

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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THE HOME MISSIONARY.

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GENTLE WORDS.

Use gentle words, for who can tell
The blessings they impart?
How oft they fall as manna fell
On some nigh-fainting heart!

In lonely wilds, by light-winged birds,
Rare seeds have oft been sown;
And hope has sprung from gentle words,
Where only griefs had grown.

— *Household Words* (1850).

HOW SHALL OUR MISSIONARIES BE SUSTAINED?

I WONDER how many have ever given the subject serious thought, and after giving it due consideration in the light of the word of God, have planned to settle the matter of individual responsibility according to that word.

The answer to this question usually is, 'Our First-day Offerings are designed for the support of our missionaries abroad. But have we ever considered how many make these first-day or weekly offerings, and what is the amount received through this channel? Let us look at the subject for a moment by the light of a few figures. If every Seventh-day Adventist in the United States should place in the weekly offering one penny, this would amount in round numbers

to five hundred dollars a week, two thousand dollars a month, six thousand dollars a quarter, and twenty-four thousand dollars a year. This represents a much larger sum than is realized for foreign mission work from this source in any year.

Now suppose that every Seventh-day Adventist paid five cents a week. This would give twenty-five hundred dollars a week, ten thousand dollars a month, forty thousand dollars a quarter, and one hundred and sixty thousand dollars a year, — a sum more than twice as large as is received from all sources for our foreign mission work in a year. Who then is offering to the Lord the pennies?

We have in foreign lands at the present time about one hundred and fifty faithful laborers. These represent four classes, — the minister, who must be sent to his field with his family and supported there until the Lord raises up children to pay tithes and sustain the local work; the Bible worker or teacher, who must be supported the same as the minister; the medical missionary, who must be sent to his field and sustained until he finds an opening where he can in whole or in part become self-supporting; and any lack in this respect must be made up from the funds in the treasury. The canvasser for literature who goes to far-off lands also draws from the mission fund until he is established on a self-supporting basis.

The Lord is greatly blessing the dear ones who have gone from us to follow the example of the Saviour in a life of sacrifice. Many of those that sit in darkness are calling for the word of life. Calls are coming from the east, the west, the north, and the south, wherever our workers have gone, for more laborers of all classes, and if these are sent they must be sustained by the funds of the Foreign Mission Board alone. Shall we send them?

How will the Lord provide the means to sustain his army of loyal men and women as they go forth to

carry his word? The only plan he has ever given us we find in his word; *i. e.*, by the tithes and offerings of his people. When we take the time to consider the wisdom of this plan, we shall discover that, like all of God's plans, and because he is perfect, it is perfection itself. Let us view it for a moment. It is written, "The tithe is the Lord's." Then that is his part of the means for the expense of carrying on the work that he has assigned to his people. But the tithe is not to be used for all enterprises connected with the Lord's work, then how shall the sum be made up? When the people have rendered to the Lord the tithe which is his own, they have no interest in that, and Paul says, "We are laborers together with God." Where, then, does our part of the means for the Lord's work come from? The Lord has permitted us to retain nine tenths of all for our own. He is so deeply interested in the salvation of men that he has directed that every cent of his part shall be given to sustain the faithful minister of the word. He then calls upon us to show our loyalty to him, and our interest in the salvation of men, by our offerings.

We are liable to feel that our work is done when we have paid a faithful tithe, but evidently the Lord does not so regard it. In his word the danger of robbing him in tithes and offerings is plainly pointed out. The Father and the Son are one in the plan of salvation. If the Spirit of Christ dwell in us, will we not manifest the same earnest longing for the salvation of the lost as did he? And will not this earnestness be manifested in our offering of our substance to be joined to the Lord's substance, that we may be laborers together with him?

As a people we have a custom of devoting the tithe to the support of the ministry, and then we have, by common consent, set apart certain offerings for foreign mission work. These offerings are the First-day Offerings and the Sabbath-school Offerings. Out of these offerings all classes of missionaries to foreign lands must be sent to their fields of labor, and be sustained until the Lord has raised up children in that field to sustain the work, or it becomes self-supporting.

The offerings mentioned have not been sufficient in the past, and it has been found necessary to call for a special offering at the close of the year to make up the deficit. But these annual offerings are not reliable, although a good degree of liberality is always manifest in them. When we are as faithful in making offerings to the Lord's cause as we should be, and in tithing, there will be a much larger amount of means

in the Lord's treasury than there is at present, and it will not be necessary to call for annual offerings. The harvest truly is great. Let us be faithful as the remnant people of God.

ALLEN MOON.

GOD'S WAYS OF WORKING.

God, in his love and mercy, develops infinite blessings *for man through man*. They may be seen from the highest offices in Christ, the Son of man, guaranteeing the highest spiritual attainments, down to the simplest provision for man's physical requirements.

If it is to feed the hungry, to clothe the naked; if it is to supply food and clothing for the world, it is generally *by man for man*; the agencies of seed sowing, cultivating, harvesting, and distributing usually being employed. These are all God's means for supplying the necessities of man, the same as the soil, the sunshine, and the showers.

If it is to convey divine light to darkened souls, which is the highest office of helpfulness, with all the means God may employ, the spiritual avenues between man and his fellows are not ignored. An enlightened, regenerated man becomes the channel of God's grace to a brother in darkness and despair.

It is worthy of note that God's temporal gifts to mankind, as food, clothing, shelter, direct the way to the higher spiritual life and are divine agents in the salvation of the race. Sin destroys to the uttermost; Christ saves to the uttermost. The virus of sin, in the employment of Satan, from the beginning has meant ignorance, starvation, nakedness, disease, misery, and death, the extermination of the race, and that speedily; but redemption for mankind meant knowledge, food, clothing, shelter, the healing of disease, and favorable conditions for knowing God and returning fully to him,—happiness, and withal eternal life. Thus temporal blessings must also be placed in the list of divine administrations. They are secured to man through Christ. "In him we live, and move, and have our being." "He giveth to all life, and breath, and *all things*."

To the Christian worker these considerations have exceedingly practical bearings. They outline his work, indicating a broad scope of effort for the Master. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They show Christ's way of working. They explain how Christ, when dwelling among men, could go about "doing good," while devoting atten-

tion to the temporal necessities of the people, and how one in following his steps may lead a life of the greatest usefulness.

To man there can be given no greater honor than to be associated with Christ in doing good. To him is assured not only the blessing of being the recipient of God's favors and mercies, but the dispenser of them, as well. In being permitted to sustain this twofold relation to God, what a crown of praise and rejoicing has man been permitted to wear. It is truly a realization of the Abrahamic promise: "I will bless thee, . . . and thou shalt be a blessing."

L. T. N.

SCRIPTURE ALPHABET FOR MISSIONARIES.

ABIDE in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John 15 : 4.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4 : 6, 7.

Comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 1 Thess. 5 : 14, 15.

Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus 2 : 12-14.

Endure hardness, as a good soldier of Jesus Christ. 2 Tim. 2 : 3.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Isa. 41 : 10.

Go ye into all the world, and preach the gospel to every creature. Mark 16 : 15.

Having food and raiment, let us be therewith content. 1 Tim. 6 : 8.

I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. 2 Cor. 12 : 10.

Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Luke 15 : 7.

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. Col. 3 : 24.

Look not every man on his own things, but every man also on the things of others. Phil. 2 : 4.

My God shall supply all your need according to his riches in glory by Christ Jesus. Phil. 4 : 19.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Heb. 13 : 20, 21.

One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3 : 13, 14.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. 6 : 11.

Quicken thou me according to thy word. Ps. 119 : 25.

Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. 5 : 16-18.

Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. 3 : 2-4.

The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20 : 28.

Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Ps. 119 : 116.

Vengeance is mine; I will repay, saith the Lord.
Rom. 12 : 19.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3 : 17.

Examine yourselves, whether ye be in the faith; prove your own selves. 2 Cor. 13 : 5.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. John 15 : 16.

Zion shall be redeemed with judgment, and her converts with righteousness. Isa. 1 : 27.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35 : 10.

JENNIE THAYER.

FOURTH SABBATH MISSIONARY EXERCISE.

For Sabbath, August 28.

We take the liberty to publish the following article prepared by Mrs. L. Flora Plummer, corresponding secretary of the Iowa Tract Society. The exercise was intended for the local tract societies of Iowa, but the matter is of sufficient importance for use by all our tract societies. We take pleasure in passing it on.

Mrs. Plummer suggests the following as the manner of conducting the exercise: "One person may give all the excuses and others read the replies; or persons may be assigned to read both excuses and replies. Do not forget the children. We want them to have a part in the missionary meetings."

TWELVE EXCUSES.

1. I have no time to spare for missionary work.

Read Luke 21 : 34.

More thought should be given to the things of God, and less to temporal matters. . . . Our life should not be all bustle and drive and planning about the things of the world, to the neglect of personal piety and of the service that God requires.—"Testimony for the Church," No. 32, pp. 29, 32.

In every church the members should be trained so that they will devote time to the work, and win souls to Christ.—*Home Missionary Work*.

2. I have no ability to labor for others.

There are scores who have real ability, who are rusting from inaction. . . . The members of the church of Christ are to be faithful workers in the great harvest fields. . . .

They are never to think of, and much less to speak of, failure in their work.—*Home Missionary Work*.

3. I do not know what I can do.

This is the way light is to be communicated,—by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth.—*Home Missionary Work*.

The great lack of men to go from place to place and preach the word may be in a great degree supplied by tracts and papers and by intelligent correspondence.—*Signs Supplement*.

All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications.—*Signs Supplement*.

Every member of the church should be instructed in a regular system of labor. . . . They may interest persons to read; they may converse and pray with them.—"Testimony for the Church," No. 32, p. 64.

4. It is no use to work for my neighbors, they have rejected the light, and will never accept it.

We are to preach the word of light to those whom we may judge to be as hopeless subjects as though they were in their graves.—*Home Missionary Work*.

5. My neighbors are all willing to hear, but I think a minister ought to come and preach to them.

All should feel that they are their brother's keeper; that they are in a great degree responsible for the souls of those around them. The brethren err when they leave this work all to the ministers. . . . They must not wait for the ministers, and neglect a plain duty which God has left for them to perform.—"Testimonies for the Church," Vol. I, pp. 368, 369.

