cut off from the rest of the world.

Another class found on these stations is the "tank sinkers,"—men who take contracts to make excavations in the ground in places where surface water can be caught and conserved. These men usually have their families with them, and stop for several months at one place, the excavations sometimes being of considerable size and requiring some length of time to complete. After this they move to some other outlying place, where these operations are repeated. The nature of the work requires that these people should be almost always shut away from civilization and from all opportunities of religious education. There is no question that they would appreciate any reading-matter that could be sent them. As a rule, I found this class more impressive than the general run of station hands, who seldom have taste for religious reading-matter. Many, in fact, are entirely ignorant of Bible themes, the only education that they receive in this line being the occasional service of a bush missionary, or the formal Sunday worship conducted by a Church-of-England minister who professionally visits the stations once a month in the more accessible part of the country.

I believe if these men were not tradesmen, the work would be more than self-supporting, but the addition of a trade would be a valuable help. At some of these stations the men are not religiously inclined at all, and the same might be said of many of the proprietors. Perhaps they would find fifteen or twenty at some of the smaller stations in New Zealand or Australia, and not sell a thing to them. In that case if a man had a trade, they would gladly welcome him, and later he might have an opportunity to speak on religious matters, or introduce our publications. At the same time I have found refined and thoroughly Christian gentlemen living on some of these stations in the interior of Australia, and a class of people you would least expect to find there. I have been surprised at the nice places you find there. At one place, when I went to leave next day, I could not find my horse, and they said, "You are not going to see your horse for some time." And they kept me there for a fortnight. They had driven my horse into the bush, and at the end of the fortnight, they drove up my horse, and I went on. It is some time since I was there. The times were very bad then because there had been several years' drought. I do not believe those places would be affected by the hard times as the towns are at present.

W. C. WHITE.

BE assured that endurance is nobler than strength.

LETTER FROM MATABELELAND.

YOUR kind letter was received some time ago. I was so glad to hear from you, as I always am. Your cards came also. Many thanks for the same. It seems good to get little tokens from friends when you live in a wilderness, surrounded by nothing but heathen who never made or saw a pretty thing in their life. I should like so much to send you something, but cannot at present; but we hope in a year or two we will have the railroad here, and then things can be sent out of the country. Then it will not seem as if we were separated so far from the world.

When this month is finished, it will be six months since we left Buluwayo. They are the busiest and saddest months of my life. During that time, I have made clothes for twenty-five children that we have taken into our home. They all came to us just as naked as they were born, and a good deal dirtier. We have only twenty now. One died; two wanted to go home; and two were such bad children we had to send them away. I have two black babies; they are large enough to walk, and that is all. The rest of the children are all the way from three to twelve years of age. So you see the most of them have to be waited on for nearly everything. Still they are brave little fellows, and do not need nearly as much care as white children. You may wonder what makes this present time a sad one—every day we are surrounded by the dead and dying.

Starvation is in the land, with all its horrors. Pen can never picture it to you. There are skeleton forms of men, women, and children strewn all over this vast country, too weak to walk. Bones lie bleaching in the sun, and vultures are picking the dead bones. For sometime I have been afraid to take a walk, for fear I should come across a dead person. Several have been found within a few rods of our house. To have people come to your door so weak that they could scarcely walk, come with pleading looks, saying, "Give me food, or I die," and you be forced to say, "No," was no easy matter. But this we had to do over and over again, because we had not the food, neither could we get it; for it was not in the land. Nearly all the grain was destroyed during the war, so it was impossible to obtain any.

We did all that we could for the poor starving children. Such children you never saw—so poor! One poor little boy his mother brought to us. We told her we would take him. How could we say, "No"?

He was so poor that he could not walk. I called him to come to me, and I would give him some food. He tried to get up, but fell flat on his face, he was so weak. Just think, going without food when you are well till you are too weak to walk, means a great deal of suffering. Pen can never describe it to any one. I have never seen it before, and hope I may be spared from seeing it again. It has made my hair quite gray.

Women have brought their wee babes to us, and begged of us to take them. They were mere skeletons, and such pitiful cries you never heard. What could we do with them? We had no milk, and there was nothing that we could feed them. So we had to say, "No." O how my heart would ache for them! When they left us we did not know but that the mother would bury the little one alive, or knock in its head with a stone, so she would not hear its pitiful wail any longer. It is almost more than I can endure.

