

The HOME MISSIONARY

Prise. Shine; for

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

VOL. IX.

BATTLE CREEK, U. S. A., DECEMBER, 1897.

No. 11.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY

The International Tract Society.

PRICE 25 CENTS PER YEAR.

EDITOR, J. E. JAYNE.
ASSISTANT EDITOR, L. T. NICOLA.

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

WILL IT PAY?

MOTIVE of some kind prompts every action in life. Each well-directed effort has some definite object in view. When obtained, this object is to recompense the individual for all sacrifice made and hardships endured.

What motive prompts the true missionary? What is the object that is to constitute his recompense?

MOTIVE.

"For the love of Christ constraineth us," declared the apostle Paul.

Love is a mighty power — the most mighty known. However, all love is not the love of Christ.

The love of applause has caused men to train for contests with wild beasts, risking limb and life in the arena. To-day the same thing is manifest in pugilistic and other public exhibitions.

The love of power has caused men, deaf to the tearful entreaties of womanhood and the piteous wail of helpless children, and heedless to the most sacred rights of their fellows, to desolate homes, and lay waste mighty nations.

The love of gold has led men to suffer hardships and endure the greatest perils. To-day we witness living illustrations of its power in the mad rush to the frozen regions of Alaska, life itself being often risked in the

fond hope of procuring a portion of the "precious metal." Also, the pages of our daily press are continually stained with the accounts of the most desperate deeds of darkness in connection with the efforts of men to secure gold.

But all this love of applause, of power, and of gold, with everything of the same nature, is really and only the love of self, and not to be compared to the love of Christ.

The love of our divine Lord was such that, forgetful of all else than the need of others, he freely gave himself for them. Nothing has been withheld. With him are freely given all things. The possession of this love will cause us to give our strength, our time, our means, our service, our loved ones, — in fact, ourselves and all we possess, — that the object for which we labor may be attained. And this, the love of Christ, is the only proper motive that can actuate the true missionary worker — the only motive that the Lord will bless. The chief rulers loved the praise of men more than the praise of God, and failed. Miriam and her associates sought to exercise greater power, and were punished. Achan, and Ananias and Sapphira tried the love of gold, and died. Our Lord and his disciples freely gave all for others, "loved not their lives unto the death," and lived.

It is just as true to-day that he only who would give his life for the Lord's sake and for the gospel's, "shall save it." He alone will employ proper means to obtain gold, and remember that it is God who giveth power to get wealth. He will make a proper use of God-given money, employing it, through the gospel, for the benefit of mankind, thus making to himself friends of the mammon of unrighteousness.

In these last days the Lord is doing a great work. His servants are going forth to all portions of the world. Their voice is to be heard by every nation,

kindred, tongue and people. The earth is to be lighted with his glory as the waters cover the sea. The expenditure of large sums of money is required. He who labors faithfully in the fear of God to obtain means for this purpose is as truly a laborer together with him as is he, who, sustained in the field by this money, raises his voice in the proclamation of everlasting truth. Each, under God, is dependent on the other. The Heavenly Father has arranged for their co-operation, and will reward them alike in accordance with their faithfulness. How assuring to know that he will clothe them with mighty power, cut short his work in righteousness, and through their ministry, make ready a people prepared to meet the Lord at his soon appearing in glory.

OBJECT.

“Let him know, that he which converteth the sinner from the error of his way shall save a soul from death.” “Save a soul from death.” This is the missionary’s object. Is it worth his effort? “A soul.” Man was made in the image of his Creator. In righteousness he reveals the Maker’s character and reflects his divine glory. The God-like man! What is more noble? With whom, save God, may he be compared? How sad that man ever lost the divine image! How noble the work of restoring that image in the soul! Can any object be more worthy of our utmost endeavor? No, positively, none. “How beautiful are the feet of them that preach the gospel of peace.”

“Death.” The absence of life. Think of the longest period of time imaginable; multiply that period by the sum of the number of years that all the men ever upon this earth have lived. Would it equal eternity? No, eternity cannot be measured with years. But each man saved will live throughout eternity. What does that mean? It signifies that one man saved in the kingdom of God will live longer, yes, incomprehensibly longer, than the sum of the years of the lives of all the men who have ever existed upon this earth; and, better, yea, best of all, during all eternity that one man will live honoring God and his fellows, and therefore his life will be incomprehensibly more valuable than all the lives of all the unransomed men who have ever existed. Is the object worth the effort?