Every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighborhood, in the town or city where he lives.—*Id.*, Vol. II, p. 632.

6. I cannot leave home, so there is nothing I can do.

Our sisters have been too willing to excuse themselves from bearing responsibilities. . . . They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home.—*Signs Supplement*. (Note the second paragraph in Answer 3.)

7. I am too poor to buy papers and tracts to work with.

"Go work to-day in my vineyard." . . . If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go.—*Home Missionary Work*.

8. I have no education; others can do better work than I can.

Let no one feel that because he is not educated he cannot be expected to take part in the work. God has a work for YOU to do.—*Home Missionary Work*.

9. I do not feel that God requires me to engage in that work.

Whether you are rich or poor, great or humble, God calls you into active service for him.—*Home Missionary Work.*

None will be pronounced guiltless before God, unless they have labored earnestly and unselfishly for the salvation of souls.—“*Testimony for the Church,*” No. 32, p. 151.

If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling blocks.—*Home Missionary Work.*

10. I will wait until I see more of the power of God manifested.

I was shown God's people waiting for some change to take place,— a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves.—“*Testimonies for the Church,*” Vol. I, p. 261.

If our churches would only practise the truth, . . . the power of God would attend their labors.—*Special Testimony, No. 10.*

11. There is no use in getting in a hurry about the work.

Everything in our world is in agitation. Coming events cast their shadows before. The signs of the times are ominous, indeed. There is assurance in nothing that is human or earthly. The winds are held by the four angels; a moment of respite has been graciously given us of God. . . . The warning is to go forth to all parts of the world. There must be no delay.—*Special Testimony, No. 9.*

The Lord is coming speedily, yet, notwithstanding his professed people read the signs of the times,— of famines, of thousands being swept away by earthquakes and floods, by fire, by calamities by sea and land, by plagues, by war and bloodshed,— the love of self so deadens the spiritual senses, that the day of the Lord will come upon them as a thief in the night.—*Special Testimony, No. 10.*

If ever the anointed ones that stand by the Lord of the whole earth were needed, they are needed now.—*Special Testimony No. 9.*

12. I am doing considerable work now,—all I should do, I think.

The efforts made to get the truth before the people are not half as thorough and extensive as they should be. Not a *fiftieth* part is now being done to extend the truth that might be done by scattering publications, and bringing within the sound of the truth all that can be induced to come.—“*Testimonies for the Church,*” Vol. II, p. 655.

We are years behind. The ministers have been seeking the hidden treasures, and have been opening up the casket, and letting the jewels of truth shine forth, but not *one-hundredth* part has been done or is being done by members of the church, that God requires of them.—*Home Missionary Work.* (Published in December, 1896.)

Send forth thy laborers, Lord,

Into the world's wide field;

Cause waiting souls to hear thy voice;

Cause wavering hearts to yield.

Send forth thy laborers, Lord,

Their numbers still are few;

The time is short, the work is great

Which thou wouldst have us do.

FOREIGN MISSION BOARD PROCEEDINGS.

THE Seventh-day Adventist Foreign Mission Board held a session in Philadelphia, July 6–11, 1897. From the secretary's report of the meeting we glean the following items of general interest:—

Nine meetings were held. Elders Allen Moon, G. A. Irwin, R. A. Underwood, J. E. Jayne, and brethren W. H. Edwards and T. A. Kilgore were in attendance.

The unconditional resignation of Elder F. M. Wilcox was accepted, and the following resolution was unanimously adopted:—

Resolved, That we deeply regret the failing health of our esteemed brother and corresponding secretary, F. M. Wilcox, and that he finds it necessary to discontinue his connection with the Foreign Mission Board; that we hereby express our heart-felt sympathy with him, and our high appreciation of his earnest and efficient labors for the advancement of foreign missions, and sincerely hope and pray that through the blessing of God he may rapidly regain his health.

Elder J. E. Jayne was elected corresponding secretary, to fill the vacancy caused by the resignation of Elder Wilcox.

Standing committees were appointed as follows: Committee on Finance, W. H. Edwards and J. E. Jayne; Committee on Polynesia, G. A. Irwin and R. A. Underwood; Committee on West Indies, Central and South America, T. A. Kilgore and W. H. Edwards; Committee on Constitution, By-Laws, and Incorporation, Allen Moon, J. E. Jayne, W. H. Edwards.

The following definite recommendations were made with reference to appointments to foreign fields:—

1. That with the concurrence of himself and the South African Committee, Elder P. F. Bicknell be invited to make South Africa his field of labor.

2. That Wilber F. Phelps and wife make Trinidad their field of labor at their earliest convenience.

3. That Elder E. Van Deusen be invited to visit British Guiana, and submit to the Foreign Mission Board a report of the needs of that field before we take action with reference to sending laborers there.

4. That Elder J. E. Fulton remain in Fiji instead

of going to Australia, as suggested by the brethren in council at Battle Creek.

5. That Elder D. U. Hale be granted permission to return to America.

6. That Elder Allen Moon correspond with Professor W. C. Grainger before supplying other laborers to Japan.

Considerable discussion was had with reference to the future policy of the board regarding the erection of mission buildings, etc., which resulted in the unanimous adoption of the following preamble and resolutions:—

Whereas, The rapid advancement of the message makes it necessary to establish and maintain various institutions in other lands; and,—

Whereas, The Testimonies have spoken against investing means in institutions which should have been used for the purpose of supporting laborers in the field, and experience has also demonstrated the impropriety of such a course; and,—

Whereas, At the present time the demand for means to sustain laborers in the field and to maintain existing institutions, consumes the income of the mission board; therefore,—

Resolved, That we hereby express our hearty appreciation of the co-operation which the Foreign Mission Board has ever received from our people, as manifested in words of sympathy and approval, and in liberal donations for the work in foreign lands.

Resolved, That we earnestly invite the careful study of these fields and their needs to the end that a lively interest may be awakened and our consciences quickened to a greater sense of our obligation to carry the gospel to those who sit in darkness.

Resolved, That information necessary for such study be furnished immediately.

Resolved, That we maintain the policy of providing institutions only when and where a sufficient constituency is secured properly to support them.

Resolved, That further purchase of property or erection of institutions be deferred until sufficient means is secured for that purpose to warrant the same.

The incorporation of the board received attention, and a committee was appointed to complete the arrangements for the same.

It was voted that a general meeting be held in Jamaica sometime during the month of next November, provided the brethren in charge of that field make the necessary arrangements.

It was recommended that E. Bambridge and A. Drollet receive ministerial license.

It was recommended that the Board require a certificate of examination from some accredited physician, from each applicant for appointment to a foreign field.

Voted: That the request of Dr. Caldwell to authorize him to have his printing done at the Echo Office, Melbourne, Australia, be granted.

HAD I BUT KNOWN.

Had I but known that nothing is undone
From rising until setting of the sun,

That full-fledged words fly off beyond our reach,
That not a deed brought forth to life dies ever,

I would have measured out and weighed my speech;
To bear good deeds had been my sole endeavor—

Had I but known.

Had I but known how swiftly speed away
The living hours that make the living day,

That 'tis above delay's so dangerous slough
Is hung the luring wisp-life of to-morrow,

I would have seized time's evanescent now!
I would be spared this unavailing sorrow—

Had I but known.

Had I but known to dread the dreadful fire
That lay in ambush at my heart's desire,

Wherefrom it sprang and smote my naked hand
And left a mark forever to remain,

I would not bear the fire's ignoble brand,
I would have weighed the pleasure with the pain—

Had I but known.

Had I but known we never can repeat

Life's spring tide freshness or its summer heat,

Nor gather second harvest from life's field,
Nor aged winter change to youthful spring,

To me life's flowers their honey all would yield;
I would not feel one wasted moment's sting—

Had I but known.

— Hunter Mac Culloch.

THE PEOPLES OF PALESTINE.

FROM the earliest days of history, the land of Palestine has had a mixed population. From the time of Abraham, nearly two thousand years before Christ, the Bible gives us much information about the people of this country; and from the time the Bible account closes, we have authentic secular history, so far as it is possible for man to write an authentic history.

Although the Bible gives us an account of the world from the creation, we can locate its descriptions only so far as they apply this side of the flood, as the

deluge changed the face of the earth. In the tenth chapter of Genesis, which gives an account of the peopling of the earth, we read: "And Canaan begat Sidon his firstborn, and Heth, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha." Canaan, the father of all these tribes, was the fourth son of Ham; hence the tribes here mentioned, or their heads, were the great grandchildren of Noah; and doubtless many of them located in this country before the death of Noah, as he lived three hundred and fifty years after the flood. When the Lord promised this land to Abraham, several of the tribes in this list were mentioned by name, and the names were again repeated several times at the time of the Exodus. During the occupation of Palestine by Israel, remnants of these tribes were left; but later the Assyrian and Babylonian rulers carried away many of the people, replacing them by others from the East. The result was a general mixture of races as well as religions.

When the Greek kingdom of Seleucus was established in Syria, the Greek element was brought into Palestine, and at the time of the Roman conquest, the Latin element was added. At the time of Christ, as we learn from the New Testament, both of these elements were still represented in Palestine, and they continue to the present; from the time of the Mohammedan conquest in the seventh century, the Arabs have been the ruling element, and the Arabic the common language. During the Crusades, when the kingdom of Jerusalem was established, quite a number of Europeans, or Franks, as they are called in the East, were brought to Palestine; but they have since decreased, and the Arabic and Syrian elements are in the lead to-day.

At the present time the population, estimated at a little more than half a million, is composed of Arabs, Syrians, Jews, Druses, and Christians of nearly all sects. Most of the Jews and Christians are foreigners. The Greek Catholics have possession of the greater part of the so-called holy places, and the pilgrims to Palestine are mostly Greek Catholics from Russia. Roman Catholic monks have done considerable here in the line of education. At Jerusalem, all the different Christian sects are brought face to face; and it

is a sad commentary on their Christianity that the presence of Turkish soldiers is necessary to keep them from quarreling over the places they hold sacred.

An interesting feature in the population of Palestine is a German sect called the *Templars*, who believe in the literal restoration of the Holy Land, somewhat in the line of the Age-to-Come doctrine, and have gone there to work at this literal restoration. They have established several colonies,—one at Joppa, another at Jerusalem, a third at Haifa, and another at Mt. Carmel. These Templars came mostly from Württemberg, Germany.