This is all the fruit of sin! What a heaven it will be when Jesus comes! Had these people hope in God it would not be so hard for them; but they are without hope and without God in the world. It is not all so sad. I do have some nice times with my little children,—telling them about Jesus, how he came to this earth to make people good, how wicked men killed him, and that he is now in heaven, and will soon return to take all good people there. . . .

I have but a few picture-books. The little ones like to look at pictures of Jesus. The "Gospel Primer" has a few pictures in it. One little fellow told me he loved to see the picture where Jesus had the babies in his lap, also the one where he went to heaven. The one where a little child is leading the lions, they think is wonderful. They are raised in a country that is full of lions, so they know what the animals are. Though now they are nearly all killed, yet once in a while we hear of one that has been seen. It is just wonderful how their little minds will take in these things, and how they love to talk about them. The Lord has surely sent them to us, and I have often thought that perhaps he will use them to preach to this people as he did little children in 1844. We cannot talk very much of the language yet, but are learning a little every day. These children had never heard the word "Jesus" six months ago, and now they love to talk about him; and it is just as real to them that he is coming as though an earthly friend was coming to take them somewhere.

Some of the little children are very loving little things. One little boy hangs around me all of the

time. I know you would love them if you were here ; you could not help it, they are such dear little things. When we have our worship, they all say, "Amen." They all kneel down so nice, and put their little hands over their eyes. I never saw white children behave any better. The Sabbath they call holy, and I have made them clothes for Sabbath. These they call holy clothes, and they are very careful of their holy clothes ; they like to keep them nice. They all like to bathe, and I tell you we have a lively time when it comes bath day. It takes no small amount of time to bathe twenty children. Mr. Tripp takes the boys, and I take the girls. They all think it great fun. They are bright pretty children when they are washed and dressed. They do not have those thick lips that we sometimes see among the colored people. Some of them would be called handsome if they had white skins. Our little mud house is nearly full when we get them all in it. We have put huts in the native style for the children. Eight of the smallest children sleep in the house with us, as they are too small to care for themselves. We are quite crowded, but hope soon that we will receive material for houses from America.

We have school for the children, and you would be surprised to see how fast some of them learn to make figures and count them, and to sing. Nearly all have good voices. They sing several native songs and a little English. I have had but little time to spend with them in teaching them anything, for you must know that such poor, starved children have been sick more or less. I have two sick at the present writing. One little baby was found in the bush by the police, sitting beside its dead mother. This they brought to us. The father had gone to find food for his family ; and while he was gone, the wife took the child and went in search of food, and died in the woods. The little fellow was at Sister Anderson's for a few days. When the father came home, he set out and searched for them. He just sat down and cried when he found the child, and said he would pay for all the trouble he had been to us. We were only glad to do something for the little thing.

To care for the dead and dying, has been our work for some time. Another case, and a very sad one, was a mother found lying on a wee little girl in an unconscious state. The babe was brought to us. O such a sight ! its little chest all crushed by its mother lying on it, and so poor ! What a tale of suffering it could have told had it been able to speak. The little thing lived about half a day. Mr. Tripp spoke

in the *Review* of one that Brother A. found buried alive. The poor little thing is dead. We have selected a place for a burying-ground, and in it are five little mounds, and could they but speak, what tales of hunger and pain they would relate. One of them was a bright-looking little child. He lived two weeks. I did everything to relieve him, but he was too far gone ; food could not build him up. We felt very sad to lose him ; but I have often thought it was a blessing to those who lived that some came too poor to survive. The people here have a horror of death and of dead people. No one but the nearest relative will do anything for a dead person. When a child dies, the mother takes it before any one has a chance to see it, and rolls it up in just as small a bundle as she can, and runs away with it and digs as small a hole as she can get it into, and covers it with dirt. The people of the kraal all stop work, and spend two days crying, or rather howling, for it is not crying. To have us make a little coffin and a little white shroud for the children, and put flowers in their little hands, was to them something wonderful. Then we had them all march to the grave ; we sang and prayed ; then told them that we asked Jesus to watch over them till he took them home. That we were not afraid of the dead, was to them most wonderful. The children are not afraid to go down to the graves ; in fact they go by there nearly every day to gather fruit that grows on a tree near by, while grown people are afraid of them. Brother Anderson had a native help him dig one grave, but he would not work there alone. He told Brother A. that he was afraid. When asked what he feared, he said his great grandfather. They have some ideas of the dead similar to those of the American Indians,—that they go to the happy hunting-ground to kill lots of deer and see all their ancestors, have an abundance to eat and be happy. So you see they still have left a thought of the here-after.