Suppose that one man only could be thus saved. Is that worth the effort? Would Christ have given himself for one soul had he known that that one only would have accepted the gospel, even had that one

been you, or, perchance, myself?—Yes, verily he would. In his love and mercy he would not possibly have forsaken even one; and he did not. Therefore, he is your Saviour, and mine. And only in the light of the cross of Calvary can we discern the divine estimate of the value of a single soul.

Yet, with the blessing of God, how easily is the salvation of a soul frequently accomplished. Sometimes it is but a prayer breathed in behalf of the erring in the hour of his trouble and distress. Sometimes it is a kind deed performed in the time of affliction. Sometimes it is a cheering word spoken in the hour of trial. Sometimes it is the enlightened page of a paper, a book, or perhaps a tract that bears a message of salvation. But the seed is sown and the result is a soul saved from death.

Then we will account no work too small, deem no sacrifice too great. Freely we have received; freely we will give; in faith and patience we will occupy till He come.

J. E. J.

A TRIP TO JAMAICA.

AT noon, Oct. 28, 1897, we left Baltimore en route for Jamaica on board the steamer “Bowden,” and proceeded down the Chesapeake Bay. The weather was dark and threatening all afternoon, and at nightfall was still more so. At two o’clock on the morning of Friday, the 29th, we passed Cape Henry, where the pilot was discharged, and the ship in charge of P. F. Butman, master, went to sea. The severe storm of a day or two previous rendered the sea quite rough; but before noon on the 29th the clouds that hung over the coast were passed, and at that time we found that we were in thirty-five degrees and eighteen minutes north latitude, and seventy-five degrees and seven minutes west longitude, or two hundred and fifty-three miles from Baltimore.

We were just sitting down to dinner at 12:45 p. m. that day when we noticed that suddenly the water became a deeper blue, and the ocean swell which had been somewhat lazy, now became mountainous and active. The ship rolled and tossed as it had not before, and on inquiry, we were told by the captain that we had entered the Gulf Stream. By the following morning, October 30, we had crossed the Gulf Stream, and the weather cleared up. A strong northwest breeze was blowing which, although it did not add to the smoothness of the sea, aided us on our way, and at noon we learned that we had traveled two

hundred and seventy-four miles in twenty-four hours, and were in latitude thirty degrees and forty-five minutes north, and seventy-four degrees and forty-eight minutes west longitude. Our course had been south, five degrees east.

The Sabbath passed without incident—not a ship or a sail was seen during the entire day. An abundant opportunity was afforded for communion with the Maker of the universe, in whose hands we were.

On Sunday morning, October 31, the weather was fine, and we were in easterly trade winds; the sea was moderate, and at midday we were in latitude 26 degrees and 17 minutes, and 74 degrees and 26 minutes west longitude, having made 269 miles since the noon before. In the afternoon we passed a steamer going north, and later in the day we were surprised to see what seemed at a distance to be birds rising from the water and flying some distance and then falling into the water and disappearing; but on closer view, it was found that they were flying-fish, and that what had seemed like fish stories in the writings of travelers on the deep, were really true. As the ship plowed its way through the briny water, many hundreds of these most curious of all the finny tribes took fright, and could be seen flying in every direction. Some of them would navigate the air for a distance of thirty or forty rods before falling into the water. Early in the evening the captain informed us that we were nearing the historic island of San Salvador, and all was expectancy; but alas, we were to be disappointed, for it was within a few minutes of eleven o'clock when we caught a glimpse of the beams from the lighthouse on the rugged coast, and passing seven miles out, we could not get a view of the outline of the island.