But among all these peoples and sects of Palestine, one class is wanting, and that is a people with the truth for this time. Another message of Elias and John the Baptist must be heard in Judea and Israel, to warn against Baal and to announce the coming Messiah. Great events will soon take place in the East; we can even now see the storm gathering there; let us haste before it breaks to warn the people of what is coming. All that has been done in this direction in Palestine was by a sister, who lived for a short time in Jerusalem and circulated some of our literature. Should not something permanent and decided be done there soon? We trust that all our Sabbath-schools will give a hearty affirmative response in their donations for this field. H. P. HOLSER.

AN EXPERIENCE IN THE LATE EARTHQUAKE IN INDIA.

Long before this reaches you, you will have heard by cable of the earthquake which shook India in many parts of the country. It is said to have been the most severe shock ever known here. It occurred Sabbath afternoon at five o'clock. Sitting in my room with my wife and little girl, we heard the rumbling noise, and my wife said, "Isn't that an earthquake?" I replied that I thought it was a distant train, then deliberately went onto the front veranda where several of the family were sitting. By the time I got my hands on the front railing, the house began to rock, and we all went into the yard. Then I went up onto the front terrace over the gateway, walked the whole length and back again onto the ground. The scene was one never to be forgotten. Our house and the buildings all around were rocking like boats on a slightly agitated water.

Many houses were badly damaged, in fact, ruined. Ours was cracked quite badly, so that we have had to

move out of it till it can be repaired. Singularly enough, on the Thursday before, we had taken three rooms in a house a few doors away, to relieve our congested condition with us all at 154 Bow Bazaar. You see five of us were just back from the hills. Going to the house where we had the three rooms, we secured the whole flat at a reasonable rental by the month. This was all done on Saturday night and Sunday, so we all got located in a very short time. In two days it was almost impossible to get rooms anywhere.

The next day after the earthquake, the rains set in in good earnest, so we are now having rain in abundance. It is thought that if the shock had lasted another minute, the greater part of Calcutta would have been in ruins. The scene in the street as I stood on the front terrace beggared description. The frantic screams, the rushing to and fro of the terror-stricken people, was a sorrowful picture. In contrast to this, as I came down from the terrace, and saw the calm features of our little company as they stood silently viewing this visible manifestation of the power of God shaking the earth, I said in my heart, "Thank the Lord for the Christian's hope." And as I think of it now, the peace of Christ during that five minutes of awful suspense to thousands of people, was worth more to me than all the wealth of India. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

We have now succeeded in renting the place that I have written of so many times, just alongside of our first place. The development of the work at No. 154, crowded out the school; and then we had no room for our boys, either. We are compelled to defer the opening of the school till one week from to-day, because the place will not be ready. The other school, also, will open next week. I forgot to say that rents have gone up in some instances to frightful prices since the earthquake.

It will probably take a few weeks to put our house in order again, meanwhile we are doing the best we can. All are quite well, and full of hope. The Lord reigns in the heavens and among the children of men, and he will accomplish his work through his own chosen means and in his own time and way.

Calcutta, June 21, 1897.

D. A. ROBINSON.

WHEN a skeptic tells you that so and so is in the Bible, always ask him for the chapter and verse. — *Ram's Horn.*

REPORT FROM TAHITI.

WE have three churches here, with forty-seven communicants, and four Sabbath-schools, with a combined membership of ninety-four. The contributions from the natives for the year ending March 31, 1897, were \$196.01. This includes the contributions from the workers as well as the people. About fifty dollars has also been collected toward building a church in the district of Paea, Tahiti. Four mission workers have been employed, and the combined wages paid to them during the year 1896 was \$1,359.57. It is hard to make an estimate of what our contributions will be during the coming year; but we can reasonably expect that they will be \$200 at least. It will probably take about \$1,400 in addition to this to carry on our present work.

There are some investments which we feel would be for the good of the work here.

1. A church building here in the city of Papeete. This is the only city in this group of islands. It is the headquarters of the government for all of their islands in this part of the ocean. It is the most important seaport in this part of the ocean, and vessels come here regularly from America and New Zealand, occasionally from ports of Europe, and are always coming from all the surrounding islands. For these reasons, in order that our work may be properly represented here, we sincerely believe that we need a church building. We would not ask for an expensive one, but think that a modest little church would be a great help in our work. We think that we might build a suitable house with the sum of \$2,000, including the price of a lot.

2. We think that we need a school for the benefit of the children of our own people; that is, those who give promise of developing into steady and useful men and women. We cannot expect that missionaries can be supplied from the United States to enter each of the islands of the Pacific Ocean, for there are many thousands of populated islands. So we should endeavor to educate and instruct our young people, that is our native youth, to help in the work. It seems that we cannot expect very much from the older native people; for it is much harder for them to unlearn their bad habits and take up better ways; but the young people learn easily, and if they can be taken away from their native relatives, they can be influenced in favor of the right.

The children that we have in our family are making good progress, and we trust that some of them,

if not all, will develop into useful workers in time. We are very glad that we took up this work as soon as we did, and only regret that we did not begin it sooner.

We have already written to you in regard to our plan for a school, but it might be well to speak of it again here. We think that to rent or purchase a piece of good land in the country, put suitable buildings on it, and then furnish a good man and his wife to superintend the work, which will be done mostly by the children, is the best plan to work on here. If one has to buy the native foods, they are quite expensive: but they can easily be grown if one has the land and will cultivate them. We think that the pupils can be taught to work, and that some of the expenses of the school may be met in this way.

The lady school-teachers are still employed by the government. It would be a good thing if we had a good, capable man at the head of the school, and he a Frenchman.

B. J. CADY.

June 10, 1897.

A VISIT TO BOGOTA.

ONE of the first questions asked concerning a foreign country is, "Is it healthful?" This is an all-important question to the one who is thinking of removing to a country, or even of making it a visit. If one can feel that his health will be good, he has but little fear for other difficulties which he will have to encounter. It is from this point of view that we shall try to present the climate of Bogota, and its surroundings.

The situation of the city is such that there is a splendid natural drainage. There are two small creeks running through the city from east to west; but the quantity of water is not large, except during rainstorms; and when the rains do not come, the streams become, instead of a blessing, a source of danger to the health of the people, as they are a receptacle for the sewage and filth, from which arise the deadly germs of typhus and other fevers.

The water for the city's use is taken from one of the streams as it leaves the mountains, and is therefore as good as any small stream can afford. To the south of the city is a larger stream of water; but at present it is not being used for domestic purposes or for cleansing the sewers, which sadly need this extra supply of water to keep them in a proper condition. For this last, *i. e.*, the keeping clean of the sewers, rain is almost entirely depended upon; and when this

fails, it is no hard thing to imagine the result that must follow. It is due to the lack of rain that so great mortality has existed in the city for the last two or three months, as the accompanying table shows.

The elevation of the place (8750 feet above the sea) is sufficient to give a temperate climate even in the torrid zone. The sky is more or less covered with floating clouds by day, which prevents the sun's rays from falling for any length of time upon the earth's surface, and the sultriness of lower altitudes is thus avoided. At night the sky is usually clear, and the air becomes quite cold, making an overcoat a welcome companion for those who have to be out of doors after sunset.

During the day there is seldom more than a very light breeze astir, which is rarely hard enough to raise the dust in the streets. It is in July that the winds are the strongest, when they come from the south, and are dry; during the other months the wind varies, but is usually from the west and northwest. Yet it is clear that there is a higher current which blows from the east toward the west almost all of the time, and that the current which Bogota enjoys is an offshoot, caused by a lowering of the upper current in its passage across the Sabana de Bogota. The current, upon striking the mountains to the west, is divided, thus forming the ground current, the strength of which is spent before it reaches the mountains which protect Bogota on the east, and this leaves the city in a kind of vacuum.

It will at once be seen that the air, water, and temperature are all that can be required for health, if man would only avail himself of the advantages which nature has provided for this part of her domain.

The soil is of sufficient fertility to maintain a much larger population than there is here at present; but to do this, it must be cultivated in a different manner from the way it is and has been tilled. New implements and ideas must take the place of those now in use. The modern plow and cultivator must supersede the pointed stick and hoe; steam, horse, and mule, the ox; the wagon, the man's back and pack animal. Roads and railroads must be constructed to replace the narrow trails which now form the only means of communication, and over which the footman and pack animal alone can pass. These are a few of the changes which must take place in the country, in order to support the increasing population of the city.

In the city itself there must be as great reforms wrought in the way of education, and of improve-

ments, both public and private. Houses must be remodeled, and fitted with proper modern improvements for the prevention of diseases. The city must have an entirely new water and sewage system; for it is evident that as long as the streets of the city are used for a sewer, and are the receptacle for all kinds of filth and garbage, the prevalence of contagious and deadly diseases may be expected. It is the prevailing idea that the dry season is unhealthy; and so it is in comparison to the rainy season. But why is it? There can be but one answer, during the rainy season the streets are often thoroughly washed, and are therefore freed from the poisonous and dangerous germs, which, during the dry season, are left to enter the system through the fine dust particles, and thus diseases become more frequent in the dry portions of the year.

It is well known that many diseases are spread by means of germs carried in the clothes, and that washing them does not kill the germs, but becomes a means of spreading them to all places where the water may go. Here is a city claiming to have 120,000 inhabitants, and still it does not possess a single laundry. There is no place where clothes may be washed in pure, clean water, boiled and dried, and returned to their owners free from all danger of contamination from contagious diseases. This may appear incredible; but truth is always stranger than fiction; so it will not be out of place to tell how the washing is done.

An Indian woman comes and gets the clothes, and carries them to the stream, and there washes them in the running water, beating and rubbing them on rough stones; then she spreads them out on the ground and bushes, if she happens to be on the outskirts of the city, and lets them bleach in the sun for a time. The beating and rubbing process is often repeated several times before the clothes are considered clean. The washing is never boiled by the regular washerwoman, and it is often one or more weeks before you again see your clothes. If you are fortunate enough to employ a woman who lives far enough toward the mountains, your clothes may be washed in comparatively clean water; but if not, then they are washed in water that is filled with all kinds of filth. A reformation must take place in this respect before health can be secured to the inhabitants of this city. It appears to us that there is no better opening for missionary work than the starting of a steam laundry. It is said that "cleanliness is next to godliness," and without clean clothes, and a clean body, outside and

in, there is small hope of much godliness getting into the life of an individual.

