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THE HOME MISSIONARY.

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Most important considerations in connection with the reception of the Holy Spirit are now being developed. "The Holy Ghost is the seal of righteousness." "Service" is the watchword. "The Holy Spirit is never given to be used *by* us, but to use *us*." Christ was "*led by the Spirit into the wilderness,*" or, as Mark puts it, "And immediately the Spirit *driveth him into the wilderness.*" Stephen, the active missionary, while "full of the Holy Ghost," bore a testimony that cost him his life. In his great sermon delivered under the influence of the Holy Spirit, culminated his life-work. Bliss, joy, ecstasy are often the accompaniments of the Spirit, but never its object. By it, to men and women is imparted the divine gift of *doing* for Christ. If our brethren and sisters would truly receive the Holy Spirit, our missionary work would no longer languish. Fruitful effort would take the place of defeat. The words of Christ, "Receive ye the Holy Ghost," are now being impressed upon the minds of the people of God as never before. This is a most encouraging feature of the work at this time.

It has often been shown how much more rapidly the work could be advanced if it received better financial support. Many of our local tract societies are

scarcely doing any missionary work, professedly on account of a lack of funds. With many, the all-important thing seems to be capital with which to do the work, and some even openly suggest what they would do if they only had the necessary means for their work. This sort of speculation is very common both with reference to sacred and worldly matters; but it has never been known to increase the volume of money in the world. But the mere consideration of these matters may afford the opportunity to inquire with reference to the world's greatest need. Is it money? — No; it is not, and never has been, money. Did not Christ, in his love and mercy, meet the world's greatest need? What did he give? — He gave *himself*. He could have given gold and silver; for the wealth of the universe was his; but he gave something more valuable than these. Says the apostle Peter, "Ye know that ye were not redeemed with corruptible things, as *silver* and *gold*, . . . but with the precious blood of Christ." To be Christlike, then, must mean, first of all, to give *one's self* to the work of saving lost souls; and those who do not do this are not true missionaries, even though they may be engaged in missionary work.

Dear reader, the world is longing for your personal help, for the sympathy and light you may impart. It needs these more than your money. But it is certain that the one who gives *himself* truly, gives his money as well as himself. So it is within the reach of all to give that which is most important, himself, and if he has means, it is given with the first gift. It is entirely probable that as much means have been given to God's cause, and even more, than there was consecration properly to use. The world is waiting for men and women to be baptized with the Holy Spirit, in order that the opportunities for working for God may be safely improved.

L. T. N.

ANOTHER CALL ANSWERED.

ELDER W. H. THURSTON, of Brazil, recently wrote to the Foreign Mission Board at 1730 N. 15th St., Philadelphia, Pa.: "Our call for a teacher is still ringing across the waters, and I trust it will soon be heard."

This call has been sounding for a long time. It comes from the school at Curitiba, Brazil. This school is to maintain a missionary class. Young people are to be educated to enter the field as canvassers, colporteurs, Bible workers, etc. Experience is continually demonstrating that it is far better to give the youth their preparation for this work among the people for whom they are to labor. A teacher is required who can speak German, and who can give instruction in the Bible as well as in language; who will take his heart with him to Brazil, and will go there to stay; but above all it is necessary that he be a man of God, who will delight to assist these young students to obtain a proper preparation for their work.

As previously indicated, this call has been answered. Brother and Sister John Lepke have undertaken the work. Nothing preventing, they sail from New York for Brazil, Oct. 13, 1897. The Lord has given his servants an excellent preparation for their tasks; and with his blessing upon their labors, great good must be accomplished.

Our faithful company of laborers in Brazil are anxiously awaiting the arrival of Brother and Sister Lepke. The work in that land has not been established long; but it is making rapid progress. There are about two hundred and fifty Sabbath-keepers, and others are constantly accepting the faith. Thus far, the field has not been supplied with medical missionaries, but there is a call for that kind of labor.

There is a most urgent demand for three or four other German teachers to labor among the German colonies. Elder Thurston says:—

These need not expect an easy time nor a work that is agreeable, so far as this world's conveniences and accommodations are concerned. . . . In many instances they must go to huts and hovels, taking the people just as they find them, and teach them the better way. . . . Men for this work should be rooted and grounded in the faith, lest they fall by the way,—men who will not get discouraged when things go hard. . . . These can have grand opportunities for getting the truth planted, and teaching the people so many things that pertain to life and godliness, and will themselves find many rich blessings in working for those for whom Christ gave his life.

J. E. J.

JOURNEYING TO JAPAN.

ONE year ago last March, Professor W. C. Grainger of Healdsburg College, California, went to begin labor in Tokio, Japan. He was accompanied by Brother O——, a young Christian Japanese, who has assisted him in his work. The Lord has blessed their efforts, and they now have in operation two good schools, where intelligent Japanese youth are daily studying the word of the living God, which is able to make them wise unto salvation.

Mrs. Grainger and daughter remained in the homeland until the work was so established as to warrant their joining the husband and father. That time has now come, and they are to sail from San Francisco, Cal., by the steamer "China," Oct. 21, 1897. Sister Grainger has done efficient work as a teacher in Healdsburg College. While the customs of the Japanese will not permit her to labor there exactly the same as she could while in the United States, yet we trust that the Lord will open a large door of usefulness and influence for her in that land where woman is held in so little esteem. We also hope to receive from her, frequent communications for the HOME MISSIONARY concerning this very interesting country and people.

J. E. J.

WANTED IN MEXICO.

It is found impracticable to hire the printing done for the paper which is published at Guadalajara, Mexico, in the interest of our work in that field, which is edited by Elder D. T. Jones. The same difficulty is experienced in securing tracts and leaflets for local use. The laborers there are greatly in need of a small printing outfit with which they can do their own work. A press with a form about 10 x 15 inches in size, for the paper, and a job press about 8 x 12 inches, with type, imposing stone, paper cutter, rules, and other things necessary properly to complete such an outfit, will supply their needs in a very admirable manner, and make glad the hearts of the workers.

To many this may seem like a very small outfit. The writer was surprised when informed that it is as large as any possessed by Protestant missionaries in that country. All supplies of this character must be shipped from the United States, as they cannot be secured in Mexico. The Foreign Mission Board of Philadelphia, Pa., is endeavoring to arrange for this need to be met in some manner as quickly as

possible. In our next issue we hope to have the pleasure of stating that the outfit is to be sent immediately, or, even better still, that it may then be en route to Mexico.

J. E. J.

TO VISIT JAMAICA.

ELDER ALLEN MOON, president of the Foreign Mission Board, will sail for Jamaica during the last days of October, 1897. He goes to attend the general meeting to be held at Kingston, beginning November 5. Laborers representing our entire work in the West Indies and the Bay Islands will be present.

A time of refreshing is expected; and with the blessing of God, much good should result from the execution of the plans arranged in the councils at this meeting. This is the first gathering of the kind ever held by our people in that part of the world; and we are grateful to the Lord for the success with which he has crowned the labors of his servants in these fields,—a success which makes such a council necessary.

We expect to publish in the HOME MISSIONARY a full account of the meeting and its blessings from the pen of our president, also many things of interest concerning this country and its people, and what the gospel of Christ is destined to accomplish through the third angel's message ere we behold the face of the King in his beauty.

J. E. J.

THE MACEDONIAN CALL.

LETTERS received at the office of the Foreign Mission Board, in Philadelphia, within the past few weeks, present urgent appeals for missionaries of almost every class; and I am sure that if our people were acquainted with these calls, there would be a response such as has never been equaled in the history of missionary effort among us. In this brief sketch I will try to set before the readers of the HOME MISSIONARY a view of some of these demands.

For more than a year, Elder Hutchins, who is laboring in the Central American field, has been asking for a young man and wife to go to the island of Bonacca, in the Caribbean Sea, to teach school, and help the people of that place to a better understanding of the word of God. Brother Hutchins writes that the man to take that place should be no novice; he should be a thorough teacher—a man who is not afraid to take

off his coat, and teach the people how to plant gardens, and how to avail themselves of the resources in the fertile soil. The wife should be well qualified to teach vocal and instrumental music. At least one more minister is needed in the Central American field, and also a medical missionary.

In British Guiana, a minister is wanted to look after the work already begun by Elder Kneeland, but which he had to leave on account of his wife's ill health. The work could be enlarged indefinitely in that country.

The work is opening up in Brazil beyond our most sanguine expectations. Not only have the laborers already in the field found an open door for themselves; but beyond their power to supply the demand there is a call for a number of teachers that could be entirely self-supporting. These calls are principally for German teachers. Bible workers also, and ministers to teach the people the gospel, are needed in this field.

In Argentine Republic the work, so far, is in advance of any other of the South American countries, and it has made the greatest progress among the Spanish and German speaking people. Laborers who can speak the Spanish language are greatly needed in this field, and a man is wanted who can canvass for the Spanish paper now published in Buenos Ayres. The laborers here are calling for consecrated men and women, chiefly farmers and mechanics, to come and live out the truth among the people, so that an indefinite number of our brethren who have some means, could here find a great field for missionary work.

Since Chile was opened two years ago, the truth has made rapid advancement. Only one minister and two canvassers have gone from the United States, and the Spanish language had to be largely acquired after these workers reached the field. Nearly one hundred are now obeying the message, and many others are anxious to hear the gospel. More ministers, Bible workers, and canvassers, as well as medical missionaries, are called for in this country.

Within a few days, Elder D. U. Hale, recently returned from the Gold Coast, West Africa, will be on his way to labor in connection with Elder E. W. Webster, of Trinidad. The latter has labored arduously for several years, and his health has become somewhat impaired by constant care and anxiety. The work has grown to such an extent that even if Brother Webster were able to perform his usual amount of labor it would be imperative that help be sent. Other laborers, such as teachers and Bible workers, are needed for this island.

A general meeting will be held at Kingston, Jamaica, beginning November 5, which will be attended by some member of the Foreign Mission Board, and those in charge of the various islands of the West Indian and Central American fields. Our brethren laboring in and around the Caribbean Sea will go to Jamaica in the missionary boat, "Herald." A member of the Mission Board can go from Philadelphia or Baltimore to Jamaica via the Boston Fruit Company's line, at very little expense. The object of the meeting is to lay plans for more effectually carrying forward the work in this field.