On rising Monday morning, November 1, we saw land for the first time since going to bed Thursday evening, October 28. We were now in sight of Bird Rock lighthouse and Fortune Island, and passing two miles out we soon entered Crooked Island Pass, leaving the island by the same name on the left-hand side, and by eleven A. M. we had passed Castle Island lighthouse, and had entered the Bahama Sea. We soon found that we were in 22 degrees north latitude, and 74 degrees, 21 minutes, west longitude; the day's run having been 254 miles. Our course was now changed from south two degrees east to southwest toward Cape Maysi, the eastern end of Cuba, which we passed at 10:25 P. M. three miles out. The moon was at the zenith, and the rugged outline of the Cuban coast could be seen stretching to the north and west. During the night our good ship sped on its way through

the Windward Passage, past the western extremity of Hayti, and at 7 o'clock on Tuesday morning, we awoke to find ourselves in the Caribbean Sea, and in a rain storm such as is seen only in the tropics. Also we now realized that we had passed the Tropic of Cancer. The rain cloud cleared away about nine o'clock, and for the first time since the journey was begun, we had a smooth sea. A run of a few hours brought us to the harbor at Port Antonio, Jamaica, in latitude 18 degrees and 24 minutes north, and longitude 76 degrees and 10 minutes west, and 1,344 miles from Baltimore.

One's first impressions on seeing the Island of Jamaica as he approaches from the north are expressed best by the illustration given by Columbus when he took a piece of paper, and wadding it up in his hand, and then opening his hand with the crumpled paper lying upon his palm, he exclaimed, "That is Jamaica." It is a succession of mountain ridges running east and west; beginning at the coast, the first ascends gradually to the height of from five hundred to seven hundred feet, each range rising higher until a height of seven thousand feet or more is reached. On coming nearer, such a scene of natural loveliness meets the eye that the mind goes back to the garden that came fresh from the hand of the Creator. The hills are covered from the very water's edge with every variety of tropical verdure, interspersed with the stately cocoa-palm, laden with fruit. The breadfruit, as well as the grape fruit trees, and here and there a banana field, in the more level plains, all add to the beauty of the picture.

On going ashore, you are at once and forcibly reminded that this is not paradise, for sin is here. The rum shop, the tobacco vender, and every form of vice flourish here, as well as the beautiful things planted by our Heavenly Father.

ALLEN MOON.

EN ROUTE TO TRINIDAD.

OUR last issue noted that Elder D. U. Hale and family, en route for Trinidad, were delayed at Battle Creek, Mich., on account of Mrs. Hale's illness. We are sorry that this delay is of indefinite length. We hope that, with God's blessing, Mrs. Hale may recover her usual health.

The urgent demand to send immediate assistance to our laborers in Trinidad made it necessary to release Brother Hale from his appointment to that field.

On Wednesday, November 3, Elder O. O. Farnsworth

sailed from Philadelphia for the purpose of undertaking the work to which Elder Hale had been assigned. Sister Farnsworth and their little daughter will sail from New York, November 20, and meet Elder Farnsworth at Port-of-Spain, Trinidad. Elder Farnsworth sailed via Kingston, Jamaica, for the purpose of attending the general council meeting for the West Indies and Bay Islands, which convened at that place, November 5.

It is encouraging to note the rapid growth of our work in Trinidad. The Sabbath meetings of the church at Port-of-Spain are generally attended by about sixty to seventy-five persons. Five were baptized and six united with the church at the last quarterly meeting.

During the last three months the health work has made a financial gain of more than one half over any preceding quarter.

Prospects for the work throughout the island were never brighter. Interests are springing up all around, and the laborers are having more than they can give proper attention to. Elder E. W. Webster has for sometime past been obliged to carry heavier burdens than consistent because it has been impossible to supply the necessary help.

May God abundantly bless the united efforts of the laborers in Trinidad. We expect a complete report of the work in that island for our January number.

J. E. J.

MISSIONARY TRAINING—IS IT ESSENTIAL ?

It is saying nothing against the most careful culture to state the fact that many effectual workers for Christ have been those who had but little technical preparation, and but few of the advantages of schooling. This fact has had the effect of causing some to look with contempt upon the education to be obtained from books and schools. But such should not forget that the most efficient workers of the past—those into whose work were wrought not the wood, hay, and stubble of a merely sentimental work, but the gold and precious stones of tried virtue—have been men of study, laborers having a thoughtful and careful preparation.

God is not restricted to any class of men or talents for his work ; and the degree to which he can use any person for his own glory is measured by the willingness of the person to be used. Some are separated for the service of God from birth ; some are called

suddenly out of the enemy's ranks in the midst of the battle ; some are able to work in a wide field, where their influence reaches a multitude ; others are able to reach only a few, a class whose experiences have been similar to their own, or whose hearts are more easily reached in such a way. But the success of untutored workers, whose sole qualification for their work is the call of God and the baptism of the Spirit, should not deter any one from obtaining such an education as will qualify him for the widest field to which he may be called.