This brings us to another branch of our subject; that is, the eating and drinking habits of the people.

Upon the subject of how to live healthfully, the people generally have absolutely no knowledge. There are a few who are beginning to become interested in the laws of hygiene, and lament the condition in which the larger part of the people exist. We say "exist," because that is all they do. They try to secure a little of anything that will keep them alive, and it does not matter so much as to the kind, or style, so that it answers the purpose. As to clothes, more than half never know what it means to have more than one suit, and that consists of the cast-off garments of others, and in many cases barely covers their persons. But even these spend the little money they obtain in buying strong drink, tobacco, etc., — articles that destroy their bodies for this world and so benumb the mental faculties that it is impossible for them to discern the difference between clean and unclean, sacred or common things. In the use of liquors, tobacco, coffee, etc., there is little or no difference between classes, the only difference being in the quality of the things used. Meat forms the greater part of the diet for those who are able to buy it, and those who cannot buy the better parts, are, or rather have to be, content with the parts usually given to the dogs and hogs in the United States. In one word, there is no part of the animal that is not eaten; lungs, liver, head, heart, feet, and stomach, — all are used as food by some part of the people.

Soups enter into and form a greater part of the diet for all, even those who are well able to live on other things. Bread, the staff of life for the people of the United States, is very little used, because it is so expensive.

As this article is already longer than was expected, we will only add a few points taken from the *Registro Municipal*, the official organ of the city of Bogota, for the first four months of 1897.

The total number of deaths reached 1,682; of this number 235 died from measles; 1,084 children passed away, about equally divided between boys and girls. Typhoid, typhus fevers, smallpox, and measles claimed 354 victims; lung and throat diseases cut off 452 persons; stomach and bowel troubles sent 444 to their long sleep; besides those who died from rheumatism, alcoholism, and nervous diseases. The 945 who began life were 737 less than the number who departed it. Of the 945 births, 524 were legitimate, or about

55%. During these first four months of 1897, only 84 marriages were celebrated in a population of nearly or quite 120,000.

We are now ready to return to the subject of the meat eaten by the people during the above-mentioned time. There were 6,399 beeves slaughtered; and of these 3,061 were examined by the official inspector, and their condition reported as follows: Very good, 37; good, 2,398; middling, 598; bad, 28; that is 28 were so bad that they could not be sold as meat. There were 749 that had abscesses formed or forming on their livers; 826 had the same or other diseases in their lungs. Now add to these the 4,478 sheep and hogs that were consumed, upon which no examination was reported. Nor was there a report on the beeves killed during the months of March and April. Taking these things into consideration, is it a strange thing for men and women to die without a moment's warning? Thirty-seven very good beeves out of 3,061, or a little more than 1 out of every 100 eaten; diseased meat, added to all the other death-producing elements that have been mentioned! We are persuaded that the reader will agree with us that this climate is healthful, and that the need is for persons with enough love for humanity to induce them to come and teach the people how to live according to health principles. They must be persons who live these principles themselves, and who are not afraid to let others know what they regard as the cause of sickness and death. They should also be able to take advantage of all the disadvantages with which they will have to contend, and bring victory out of them. We believe that such persons would find a hearty reception among all classes.

We believe that a few hygienic cooks could not do better missionary work than to open a school on these lines; *i. e.*, teaching the people how to prepare wholesome food.

We trust that some families who have no children to educate,—for the schools of the country are not the best in the world,—will feel moved to undertake some line of work to uplift this people physically and morally.

FRANK C. KELLEY.

June 1, 1897.

“STIR up the gift of God that is in thee”—the gift that is in thee. Not your neighbor's gift, not some great gift, not the gift you wish you had, but the gift that you have. Everybody has some gift. What is yours?

COMPELLING CONFIDENCE.

ONE of the saddest things about the life of the city poor is that they have no expectation of being bettered or comforted, and therefore look with suspicion on all efforts which are made for them. They have no basis of hope, and consequently no ground of confidence; and it is often the hardest and most thankless task to overcome this, so as to be able to make a beginning of help to the real inner life. I remember a case in point. A number of years ago a young man of a remarkably pure and beautiful character, which shone out of his face and marked every outline and movement of his figure, was walking toward the union depot in Chicago, to take a suburban train home, when at a crossing he saw a tiny elf of a girl struggling with a great bundle. He had been brought up with women and was instinctively kind; so, without a moment's hesitation or thought as to the consequences, he sprang to the relief of the child, and seized one end of the bundle to get it up so that she could handle it, when he was rewarded and amazed all in one, by a stinging blow from the little fist, and a torrent of the roughest words he had almost ever heard. His nature was of the sunbeam order. He never took anything any more seriously than the exigencies required, and as this situation struck him as altogether funny in spite of the wickedness it revealed, he laughed out loud and heartily.

The wizen face turned up at him with a sudden answering grin and frown combined, at which he made bold to ask, “What did you whack me like that for?”

“Cause!—you let me alone.”

“No; you struck me, and now I am going to help you carry your bundle any how. Here! Take hold of your end. I've got hold of mine! There now; which way?”

The child looked at him with wide eyes; but the little of child nature which she possessed was forced to respond to the bright, laughing face which was bending toward her. She grinned again, but said, “You'll steal it.”

“Steal it! Ha! ha! well, that is rich! What in the world would I steal it for? Come! You start on. I'm going to see what you mean by all this. You must need a friend pretty bad, I guess, and I know of lots of good ones for such a little girl as you are.”

The child's face had begun to change, her eyes grew larger as a mist of tears gathered; but it was

only for a moment; the quick suspicion returned, her face hardened, and giving the bundle a jerk, she would have run with it if she could.

"What you hinderin' me for?" she cried. "You've got some pal somewhere round; you get out and lemme 'lone."

"No; I'm going with you to see what makes you look so tired, little one. Now don't be foolish. We'll have a crowd, and a policeman looking after us, if you don't mind."

At this the little thing gave a startled look about, and then began to lead the way across and down Canal street. The result proved that the Father of the fatherless and the God of the more than widowed had ordained the steps of that young man that day, and had pled under contribution for his own service that quick, bright spirit, with the irresistible laugh and winsome face; because the work to be done required just these elements of youth, beauty, and merry persistence, which could not be rebuffed.

It is a rare gift to be able to compel confidence in the heart of the poor, and so lead them from faith in man to trust in God.

In this case the natural gifts of a light-hearted boy, exercised with a beautiful, unconscious spontaneity, were found ready at hand for the beginning of the work; but this had to be followed up by careful faithfulness, or nothing would have come of it.

The young man was employed in a bank where were many experienced Christian workers; so many that a small room was set apart as a consulting-room by them; and in that shut-in corner, in the very heart of the city's noise and strife, this case was discussed, and plans matured for winning and keeping the confidence of at least one discouraged and embittered family. The same thought and care was brought to this effort as was given day by day to business. The same powers that assured business success were turned over to this service for Christ.

How most effectually to constrain these unbelieving, suspicious people to believe that God does live in the lives of men, that he does still love through human unselfishness as he once did through Christ, was the problem. This had to be demonstrated to them before there could be any opening for the word of life. But it was done, and the old miracle of salvation was wrought over again in their lives, with the same results of healing and transformation which always follow in its train.

MRS. S. M. I. HENRY.

"OWE NO MAN ANYTHING."

THIS is a divine commandment. The terms used are plain, simple, and easy to be understood. To owe a man is to be a debtor to that man; and the only way to be free from this obligation is fully to render to him his due. In Rom. 1:14, Paul as representative of the church, says, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." The Syriac translation has it, "For to every man am I a debtor, to preach to him."

For this reason in the next verse he says, "I am ready to preach the gospel."

The gospel is the power of God unto salvation. Christ is this power sent of God to save a lost world. Jesus says, "As my Father hath sent me, even so send I you."

This then is a debt which the church owes to the world; an obligation which can only be satisfied by paying *value received*.

It is true we did not get this value, this power of God, this crucified Saviour, from the world, but we did get it from our Redeemer, as a free gift, for the world.

"Freely ye have received, freely give," is the divine commission. The church, it is true, is sent as a sheep among wolves, and without the aid of carnal weapons for protection. But the promise of the Commander is, "Lo, I am with you alway, even unto the end of the world," and of his power to protect them he says, "All power is given unto me in heaven and in earth." The church has been proving this promise true during the past eighteen hundred years. One, as her mouth-piece, tells of fighting with men as with beasts at Ephesus; and of others of this church who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." True this church had cruel mockings, bonds, imprisonments, and scourgings. She has been stoned, tempted, killed with saws, slain with the sword. She has wandered in sheep skins and goat skins as her clothing; has been destitute, afflicted, and tormented. But she has turned to flight the army of the aliens, and in every encounter has been more than conqueror, through Him who loves her.

Now, my brother or sister, let me ask you the practical question, Who is this church? Dare you give an answer that does not include yourself? Are

"And be ye kind one to another, tender-hearted."

you not a subject of his promise and an heir of his inheritance? If you are, you are this church, and, if so, have you paid your debt to the world? Have you settled this God-given obligation? It is true that the church has done — is doing — something. It is true that the church is paying for Christian missions something less than one five-hundredth part as much as the nations of the world are paying for war.

But what is the "remnant" of the church, we upon whom "the ends of the world are come," doing toward paying off this debt? Have we paid the principal? If we are only paying the accumulated interest, how will it be about the principal?

It is certain that we have but a little time in which to settle this matter with our God and to pay the world its due. Soon our case will come up in the court of heaven. This is our last appeal.

Will the Judge say, "Well done, thou good and faithful," to any who have refused to be his agents in offering to the world life and salvation through his Son?

We owe our life, our property, our all to Christ. But all we can do for him — all that he asks of us — is to carry him to the world and to live him in our lives.

My brother or sister, while the heathen are dying in ignorance of a Saviour, while widows are unfed, orphans unclothed, children uneducated, and a world unsaved, are you spending money for that which is not bread? Are you wasting time, while somebody needs your aid? Are you using money for luxuries in food, while the cry of the hungry and starving comes to your ears? Are you spending your life seeking the things of this life, while the death-knell of those who are dying without even a knowledge of the debt you owe them, is sounding from every direction.