It would make this article much too long to speak at length of the work in India, where we could employ hundreds of laborers if the men and means were at hand; of the great Mediterranean field; of Finland, Russia, Africa, China, Japan, Australasia, and the islands of the Pacific. We shall have much to say of these fields at another time.

It is the present plan of the Foreign Mission Board to send out the "Pitcairn" early next year, when it will visit all the islands of the Pacific where missions have already been established, to furnish necessary supplies and add to their working force; also to visit other islands and establish other stations. The work must not stop. The call is from the Lord. Who will respond?

ALLEN MOON.

COUNTING THE COST.

THE man of judgment, in embarking upon any enterprise, especially an enterprise in any way hazardous, will carefully count the cost. He will not be moved by impulse or caprice; but like the calm, calculating business man, he will sit down and determine the gain or loss to result from the enterprise; or like the judicious statesman and warrior, he will determine if he is able, with perhaps limited resources, to cope successfully with the greater odds that are against him on the other side.

Our Saviour himself enunciated this principle in the following words: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

We have many times wondered if more regard had been paid to this advice on the part of those going out to foreign fields, if we would have so many returning missionaries; so many who, at large expense, have gone to the field to remain only a few weeks or months, and then in a state of discouragement or homesickness returned to their homes. True, there are oftentimes reasons why a return home is necessary, reasons that could not be seen at the time the field was entered, and which it is impossible to obviate. This has been the case with many of our faithful workers, whose return to the home-land was the only means of saving their lives, or of relieving them from other serious embarrassment. But it cannot be denied that in our own missionary experience, as well as in the history of other denominations, there have been far too many who have gone to the mission field only to return after a few weeks, for some very trivial cause. And yet, after all, perhaps it was better for those very ones to return; and, going still further, we might say that it would have been better for them never to have gone to the field at all, because the spirit and purpose which led them to return indicate that they were wholly unprepared to enter the field in the beginning.

We apprehend that too many of this class are moved in their efforts more by caprice and feeling than from a real call to missionary service. With some the thought of seeing new lands and new scenes is most romantic. They fail to appreciate the stern reality connected with the work of a true missionary for God. When once the love of travel has been satisfied, when once the new scenes have lost their attractions, and it is realized that true missionary work means self-sacrificing, consecrated labor, such find that they were not so anxious as they thought for foreign missionary work.

We would not be understood as saying that the missionary candidate should sit down and think only upon the lions in the way and the difficulties to be encountered: but he surely should have a sufficient idea of these things so that he will not be discouraged when the actual contact comes. While he considers the difficulties, he should not pass over the blessings to be obtained by sacrificing labor in the Master's service, nor the power promised in the great commission with which to meet these very difficulties.

The best test of what one will do in a foreign field is his experience at home. If the love of Christ constrains him to labor diligently for souls in the home-land, it is reasonable to conclude that that same love would be the impelling motive in his labor, were he to

be sent elsewhere. But if at home he is inactive in the Master's service, that same lack of zeal would be shown were he transferred to another field of labor. The ocean voyage will not change hate to love, coldness to warmth, indifference to earnestness.

We well remember of receiving, several years ago when we were connected with the Foreign Mission Board, a letter from a young man in one of our institutions, asking that he might go as a missionary on the ship "Pitcairn" to the South Sea Islands. He stated that he had been unable to find any missionary work to do where he was, but that he thought the islands of the Pacific would afford him excellent opportunities to enter upon that work. We replied that as he had found no missionary work to do in his present surroundings, we were sure he would be utterly incapable of finding any work to do for the Master in the islands of the Pacific, even though it might be among the cannibals of Fiji or New Guinea.

One who has the true missionary spirit will find work to do for God wherever he is. In every relationship of life, he will be a missionary in the true sense. It may not always be in holding Bible readings or distributing religious literature. It may be in encouraging words to some poor soul, in cheering smiles to those who are disappointed and heart-sick; but such opportunities improved will be a preparation for the exercise of greater powers and the filling of a larger field. And with such a growing experience, and a true love for souls, when a foreign field is reached the needs of those in darkness will appeal to his sympathies and energies with such force that the trials and difficulties will be minimized in their importance and character.

Let the one designing to enter a foreign field count the cost. Let him consider his own weakness, but with that the strength of Christ. Let him consider the difficulties to be met, and also the blessings to be obtained. The difficulties in reaching the Klondike are indeed great; but in the mind of those who risk all to go to that region, the reward to be obtained is far greater. Christ gave his life for sinful humanity. The sorrow and pain of his experience were indeed of no small magnitude; but his joy in seeing souls saved in his kingdom as a result of his sacrifice will far exceed the bitterness of his experience. So, with one who is led by the same motive and principle of love, the value of priceless souls brought to a saving knowledge of the truth will compensate a thousand times for the trials and obstacles to be encountered in the accomplishment of that blessed result. In counting

the cost, there are two factors which should appear on both sides of the ledger; viz., expenditure and results. In proportion to the investment will be the gain; and if the seed is sown in tears, its reaping will be in joy.

FRANCIS M. WILCOX.

A PLEA FOR THE MISSIONARY.

I ACCEPT this proffered space to make a plea for the representatives whom we have sent to distant lands, far from home and friends. Much has been said concerning the duties of missionaries, and the urgency of the call under which our fellow laborers give up nearly all that earth has for them, to begin their experience anew, amid untried scenes, with people of strange customs and foreign tongues. That it is their duty thus to sever former and dear associations, we all concede. As we bid them farewell, but few of us envy them the lot to which they have been chosen. They are laid under solemn obligation not only to teach the people to whom they go, but also to write frequently and fully to those whom they leave behind. If they neglect the latter, we are apt to feel that they are not only remiss in an important duty, but are actually losing their attachment for old friends.

At first it is quite easy for those going to strange countries to write of their experiences and observations; but it is remarkable how soon the novelty of the situation passes away. Life assumes a monotone, the little details of which seem uninteresting, and are difficult to relate to those who have no acquaintance with them or the individuals involved.

But great as is the pleasure of hearing from those who have left us for other scenes, the longing desire upon the part of our missionaries to hear from "home," where every detail of life is familiar and dear, where every name is surrounded with a halo of fond recollections, is much greater. It is true that by determined effort of the mind one may check his natural affection, and quench his love for his friends. With stoical resolution he may forget the things and friends that are behind. But it is not good thus to obtund those finer sensibilities so essential to Christian character. To godliness we should add brotherly kindness. We are exhorted to "let brotherly love continue;" and to "be kindly affectioned one to another with brotherly love." God would have us all forget our animosities and our prejudices; but he would have us cherish our affections, and increase

our love for all mankind. I question whether it is possible for us to do this by simply transferring our little stock of brotherly regard from one to another, — by dropping the old friends, and taking on an equal number of new ones.

Even so great a man as the apostle Paul was deeply touched by the tokens of remembrance that he received from those whom he had left behind in his work of pushing the gospel into farther regions. They communicated with him in his affliction, and thus cheered his heart once and again. He exhorts them and us that we "be willing to communicate ["be sociable," margin]"; "to do good and to communicate forget not."

I am led to say these things by what I know of the feelings of those who are far from home. We expect to hear from our missionaries abroad; we ought to hear from them; we love dearly to read their reports; but do we think of the weary months that have passed since they have heard our names or learned a solitary word of our well-being? How much more keenly interested they are in our surroundings than we can be in theirs.

I have a letter from one of our dear workers, who has been sent away alone with his family to an unknown shore. He left one of our schools, where he had a small multitude of apparent friends. He promised to write; they also promised. He has fulfilled his word repeatedly; not one word has come to him from teachers or associates, though two years have passed away. After speaking of the numerous letters he has written, he says, "No sort of recognition has once been extended to us here, any more than as if we had died." He confesses that his clinging attachment to old friends may be childishness, but says, "I still have a weakness for human friendship, for sociability, and for many of the sympathetic affections which I love to cultivate. My weakness is not in possessing these, but in going to you with my plaint when the way to the cultivation of these sociabilities is needlessly blocked."

Many of us have personal friends who are now far off on the outposts of the message. Do we pray for them? Perhaps so, but how effectual are our prayers in their behalf, unless we are doing some little thing to stay up their hands? When you feel inclined to pray for some distant worker, a former friend, take paper and pen and write while you pray. Do not write mere gossip or discouragement. Write of good cheer and comfort; write of affectionate remembrance; write of mutual friends and familiar scenes; write of

the onward march of the truth, and the soon-coming kingdom, for which he is longing. He may not be able to reply; but you will have your answer in the increased courage and efficiency of our workers. You will find it in the reports that come back; and you will have your reward in heaven.

G. C. TENNEY.

MUST DRINK AT THE FOUNTAIN.

LAST month we spoke of the necessity of the missionary's having a special endowment. His position and work demand it; for he cannot give a good account of the Bread of Life, to famishing souls unless he is daily nourished by the same. He cannot lead others to Christ, the source of living waters, unless he himself is drinking at the life-giving Fountain. His message is the simple story of a daily experience in personal salvation. This salvation consists in a salvation not only from past transgressions, but from present iniquity. He must be kept from falling, or he cannot tell others how it is done. He must have an experimental knowledge of how to resist temptation, or his message will be like a wall that is daubed with untempered mortar; there will be no stability in it. He must have power from above to put away every idol, or he cannot successfully prove to the heathen that their idols are no gods. He cannot wage a successful warfare, either at home or abroad, in pulling down the strongholds of the enemy, or casting down imaginations, unless he has a daily experience in yielding himself to God, and thereby brings into captivity every thought to the obedience of Christ.

His justification must not be one-sided; but he must know, daily, that God is working in him the power of an endless life. It must be God that does the work. The man will simply be the earthen vessel, passive in the hands of Christ, as was Christ in the hands of his Father when he was reconciling the world unto himself. The excellency of the power will be all of God, and not of the man. It is then that he shall make manifest the savor of his knowledge in every place.