I must tell how the Lord supplies our wants. Here we were with thirty-seven children, including Brother A's and the doctor's, thirty-five miles from Buluwayo, with no team, as our oxen all died, and only three days' food on small rations, when Mr. Tripp started for town with three native boys to see if he could find any food. No corn was to be had in town ; all the corn was in the government houses. Here we were, with forty-four persons and no food. They could not carry much home on their backs ; but they must do it, for we had no other way to get it out to us. Mr. Tripp went to the administrator and told

him about the children and how our food was all gone. The Lord heard our prayers, and touched his heart. He gave Mr. T. an order to go to the fort near us and get corn for the children. Then he found a chance to buy a span of mules and wagon, and brought a bag of flour for each family besides. When he returned, our last food was on the stove cooking. O, such happy children you never saw. They nearly pulled Mr. T. to pieces for joy. They knew our food was all gone, and where to get it they did not know, neither did we; but God has promised to supply all our need, and he has done it so far.

Each day we thank the Lord for our daily bread, and we have very little besides that now, but none of us grow poor. In fact I never was so well and strong as I am now; and I never worked so hard, nor was under such a strain. Truly the Lord is good to us, and daily we praise his name. When I read what the apostles endured for Christ and the gospel, I know I have had no such hardship here yet.

Our greatest need here now is workers; and we pray that God may roll a burden for this work on many of our people. These people are surely crying for the gospel to be sent to them. In no field that I know of where any of our missionaries have gone is there as much darkness as in this field. No one can read a word; they have no written language. Darkness, gross darkness, surrounds them. . . .

These children know nothing what it is to have some one love and pet them. Their parents never do, only command and scold; but they very much enjoy being petted. . . . MARY C. TRIPP.

REPORT FROM JAMAICA.

THERE are four churches in Jamaica with two hundred and thirteen members, three companies with twenty-eight members, and sixty-one scattered Sabbath-keepers, besides the companies where Brethren Hall and Eastman are now laboring with the tents. Elder Hall reports eighteen new ones where he now is, and Brother Eastman writes that a few others have decided since I left, and there were twelve or fourteen then. We have nine Sabbath-schools, with two hundred and thirty-five members.

At present we have six workers: C. A. Hall, W. W. Eastman, H. F. Humphrey, A. J. Haysmer, Philip Porter, and Brother Reeks. We received in tithes last year \$547.73. I think the tithes will be over \$600 this year. Our offerings have not been very

much, as the brethren were putting everything they could into the church. We have about \$200 to raise yet, and then we trust the offerings will be more.

We need a good experienced hand to do Bible work in Kingston, a city of nearly fifty thousand inhabitants. One that has had experience in Christian Help work would be best. There are people here that cannot be warned in any other way. We are now laying plans to circulate tracts on the envelope plan, and a Bible worker should follow this. We can easily make room for a Bible worker in the mission. She can board herself, and thus make the expense very low. I consider this matter very important for the work in the city. May the Lord open the way for this need to be filled. A. J. HAYSMER.

WORK IN THE CITIES.

WITH many of us it has been a question how to reach the wealthy classes in our large cities, with the truth. While there may be other and better methods, I am sure there is *one* way and a *good* one, because I have demonstrated it, to my own satisfaction, at least.

Of late years an interest has been created in health reform, and at present we find almost every one of intelligence interested in knowing how to live properly. This is one of God's many opening providences. Our only object should be the advancement of the cause of God, and I firmly believe that our health journals can be made a means to that end.

First of all, ask God's blessing upon your work. Then, after a thorough study of the journal, go forth in faith, knowing that his angels are going before you to open the way. While you are waiting for some one to answer your ring, ask God to give you wisdom that you may know just what to say and how to say it. If the lady herself comes to the door, greet her pleasantly, and enter *at once* upon the canvass, not being afraid to manifest the enthusiasm which you should feel. After giving a canvass a few days since, the lady remarked, "I took that journal two years, but I believe it is even better now than it was then. I will take it for a year."

If you cannot see the lady of the house, canvass the servant girl. She has a soul to save, and through her, you may reach her mistress. Often when you cannot obtain a whole year's subscription, you can obtain one for six months. Sell a single copy if you can do no more. One copy sold is almost sure to be

the opening wedge for another, perhaps for a year's subscription.

Deliver the journals in person each month, and so find opportunities to introduce other reading-matter, and often to hold Bible readings. I have several readers now whom I obtained in this way. The Lord has given them a desire to know more of him and of his truth for this time, and, I trust, hearts to obey when they see it.