The Master says, "Go ye into all the world and preach the gospel." Let me mention three ways in which every one may help in paying this debt: —

1. Some he would have go *personally*. These would best go, offering no substitute.
2. In tithes and offerings which God says are his, and the withholding of which he says is robbery.
3. In fulfilling the command, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." And in answering the request of the laborer, "Brethren, pray for us."

Christ is preparing mansions for the faithful. There will be no starless crowns worn in these mansions.

CHAS. L. BOYD.

174 Washington St., Battle Creek, Mich.

SUNSHINE BANDS.

Do you belong to one? If not, why not? But perhaps you do not know what a Sunshine Band is. Four years ago we were sent this word: —

Young men and young women, cannot you *form companies*, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be *companies organized in every church* to do this work. — *Mrs. E. G. White in Signs of the Times, May 29, 1893.*

But little attention was given to this invitation to our young people to enlist in the Lord's army, and the next year came this piteous appeal: —

Even though pastors, evangelists, and teachers should neglect the seeking of the lost, let not the children and youth neglect to be doers of the word. . . . Let young men and women, and children go to work in the name of Jesus. Let them *unite together* upon some plan and order of action. *Cannot you form a band of workers*, and have set times to pray together and ask the Lord to give you his grace, and put forth united action? — *Mrs. E. G. White in Youth's Instructor, Aug. 9, 1894.*

Did you read these two articles? Can you see the sorrowful look of the Master, as he sees those for whom he died going to ruin with no one to help them? Long years he has pleaded with our people to carry the light of his love to all the world. Now as he sees the older ones nearly all taken up with plans of their own, he appeals to the youth and children. Shall we not run to help him in this precious work? No matter how few there are to band together, go to work in the name of Jesus. Jesus says to us, "Ye are the light of the world." "Let your light so shine before men that they may see your good works." We are to represent Jesus in going about doing good, following in his foot-steps.

Now let me ask you again, Do you belong to a Sunshine Band? If you have done nothing in this direction yet, do not delay any longer. Call a meeting of the young people, be they few or many. Counsel with those who love God. Shut out all lightness and frivolity. Seek God earnestly for guidance. Expect Satan to try to hinder, but expect much from our Captain. God is waiting to give souls to each of us.

There are a large number of young people here taking the summer school, and God is indeed giving us some rich things. He has a special place in his work for each one. Find *your* place. God will make you very useful.

Let us hear how you succeed with your Band.

LUTHER WARREN.

Sanitarium, Battle Creek, Mich.

THE FIVE LOAVES.

WHAT if the little Jewish lad
That summer day had failed to go
Down to the lake, because he had
So small a store of loaves to show ?

"The press is great," he might have said ;
"For food the thronging people call ;
I only have five loaves of bread,
And what are they among them all ?"

And back the mother's words might come,
Her coaxing hand upon his hair :
"Yet go ; for they might comfort some,
Among the hungry children there."

Lo ! to the lake-side forth he went,
Bearing the scant supply he had ;
And Jesus, with an eye intent,
Through all the crowd beheld the lad,

And saw the loaves and blessed them. Then
Beneath his hand the marvel grew ;
He brake and blessed and brake again ;
The loaves were neither small nor few ;

For, as we know, it came to pass
That hungry thousands there were fed,
While sitting on the fresh green grass,
From that one basketful of bread.

If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought,— can any say ?—
That miracle beside the lake ?

— *Selected.*

ITEMS OF EXPERIENCE.

I WRITE, with pleasure, a few words in response to the request to give items of experience in missionary work. I have been engaged for more than two years in sending off papers, mostly by the barrel. The friends here in Battle Creek have donated these papers, and assisted me in the expense of sending them. It has been a most delightful work, because of the blessing of God attending it, and the good reports that have come in from the different fields where reading-matter has been sent. My heart has indeed been made to burn with new love for the Master, and for the cause of humanity.

Our brethren in Oklahoma have put racks in many of the post-offices, and people come long distances to get the reading-matter. If they find the rack empty, they express great disappointment. I know of a number who have accepted the truth through the literature sent. They write me that until the Judgment

the good these papers have accomplished can never be known.

A recent letter tells of two persons who have accepted present truth from reading the little tract, "The Two Laws," sent in one of our barrels. One gentleman, a minister of the gospel, had been opposing us on the Sabbath question for years; but on reading this tract, he saw that the Sabbath belonged not to the law of types and ceremonies, which was nailed to the cross, but to the law of the ten moral precepts, which is the foundation of God's eternal government. The transgression of this law caused the death of Christ in order to bring us back in allegiance to the Father. The gentleman referred to now rejoices in obedience, and is a worker in the Sabbath-school, as well as in other branches of the cause. He gave the same tract to another minister, who also accepted the light and rejoices in the same. They will carry it to others; and so the good work will go on until all the workers will be called to inherit all things.

"Thou must be true thyself
If thou the truth wouldst teach,
Thy soul must overflow,
If thou another soul wouldst reach.
It needs the overflow of heart,
To give the lips full speech."

Yours in the blessed missionary cause,

JULIA A. RHOADES.

WORK WITH THE "SIGNS."

ONE of our workers in the office of the International Tract Society lately received the following from Elder W. A. Alway, of Ogden, Utah, with reference to his work in behalf of the *Signs of the Times*. It breathes the spirit of energetic effort which usually commands success. We believe that our readers will follow Elder Alway with their prayers, and with increasing interest in his work :—

I have appreciated very much the club of the *Signs of the Times* that has been coming to my address. Since coming to this unpromising field, I have been perplexed to know just how to work most effectively for the truth. The way seemed hedged up on all sides. As I studied and prayed over the situation, my mind was led out toward the *Signs*. I began to work in that direction. It was just at this time that I received your letter and club of *Signs*. I have spent what time I have had to spare from meetings and visiting in canvassing personally for the paper. My time in this direction, of course, has been limited; yet I have been much blessed in finding many interesting cases of persons who are searching for light. I have taken about forty short-time subscriptions for the paper. I have been stirring up the brethren on these lines, and some of them have taken some orders. The chil-

dren have also become interested, and have sold from ten to fifteen papers a week. Only five or six blocks of the town have been canvassed, and if possible I want to drill two or three of the members here, and enter upon a systematic canvass of the whole city.

MISSION BOARD CORRESPONDENCE.

A LATE letter from Brother Grainger speaks as follows concerning the work in Japan :—

In regard to the work, I can say that we find plenty to do. We are pursuing the same line of work in which we were engaged when I last wrote. The number of students now coming to our house to study the Bible is between forty and fifty; they cannot attend every day, but come on an average about three times a week.

The interest is deepening. Those who have been coming for some time are beginning to feel quite serious about what they have learned. Vacation will come in a few weeks, when many of them will return to their homes; but a few will remain in the city. We shall try to do all we can for them unless the heat drives us to the mountains. So far the weather has been very pleasant.

I am making good progress in my study of the language; but on account of the increase of other work, I am not able to devote as much time to study as I did. I find great pleasure in studying the word with these young men. I have never seen people more appreciative. I teach nothing but the Bible. Brother Okahira has two classes in "Gospel Primer." Our daily attendance varies from eight to fifteen. We are of good courage in the Lord, and enjoy our work as well as any in which we have ever engaged.

In a letter recently received, Elder F. H. Westphal, of Buenos Ayres, Argentine Republic, writes as follows :—

The work here is progressing rapidly. Three new churches have lately been organized, making seven in this field, with a membership of two hundred and twenty. Two young men at Crespo have entered the canvassing work.

While traveling in the province of Santa Fé, Brother Brookings, Brother Mc Carthy, and I had a strange experience in a stream. The water of the stream had flooded its banks, and on one side was a turnpike with which our teamster was unacquainted. After he had crossed the bridge, he thought the danger was over; but there was a bend in the turnpike, where the water was about four feet deep, and the current of the stream was strong, and here he tipped us into the deep water. I had my heavy overcoat on; we were obliged to swim or drown, and finally reached a place where our feet could touch bottom, while our heads remained out of the water. All around us the water was deep, and we had to remain there about two hours and a half. We were finally drawn out of the water like fish. The current had carried all our baggage away. After forty-eight hours I found mine again, and Brother Brookings's also; but Brother Mc Carthy could not find any of his things. We have searched for them, but in vain.

Brother F. C. Kelley, Bogota, U. S. Colombia, in a letter just received, says :—

I am doing as well in every way as I can ask. This year has been a good one so far as the financial part of the work is concerned, and I have found that nearly all to whom I have given

papers are becoming more and more interested in them; and the expression, "The *Signs of the Times* is a splendid paper, I like it very much," is becoming a common one. The same is true of *El Amigo de La Verdad*. Persons to whom I give the latter paper, after reading it themselves, send it to some of their friends. I encourage them in so doing, as I think it will have a better effect upon those who receive the paper if it comes from their friends. I hope next month to have one hundred copies of the Spanish paper for distribution, as I have ordered another fifty copies for the remainder of the year.

A short letter from Elder C. A. Hall, who is laboring in the Island of Jamaica, says :—

There has been a company of fifty persons raised up here, and additions are still coming in. We now have a force of about twenty men working on a building 18 x 36 ft., which I hope to dedicate before the coffee-picking season, about August 1. These work free, and as nearly all the vicinity are agreed upon the Sabbath and kindred truths, they will soon complete the work.

The presence of the Lord was never so real to me as it has been in this field, and certainly was never more needed or appreciated.

Since writing the above, a tropical storm has blown down my tents. There is nearly a famine in this vicinity just now, as there was a drought last year, and the present crop is not yet available, and there is great destitution. I am feeding some daily, and have to turn away many that I cannot relieve. The cost of living is enormous; flour is ten dollars and meal five dollars a barrel, and there are no fruits or vegetables to be had save green beans.

This locality produces coffee as its principal crop; and as the Sabbath is the great market-day of the island, those who have accepted the faith have cut themselves off from many financial privileges.

Dr. Caldwell, in a late letter, says :—

The Lord has come near to us in some of our meetings and Bible readings, and as we have read some of our good *Bulletins*, our minds have been enlarged, our hearts softened, and we are greatly humbled. It does seem that the full light of truth is now blazing upon us as a people. We pray that we may keep close enough to the Lord to keep up with the message now. It will go faster than ever. Praise him for his rich mercies and for his wonderful gifts to us all.