Drinking at the Fountain! How much it means! "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." We note three things:

first, Jesus is the fountain; second, believing on him is the drinking; and third, as a result, rivers of *living* water issue forth from the one who drinks. How significant! We are taught by the Revelator that the river of life, or living waters, comes direct from the throne of God. Then what does this make of the one who comes to Christ and drinks?—Answer, the throne of God. Then this scripture is fulfilled, “Christ in you, the hope of glory.” God will establish his throne in the citadel of the heart. The will of the man will be daily submitted to God, to be used by him. Then God will work in him both to will and to do of his own good pleasure.

On such a person, God can and will pour out his Spirit without measure. For he sees that the man has no confidence in himself. Self becomes more hideous in his own eyes as he contrasts it with the perfect righteousness of Christ. He looks at the human heart as the vile, wicked, and deceitful thing it is, while at the same time his faith grasps the power of God which makes him pure and spotless,—a sinner saved by grace. He receives his justification by faith, and he likewise receives the Holy Ghost by faith. Feeling is a secondary consideration. He has consecrated himself to work in Christ's lines; so that wherever Christ leads, he will follow. He receives the Holy Spirit for the one purpose of serving God. He is baptized for service. The entire being is given to Christ, a living sacrifice.

A very significant comment on John 7:37, 38, is given by inspiration in the 39th verse of the same chapter: “This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.” The text is self-explanatory. It is written for our admonition, our encouragement. Has Jesus been glorified in your particular case? If not, do you not see the reason why you have not received the baptism of the Holy Spirit? The glory must be all of God, and none of self. So long as self is cherished, if something truly marvelous should be done through you by the Spirit, and the attention of the multitudes be attracted to it, they would not see Jesus, but you. This would dishonor God. Self must be left out, and only Jesus appear. Take, for illustration, the scene of the transfiguration of Jesus. There were Moses and Elijah in their glorified state talking with Jesus; but God ordered that the thing that should receive the adoration and glory was “Jesus only.” “Jesus only” is what the people must see.

The woman of Samaria drank, not at Sychar's well alone, but at the well of salvation, and she thus became a channel through which the living water flowed to the people of that region. The Judgment alone will reveal the power she has been for good. Her one burden was, “Come, see a man which told me all things that ever I did: is not this the Christ?” She came, she drank, she called others, and they drank. Just so God designs that we should do.

We do not half appreciate our privileges. God is waiting to pour out his Spirit upon us without measure; but this he cannot do so long as we have some darling idols that we do not wish to give up. When he baptizes us with the Holy Spirit, it is for service; it is to labor as he labored; it is to give ourselves unselfishly to the work for this time; it is to “go out into the highways and hedges and compel them to come in;” and no selfish ambition is to characterize this kind of work.

L. A. HOOPES.

BE SHORT.

LONG visits, long stories, long essays, long exhortations, and long prayers seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. We can bear things that are dull if they are only short. We can endure many an ache and ill if it is over soon; while even pleasure grows insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Lop off the branches; stick to the main facts in your case. If you pray, ask for what you believe you will receive, and get through; if you speak, tell your message, then hold your peace; if you write, boil down two sentences into one and three words into two.—*Fireside Readings.*

No matter how formal and dead a church may be, no matter how blatant the infidel worshipers of the world-god, no matter how rampant all the different forms of vice, and no matter how fearful the array of opposition to the work of God in any place to which a Christian worker may be divinely sent, prayer, and work, and trust in the name of Jesus must triumph. It is not the worker, but Christ in the worker, who overcomes and gains the victory; and only through faith does this almighty, indwelling personal presence reveal himself to the Christian heart, and manifest himself in Christian work.—*Sez.*

THE LAW OF LOVE.

[*Reading for last Sabbath in October.*]

IN all things Christ was made like unto his brethren, that in his human nature he might give to man a perfect example. He alone could bridge the gulf that sin had made. In him, humanity touched humanity, while divinity laid hold upon divinity, that man might become Christlike, a partaker of the divine nature, escaping the corruption that is in the world through lust.

Through Christ, God has made every provision that fallen humanity may be restored, and reflect the image of the divine. But we cannot become Christlike if we continue to plan, to work, to live for ourselves, to use all our entrusted capabilities for our own gratification. Our lives were not given to us for this purpose. Jesus did not follow this plan. He did not live to please himself, and he desires us to learn of him. In order to do this, we need to keep away, as far as possible, from the excitement and bustle of the world, close our eyes and ears to things seen, and contemplate, far more than we do, unseen, eternal realities. As we daily conform our lives to his perfect example, we shall, like him, bear precious fruit in good works.

"He that hath my commandments, and keepeth them," said Jesus, "he it is that loveth me." This is the genuine test of love, spoken by lips that never falsified. Only in *doing* the will of God can we give to the world a living testimony of the love we bear him. Love is of God, and he who loves him, will manifest that love by obedience to all his commandments. He will keep the first four, which reveal man's duty to love God supremely; he will keep the last six, which require him to love those for whom Christ has died.

In answer to the lawyer's question, "Master, what shall I do to inherit eternal life?" Christ said, "What is written in the law? how readest thou?" The man replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said to him, "Thou hast answered right: this *do* [not believe only], and thou shalt live."

But the lawyer, willing to justify himself, said to Jesus, "And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and

departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Thus this question was forever settled in regard to every seeker after truth. God works; but man must co-operate with him in the great plan of salvation. The condition of eternal life is not merely to believe, but to do the words of God. The men, who, from their office work, we might have expected to represent Christ in sympathy and love for those who needed help, "passed by on the other side." They little knew that the universe of heaven was looking upon them, watching their works, reading the intents and purposes of their hearts, and weighing their characters in the scales of the heavenly sanctuary. They little knew that this same scene will be reproduced before them, in the light in which God regards it, in the day of Judgment, when every man shall be judged according to his works.

The work of the good Samaritan represents Christ's mission to the world. Our Saviour came to reveal the character of God, to represent his love for man. He acted just as the Father would have done in all emergencies. Christ manifested for us a love that the love of man can never equal. He died to save those who were his enemies; he prayed for his murderers. When we were bruised and dying, he had pity upon us. He did not pass us by on the other side, and leave us, helpless and hopeless, to perish. He did not remain in his holy, happy home, where he was honored by all the heavenly host, who loved to do his bidding. He beheld our sore need; he undertook our case, and identified his interests with humanity. He became "a man of sorrows, and acquainted with grief. . . . He was wounded for our transgressions, he was bruised for our iniquities: the

chastisement of our peace was upon him; and with his stripes we are healed."

How sad is the contrast between the life of Christ and that of many who profess to be his followers. Many who are handling sacred things are not keeping the commandments of God. They say, and do not; they have ceased to be vessels unto honor in the Master's service. They are unkind, and selfish, and hard of heart. But God's law plainly reveals to us the duty of man to his fellow man. All who neglect their fellow creatures—the very least of those whom Christ calls his brethren—are recorded in the books of heaven as "weighed in the balances" and "found wanting." In disregarding his special commandment, "Thou shalt love thy neighbor as thyself;" in passing by the suffering, the needy, and the wounded, they have left the side of Christ, their example, and taken the side of the enemy of God. In neglecting to clothe the naked, to feed the hungry, to visit those who are in prison, they show what spirit they are of. It would not be safe for such characters to enter heaven; for by their selfishness and hard-heartedness, by their failure to appreciate their brethren here, they plainly reveal the fact that they could not appreciate God, his Son, or the saints in the kingdom of heaven.

The law of God is a perfect standard of character. It shows to every man the excellence which he must possess in order to be saved. God has held up before us this great detector, that all may see whom he will commend, and whom he will condemn.

The law revealed to Paul his defects of character; but he did not seek to abolish the law because he stood condemned before it. He said, "I was alive without the law once: but when the commandment came [home to his conscience], sin [in his character] revived, and I died. . . . Wherefore the law [that worked so sharply against the natural propensities] is holy, and the commandment holy, and just, and good." To his quickened conscience, sin became exceedingly sinful. This is the work of the law and the Holy Spirit, that convict of sin, of righteousness, and of judgment.

Christ has declared, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." God's character is expressed in his law; and he who keeps that law, must walk even as Christ walked, revealing in his life the excellence of its principles, which are holy, just, and good. But with a large number of church-members, very little attention is given to God's great standard of righteous-

ness. They are not doers of the words of Jesus. They neither love God supremely, nor their neighbor as themselves. There is very little Christlike sympathy and compassion, forbearance, and love, woven into their life experience. These are, in truth, commandment breakers, and thus they stand registered in the books of heaven.

Christ is not honored by those who are satisfied with a religion that does not reach forth to relieve the suffering and oppressed, that does not seek to save the souls whom he has purchased with his own life. He cannot bestow upon them the fulness of his grace; for they are not prepared for it; they are not cleansed from moral defilement, and could not make a right use of his grace, according to his purpose. But when the church shall see and acknowledge her sins, and come to God, seeking forgiveness through Jesus the sin-pardoning Saviour, sanctification of the Spirit will come to souls now barren and destitute of the love of God.

Probation still lingers. Will not the church improve her last hours in arousing from her deathlike slumber to a sense of the peril of the souls around her? Many of God's purchased inheritance are in danger through her neglect of duty. Many are waiting for light and knowledge that should come to them through the individual members of a wide-awake church, whose light should be shining to the world in clear, steady rays. Then will not God's people awake, and consider what is comprehended in obedience to his law? Its obligations are summed up in the words of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

MRS. E. G. WHITE.

"I AM DEBTOR . . . TO THE GREEKS."

THIS was the sentiment of the apostle Paul. While a rigid Pharisee, he hated all that were not of his own sect, and did his utmost to destroy them. While engaged in this work of persecution, he was converted; the old man with his deeds perished, and he could say, "Christ liveth in me." He now had the spirit of the Master, who made the long journey to the coasts of Tyre and Sidon for the express purpose of healing the daughter of a Greek woman. The spirit of the Pharisee, which is but that of human nature, and hence the spirit of every one that is not truly con-

verted, had wholly perished in the apostle ; all through his life, we find him doing a great work for the Greeks.