God says, "If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits." If we follow his instruction will he not place his seal upon our work?

LENA E. HOWE.

Sacramento, Cal.

A TALK WITH MARY JONES, WHEN SHE WAS AN OLD WOMAN: THE YEAR BEFORE SHE DIED.

AUG. 15, 1863, was a Thursday, and about twelve o'clock we arrived at Brynecrug, a small hamlet not far from Towyn, Meirioneth. My father and I had walked the day before from Llanberis to Festiniog, and an uncle of mine who lived there drove us over to Brynecrug.

Mrs. Lewis (that is, Mary Jones) came from the garden into the house just as we entered. She was dressed in the old costume of the country, and was very prim and clean. After a few preliminary remarks respecting the hamlet, the garden, and the object of our visit, she told us that the home of her childhood was Ty'nydol, in the hamlet and parish of Llanvihangel-y-Pennant, where she was born at the end of the year 1784, the very same year that Mr. Charles of Bala was compelled to leave the Church of England, and six years before the death of Rowlands, of Llangeitho. Her mother and father were godly people, and members of the Calvinistic Methodist body, — the only body, she said, which is of purely Welsh origin, a body in which she herself had been brought up, and to which she still belonged; and she smilingly added, "All the best men and women of Wales belong to the Calvinist Methodists' body." She told us that her father was a weaver by trade, and that she had learned his trade and used to help him. She and her parents had learned to read in the Sunday-school. A Mr. John Ellis, a master in one of Mr. Charles's circulating schools established at Abergynslwyn, a village some distance off, used

to come over every Sunday, and one or two evenings a week, to teach the people to read.

"I was very anxious," she said, "to read the Bible, and to learn it, but there was no Bible at Ty'nydol, but there was one at the house of William Hugh, of Llechwed, and I used to go there every evening unless prevented by something extraordinary to read and to hear William Hugh read; he was a good man, and used to preach. During harvest, I used to work in the fields for my food and twopence a day, which I saved to buy a Bible. By the time I was fifteen, I thought I had saved enough to buy one; some of my young friends gave me a few pence extra, and my parents helped me a little, and with a proud heart I went one Monday afternoon, in the spring of 1800, to ask William Hugh where I could buy a Bible. He told me that Bala was the nearest place where I might buy a copy, but as it was more than a year since Mr. Charles had received a parcel of Welsh Bibles from London, he might not have one left. I replied, 'If Mr. Charles has not one to sell, he may probably know of some one else who can sell me one;' for I regarded Mr. Charles as greater and more powerful than any king or queen that ever lived, and much wiser than Solomon. William Hugh said that if I really intended to take a journey to Bala, I would better go to the house of a friend of his, David Edwards's, a Calvinistic Methodist preacher of great repute. When I went home and told my parents what William Hugh had said, my mother answered, 'He that provideth for the raven his food will take care of thee, Mary. Go to Bala, to Mr. Charles, and God Almighty bless thee.'

"I was up early next morning and ready to start, but before I started, my father and mother prayed earnestly for God's blessing upon my journey, and that I might be kept from harm on the way; for Wales in those days had its highway robbers and its dangerous characters roving about roads and mountains, not one of whom, however, troubled me.

"I knew the direction of Bala very well, and did not trouble much about the road, but kept straight on over hills and dales in one direction, as I thought. I carried a wallet lent me for the occasion by William Hugh, and my mother had put enough bread and cheese in it to last me for a week or more. I had this tied on my back, and my shoes on my arm. I was told that the distance to Bala was a little over twenty-five miles, but I thought nothing of that in those days; but what with missing the direction once or twice, and making circles when I might have gone straight

on, I think I extended the distance to about thirty miles. It was about five o'clock in the afternoon when I reached Bala. I had a good wash in a brook before I entered the town, and I put on my shoes. I inquired for the house of David Edwards, and soon found it. I told him my errand, and who it was that sent me to him. He looked at me very gravely, but very kindly, and asked me to rest a while and take some refreshment. He said it was too late to see Mr. Charles that night. 'You will sleep here to-night, and we will see Mr. Charles early to-morrow.' I was up before dawn next morning, but found David Edwards reading his Bible and waiting for me. We started for Mr. Charles's house, and Mr. Edwards said, 'We will see a light in Mr. Charles's study window, for he is in his study hours before most people are awake; he will let you have a Bible too if he can, for he is very kind, especially to young people; the only fear I have is that he has sold every copy, but we will try, my child, we will try.' We soon reached the house, and there was a light in the study.