W. H. Anderson, of our Matabele Mission, in a late letter, says :—

The situation here is still changing, and in some ways becomes more trying. Famine is still in the land. The natives are now buying grain of us to eat; and this is the harvest time. How will things be by next harvest? But things have changed from what they were last year. Grain can never reach the fabulous price it was then, because the railroad will be in Buluwayo in four or five months, and then transport will be cheap and sure.

The destitute area is not so great as last year, for in some parts crops are reported good. There is also a great demand for native labor to open up the mines, construct the railroads, build the waterworks, and make other improvements. This means money and food to all who are able to work.

If the way is clear for us, we are planning to do something to help the hungry this year. We expect to plant large gardens in the swamp land, and hire the hungry people to tend them for their board. In this way we will be able to give employment and food to fifty or sixty persons at little expense, as the gardens will almost

feed them. Then we already have our little flock of thirty children to feed, and we want to be able to take more if they come. We will also try to interest all the natives on the farm in gardening for themselves. There is plenty of swamp land and by planting it to tomatoes, ground cherries, pumpkins, squash, melons, etc., they can keep themselves above want. We agree to furnish them much of the seed. I don't know how it will work; but we shall try. Our garden last year was quite an object-lesson, and will add force to our arguments. The Lord has prospered us very much in our work here. We desire that we may be so related to him that we shall not mar his work.

GENERAL REPORT OF FIRST-DAY OFFERINGS.

FOR QUARTER ENDING MARCH 31, 1897.

DISTRICT No. 1.—ATLANTIC.

Atlantic.....	\$ 45 38
Maine.....	15 40
Maritime Provinces.....	7 07
New England.....	161 03
New York.....	
Pennsylvania.....	135 56
Quebec.....	
Vermont.....	57 19
Virginia.....	3 44
West Virginia.....	49 83
Total.....	\$474 90

DISTRICT No. 2.—SOUTHERN.

Florida.....	\$ 43 59
Southern Mission.....	25
Tennessee River.....	9 64
Total.....	\$ 53 48

DISTRICT No. 3.—LAKE.

Illinois.....	\$202 85
Indiana.....	30 15
Michigan.....	200 56
Ohio.....	155 58
Total.....	\$589 14

DISTRICT No. 4.—NORTHWEST.

Dakota.....	\$
Iowa.....	236 92
Manitoba.....	
Minnesota.....	75 00
Nebraska.....	41 30
Wisconsin.....	359 53
Total.....	\$712 75

DISTRICT No. 5.—SOUTHWEST.

Arizona and New Mexico.....	\$
Arkansas.....	
Colorado.....	113 25
Kansas.....	376 21
Missouri.....	104 84
Oaklahoma.....	6 20
Texas.....	
Wyoming.....	3 00
Total.....	\$603 50

DISTRICT No. 6.—PACIFIC.

California.....	\$450 27
Montana.....	
North Pacific.....	24 86

Upper Columbia.....	2 00
Utah.....	3 51
Total.....	\$480 64

OTHER DISTRICTS.

Central America.....	\$
Central Australia.....	
England.....	
Honolulu.....	
New Zealand.....	
South Africa.....	7 80
South America.....	2 13
West Indies.....	
Total.....	\$ 9 98
Grand Total.....	\$2,924 39

MISCELLANEOUS DONATIONS TO FOREIGN MISSIONS.

RECEIVED AT OUR OFFICE IN PHILADELPHIA FROM APRIL 1 TO JUNE 30, 1897.

Arkansas.....	\$ 13 00	New York.....	328 73
Atlantic.....	4 06	North Pacific.....	8 80
Brazil.....	713 44	Ohio.....	22 27
California.....	86 80	Oklahoma.....	73 50
Dakota.....	10 00	Pennsylvania.....	1 00
England.....	14 22	Quebec.....	2 00
Florida.....	29	Raratonga.....	62 75
Illinois.....	5 30	Southern Mission Field.....	2 00
Iowa.....	269 39	Tennessee River.....	2 85
Kansas.....	70 30	Upper Columbia.....	5 00
Michigan.....	453 61	Vermont.....	6 00
Minnesota.....	124 55	Wisconsin.....	35 75
Missouri.....	19 76		
Nebraska.....	187 70	Total.....	\$2,622 97
New England.....	94 90		

ANNUAL OFFERINGS.

(In addition to previous reports.)		Kansas.....	267 93
Atlantic.....	\$ 14 00	Maritime Provinces.....	2 00
California.....	1987 02	Maine.....	1 10
Colorado.....	7 10	Michigan.....	105 06
Dakota.....	37 30	Minnesota.....	9 50
Illinois.....	544 94	Nebraska.....	26 60
Iowa.....	26 67	New England.....	43 69
Michigan.....	304 85	New York.....	10 00
Missouri.....	6 75	North Pacific.....	5 50
Nebraska.....	20 24	Ohio.....	3 00
North Pacific.....	9 50	Oklahoma.....	25
Oklahoma.....	4 33	Pennsylvania.....	164 15
Pennsylvania.....	6 06	Southern Mission.....	1 00
Raratonga.....	25 00	Vermont.....	14 00
Tennessee River.....	9 30	Wisconsin.....	11 25
Vermont.....	10 00	Youth's Instructor.....	
Wisconsin.....	18 40	Educational Fund.....	60 00
Total.....	\$3,031 46	Total.....	\$1,047 86

JAPAN MISSION.

Michigan.....	\$4 49
New England.....	82
Total.....	\$5 31

ARGENTINE.

Wisconsin.....	\$50 00
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BRAZIL.

Wisconsin.....	\$50 00
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FIJI.

California.....	\$10 00
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INDIA MISSION.

Atlantic.....	\$ 3 29
California.....	69 25
Colorado.....	60 00
Dakota.....	82 01
Florida.....	33 87
Illinois.....	15 73
Indiana.....	3 50
Iowa.....	58 18

MATABELE MISSION.

Atlantic.....	\$ 4 25
California.....	94 70
Colorado.....	51 00
Central Europe.....	20 00
Dakota.....	82 95
England.....	86
Florida.....	14 25
Illinois.....	5 00
Indiana.....	3 35
Iowa.....	202 18
Kansas.....	66 30
Manitoba.....	8 00
Maritime Provinces.....	7 00
Maine.....	20 00
Michigan.....	286 46
Minnesota.....	229 50
Missouri.....	10 75
Montana.....	1 50
North Pacific.....	9 60
New England.....	77 76
New York.....	10 50
Nebraska.....	14 50
Ohio.....	36 25
Oklahoma.....	3 08
Pennsylvania.....	10 75

one canvasser. In Hungaria there is one Bible worker, and one canvasser will return there. For Bohemia, there is also a worker in prospect. Then there is one self-supporting nurse at Hamburg.

Success of the Work.—Speaking of the success which is partly shown by the preceding figures, I wish to mention the different methods of work pursued. First, Canvassing. While Elder Spies was here, he acted as general agent, but as he was a foreigner, he could not secure the necessary patent actively to sell, but he tried to educate several workers so as to entrust new workers to them. We found it very difficult for a general agent to watch closely the financial standing, and in order to avoid the necessity of having workers run into heavy debts, we demand of all to send in each month on a printed report, full details, giving the amount received, amount belonging to the House, and whether sent or not, the traveling expenses, the personal expenses, and the value of their stock and cash on hand. We have now a reliable brother at Hamburg, who receives these reports, carries on the necessary correspondence, and sees to the division of the field. Thus our canvassers at present stand better financially than formerly, and heavy debts are avoided. We grant now on all our publications fifty per cent., and pay all freight bills. But few succeed with the larger works, many more with the smaller ones, and those selling the *Herold* seem also to be doing well. We sell the paper at three fourths of a cent a copy, and they sell it at two and one-half cents; thus they have seventy per cent. The best agent sells as high as one hundred to one hundred and forty a day, but this is an excellent worker, and the territory is also quite favorable. In Holland we have not made great headway as yet, but we shall now make a determined effort. In Rumania one worker has just started, so we cannot state what success he has as yet. In Hungary, thus far, the canvassing work has not been self-sustaining, and the patent could only be gained after a long effort, and then only local. At present, we are trying to secure permission to work in Bohemia, but an answer will not likely be received for months. Foreigners can receive no permission to canvass in any of these countries, thus we have to develop native help. In Germany a new law goes into effect by Jan. 1, 1897, which only grants patents to persons over twenty-five years of age.

Secondly, Ministerial work. In Germany, Holland, and Rumania, our main success is due to quiet Bible work, rather than to public lectures. Years ago, we

banded several workers together and made a special effort, but we find it neither so economical nor so successful as is our present method. We first canvass a place with our books, then have some one follow with our periodicals, and as this person delivers the papers time after time, an acquaintance is formed, and the way is opened for Bible work. One of our workers follows up the interested ones with Bible readings, secures a cheap room, the rent of which is generally covered by collections, and so a company is gathered, and a foothold gained. Then we hold a course of lectures as the way may open. We are fast getting a good foothold in the largest cities of our field, as Berlin, Hamburg, Munich, Elberfeld-Barmen, Magdeburg, Holle, Stuttgart, Königsberg, Amsterdam, Rotterdam. Besides these, we work now at Bremen, Stettin, Frankfort-on-the-Main, Budapest. As we raise up a company, we try to educate them from the very beginning to realize that they have to learn to get along without a worker and meet their own hall rents. No worker acts as local elder; rather we let the company wait until time develops some one to act. Since we have adopted this method, we have only seen good results. We go slowly in organizing or ordaining, and thus far no company has gone down; but there is a steady growth, with slight exceptions. Our plan is to visit all churches and companies each quarter, especially where there is no local elder, and, as a rule, they prosper. Our secretary corresponds also with all the lonely Sabbath-keepers and encourages them to work.

Our Future Plans.—In Holland, Elder Klingbeil expects to extend the work to several new towns, from whence calls were received. Elder Wagner expects to visit Bulgaria with Brother Seefried, and prospects are good for the extension of the work in the Balkan states. We hope to give some time the coming year to furthering the work in Hungaria and Bohemia. As to Germany, a number of new places have been entered, and we are extending our work as far as the present working force permits. We expect Elder Larsen, from Denmark, to work three months this winter among the Danes in Northern Sleswig, and plans are also to push the work among the Poles in the East, among whom we have already some forty Sabbath-keepers.