In his work, he meets the Greeks at Jerusalem, at Antioch, in Asia Minor, in Macedonia, in Athens, and in Achaia. After his extensive work in Asia Minor, he is in vision called to Macedonia ; and after his interesting experience at Philippi, he passes down to Thessalonica ; among those that believed at this place were "a great multitude" of Greeks. Acts 17:4. He afterward labored a long time at Corinth for the Jews and Greeks, "and many of the Corinthians hearing believed, and were baptized."

After his successful work at Corinth, Paul made another missionary trip in Asia Minor till he came to Ephesus, where he abode over two years. It was here that "God wrought special miracles by the hands of Paul," and the result was that "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." A large church was raised up at this place, the predominant element of which was doubtless Greek, as most of the population of Asia was of this nationality. As the Jews saw the Greeks becoming interested, they were jealous, and opposed the work of Paul ; but he himself had so fully lost the spirit of the Pharisee that he continued to work for all classes ; he had fully learned that "there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him."

Paul's labor for the Greeks was richly rewarded. His most trusted helper in the gospel, Timothy, was the son of a Greek ; and likewise Titus, another of his helpers. By reading the last chapter of Romans, we learn that many of the special friends of Paul had Greek names. And all this shows to what extent Paul felt that he was a debtor to the Greeks.

But was Paul any more their debtor in his day than we are in our day ? The same Lord that died for the Greeks of his day, died for the Greeks of our day. The Life by which we are saved was laid down for every Greek ; and as long as they do not know it, is it not our duty to go and tell them ? As truly as Paul, we have a special message for them ; we are as truly their debtor ; are we as faithfully discharging our debt ?

By reading his two epistles to the Greeks, especially 2 Cor. 11:24-29, we learn how diligently Paul labored, how many hardships he endured, and how much privation he suffered, that he might discharge his debt to the Greeks. Would not the same degree of self-denial on our part soon carry the gospel to the Greeks ? In the mother country, we have yet done

nothing ; it is high time to begin. The Sabbath-school offerings during the last six months of this year will be used to open the work here as well as in other fields about the Mediterranean. How much do we all feel that we are the debtors of the Greeks ? Are we willing, like Paul, to practise self-denial that they may receive the gospel ? If we fully realize redemption, we know that we are not our own, and so will not do as we please, but as the Lord pleases ; we will waste nothing for the mere gratification of self, but will turn in all the proceeds of our lives to the Lord, for the benefit of humanity. And when this is truly done, we shall see a marked increase in our Sabbath-school and other donations. May we all as faithfully as did Paul discharge our duty to the Greeks.

H. P. HOLSER.

A BRAND FROM THE BURNING.

[This poem was secured for this number of the HOME MISSIONARY from a young lady who was recently reclaimed through the grace of Christ from a life of shame in one of our great cities, and who has just sent the poem to a former companion in sin, with the hope that it may arrest her attention, and point the erring one to the Lamb of God that taketh away the sins of the world.—ED.]

A WHITE-FACED wreck upon the bed she lay,
And reaped the whirlwind of her yesterday ;
Before her rose the record of the past,
And sin's dark wages all were due at last.¹

A gentle messenger of peace was there,
Who kissed her brow and smoothed her tangled hair ;
And in the tend'rest accents told of One
Who died for her — God's well-beloved Son.²

"No power could ransom such as I," she cried ;
"No cleansing stream my crimson sins could hide ;³
For souls like yours there may be pardon free ;
The Son of God would never stoop to me."⁴

"I bring a gift of love," the list'ner said, —
"This dewy rose of richest, deepest red.
Will you not take it ? Have you not the power ?"
The trembling fingers reached, and grasped the
flower.

"My sister," said the giver, "just as I
Held out to you that rose of scarlet dye, —
God offers you salvation from above
Through Jesus' precious blood — his gift of love."⁵

"Reach out and take it without doubt or fear."
"Is it so simple ?" sobbed the girl ; "so near ?"
"Aye, nearer to you than myself He stands,
Eternal life within his pierced hands."⁶

"So simple, Lord," she moaned; "nothing to do
But reach and take eternal life from you?
I take it, Lord," and, lo, the dying eyes
Were radiant with the light of Paradise!

O death triumphant! victory complete!
That day she worshiped at her Saviour's feet.
Lost one, God offers you for Jesus' sake
Eternal life; will you not reach and take?⁷

— *Anonymous.*

¹ Rom. 6: 23.

² Rom. 5: 8.

³ 1 John 1: 7.

⁴ Luke 19: 10; John 1: 29; Heb. 7: 25.

⁵ Isa. 1: 18; 1 John 1: 9.

⁶ Rev. 22: 17.

⁷ John 6: 37.

CHRISTIANS THE LIGHT OF THE WORLD.

IN his wonderful sermon on the mount, Jesus drew some beautiful lessons from the simple things of daily life. Said he, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14-16.

The object of the church, and of each individual member of the church, is here plainly set forth. The church is the light of the world. Since sin entered the world, it has been in darkness. That "darkness covers the earth, and gross darkness the people," is a statement of Holy Writ. A glance over the world, at the terrible ignorance and superstition of heathen lands, and the pride, selfishness, and general wickedness that prevail in those countries which have been more highly favored with learning and civilization, will convince any one that the darkness has not yet been dispelled. But amid the darkness, God has set his people as bright and shining lamps; and there is one thought that should always encourage the child of God, and that is that the greater the darkness, the easier it is for the light to be seen, and the farther it may be seen.

Christians are in the world to be seen. God has placed them in the world for that purpose. They are the lighthouses, to warn those voyaging on the sea of life off the reefs of sin, and to show a friendly light that will guide them into the haven of hope and rest.

In the olden times it was an almost universal custom to build cities upon the top of the highest, and sometimes almost inaccessible, hills and mountains. This was done that the inhabitants might the better defend

themselves against their enemies. Such a city, with its numerous lamps and the glow that arises from them, could be seen a long way off. The traveler approaching it would not unknowingly pass near it, nor would he come upon it suddenly and unexpectedly; but he would recognize it afar off. So the Christian, holding out the word of life, that alone makes life worth living, should send forth such an influence that it may be felt at a distance from where he is. This should be particularly true of a large body of Christians; for where many lamps are brought together, the light is always greater. Jerusalem was such a place in the first years succeeding the ascension of Christ to the Father. A little later, Antioch was a city from which the light shone everywhere through Asia Minor, and the same has been true of other places where there were many devoted Christians. A few centuries ago, Oxford in England and Wittenberg in Germany were centers of light. At these places, other lamps were lighted, that went out into the world in darkness, bringing to benighted souls the light of life.

The duty of being active, to impart light to others, is suggested by putting the candle upon the candlestick. There are things of the world that men hold selfishly when they obtain them, because should they give one of their treasures away, they would have less. But it is not so with the light of the gospel. Our light is no less for having lighted another; it may be greater, and our happiness is much enhanced. Indeed, the only way to keep our own light from going out, is to feed it continually by warming and lighting others. Here, surely, may be applied the words of the wise man, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The gospel is love; and only by love can the blessing be retained, or its precious truths communicated to others.

Light shines in good works. Jesus was the true light that lighteth every man that cometh into the world, and who was ever so utterly unselfish and so full of good works as he? He literally "went about doing good." To do good, to bless and help others, was his highest ambition. Of course he taught the people most precious lessons; but of what avail would his teachings have been, if he had talked one way and lived another? And we may well ask ourselves the same question, Why should we talk one way and live another? Paul declares that Christians should "do good;" that they should "be rich in good

works, ready to distribute, willing to communicate." This means that they should lend a helping hand to others who may be needy. By so doing they will lay "up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19. Every Christian should be engaged in such work. He need not sound a trumpet before him, that all men may know what he is doing; but let him do the work, and the Father, who sees in secret, will reward him openly.

The greatest thought of all is that by such conduct God will be glorified. Let such work be done by the help of the Spirit and in the name of the Master, and the agent will be out of sight, and the Lord alone will be exalted. The world will see your good works,—works of faith, of love, and of kindness; and it will recognize the Christ spirit, and he will gain the glory, and he deserves it all. And should any be led by our efforts to glorify our Father who is in heaven, we should praise God that the fire which he kindled upon the altar of our hearts has not been in vain.

M. E. KELLOGG.

PERSONAL LABOR FOR SOULS.

It is the business of every true Christian to be a soul-winner, yet many neglect this which should be the one great aim in life, and seem to rest satisfied with looking after their own personal welfare. Few realize the solemn responsibility they are under to their unbelieving friends and acquaintances, with whom they are constantly associating. May it not be possible that there is among them more than one poor struggling soul who is waiting for an invitation to come to Christ? Then should he not receive it from his Christian friends?

Mr. Moody and other traveling evangelists go from place to place, holding forth the word of life, and inviting sinners to come to Christ and be saved. The Lord blesses these efforts; thousands are converted; the church is refreshed; and professing Christians look on in wonder, and are unable to explain how it is that so many people whom they never thought it any use to work for, have found the Saviour.

The real explanation of it is that these people were waiting for an invitation. Mr. Moody gave them one, warm and hearty, fresh from the courts of heaven, and brimful of brotherly love, and they responded. These same souls might have been brought in long ago if their professedly Christian friends and acquaint-

ances had put forth proper efforts in their behalf. But either these were afraid to say anything for fear of giving offense, or else they got so little enjoyment out of religion themselves that they felt no burden to communicate the light to others.

Many seem to have gotten the idea that the work of saving souls belongs to the Holy Spirit. This is true in a sense. The Spirit does the work, but does most of it indirectly, that is, through the human agent. We read in the Revelation: "The Spirit and the bride say, Come. And let him that heareth say, Come." Here we have three distinct invitations to sinners brought to view. First, that which is given by the Holy Spirit; next, that given by the bride, which is the organized Christian church; thirdly, that given by the individual believer who has already heard and accepted the invitation for himself.

Great tact and wisdom are needed in the work of winning souls; but our Heavenly Father has promised to give his children just such a fitting up as they need. There are a great many different ways of approaching people on this important subject. We should seek heavenly guidance, and then take up the task which lies nearest. Some can begin in their own families, and give the gospel invitation to their brothers and sisters or children, as the case may be. Then the neighbors should not be neglected. In all our efforts, let us be humble, and seek out those who need us most, remembering the advice of the apostle: "Mind not high things, but condescend to men of low estate."