All will admit that these qualifications are of transcendent importance. Without the call of God and the presence of the Spirit, all other preparation is but a snare. But while divine power and grace can use consecrated humility in crude and uncultured forms, there is no room for the slightest doubt that consecrated humility endued with cultivated mind and manners, reinforced by study, observation, and experience, can be used in a way much more effectual for permanent and wide-spread good.

The Lord has no use for ignorance. He never uses it. Fanaticism and error may employ it ; but God cannot and will not send it. He can and does bestow wisdom and prudence as a special endowment. These are often given in a miraculous way ; for every one who winneth souls is wise. But the Lord usually gives his chosen workers an opportunity to obtain a preparation through means which he has ordained. God designs that those who go forth to represent him shall do so with judgment matured, with mind cultivated, reason developed, senses trained and sanctified. A teacher must first be partaker of the fruits of his learning. He needs to eat of the tree of knowledge of all good. In his physical education he should be the exemplification of the ideal sound mind in a sound body. In the lines of useful employment his knowledge should be theoretical and practical. In his perceptive powers should be included the ability to discern character, to discover causes, and prescribe remedies.

As far as possible, actual experience should be blended with mental preparation. The training of muscle should accompany the discipline of the mind. A sacred regard for natural law should be blended with a reverence for the God of nature ; and love to man, love for the helpless and the unlovely, should be cherished, with love to God.

True education does not consist in storing the mind with abstract theories or abstruse principles, but in the cultivation and development of every faculty by

which one may glorify God and bless his fellow men. Such an education will be broad, not narrow; high and ennobling, not belittling. Usefulness rather than ornamentation should be the aim of the student who is preparing for use in God's hands. And no opportunity should be passed by that will contribute to the fund of useful knowledge. A thoughtful observation of the circumstances of every-day life is of itself a fruitful source of help. We may learn from the lives and experiences of others as well as from our own. We may drink in knowledge as we move about from place to place in field or city, in solitude or in the crowd.

The rich experiences of the Bible are crowded with instruction, all of which one will need in his intercourse with men. The choice of Moses is ours to make. The tests and trials of Daniel we shall meet. The sorrows of Jeremiah may be in our portion. The temptations of David and of Joseph may beset us. We may be led to place our experience alongside that of Paul in some respects. Above all, we shall find, in the life of the Saviour of men, an example for every emergency.

So while it is true that the Lord can use inexperience, and can suddenly endue the foolish with wisdom and the weak with strength, he nevertheless calls for thorough preparation, for cultivated talents to be consecrated to his service. For this he has caused institutions to be established where this preparation may be obtained. This object should ever be before the institutions; this work should ever be in the hands of the students.

Principles rather than methods should be sought. God provides the principles, and the circumstances will control the methods. The useful worker must be educated for usefulness, and he must be united by living faith to the principles he has been taught. It is principles, not men, that count in God's war. It is faithfulness rather than display that tells in the final reckoning. Therefore principles should be the theme of our education. These should be put to practical tests until they become inwrought in the life and being of the one who would work for God. The gift of conversation should be carefully cultivated. The voice, the tone, the manner, the language, should receive careful attention. The graces of Christian gentility should be practised as the standard of etiquette. Music should be inculcated into the soul. The lessons of history and biography should be learned with a view only to their present practical value, whether they teach of success or failure, of wisdom or folly.

The physical sciences should be formulated into sound doctrine and reduced to consistent practise. The laws of our being and health should be coupled with God's moral code, to which they belong.

Educate? Prepare? — Yes; give to God a living sacrifice. Yield to him the full measure of the abilities he has given, enhanced by every means he has placed within reach.

G. C. TENNEY.

THE COMPELLING MESSAGE.—NO. 2.