Need of a Local Organization.—As the work in the different cities grows, we may expect ere long that calls will come in for erecting suitable buildings. Thus Berlin has already one hundred Sabbath-keepers, and in different parts of Germany, suitable places will

be necessary in which to hold larger district meetings. With this the query will arise, Who is to hold the property? If there was a local conference organization, there might be some steps taken to incorporate it, as has been done in Switzerland, and thus hold property. As it takes time to bring about the solution of such questions, it may be well to consider this matter and advise accordingly. We have no reason to hasten an organization, even though our membership is so large, but we would not, on the other hand, let this remain unmentioned and the question be sprung upon us and find us altogether unprepared. We do not like to take any steps without proper advice and approval.

Educational Work.—Our aim thus far has been to give all those who wish to enter the work, the most necessary instruction in our Hamburg Mission School. While we have had but few students thus far,—from four to fifteen at a time,—yet quite a number are already in the field as successful laborers. Much of our increase in the canvassing force is due to this school, and also the increase of native ministerial help. Brother H. F. Schubert is devoting daily several hours to their instruction, the rest of his time to editorial and Bible work, and thus the expenses are comparatively light. We find it very beneficial to try them in the field rather than to have them spend too long a time in the school; in fact, we make the field-work a part of their education. Thus far we see no reason for any change.

Publishing Work.—For the German and Russian mission fields, the Bible had to be printed in some fifty different languages and dialects; this gives some idea of the publishing work before us. We have aimed thus far to push translations as fast as we could find reliable translators. We have now some thirty Bible readings on all the leading points of faith, done in Russian, Bohemian, Hungarian, Lettonian, and the Livonian; besides, we have nearly completed the Rumanian, and the Polish is well under way; the Estonian is translated. "Steps to Christ" has appeared in Rumanian, Bohemian, Latin-Polish, and Hungarian; it is under way in Russian, and has been translated also in Servian. "Glorious Appearing" will soon appear in German-Polish type. For the Polish we must print in Latin and German characters, as some cannot read Latin type, while others cannot read the German. Besides the above-mentioned publications, we need as soon as possible more publications in the Bulgarian tongue, also in Turkish and in Hebrew. As our work in Holland increases, we be-

gin to issue new tracts in the Holland tongue. At present, we set type at our own office, in German, Holland, Rumanian, Russian, and some in Spanish. As the publications in all these different tongues multiply, we find that our stock-room in Hamburg becomes quickly filled, and while we help ourselves for the present by leaving considerable stock at the various printing-houses, yet ere long we must provide more room. We should be pleased to learn whether our brethren would favor the extension of our present room in the near future. In many of these tongues, the sales will be limited; much will have to be given or sent at considerable expense in closed letters at foreign rates; but thus far, we have had every evidence of God's blessing.

Periodicals.—At present we publish the *Herold* monthly, eight pages, at seventy cents a year. We print now, generally, 10,000 copies each issue, and there is prospect of increase; we have no old copies whatever on hand, and the way it is managed now, the paper is circulated without loss to the office. We have illustrated, of late, again; and as far as we can see, the paper is well received, and good results are gained thereby. Then we publish *Zions-Wächter* a small monthly sheet, giving all the monthly reports of the canvassing work, quarterly reports of the churches, giving statistical, tithe, Sabbath-school, and tract and missionary reports; besides reports of the workers and instructions in the various branches of the work. We find it a great help; to *Herold* subscribers it costs only five cents more annually, otherwise fifteen cents. No extra expense is connected with it; as it is reckoned in with the *Herold*.

The Influence of Our Work.—Small as our work is, yet its effect is best seen by the various articles and pamphlets being published against us. We have had plenty of free advertisement from the pulpit and the religious press. But while on one hand the opposition is so fierce, we are glad to say that articles fairly representing our work, have appeared in Lutheran periodicals and also in the new edition of Herzog's Real Encyclopedia. As for ourselves, we do not spend time to reply to the attacks, but quietly go on our way, presenting the truth as it is in Christ Jesus.

The General Outlook.—As a whole, times have been rather favorable in the different countries of this field. Harvests were fair, none seem to suffer want, and industries are in general prospering. The Lord has opened the way for our people to obtain work, and many wonderful instances of that kind

have occurred. One case where one of our brethren refused to send his children to school on the Sabbath, has gone as far as Berlin, but has been decided against him. The man has spent weeks already in prison, and sustained great financial loss. Others, again, obtained permission in other parts, and in one case even in a high school. Sunday laws are becoming very strict, and in numerous cases heavy fines were imposed. Our people have thus far slipped through, but how long is only a question of time. Our people as a rule awake more and more, and become built up on all points of our faith. The visit of Elder Loughborough during the general meeting, in Holland, and various parts of Germany, has proved a great blessing to the work, for which we feel indeed grateful. Our people as never before feel one with the great body of Sabbath-keepers in all parts of the world, and their desire is to be filled with the Holy Spirit, and to do their share in this last message to the glory of God.

THE SCIENCE OF CANVASSING, AND HOW TO TEACH IT.

IN worldly, or secular, pursuits men are dependent for success upon their own wisdom, tact, shrewdness, and sagacity. They must rely on their own power of mind and ability; and these qualities, if highly developed and trained, are sufficient to accomplish the purposes of their possessor because the things of men are understood and grasped by men. 1 Cor. 2:11. But not so with the things and the work of God. The things of this world are natural. They were created for the service of man, and the occupation of his mind, and therefore were brought within the scope of his comprehension and control, but they are beyond the understanding of the lower animals. The things of God are spiritual, and can be understood only by the Spirit. 1 Cor. 2:11. As the beasts are not fitted to enter the realm of thought and operations of the human family, neither can the intellect of the natural man rise above its sphere and enter the realm of divine things, or appropriate the things of the Spirit. Man is of the earth, earthly. He speaks, reasons, and forms his calculations, and draws his deductions and conclusions, from the things of the earth about him. "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all." John 3:31. God, and the things pertaining to him and his king-

dom, are heavenly, and can be learned only by comparing spiritual things with spiritual. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:13, 14. To the natural man there is no avenue within his environment by which he can attain to the things of God. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job 11:7. Before he can rise to the higher plane of existence, and correspond with its regulations, and labor in co-operation with the laws and agencies which obtain in this higher order of things, he must be operated upon by a power outside of, and above and beyond, himself, he must be transformed (Rom. 12:2), his nature must be changed to that of the Divine (2 Pet. 1:4), he must be born again. John 3:5-7. He is then a new creature (2 Cor. 5:17), the old things are passed away. *Id.* His life is the life of God. Gal. 2:20. He is a citizen of heaven (Phil. 3:20; Col. 1:13) and no longer belongs to this world. John 17:16. He now has the mind of God (1 Cor. 2:16), thinks the thoughts of God, has the love and affections of God; his interests are the interests of God, and he is now a representative and an ambassador of God to the world, a citizen of heaven among men, a testimony to the power and grace of God, and a living example of the character and the life of heaven and its inhabitants; and now his only purpose in life, his only business in this world, is to lead others from it into the regions where he himself now dwells. 2 Cor. 5:17-20. After this change, and only after it, is he able successfully to engage in the work of God, because it cannot be done by the wisdom and ingenuity of men. The Lord recognized this when he said to his disciples, "After that the Holy Ghost is come upon you, ye shall be witnesses unto me;" and Paul realized it when he wrote the following:—

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. And I, brethren; when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you, in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward.

For this reason the Lord has spoken to us repeatedly through his Holy Spirit, and pointed out the kind of persons who should engage in his work; and has expressed his displeasure because others have been sent out to handle sacred things and represent him, whose work and life have cast a lie upon him, his character, and his truth. "Seeing thou hatest instruction, and castest my words behind thee." Ps. 50:17. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Isa. 52:11.

Also:—

While we make greater efforts to increase our usefulness, we must make corresponding efforts to obtain wisdom from God to carry on all the branches of the work after his own order, and not from a worldly standpoint. We should not pattern after the customs of the world, but make the most of the facilities which God has placed within our reach to get the truth before the people.—"Gospel Workers," p. 20, par. 3, last two sentences.

Again:—

Our brethren should show discretion in selecting canvassers and colporteurs, unless they have made up their minds to have the truth misapprehended and misrepresented.—*Id.*, p. 348, par. 3.

How much discretion? Let the same work answer:—

The canvassing work is much more important than many have regarded it, and as much care and wisdom must be used in selecting workers as in selecting men for the ministry.—*Id.*, p. 351, par. 3.

No one whose hands are defiled with sin or whose heart is not right with God should have any part in the work of the canvasser or colporteur; for such persons will surely dishonor the cause of truth.—*Id.*, p. 345, par. 3.

No one should be accepted as a laborer in the cause of God until he makes it manifest that he has a real, living experience in the things of God.—*Id.*, p. 132, par. 1, last sentence.

But the possession of the principles mentioned above is not sufficient alone to qualify a person for all lines of work. Those who labor publicly should be persons of intelligence and understanding, who can command the confidence and respect of those they meet, and rightly set before them the message of God.

Not every one is fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and

systematically, and carry it forward with persevering energy, are the ones who should be selected.—"Gospel Workers," p. 342, par. 2.

Missionaries are wanted everywhere. In all parts of the field colporteurs and canvassers should be selected, not from the floating element in society, not from men and women who are good for nothing else, and have made a success of nothing, but from those who have good address, tact, keen foresight, and ability.—*Id.*, p. 341, par. 2.

Canvassers are wanted to labor in the missionary field. Persons of uncouth manners are not fitted for this work. Men and women who possess tact, good address, keen foresight, and discriminating minds, and who feel the value of souls, are the ones who can be successful.—*Id.*, p. 334, par. 3.

But notwithstanding that the new birth is the door to success in the work of God, and none can be successful but those who have experienced it; notwithstanding that the wisdom and ability of man, when not connected with God, can avail nothing in his work; yet this transformation does not destroy our individuality, or ignore the faculties with which we have been endowed, nor does it exempt us from obedience to, or the action of, those natural laws which God has ordained for the regulation and government of his beings.