Some, whose hearts have been hardened in sin, will spurn the invitation to come to Christ and have their sins forgiven. For such the best thing we can do, perhaps, is to pray. Others will be slow to respond, while a few will show an interest at once, and desire further instruction. What joy there is in laboring for such. Moody says on this point:—

It is a great thing to lead one soul from the darkness of sin into the glorious light of the gospel. I believe if an angel were to wing his way from earth up to heaven, and were to say that there was one poor, ragged boy, without father or mother, with no one to care for him and teach him the way of life; and if God were to ask who among them was willing to come down to this earth and live here for fifty years and lead that one to Jesus Christ, every angel in heaven would volunteer to go. Even Gabriel himself, who stands in the presence of the Almighty, would say, "Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ."

Our literature will be a great help to those who engage in this personal work. We have many little

tracts that could be handed out, accompanied by the prayers of the giver. Our papers and books can be used for the same purpose. Thus the seeds of gospel truth can be sown even by those who lack courage to talk with people on this subject, and in due time there will be a glorious harvest. In using literature, study each case carefully, and then select something that will be suitable.

In doing personal work among your neighbors, you will often come across people who have a strong prejudice against Seventh-day Adventists. It would be of little use to approach such people with religious literature to begin with. But the third angel's message is broad and deep; it has something for everybody. Gospel health reform appeals to the good sense and judgment of a large number of people who will not listen to the other points of our faith. Give such an opportunity to read the *Good Health* and the *Medical Missionary*; tell them about our sanitariums, city medical missions, and dispensaries, and the work that is being done through these agencies for the restoration of the sick and the uplifting of fallen humanity.

It is hardly necessary to say in closing that we are not ready to engage in personal labor for other souls until our own soul is at peace with God. Then we can speak with all confidence of God's love for sinners, because we have experienced its saving power in our lives. Then we shall also have heavenly enlightenment to keep us from speaking unadvisedly, thus by our want of Christian courtesy and tact driving farther away the souls whom we had hoped to win.

M. E. OLSEN.

"TO LOVE MERCY."

"WHAT doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Last month we noticed what would be our attitude toward those who sit in darkness if we would "do justly" in our dealings with them, endeavoring to show that we who live in these days are in duty bound to give the gospel of the kingdom to all nations, kindreds, tongues, and people.

This month let us consider the second part of the text—"to love mercy." The "Standard Dictionary" says that mercy is "the act of treating, or the disposition to treat, an offender or an enemy with less severity than he deserves in strict justice or might

legally receive, especially when it proceeds from benevolence or compassion. The act of relieving suffering, or the disposition to relieve it." And "Crabb's English Synonyms" has this statement: "Mercy is in Latin *miser cordia*, compounded of *miseria* and *cordis*, i. e., affliction of the heart, signifying the pain produced by observing the pain of others."

Outside of Christ, there is little exercise of this virtue. The unrenewed heart knows not what it is to treat others better than they deserve. At another's misfortune, the man of the world unsympathetically says, "It serves him right; he is now getting his just deserts."

But with humble men of God, it is not so; for the martyr Stephen, in behalf of his persecutors, "kneeling down, and cried with a loud voice, Lord, lay not this sin to their charge." Consider for whom he offered this prayer. They were stiff-necked, uncircumcised in heart and ears; they had betrayed Christ, and murdered him; they had resisted the Holy Ghost; they had hired men to bear false witness against Stephen; and they were now staining their hands in the blood of this innocent man, even while he was imploring God to have mercy upon them! Stephen had seen the glory of God, that which Moses desired to see when he prayed, "I beseech thee, show me thy glory," and in answer to whose request, "The Lord passed by before him, and proclaimed, The Lord, The Lord God, *merciful* and gracious, long-suffering, and abundant in goodness and truth, *keeping mercy for thousands*, forgiving iniquity and transgression and sin."

Ah, when the blue curtains of heaven had been rolled back, and Stephen had seen God's glory, and his mercy, and his forgiving nature, no wonder that his heart overflowed with mercy and love and forgiveness, even for these his bitterest enemies, and persecutors, and murderers. No wonder he desired *their* sin to be forgotten; he had been given a vision of the incomprehensible mercy of God. This view so absolutely took from Stephen's nature all elements of self-love, and he became so completely enamored with the beauties of God's character and the loveliness of his merciful disposition, that it was impossible for him to do otherwise than wish that his persecutors might also become filled with the eternal love of God.

If, then, we would "love mercy," let us behold the character of God as revealed in the lives of those who have loved and prayed for their enemies; let us study the Christ among men, who comforted those in dis-

tress, relieved the sufferings of the poor; gave sight to the blind, was afflicted at the afflictions of others, and who, as he hung upon the cross as a sacrifice for us, his enemies, prayed for his crucifiers, "Father, forgive them; for they know not what they do."

Perhaps in all history, sacred and profane, there is no account of any nobler incarnation of this virtue than is shown in these two characters—Christ and Stephen; we know there is none nobler than Christ, and doubt if any other man has manifested more mercy than did this first Christian martyr of the infant church. In these two children of the Father, mercy is personified.

Is not mercy something to be loved? Can we think of anything better for the heathen, who often mistreat even their friends, than to carry to them the knowledge of God's mercy toward those who are lost in sin, and shame, and misery? If we love mercy, and if we love our neighbor as we love ourselves, we shall be glad to give to him that which we have found precious to our own souls; we shall be glad to carry the gospel, the good tidings of great joy, which is for all people. Then the giving of our time, talents, and money will bring joy to us, and not sorrow; then we shall have love for our enemies, and pray for those who use us despitefully; then we shall not be watching for an opportunity to accuse our brethren of slighting us; but we shall go forth dispensing mercy, doing good to those around us, and daily living not for self, but for others. We shall count the things that we have as not ours; we shall consider that we are simply stewards of God's goods, appointed by him to be merciful to others, as he has been merciful to us.

GUY DAIL.

THE COMPELLING MESSAGE.—NO. 1.

"THEN said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant,

Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:16-23.

In this scripture the Lord is represented as a "certain man" who has prepared a great supper. He then sends forth his servants with instructions to invite a certain class to the feast. The feast here spoken of is not to continue for a few hours only. It is not the marriage supper of the Lamb; it is the great gospel feast,—a feast measuring with time, and, for those who accept the invitation, stretching out through eternity.

At first the invitation seems to be extended to the better class of people; but they all, for various reasons, excuse themselves. In reply to the blessed invitation, one class is heard to say, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." Here we see the invited one absorbed in a vast land deal, with an inordinate desire to acquire wealth from real-estate investment. This has so blinded his eyes to the solemn message which the servant of God bears to him, that his only response is, "I pray thee have me excused."

And yet another class is found to say, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." In this instance it is the merchant, the buyer and seller, that is called to the feast. But the man of commerce, like the one before him, answers the gracious invitation by saying, "I pray thee have me excused."

"And another said, I have married a wife, and therefore I cannot come." A large class reject the gospel because of social considerations, because of the ties of nature, both natural and assumed. While these relations were instituted by the Creator, and while they are indeed blessings to his creatures, they were never intended to eclipse the precepts and warnings of God to the children of men.

Thus we see a threefold influence—property, business, and society—standing directly in the way of this great class accepting the last message of warning to the world. But the plan of God cannot be defeated. The Master has prepared seats for a given number; and when those who were bidden excuse themselves for worldly pleasure and profit, the Lord of the feast gives another message to his servants;

who are in turn to give it to another class in the world. Inasmuch as those who were at first bidden have rejected the invitation of mercy because of worldly ties and possessions, the Lord now sends a call to those who have no lands to hold their attention and affection; to those who are not engrossed in financial and commercial schemes; to those who have no position in society—the outcasts: yes; the message from God now is, “Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.” “Go out into the highways and hedges, and *compel* them to come in, that my house may be filled.”

The compelling message is now due. Speaking of this message, the Lord has said, “This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world.”

A message must now be given to those in the lowest walks of life, to those who have fallen into depths of sin, to the poor of the cities and the country; for the compelling message is not only to go into the streets and lanes of the city—the highways—but also into the byways. This message, declared by the human agent who is baptized with power from on high, will be so effective by the revelation of the lovely character of the world’s Redeemer that many who hear the solemn invitation will be compelled to come. The goodness of God as revealed in the kind acts and words of the consecrated man or woman, will lead even these hardened sinners to repentance. They are not compelled to *go*, but to *come*. “I, if I be lifted up from the earth, will draw all men unto me.” The wealth and culture of earth have rejected mercy, and now the despised are to hear its sweet voice.

All that these poor people can ever know of God and his love is what they see in his created works, and that which he manifests of himself through his workers, as they labor to alleviate suffering and supply want. Then what a great and solemn responsibility rests upon all who profess to believe the truth of God in proclaiming in word and deed this last message.

Dear reader, are you engaged in giving the gospel invitation to the poor and lost ones of earth?

W. S. SADLER.

THE GOSPEL CALL.

As Jesus stood at the other end of the gospel line, he said, “Go ye therefore, and teach, or make disciples, or Christians, of all nations.” Matt. 28:19, margin. And the promise backing the command is, “I am with you alway, even unto the end.” We have reached the other end of the gospel line. The watchword now is “*Come*,” for all things are now ready.” Come to the supper. The table is spread; the last call is sounding; go out quickly, and gather in the guests. The closing work is at hand. The harvest truly is plenteous; but the laborers are few.

The Lord has made the promise that “from every mountain, and from every hill, and out of the holes of the rocks” they shall come; for “they are not hid from my face.” From the king upon his throne to the humblest peasant in his cot, all, rich and poor, high and low, will hear the gospel invitation at this end of the line as given under the direction of the third angel. It will not be long until we hear the command to the angels, “Thrust in thy sharp sickle, and reap.” This will be the gathering of the vine of the earth, which will be cast into the great wine-press of the wrath of God.

There are many who know not God, and the great work for the missionary to do at this time is to nourish these tender plants, and connect them with the True Vine. And every one who heareth is to say, Come. Not only the minister but the people,—*all* are to join in giving the invitation.