"Mr. Edwards knocked at the door and, oh, how my heart trembled in anticipation of seeing the wonderful Mr. Charles about whom I had heard so much from my parents and the schoolmaster at home, and how I prayed that he might have a Bible for me. Mr. Charles himself opened the door and greeted us both with a smile, inviting us to his study. Mr. Edwards explained why we called so early. Mr. Charles questioned me very kindly and seemed much moved when I told him how I had saved the money, and how long it had taken me to save it, which was about six years. Then he said to David Edwards, 'I am very sorry that the little maid has come all the way from her home to obtain a Bible, and that I have no copy to give her. All the Bibles I received from London have been sold except one, which I have promised to keep for a friend of mine, and I do not know when I shall obtain more Welsh Bibles, and what will become of poor Wales without the word of God (*Beth a daw o Gymru Dlawd heb Air Dnuw*)?' These words so sadly uttered by the great man were more than I could bear. I burst into tears, and so bitterly did I weep that Mr. Charles himself wept, and so did David Edwards, and we three knelt down, and the two men prayed that God might send his word to their poor benighted countrymen who were hungering and thirsting for it.

"Then Mr. Charles turned to me and said, 'My little maid, I see I must let you have the copy, though I promised to keep it for a friend; but my friend

knows English, and I can give him an English copy while he waits for a Welsh one,' and Mr. Charles handed me this copy (which she showed us), and said, 'Mary, read it carefully and thoughtfully through, read it on thy knees, treasure its truths in thy memory and in thy heart, and may the Almighty God bless it abundantly to thy soul, my child,' and she said, '*He has blessed it; he has blessed it; his prayer was heard. Yes, yes; he has blessed it* *Ac Fe a'i bendithiod, Fe a'i bendithiod, do do gwrandawyd ei wedi, Fe ai bendithiod.*

"I was overjoyed, and thanked Mr. Charles over and over again; but he put his hand upon my shoulder and gently said, 'Pray, Mary, for thy people and thy country — for poor Wales — that God may have mercy upon it and send it his word.' I returned with David Edwards to his house, and thanked him also for his kindness to me. I placed the Bible safely in my wallet, and started home. I took off my shoes when outside the town, and began to run, so delighted was I and anxious to reach home. When out of breath, I sat down and took my Bible carefully out and opened it unintentionally at the first chapter of the Gospel of St. Mark. I read the chapter through, and learned it verse by verse before I reached home.

"As I drew near Ty'nydol I saw that my parents and neighbors were looking for my return. I knew how anxious they were about me, and I was equally as anxious to communicate to them my good news, but I was too far to shout to them, so I ran and waved my shoes around my head, a token of joy which they all understood, so they ran to meet me, and when I showed them my Bible they all jumped — literally jumped — for joy, and we made the hills ring with our doxologies (*Diolchadan*), and we arrived at Ty'nydol with a voice of joy and praise with a multitude that keep holy day, or, according to the Welsh, 'With the sound of song and praise as a multitude that keep a feast (*mewn sain can a moleant fel tyr, rfa yn cadwgywl*).'" — *Rev. Thomas Coles.*

"If we did but recognize it one's own family sometimes offers as good an opportunity for missionary work as India or Africa affords. That woman of Sychar will bear to be studied."

"THE new minister does n't take the same interest in missions that his predecessor did." Who said that? — The collection basket. It has the habit of speaking out about such things. — *Selected.*

WE do not always see the fruit of our labor immediately. No doubt your labor is better than you know, and the result will reward the effort. You know when the weeds have all been pulled, how feeble our plants look, and we almost fear they will not live

— they miss the weeds that were choking them; but the gentle dew of sympathy, and the warm sunshine of encouragement will lift the drooping head, and strength will be given to stand even when the winds blow most fiercely.— *Mrs. A. E. Shepherd.*

REPORT OF THE CANVASSING WORK FOR MONTH OF MAY, 1897.