The agency of the Spirit of God does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God. The human faculties, when under the special direction of the grace of God, are capable of being used to the best purpose on earth, and will be exercised in the future immortal life.—"Gospel Workers," p. 384, par. 1.

W. M. CROTHERS.

(To be continued.)

EVERY ONE.

THE definition of the word "every" is given as the "separate individuals which constitute a whole, regarded one by one." "Every one" admits of no exceptions. In Mark 13:34 we learn that God has given "to every man his work." The following are expressions found in the Testimonies: "There is work for every one of us in the vineyard of the Lord." "God has given to every man a work to do in connection with his kingdom." "Every soul should take an active part in advancing the cause of God." "Every follower of Christ is to do something in the work." "Let every member take up his individual work." "This is a time when every member of the church should be waiting, watching, and working." "Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues."

Similar statements are repeated again and again. etc., with these statements concerning what the Lord
 Let us compare our excuses of "no time," "no abil- is expecting of every one.— Mrs. L. F. P., in Workers'
 ity," "no opportunity," "no responsibility," etc., Bulletin.

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

	STATE.	No. Can- vassers.	Av.No. Re- ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.	Atlantic.....											
	Maine.....	3	3		54			21	\$45 00	\$ 6 20	\$51 20	
	Maritime Prov.											
	New England...	11	5	52	405	60	\$135 50	218	341 50	28 10	369 60	
	New York.....	4	1 ³	24	154	86	188 20	56	41 21	48 40	89 61	
	Pennsylvania.....				661	192	161 95	378	482 45	127 63	510 08	
	Quebec.....											
	Virginia.....	8	5			268	118 18	210	78 75		89 75	
	Vermont.....	5	5		334			170	152 35	5 75	158 10	
	West Virginia...	13	4		426	347	231 00	213	224 80	50 38	275 18	\$1,543 52
No. 2.	Alabama.....											
	Cumb. Mis. Field.											
	Florida.....	5							20 00	72 11	92 11	
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
	North Carolina..											
	South Carolina..											
	Tennessee.....	7	6		907	78	159 25	237	422 00	52 85	474 85	566 96
	Indiana.....	22	21		577	318	211 30	467	252 35		252 35	
No. 3.	Illinois.....											
	Michigan.....	9		73	396	194	138 85	287	208 70	61 00	269 70	
	Ohio.....	16	16		1115	345	515 00		567 03	111 60	678 63	1,200 68
No. 4.	Ontario.....											
	South Dakota...											
	Iowa.....		28		3229	344	253 45	636	1,034 10	207 70	1,241 80	
	Manitoba.....											
	Minnesota.....	18	10		925		34 30	265	712 45	67 98	780 43	
No. 5.	Nebraska.....	11	11		365			144	265 15	44 65	309 80	
	Wisconsin ¹	12			448			123	177 75	45 65	223 40	2,555 43
	Arkansas.....											
	Indian Territory.		7		415			240	385 85	17 35	403 20	
	Kansas.....	23	20		1643	562	322 95	1091	808 70		808 70	
No. 6.	Missouri.....		22		1342	69	143 25	314	587 15	215 55	802 70	
	Texas.....	17	15	214	1688	27	19 50	1026	1,994 75	52 45	2,247 20	
	Colorado.....	13	11		319			388	300 55	82 20	382 75	4,644 55
	California.....											
	North Pacific...											
No. 7.	Upper Columbia.											
	Montana.....											
	Australia.....	23		201	1318			393	2,051 00		2,051 00	
	New Zealand ¹ ...	9	9	129	710	401	1,438 60	394	981 31	59 33	1,040 64	3,091 64
	Great Britain...	32	25		1285						1,144 65	
No. 8.	Central Europe..	6	5		566			191			294 12	
	Germany.....	42	42	731	6134	195	136 95	143	104 68	1,129 74	1,234 42	
	Norway.....											
	Denmark.....											
	Sweden ²	43	16		5991		3,328 20	1831	1,875 04	34 82	1,909 86	4,583 05
	South Africa.....											
	Brazil.....						130 50	32	83 60		83 60	
	Barbados, etc											
Misc'l.	Bahamas.....											83 60
	West Indies.....											
	Totals.....	352	287 ³	1424	31,907	3486	\$7,665 93	9,478	\$14,208 22	\$2,521 44	\$18,269 43	\$18,269 43

(¹) 6 weeks. (²) 8 weeks.

“HAVING NO HOPE.”

How many people really understand the dark and utter hopelessness which settles down upon the hearts of those who know not the Bible and the God of the Bible? In our bereavement we have sorrows and heartaches and lonely hours, but yet we look forward to meeting in the glad beyond where partings never come; but heathen hearts, perhaps as full of love as ours, bleed, and quiver, and break, and have no light or joy or rest or hope beyond this world.

“A story comes from India, from the Amritsar Medical Mission, of an old woman eighty years of age, tall and erect, and with hair like driven snow, but who was totally blind. She came to the dispensary of the mission and said to the missionary:—

“‘Son, I will give thee all I have, bear all pain, do anything, if thou wilt but give me my sight for a single moment.’

“‘Grandmother,’ said the missionary, ‘why undertake all this pain and weariness for a fleeting good?’

“‘Son,’ she replied, ‘since I became blind a little grandson has been born to me. He is the only one I have, and I have never seen his face. I must die, and then I shall become a cat or a dog or a frog. We must be born eighty-four million times, and the lad will become a cow or a hen or a crow. After this life he is mine, and I am his no more. If I don’t see him now, I shall never see him again, for through all eternity our lives will never again touch. And O! I do want to see the laddie’s face before I die.’”

How different from this dull, dumb despair is “that blessed hope,” the “lively hope,” the “hope and resurrection of the dead,” the “hope of eternal life which God . . . hath promised” to his believing ones, the hope “that when he shall appear, we shall be like him, for we shall see him as he is!”—*Exchange*.

BEAUTIFUL ANSWERS.

A PERSIAN pupil of the Abbe Sicord gave these beautiful answers to the following questions:—

What is Gratitude?—Gratitude is the memory of the heart.

What is Hope?—Hope is the blossom of happiness.

What is the difference between Hope and Desire?—Desire is a tree in leaf; Hope is a tree in flower; and Enjoyment is a tree in fruit.

What is Eternity?—A day without yesterday or to-morrow, a life that has no end.

What is Time?—A line that has two ends; a path which begins in the cradle and ends in the tomb.

What is God?—The Necessary Being, the Father of Eternity, the Merchant of Nature, the Eye of Justice, the Watchmaker of the Universe, the Soul of the World.

NOTICE.

ALL contributions to the foreign mission work should be sent to the treasurer of the Foreign Mission Board, W. H. Edwards, 1730 North 15th St., Philadelphia, Pa.

Correspondence in regard to the work of the board should be sent to the corresponding secretary, Elder J. E. Jayne, same address as above.

ALLEN MOON, *Chairman*.

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, *	8.22 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,

G. P. and T. Agent,
MONTREAL, QUEBEC.

E. H. HUGHES,

A. G. P. Agent,
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., AUGUST, 1897.

THE next number of this journal will be issued from 1730 North 15th St., Philadelphia, Pa., taking the name of the MISSIONARY. Elder J. E. Jayne has been appointed editor, and corresponding secretary of the Foreign Mission Board, in place of Elder F. M. Wilcox, resigned. Several important changes in the paper are contemplated. It is desired to make it thoroughly representative of the missionary work of the denomination, and we believe our friends will be interested in extending its influence as much as possible. The paper may appear a little late next month, but the necessary delay in getting it out will be more than compensated by the changes contemplated. Watch for the MISSIONARY next month.

THE summer training-school, opened at the Sanitarium the 6th ult., to continue ten weeks, is proving to be a season of unusual interest and special value to all so fortunate as to be enrolled in its classes. The teachers are men and women of deep Christian experience, with information and training sufficient to guarantee success to the work they have in hand. The students, numbering between three and four hundred, are mostly young men and women of good ability, representing many different fields. These people are seeking a preparation for practical work in the cause of Christ. The summer school is indeed a missionary revival, presenting many unique features, each of which has an exceedingly practical missionary bearing.

BROTHER J. L. JOHNSON, of Detroit, Mich., has lately taken charge of the missionary boat, the "Sentinel," of New York Harbor, in the place of Captain J. Christiansen, resigned. Brother Johnson has spent most of his life on the Great Lakes, and has experience as master of ships. Since becoming a Christian, he has done a large amount of ship missionary work. He will doubtless be successful in New York Harbor. Brother Christiansen returns to

his home and friends in Scandinavia, to continue ship missionary work as the way may open.

THE publishers of the *American Sentinel* announce that they will send the *Sentinel* to any person, not now a subscriber to it, until January 1 next, for only *twenty-five cents*. This offer remains open until September 1.

This is a proposition in which every friend of the *Sentinel* will be interested. The thousands of subscribers for the paper can, under these favorable terms, with a little effort, double the number of the present subscription list. If this is not done, there will be manifest a lack of appreciation of the paper. Every friend of religious liberty should do a little genuine missionary work at once in behalf of this enterprise. The paper merits a circulation of one hundred thousand copies, and let each one do something toward this desirable result.

ELDER D. U. HALE, recently returned from the Gold Coast, Africa, where he spent over two years in missionary work, has been at Battle Creek the past week, and has spoken several times in connection with the church missionary meetings and Sanitarium summer school. Brother and Sister Geo. T. Kerr and Brother G. P. Riggs accompanied him to Africa. The Gold Coast is considered the most dangerous to life of any country on the globe, and is often referred to as the "white man's grave." Brother Riggs and Brother Kerr's two children are now sleeping in their graves. Brother and Sister Kerr only narrowly escaped death by leaving the country; Brother Hale himself had several attacks of the African fever, and was once very near death's door. Considering the circumstances his recovery seems only little short of miraculous. But present truth has been planted in West Africa in spite of unusual and very serious difficulties, and fruit is beginning to appear.

Brother Hale's talks have been listened to with the closest attention, and it is hoped they will incite new zeal in the hearts of all who heard them. The Saviour commanded his followers to go into *all* the world to preach the gospel. It is by heeding the instruction of Christ that the truth is carried to such dangerous and difficult fields as West Africa. Some men and women have volunteered to go there and carry the gospel to perishing men. These missionaries are worthy of generous support and the sympathy and prayers of all the people.