When I see seventy-five thousand people scattered over the great State of Wyoming, up and down the valleys, over the mountains, in the holes, living in secluded places, my heart goes out for them. Many have no religious reading-matter in the house, not even a Bible; some have not heard a sermon for ten, fifteen, or even twenty years, and are entirely ignorant of such a thing as the third angel’s message, or, in fact, any other message. I stand at this end of the line, and look back over the fulfilment of the prophecies, and see that the Bible has almost told its story. It is almost through. We shall have but little more use of the grand old witness, in its present form. Seeing these things, the question arises, Where are the reapers? We push back into the interior, and think we have reached the limit of settlement, and yet we hear of others living over beyond such a hill or mountain range, on this or that creek, and we are sure they know nothing or little of the last gospel call that is being given in the threefold

“FEVERED, flurried, anxious, restless work is bad work. Work as if you felt the dignity, the innocence, the happiness, the holiness of work.”

message; and we ask, Where are the fishers and hunters to hunt and fish these blood-bought souls from these remote places of the earth? Much literature is needed, and much faithful labor, in this home field. May God help us to see the need of the destitute people, and arouse to faithful activity before the vine of the earth is cast into the great wine-press. We ride hundreds of miles on horseback over the hills and through the valleys to hunt these people up, and tell them of Jesus' love. Let us all double our efforts as we near the end of the gospel call.

O. S. FERREN.

DOING FOR OTHERS.

ONE of the highest and best enjoyments comes through what is done for others. This is believed theoretically, but seldom practically. If a man has money, he imagines that the way to enjoy it is either to keep and accumulate it or to spend it on personal gratification; yet he misses the very finest of its delights when he refuses to share it or its benefits with others. So with our time, our talents, and our thoughts; kept to ourselves, or used simply for our own delectation, they do not give us a tithe of the real enjoyment that they afford when we use them liberally for the family, or friends, or the community. No one who has once tasted the sweets of ministering successfully to the happiness of others will, if he is intelligent, ever again relapse into a purely selfish use of his advantages, whatever they may be.—*Home and Hearth.*

MISSIONARY WORK IN NEW YORK HARBOR.

CAPTAIN J. L. JOHNSON, of the missionary yacht "Sentinel," of the New York Harbor, is meeting with excellent success in his work. The International Tract Society and several private individuals have lately furnished him with quantities of reading-matter, mostly papers, which have been used to splendid advantage. From a recent letter to the International Tract Society we quote the following:—

I must give you an idea of some of the interesting times we are having here. Last Tuesday evening I boarded a vessel, and after presenting my card of introduction, began my work. I found the captain to be a fine man, but he stated he did not care for any of our literature. I gave him some of our papers, and talked to him a few minutes, with my heart lifted in prayer for help. My prayer was

answered; the captain began to ask questions, and before I left the boat, I sold him two dollars and twenty-five cents' worth of our literature, gave him a Bible reading, and had prayer with him and his crew. It was a blessed hour, for the Spirit of God was there. We have such experiences nearly every week.

Brother Johnson writes that he needs new, fresh copies of the *Review and Herald*, *Signs of the Times*, *Good Health*, and other periodicals. He finds that it is important that these papers should be of the latest issue possible, in order that the best impression may be made upon the minds of the readers. Those sending such matter should prepay charges. Captain Johnson's address is 221 Union St., Brooklyn, N. Y.

We would call special attention to Brother Johnson's needs, and hope that he may be remembered by those having reading-matter to spare.

OUR OFFERINGS TO FOREIGN MISSIONS.

"BUT thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Deut. 8:18.

This is a command that works two ways. How natural it is for the human heart to look at the good fortune of a wealthy person, and envy him his possessions or his ability, forgetting that it is God who has given this man, directly or indirectly, his power to acquire wealth, and that he will have to give an account for the use he makes of his Lord's goods. If a man has wealth, he either has inherited it or acquired it by his ability, which is a gift; and he is no more responsible for his wealth than is the poor man who works faithfully a whole lifetime, but never develops an ability to amass, for his poverty. And to the man of means, notably the professed Christian, the command to "remember the Lord thy God" comes with great force.

After they have secured a competency, many men fear reverses, and are in constant apprehension lest a change of fortune should make them penniless; and so they try by earthly measures to hedge themselves about, taking out large life insurance policies in companies composed of men as liable to failure as themselves, instead of remembering "the Lord thy God." How can one remember the Lord?—Emphatically by gifts. As David says, "Of thine own have we given thee." The Lord desires that we should remember his prospering hand by tithes and donations. Why?—Because "it is he that giveth

thee power to get wealth." And why should he *not* be remembered with our choicest gifts, a proof of our heart's devotion, for the heart is set upon our possessions, and if we delight to divide with the Lord, it becomes a matter of heart, of love, of principle.

The prophet Haggai expresses the power of God to remove his blessing from the selfish: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man unto his own house." The Lord's cause is lacking now, and the Lord's means is locked up in the possession of those to whom he has entrusted it. Where much is given, the requirement is in the same ratio. It is not what a man has not that is required; he is to give according to what he has. And who knows, as Mordecai said to Queen Esther, whether we are not come into our prosperity for such a time as this? Who knows but that God has allowed his children to enjoy their possessions with conscience clear, until this time, and now makes known to them the needs of his work, and asks for a portion of the goods he has helped them to gather? But even though he has given *all*, and asks but for a *portion*, and *that* only as a man gives from his heart, willingly, he promises to the liberal soul wonderful protection and prosperity. There is, moreover, a word of wisdom to the wise in Prov. 11:24: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The scattering here spoken of cannot mean God's blowing upon it, but the text speaks of his blessing following the distribution of temporal goods.

Nor should we who are not of the highly favored class, the ones who can give large sums, allow all the blessings to go to them, and excuse ourselves from doing according to our means. I said at the beginning that the command works two ways. To the poor man or woman the command reads just the same as to the one of large possibilities, and the declaration is the same: "It is he that giveth thee power to get wealth." Is that word written for the reader? then the provision is for the one who takes it by faith, and dedicates his means to the Giver in the ratio which he demands. But while waiting the answer to our petition, let us show our fidelity to God and his cause by doing what we can under *present* conditions. It has been shown by figures that the smallest donations, if adopted by all, and continued with religious exactness, would be enough to carry the third angel's message to people far and near.

As we give, our ability increases, and the scripture before quoted is made certain to us, "There is that scattereth and yet increaseth." This is no fiction; it has been proved true numberless times. But the volition should be on our part. We should be the ones to "scatter" in the name of the Lord, and not that God should blow upon our little and scatter even that. With a worthy motive, we can ask God for increase, not to spend upon ourselves, but to give to the cause of God.

We are rejoiced at the report we this quarter place before our readers, which is favorable considering the depressing times the country has been passing through, a depression that reaches back several years in some of the States of the West, and touches Seventh-day Adventists as well as others. This year shows, however, that God can in just one season turn the captivity of a whole nation, when he sets to work to counteract the oppression of the destroyer. We would be glad if every quarter we could make a report of such an aggregate as this one; but we have to confess that by a system of transfers a large portion of the donations here reported came onto our books this quarter, but were given in another quarter and another year. This will not occur again, as the work in the office of the Foreign Mission Board, in Philadelphia, is now systematized, and the transfers of figures from the books of other offices with which the accounts were connected are completed, and we are able to show a separate existence.

The interesting reports contained in our periodicals from the different mission fields under the supervision of the Foreign Mission Board show life and activity, and are a sort of receipt, or guaranty, to the faithful donors that their gifts have been applied to locating and supporting missions in these far-away fields.

We are indebted to our Sabbath-schools for probably three fifths of the gross amount here reported; and in this sum is demonstrated what small gifts made but once a week will amount to in a year. Multiply this sum by a semi-weekly, tri-weekly, or daily amount, and see what an income there would be, and all from small sums within the ability of the majority, and that may be given without distressing any.

May God bless his people with prosperity, that his work be not hindered, and souls be lost.

W. H. EDWARDS,
Treasurer Foreign Mission Board.

"THOUGH He was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

RECEIPTS FOREIGN MISSION TREASURER, QUARTER ENDING SEPTEMBER 30, 1897.

NAME.	First-day Offerings.	Annual Offerings.	Foreign Mission Fund.	Australasian Union Conference.	India Mission.	Matabele Mission.	Mexican Mission.
DISTRICT No. 1.							
□ Atlantic.....	\$ 75 20	\$ 3 00	\$ 12 00	\$ 11 50	\$ 14 25	\$ 3 00	\$ 14 50
Maine.....	12 32						
Maritime Provinces.....							
New England.....	131 74		369 91		241 41	1 00	2 00
New York.....	1 55		10 50	9 72	10 00	8 00	6 53
Pennsylvania.....	90 48		34 86	1 00	2 72		6 00
Quebec.....	9 49		3 00		4 00		
Vermont.....	22 94	5 00	108 00	11 68	11 50	5 00	11 67
Virginia.....				5 11			5 11
W. Virginia.....	38 34		50 00				1 50
Totals.....	382 06	8 00	588 27	39 01	283 88	17 00	47 31
DISTRICT No. 2.							
Florida.....	20 72	1 00	4 00	10 50	16 03		3 50
Southern Mission.....	14 05		34 96	2 00	62		14 41
Tennessee River.....	4 45			9 55			9 54
Totals.....	39 22	1 00	38 96	22 05	16 65		27 45
DISTRICT No. 3.							
Illinois.....			17 00	6 08	24 00		5 12
Indiana.....	110 00		13 07	1 15	100 00	110 05	1 14
Michigan.....	187 68	118 00	282 45	30 26	58 59	20 25	56 06
Ohio.....	131 70	71 42	3 62		25 00	9 80	
Totals.....	429 38	189 42	316 14	37 49	20 759	140 10	62 32
DISTRICT No. 4.							
Dakota.....	242 21		51 96	45 97	66 34	25 60	55 97
Iowa.....	192 42		38 49		17 33	2 00	75
Manitoba.....		19 15					
Minnesota.....	178 41		209 84	52 00	131 87	51 00	1 00
Nebraska.....	44 93		13 00	41 37	49 15	11 20	41 66
Wisconsin.....	132 10	1 50	121 19	17 31	38 86	20 00	4 79
Totals.....	790 07	20 65	434 48	156 65	303 55	109 80	104 17
DISTRICT No. 5.							
Arizona and New Mexico...	1 40		1 00		25		
Arkansas.....			3 60				
Colorado.....	11 71		30 47				
Kansas.....	66 42	29 64	44 78	5 11	55 90	7 65	7 36
Missouri.....	2 60		5 00	2 35			2 35
Oklahoma.....	20 62		97		1 14	1 00	
Texas.....	33 11		5 00		3 00		
Wyoming.....	4 20				25 57		
Totals.....	140 06	29 64	90 82	7 46	85 86	8 65	9 71
DISTRICT No. 6.							
California and Nevada.....	2 23		11 45	7 47	9 00	6 50	9 47
Montana.....	54 16	25 81	2 00		6 00		
North Pacific.....				15 74	5 00		15 74
Upper Columbia.....	2 65		5 00	2 00	35		2 00
Utah.....							
Totals.....	59 04	25 81	18 45	25 21	20 35	6 50	27 21
DISTRICT No. 7.							
Central Australia.....	73 92	3 09	45 17				
N. S. Wales.....	31 83						
New Zealand.....	29 71	31 65					
Queensland.....			73				
West Australia.....	11 81		97 46				
Totals.....	\$147 27	\$ 34 74	\$143 36				

RECEIPTS FOREIGN MISSION TREASURER, QUARTER ENDING SEPTEMBER 30, 1897.