	STATE.	No. Canvassers.	Av. No. Reports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
DIST. No. 1.	Atlantic.....											
	Maine.....											
	Maritime Prov.....											
	New England.....	14	9	123	707	186	\$141 60	561	\$719 60	\$42 80	\$762 40	
	New York.....	4	3½	45	276	20	45 25	297	203 50	25 11	228 61	
	Pennsylvania.....	24	19½	157	961	355	337 57	360	353 77	246 46	600 23	
	Quebec.....											
No. 2.	Virginia ¹					143	89 45	639	261 40	48 00	309 40	
	Vermont.....											
	West Virginia ²	15	8½	140	1006	347	265 35	725	477 10	161 25	638 35	\$2,538.99
	Alabama.....											
	Cumb. Mis. Field.....											
	Florida.....											
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
	North Carolina.....											
No. 3.	South Carolina.....											
	Tennessee.....	7	5	90	643	62	153 50	162	373 25	47 10	578 85	578 85
	Indiana.....											
	Illinois.....											
No. 4.	Michigan.....											
	Ohio.....											
	Ontario.....											
	South Dakota.....											
	Iowa ³		23½		6319	107	53 65	1449	2,057 95	286 25	2,344 20	
No. 5.	Manitoba.....											
	Minnesota.....											
	Nebraska.....											2,344 20
	Wisconsin.....											
No. 6.	Arkansas.....											
	Indian Territory.....											
	Kansas.....	22	14		1173	452	239 40	718	580 80	5 75	586 55	
	Missouri ⁴				1341	347	318 20	796	320 85	102 65	923 50	
	Texas.....	16	13	161	1542			735	1,709 05	96 50	1,805 55	
No. 7.	Colorado.....	9	7		408			291	267 50	99 70	367 20	3,682 80
	California.....											
	North Pacific.....											
	Upper Columbia.....											
	Montana.....											
	Australia.....	32		423	2457			1174	5,727 12		5,727 12	
	New Zealand.....	9	9	150	1034	476	1,542 76	376	1,113 28	208 49	1,321 77	7,048 89
No. 8.	Great Britain.....	30	24		1832			1420			1,734 49	
	Central Europe.....	6	6		503	253					848 35	
	Germany.....	42	42	685	4237	178	85 62	64	66 18	919 50	985 68	
	Norway.....											
	Denmark.....	25	22	355				1997	1,397 27	50 15	1,447 42	
MISC'L.	Sweden.....	40	34		4143		1,576 80	1848	1,931 91	227 43	2,159 34	
	Brazil ⁴						404 60	88	232 20		232 20	7,175 28
	South Africa.....											
	Barbados, etc.....											
	Bahamas.....											\$232 20
	West Indies.....											
	Totals.....	295	239½	2329	28,632	2926	\$5,268 75	13,750	\$18,292 73	\$2,567 14	\$23,601 21	\$23,601 21

(1) 2 weeks. (2) 10 weeks. (3) 9 weeks. (4) 8 weeks.

MISSION STUDIES.

JAPAN.

THE Empire of Japan, or, "Land of the Rising Sun," consists of several groups of islands lying off the east coast of Asia, the main group containing four islands. It is mostly between the 24th and 51st degrees of north latitude, and 122d and 156th degrees of east longitude, and its area is estimated at more than one hundred and fifty-five thousand square miles. It is one of the most mountainous countries in the world; in fact, these islands are supposed to be the highest points of a chain of mountains rising from the ocean bed, and this empire is considered "one of the fairest portions of the earth." The highest point is Fuji-San, or "Fire Goddess Mountain," which has an elevation of twelve thousand three hundred and sixty-five feet.

The annual rainfall of the country varies much, but averages one hundred and forty-five inches. The vegetable productions include many of those found in both temperate and tropical climates. Among the trees are the chestnut, oak, pine, beach, elm, maple, cherry, cypress, bamboo, palm, banana, and one hundred and fifty species of evergreen trees. Some of the characteristic trees of the country are the lacquer, camphor, paper, mulberry, and vegetable wax. "The tobacco plant, the tea shrub, different varieties of the potato, rice, wheat, barley, buckwheat, and maize are cultivated."

The population of the country is between forty and forty-five million, the main island having over thirty-one million inhabitants.

Tokio and Osaka are the chief commercial centers of the country, and the latter is sometimes called the "Chicago of Japan." The former is prominent as the residence of the emperor and his court. The two money mints of Japan are located in these cities, a paper mint at Tokio, and a metallic mint at Osaka. "The gold coinage is confined mainly to five *yen* pieces, which are nearly equal to a sovereign," or about four dollars and seventy-five cents in the money of the United States. "The silver coins are the *yen*, the trade dollar, and fifty, twenty, ten, and five *sen* pieces. The copper coins are two *sen*, one *sen*, one-half *sen*, and one *rin*."