(Concluded.)

NAME.	First-day Offerings.	Annual Offerings.	Foreign Mission Fund.	Australasian Union Conference.	India Mission.	Matabele Mission.	Mexican Mission.
DISTRICT No. 8.							
British.....	\$371 11	\$378 40		\$ 1 22		\$ 5 73	\$ 3 65
Central Europe.....							
Denmark.....					\$ 2 65		
Germany.....							
Norway.....							
Russia.....							
Sweden.....							
Totals.....	371 11	378 40		1 22	2 65	5 73	3 65
MISCELLANEOUS.							
Brazil.....	9 18	13 00	\$ 11 60				
British Guiana.....	12 42						
Chile.....					20 00		
Central America.....					10 00		
China.....			100 00				
India.....	18 26						
Newfoundland.....					5 60		
Pacific Islands.....		25	20		24 25	10 00	
West Indies.....	34 03						
Totals.....	445 00	38 00	131 60		59 85	10 00	
July Offerings.....							600 00
International S. S. Ass'n.....					12,458 10	417 53	
Youth's Instructor Fund.....					20 77		
Hausfreund Fund.....					200 00		
Totals.....					\$12,678 87	\$417 53	\$600 00

WEST AFRICA.	POLYNESIA.	CHINA.
Dakota..... \$ 2 50	Michigan..... \$332 62	Dakota..... \$ 1 00
New England..... 1 00	Nebraska..... 2 50	International S. S. Ass'n..... 689 96
Total..... 3 50	International S. S. Ass'n..... 10 00	Total..... 690 96
	Total..... 345 12	
WEST INDIES.	MEDITERRANEAN.	JAPAN.
Kansas..... 1 00	Illinois..... 1 00	Dakota..... 11 50
Michigan..... 10 00	Wisconsin..... 75 00	International S. S. Ass'n..... 4,689 69
Total..... 11 00	Michigan..... 4 00	Total..... \$4,701 19
	Total..... 80 00	
SCANDINAVIA.	CENTRAL EUROPE.	HAMBURG.
Iowa..... 5 00	Wisconsin..... \$9 20	Michigan..... \$ 20
Wisconsin..... 16 80		
Totals..... \$21 80		

GENERAL SUMMARY.

First-day Offerings.....	\$ 2,432 10	Scandinavia.....	\$ 21 80
Annual Offerings.....	725 66	Polynesia.....	345 12
Foreign Mission Fund.....	1,762 08	Mediterranean.....	80 00
Australasian Union Conference.....	289 09	Central Europe.....	9 20
India Mission.....	13,659 25	China.....	690 96
Matabele Mission.....	715 31	Japan.....	4,701 19
Mexican Mission.....	881 82	Hamburg Mission.....	20
West Africa.....	3 50		
West Indies.....	11 00	Grand Total.....	\$26,328 28

THE LITTLE WAIF.

HE leads us in paths we know not.

The seeds I had sown seemed in vain;
My heart and my tears were heavy and hot,
As I looked over village and plain,
And thought of loved souls, for whom Jesus had died,
Intrenched in their error and pride.

O, will none hear the message? I cried in despair,
When a knock sounded low at my door;
And His Spirit brought home to my questioning heart:
"I will choose for thee, child — You can shelter my
poor.
The world it is full of those who will hear.
Labor on; do not fear."

In vain, then, I pleaded my life so forlorn,
Humanity's strength, weak and small;
But the love of a service to Jesus my Lord
Opened wide my poor heart to the little waif's call,
And she heard the glad message, rejected by all
Of the wise and the learned.

Precious Lord, may thy wisdom most freely be given
To one who would teach in thy fear;
And humility's grace, which will fit me for heaven,
Crown my head like the heart of the little one here,
And thy great grace still follow the souls that rejected
Thy message so dear.

MRS. S. L. STOUT.

YELLOW FEVER AND QUARANTINE.

WE have all read in the newspapers about the visitation of yellow fever at several points in the South. This is a scourge that is perhaps more dreaded than anything else in that part of our country. Coming, as it has, so closely following the disastrous floods of this season, it has certainly brought a double affliction to the South.

But it is not alone in the places where the fever has broken out that suffering is experienced on account of it. In all the largest cities of the South there is panic, confusion, and distress whenever this scourge breaks out in any section of the country, no matter how remote it may be. The present facilities for traveling are such that the fever can be readily carried long distances, and spread over a wide area in a very short time; hence at the first outbreak most of the people leave the cities sometimes by train loads, for sections of the country where they can feel safe, and where they can remain until the cold weather comes, and the frost stops the advance of the plague.

Jackson, Vicksburg, and many other cities witnessed a great exodus of their population this season as soon as it was known that the scourge was at work in New Orleans and other places; and very soon rigid quarantine regulations were arranged, and most of the large cities are guarded by sentinels stationed at every avenue, to the city, either by water or by land. As soon as this was effected, it was impossible for any one to leave the city, or, if outside, to come into it. Accounts have come to us by letters of merchants whose business found them outside of the city when quarantine was established, who cannot now return to their homes and their business. So fearful were they, that a committee took in charge all the skiffs along the banks of the Mississippi near Vicksburg, and even went to the steamers moored to the bank and took away from them their life-boats and skiffs, so that no one could steal away unobserved. In this the "Morning Star" suffered with the rest, as every life-boat and skiff was taken from it by the committee, and our watchman has nothing left by which he can cast a line or change an anchor.

The suffering to people on account of this situation, especially outside of the city, has been quite severe. The colored people have come in droves to the city, and on being stopped by the quarantine, they have cried out in their distress that they were hungry; but the guards would not allow them to enter into the city to secure the necessary food. Hundreds of people in the immediate vicinity of Vicksburg earn their living by bringing in vegetables, loads of wood, and other farm products, which they exchange for groceries and other necessary articles. Cut off from all commerce with the city, their condition is truly deplorable.

Even among our own people there is considerable suffering, because the exodus of the people was so great that they were cut off from their ordinary employment, by which they obtained a living. A small fund, however, was raised by the Sabbath-schools at Battle Creek, and placed in the hands of Sister Osborn, who was left in charge of the work at Vicksburg, and she has assisted the most needy. The colored people, as a rule, are never able to get ahead financially; and whenever any calamity reaches them by which they are cut off from their regular employment, their situation is much worse than it is with almost any other people.

All our workers in this field have experienced considerable inconvenience, and of course have been held closely to their own field, because they were not

allowed to leave the place or others to come in. The lateness of the season, however, is greatly in favor of an early subsidence of the plague; and we hope that soon the frosts may come and put a stop to it, so that this suffering country may recover as far as possible from its afflictions of this season. J. E. WHITE.

THE SCIENCE OF CANVASSING AND HOW TO TEACH IT.

(Concluded.)

THE canvasser must not be satisfied with a knowledge of his canvass. He should be thoroughly familiar with every subject and thought embodied in it. His knowledge, too, should not be limited to what is said in his book, but he should know what the Bible says on the subject, and how other men, and other denominations regard it. Nor should he stop here. He should study his book until thoroughly acquainted with the main features of every chapter, and this study should be pursued with the foregoing principles in mind. A canvasser thus armed will be able to adapt himself and his canvass to the needs and conditions of various minds, and to a wide range of circumstances. Even if he should never have occasion to use every point, the study will not be lost; for the very fact that he possesses the knowledge will, perhaps unconsciously to himself, exert a molding influence on his work, while the consciousness that he has abundant resources at his command will cause him to use with much more power and effectiveness the points he does employ. One shall "chase a thousand, and two put ten thousand to flight." The addition of one increases the power of each tenfold. And so it will be with the canvasser's forces. A general acts very differently with an army of fifty thousand at his back, than if he relied on a hundred men.

The book should be studied chapter by chapter consecutively; but in canvassing it is often best to use points without regard to much order. For instance, it is sometimes the case that a point in the first chapter can be used with much more effect near the close of the canvass than at the beginning, because the mind, which might repel it at first, may then have been prepared to receive it with favor.

The most successful method I know of imparting to students a general knowledge of a book, and how to use that knowledge, is by diagramming each chapter on

a blackboard, bringing out the salient points, explaining their relation and fitness to the principles, or drawing out from them by skilful questioning. As the points are put on the blackboard, give the number of the page where each one may be found, together with references to the Bible, or other works, that will assist in making them plain.

A few chapters are treated in this way, then assigned for a lesson, the students being required to study it thoroughly during the silent hour, or whatever time may be allotted for that purpose. The next hour the class is called upon to explain each point, and what there is in its nature to constitute it a selling point, and in what conditions it would be applicable.

When all have mastered this, the next lesson is sometimes assigned for a canvass covering the chapters already studied, although the study of the canvass may be left until the book has been finished. After this lesson has been learned, the program is repeated with the other chapters, until the whole book has been thus treated.

With this I conclude my papers, with the hope that they may prove of some help to my co-workers, both canvassers and general agents. I have worked on these lines and principles with uninterrupted success. If our books do not sell, it is because they are not rightly represented.

The strongest points are introduced in the form of questions which are not answered. This sets people thinking, and excites their curiosity and desire to know, without satisfying them. It is not the canvasser's duty, but a mistake, except in rare cases, to explain the points in his book. He is to show the importance of the points, and a knowledge of them, himself, without explaining them. The reason for this is self-evident, and needs no explanation. It will be observed, too, that the best canvassers make no direct statements where there is any probability of running counter to the opinions of the person being canvassed, and thus arousing resistance which might defeat the canvasser.

The "whys" and "wherefores" are what people want to know, and those little interrogatives will usually prove an index to the selling points of our book; and when applied in our canvass, will be "mighty" to pull down the "strongholds" of indifference and resistance, and open the way to success. Learn your book; energetically solicit for it, and you need not fail.

W. M. CROTHERS.

FRIEND NECESSITY.

WHAT a friend necessity is ! It stops our standing on one foot; it ends our looking at our watches, and wondering about three or four things; it moves the previous question; it says, "This one thing you do !" It is good discipline to conquer indecision; but it is better for us and for the world, knowing "what *must* be," to be about it. It saves time. Goethe spoke of the "dear must." Emerson calls a man's task his life-preserver. Let us recognize the purpose of God in the inevitable, and accept it gracefully, whether discipline or duty. Swift adjustment means peace and power. Necessity will then be but the iron band inside the golden crown. As Frederick W. Robertson says, "When 'I must' is changed into 'I will,' then I am free."—*Sunday-School Times*.

THE TRUE TEST.

REV. F. B. MEYER has such a strong hold on the hearts of countless numbers that it is well to read what he says in regard to salvation being a real, practical fact instead of a theory:—

"We hold that there is in Christianity that which not only delivers men from outward sins and the desire for them, but also emancipates them from this power of self-life, and substitutes for it the principle of love—perfect love to God, and therefore perfect love to men.

"I think that every one will admit that if there is that in Christianity, it is not publicly preached as much as it ought to be. This would enable men to test for themselves the truth of Christianity. Just now we are going outside the Bible for proofs of the inspiration of the Bible. We are going to the monuments, to witness, to manuscripts for evidence of Christianity.

"I do not for a moment decry all this; but I mean to say that the man of the street is not able to avail himself of it, and Christianity therefore seems far away from him, and he looks upon it as a matter of contention and wrangling between theologians. But if I can establish my point that Christ is able to deliver a man from the power of sin, and from the love of sin, and to make him a pure and happy being,—not by a gradual evolution merely, but by the direct and immediate act of God,—I give to that man, however ignorant he may be, the power of testing for himself

whether Christianity is of God, or whether it is a mere dream of the human faculty.

"I do not know but that I may be addressing men to-day who are having trouble with their Christianity—who are not quite sure that it is what they have been taught to believe. If I can only get those men to get hold of what I am talking about, to see that there is a divine power emanating from Christ to which they may attach themselves, shall we not be able to establish that the living Christ is a source of spiritual dynamics to all those who by faith attach themselves to Him?"—*Selected*.

MISSION STUDIES.

THE COUNTRIES OF THE MEDITERRANEAN.

OUR Sabbath-school offerings for the last six months of the current year are devoted to the furtherance of missionary work in countries bordering on the Mediterranean Sea. It would seem that all must take a special interest in these countries, on account of the prominent position they hold in Bible history and prophecy, and the startling events which are now transpiring in their territory.

It was to the land bordering upon this sea that God first called Abraham, and here in Palestine, Egypt, and the wilderness, the children of Israel dwelt until the advent of Christ. He came with tidings of great joy to all people, which rang out over the Judean hills in never-dying echoes, whose circle widened and widened till it reached every hill and vale where lost humanity had wandered.

For a brief period, Palestine seemed to be the country specially favored; but after its rulers rejected the Christ-King, and crowned him with thorns, we see the Spirit of God poured out upon his people in such measure that three thousand souls, "devout men, out of every nation under heaven," accepted the message in one day. Then persecution arose, and they "went everywhere preaching the word." It is to them that we are indebted for "the light of the glorious gospel of Christ," which "hath shined in our hearts."

Judging by the inspired record, it would appear that no person had so great a part in proclaiming the gospel throughout this locality as the apostle Paul. He traversed all the countries lying immediately north of the Mediterranean, preaching the glad tidings of a risen Saviour, ere he yielded up his life at

the hands of the tyrant Nero — a noble martyr to the cause of Him in whom he believed.

The shores of Egypt, that country which was the glory of all nations, but now is the symbol of everything that is base, are washed by the Mediterranean; so also is the land where the "mystery of iniquity" rears its head. Here is located the empire whose territory the powers of Europe have long coveted, and whose overthrow is the last prophecy to be fulfilled before the return of the rejected King in power and great glory. Now that this region, once so highly favored, is sitting in darkness, how can we ignore the debt we owe it, and feel no burden to send it the last message of mercy that God is giving to a dying world?

We who hope to be inhabitants of the city which will descend upon the Mount of Olives as it is cleft for a foundation, surely want to have a part in preparing the dwellers in that region for the glorious event. Now, an opportunity is afforded us to manifest our gratitude for the light that has been shining down through the past eighteen centuries from this land, the most favored, and perhaps the most oppressed, known to history.

Elder H. P. Holser, who has the watchcare of our missions in those countries, has kindly furnished information concerning their present condition in a number of articles that have recently appeared in the *Review, Signs, Youth's Instructor*, and *HOME MISSIONARY*. We hope our readers have not neglected to notice Elder Holser's papers, and that they have responded with liberal contributions for the work. There is yet time for this to be done, in case any have failed to consider the matter. Each one may well ask his soul the question, How much owest thou?

QUESTIONS.

1. To what countries are our Sabbath-school offerings now donated?
2. Why should we have a special interest in these countries?
3. Where, for many centuries, did God's chosen people dwell?
4. What glad message was first proclaimed here?
5. To whom are we indebted for the light of the gospel?
6. What noble example has been left for us to follow?
7. State the condition of these countries at the present time.
8. Then what ought we to feel?

9. Where is the New Jerusalem to descend?

10. What should be our desire?

11. Where may we obtain information in regard to our work in these countries?

12. What question may we well ask?

JENNIE THAYER.

"THE desire which the Spirit of God inspires, he never fails to satisfy, because it is a true, wholesome, holy hunger of the soul after its necessary and proper sustenance."

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.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect June 20, 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.....	* 2.25 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.....	* 12.55 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.

2.25 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.

8.42 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping cars and coaches to Chicago.

CONNECTIONS AT DURAND.

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

* Daily.

† Except Sunday.

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

W. E. DAVIS,

E. H. HUGHES,

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

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., OCTOBER, 1897.

It is expected that definite announcement can soon be made with reference to the transfer of the HOME MISSIONARY to the *Missionary Magazine*, to be published in Philadelphia under the direct supervision of the Foreign Mission Board. Plans are being made to produce a magazine that will be thoroughly representative of our missionary enterprises, both at home and abroad.

In different ways of late, many of our readers have expressed their appreciation of the excellent matter which our contributors are furnishing. The September number was warmly welcomed. This number also will be found to contain a good variety of practical reading, prepared by several of our most active workers; and we think we would show a lack of consideration, and would seem to fail to range ourselves in line with our appreciative readers, should we pass this matter unmentioned.

We call attention again to the missionary offering to be taken the last Sabbath in October, for the International Tract Society. The society is entering upon much important work, and the only means of support for this work is the donations of the people. Let the society be duly remembered at that time.

The State papers of late contain an unusual amount of live missionary matter. In many of the conferences active measures are being taken for increasing the circulation of the *Signs of the Times* and recent tract literature. Money to purchase reading-matter is somewhat more plentiful than it has been for the last three or four years; and with a new consecration to the work, the message will make rapid strides the coming winter.

ELDER D. U. HALE and family, en route to Trinidad, are delayed at Battle Creek on account of the sickness of Mrs. Hale; but it is thought that a few weeks' sojourn at the Sanitarium will be sufficient to

restore her to health, and permit the family to continue their journey to the field selected for them.

THE Civic-Philanthropic Conference, held in this city October 12-17, more than met the high expectation that had been created in it by the public press. The conference was composed of distinguished men and women from many different localities in this country,—people who have long been known as leaders in civic and social reforms, and who are not mere idealists, but are best known by their deeds of philanthropy. The leading impulse of this great meeting related to wise, well-directed organized charity; and to individual self-giving and private philanthropy. To Dr. J. H. Kellogg is due a full share of credit for the eminent success of the conference. Doubtless by means of the Sanitarium Summer School and the great Philanthropic Conference, Battle Creek has recently received more light on the practical reforms of the day than any other city of the world. It is said that the Indian name for our city meant "light in the sky;" this may have been prophetic of the light of truth that was to shine from this place.

THE INFLUENCE OF THE CHURCHES ON CRIMINALS.

In the *Inter Ocean* of the 10th inst., the chief of police and one of the police magistrates of Chicago made known their opinions with reference to the influence of the churches upon the criminal and pauper classes. In a sentence, they stated that the churches have no influence whatever upon the classes mentioned. Exceptions were, however, made in favor of the Salvation Army and the Volunteers of America. The paper, in calling attention to the statements of these gentlemen, whom it regards as "experts," makes the following practical comments:—

The Salvation Army and the Volunteers of America do not wait for the criminal or the pauper to come to them; they go to him. And they go bearing gifts. They preach—we do not mean it irreverently, but as a sober statement of fact—what William Cobbett called the "gospel of a full stomach" concurrently with the mystical gospel of forgiveness of sins. We have no Boswellite biography of Christ; if we had, it is quite possible that we might find his methods to have been of the kind indicated. We do know that, seeing the multitudes were an hungered, he had compassion on them. And he fed them very promptly and very liberally. And his enemies said of him, "This man receiveth sinners, and eateth with them." Perhaps the eating was as important as the receiving.