We are too familiar with the sight of the Japanese race to need a description of the people, but we may be interested in some of the customs of the country. The houses are slightly constructed of wood. "In

place of windows and shutters, they have an inner set of paper screens, and an outer set of wooden shutters, both sliding into grooves." The floors are covered with a thick, soft straw mat, measuring six by thirty-three feet, and the accommodation of the house is reckoned by the number of these mats. On these the inmates sit, eat, and sleep, the bedclothes — heavily padded quilts — being kept through the day in adjoining closets. The surface of these mats is kept scrupulously clean, for boots and clogs are removed before entering. In winter, heat is obtained from charcoal boxes, either movable or set in the floor, and most of the cooking is done over charcoal braziers.

"Rice is the staple food of the people, but in the poorer mountainous regions millet often takes its place. Fish, seaweed, and beans are served with the rice, especially in the soups, which likewise contain bean curd, eggs, and vegetables. Chestnuts and hazelnuts are largely eaten." "Fowls are now widely used for the table, and pork and beef, as well as bread, are increasingly eaten." "The Japanese are a dyspeptic people, more dying from diseases of the digestion than from any other cause."

"The social condition of women is more favorable than in most non-Christian countries, but still leaves much to be desired." "The politeness of the Japanese in matters of social etiquette is unequalled." "Children are certainly adored here, and one of the ways of showing adoration is for their parents to dress them in the brightest and most gorgeously patterned stuffs they can find." In this respect they evidently are not unlike parents in so-called Christian countries.

Formerly the postal service of Japan consisted of "runners" or young men who carried the letters in a wicker-like pouch suspended from the end of a stick which was thrown over the shoulder. The present postal system is modeled after that of England, and is one of the best in the world. The first route was established between Tokio and Osaka in 1871, and now there are over fifty thousand miles of mail routes.

There are also several thousand miles of railway in the empire, and the cars are arranged in European rather than American style. The jinrickisha is probably the best-known means of travel. It is shaped like a miniature gig, and is drawn by one, or, when speed is required, by two coolies.

Some of the principal industries of the country are porcelain, lacquer, wood and ivory carving, silk, damask, and crape weaving, and the cultivation of rice, and silk-growing.

Formerly the Portuguese carried on a lucrative

trade with Japan, but the government becoming alarmed at finding that the converts to Roman Catholicism pledged allegiance to a foreign power, drove the foreigners from the country, and for about two hundred and sixteen years no foreign vessel was allowed to touch at any Japanese port.

In 1853, however, Commodore Perry steamed into the harbor of Uraga with a squadron of United States war vessels, and a treaty was effected March 31, 1854. Other countries have followed the example of the United States, and treaties have been formed with nearly all the leading countries of Europe and Asia, as well as Peru and Hawaii.

The principal religions of Japan are Shintoism and Buddhism. The former is the religion indigenous to the country, and the latter was introduced from China in A. D. 552. "In its pure form Shintoism has no ethical or doctrinal code, no idol-worship, no priestcraft, and no teachings whatever concerning the future state. It consists chiefly of the deification of heroes, and emperors, and great men, together with the worship of certain forces and objects in nature. The principal divinity is the sun-goddess Amaterasu, from whom the Mikado is held to be descended." "Full toleration is granted to all forms of religious belief in so far as they do not conflict with the peace and order of the community."

Missionaries from the Presbyterian Church of the United States, the American Protestant Episcopal Church, and the Reformed Church in America entered Japan in the year 1859, and the American Baptist Missionary Union began work there in the following year. Representatives of over thirty different sects are now laboring in the empire. Their resident and out-stations combined number less than one thousand. What are these few hundred missionaries among more than forty million people, less than one missionary to fifty thousand inhabitants?

Elder Wm. Grainger has for some months been located at Tokio learning the language, and with the help of a native assistant, laboring for the people as the way may open. The English language is taught in the government schools, and this must facilitate the work of the gospel in this "land of flowers." There will never be a more favorable time to bring our truth before the people of Japan than the present. May God prepare laborers for the Japanese field.

QUESTIONS.

1. Of what does the Empire of Japan consist?
2. Give the latitude and longitude of the empire.

3. What may be said of the surface of the country?
4. Tell us something in regard to its vegetable productions.
5. Which are the chief commercial centers of the country?
6. What government buildings are located here?
7. Describe the Japanese houses.
8. What are some of the principal articles of diet?
9. What may be said of the postal service of the country?
10. What is the best-known means of travel?
11. Name some of the principal industries.
12. What caused the ports of Japan to be closed to the commerce of the world?
13. How was the seclusion of the country broken?
14. What are the principal religions of Japan?
15. In what manner are other religions treated?
16. Give a few facts in regard to mission work in the empire.
17. What missionary have we in the field?
18. What should be our prayer?

* * *

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East.....	+ 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations..	+ 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal, *	8.23 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.40 A. M.

WESTBOUND.

South Bend, Chicago, and West.....	* 8.42 A. M.
Chicago and Intermediate Stations.....	+ 12.15 P. M.
Mixed, Valparaiso and Int. Stations.....	+ 7.05 A. M.
South Bend, Chicago, and West.....	* 4.05 P. M.
South Bend, Chicago, and West.....	* 12.50 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry., Pullman vestibule buffet sleeping cars to New York and Philadelphia, via Suspension Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.40 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R., Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 A. M. trains have Pullman sleeping cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily.

† Except Sunday.

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

W. E. DAVIS, E. H. HUGHES,
G. P. and T. Agent, A. G. P. Agent,
MONTREAL, QUEBEC. CHICAGO, ILL.
BEN FLETCHER, Trav. Pass. Agt., DETROIT.

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., JULY, 1897.

BROTHER E. R. PALMER, general canvassing agent for Australia, in sending the report of their work, writes as follows:—

This is one of the best reports I have had the privilege of sending to the HOME MISSIONARY. Fifteen hundred dollars of the orders were taken by three agents, working eighteen days each. The average for all the agents for the month is one hundred and seventy-nine dollars each. The Lord has truly blessed us, and we are very thankful.

Counting four weeks to the month, these agents have averaged nearly forty-five dollars a week, which is certainly an excellent record for a company of thirty-two agents, and no one can tell the number of souls that will be saved as a result of these sales.

UNFORTUNATELY for this number of the HOME MISSIONARY, the editor, Elder F. M. Wilcox, has been for some weeks in Colorado, hoping by rest and change of climate to regain his health, and the assistant editor, Elder L. T. Nicola, has been ill with fever, so that neither of them has been able to contribute to the columns of the paper. We are glad to announce that at the last report Elder Wilcox seemed to be somewhat improved healthwise, and Elder Nicola has so far recovered that there is a good prospect that he will soon be among us once more.

IN the absence of editorial contributions, Elder W. C. White has come nobly to the rescue, and furnished several articles for the paper that our readers will find of unusual interest. Two of these are from the pen of Mrs. E. G. White, whose writings are so well known that we do not need to call attention to them. The signature at the close will insure for her papers a careful reading. We would like to mention, however, the letter from Mrs. Tripp, which, though not of recent date, contains more details of the famine in Matabeleland than we have yet seen in print, and gives some particulars in regard to the natives that will be of special interest to all, and ought to enlist our sympathies in behalf of the work and workers in that far-away land.

THE suggestion to workers in the interior of Australia reminds one of Jer. 16:16. Sportsmen delight in excursions to the rural districts where they can indulge in hunting and fishing, and why should not our laborers take greater pleasure in hunting and fishing for souls in these regions?—saving life rather than taking it.

WE hope that none will fail to read, "A Missionary Nurse," and we wish that this record of one man's unselfish labor for his fellow men might lead many of our youth to a similar life of consecration to the Master's service.

RESCUE WORK IN PENSACOLA, FLORIDA.

I AM engaged in hand-to-hand rescue work, visiting houses of ill-fame, talking and praying with our poor, fallen sisters, Christ's "little ones." We are just opening up a home for them, and are depending upon God for help. We meet with little encouragement from the people, as they have no faith in the reformation of girls. We are carrying on services every night in a hall near the wharf. The people seem very much interested. I conduct the services, teaching the word with a degree of liberty and power. Pray for our work, both in the night mission for men and also in the "home rescue work." The Christian people believe that vile men can be saved, and come and assist in the services. A number have signified a desire to be remembered in prayer.

Some persons desire to know if there is really a personal devil; also what is meant by blasphemy against the Holy Ghost. They are honest inquirers. Will some one kindly send in some help on teaching these subjects; also Mrs. White's book, "Steps to Christ"? I receive no compensation whatever, therefore do not feel able to purchase any literature. Any sermons, or any work that teaches *Christ* and a better, more healthful mode of living will be greatly appreciated by one who has left all to work among the forsaken ones "in the highways and hedges" of this desert land.

I am trying to trust God; my faith is often severely tested. A letter of encouragement would be a great benefit to me, and most especially do I ask to be remembered daily in your prayers. Yours in Christ,

AUGUSTA ALBERTSON.

Pensacola, Fla., 405 W. Chase St.