THE word to those who are to give this last message is, "Go into the highways and hedges." We are not to wait in some convenient place for perishing souls to come to us. We must heed the command to "Go;" and as we go, let us constantly bear in mind that it is only the power of God's Holy Spirit that can "compel" the sinner to come in to the last supper. We are not only commanded to go, but to go quickly. There is now no time for delay. Let me ask what you are arranging to do these long winter evenings. God has committed a solemn and important work to his servants—to you. Instead of spending the winter evenings at home, around the fire, chatting with family or friends, would it not be more consistent with our profession if we were out in the gospel life-boat, searching for lost souls, that are sinking beneath the waves of sin, never to rise again? My young brother or sister, can you conscientiously devote your evenings to visiting with young friends, indulging in conversation which does neither yourselves nor the world any real good, while scores of lost souls, for whom Jesus died, are perishing all around you for lack of that very knowledge which God, in his great mercy, has given you?

The Master speaks: "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." Luke 14:21.

How shall this work be done? How will I start? These questions cannot be fully treated in this short article; however, there is one line of work which is open for all, and one which can be taken up everywhere.

COTTAGE MEETINGS.

In the cottage or neighborhood meeting, you can carry the gospel to the people who need it, right where they are. In the Chicago work, we consider the cottage meeting one of the most successful methods of reaching sinners of all classes.

In starting the meeting, first find a home that is desirable from the standpoint of accommodation and accessibility. Do a great deal of house-to-house work in inviting people to the meeting. (This affords great opportunities for personal work while you are working the meeting up.) Get others to help you; get everybody to work. This is the first essential condition of success. God made the law of gravitation. We cannot expect anything to uphold or up-build itself. Unless your meeting is carefully worked up, it will run down, naturally.

Remember to co-operate with the lady in whose home the meeting is to be held. Be careful, or you may invite her enemies, if she has any; and a cottage meeting would not be a good place to settle those troubles, as a rule. Bring about a reconciliation before, if possible.

Prepare for a large meeting; and while you are looking after the details which are so essential to the success of the meeting, do not forget the necessary personal preparation. Prepare for the meeting before God on your knees.

In laying plans for the meeting, do not overlook the music. While Satan uses the charm of music to lure people to destruction, should we not employ it for the saving of souls? Vocal solos are a power for good. Sing pieces which are familiar to all.

Plan to have a gospel meeting, a meeting where a direct effort will be made to bring sinners to Christ. See that the professing Christians have work to do both in preparation for the meeting by inviting the lost, and in conducting the meeting, by direct personal effort.

HOW TO CONDUCT THE MEETINGS.

Never allow a spirit of argument to come in. Preach the gospel, persuade men, and trust the Holy Spirit to convict. When a reason for your hope is asked for, give it in meekness and fear.

Be on hand at the appointed place early, ready to welcome the people as they come. Be the first to shake hands with them. Let the love of God for their souls manifest itself by the hearty hand-shake. A man told me the other day, that it was a hearty hand-shake that led him to the Lord. Begin the meeting promptly. Make everything as short as possible, and be sure that you use only familiar hymns. Have just as little formality as you can, and keep control of the meeting. No long prayers, no long chapters, and no long meetings. Never hold your meeting over one hour; if there are interested ones

who desire to remain, dismiss the meeting, and engage in personal work.

Do not preach, but talk. Let your theme be a simple one. Ask the people judicious questions, and thus draw them out; this is one great advantage of the cottage meeting over a more public gathering.

Do not fall into a stereotyped way of conducting the meeting. Again, do not be so afraid of formality that you will let the meeting get away from you. Begin the meeting before they know it. While all are talking freely, start the meeting. Never say, "We will now open the meeting by use of hymn No. 310, etc." From that moment you will get them to say very little. They consider themselves in church,—"meeting,"—and from childhood they have been taught to be still in such places.

Have periods of silent prayer, short prayers, etc. *Close promptly.* Close while your interest is greatest, right in the middle of your subject. If they go away hungry, they will return. Do personal work at the close of the meeting. This is the important part of the whole plan, and should never be forgotten. If people linger in the room at the close of the meeting, see to it that the theme of conversation is a religious one.

W. S. SADLER.

CONTENTION.

THE word "contend" is defined to mean "to strive in opposition; to contest; to dispute; to vie; to quarrel." In every one of these meanings but the last, no evil is necessarily meant. One may contend, strive in opposition, or even vie with another, and do it in an honorable way, and may be a Christian while doing so. The whole life of the Christian is a contention against sin and evil, whether in his own heart or in the hearts of others. To those who see the need of salvation, but are in danger of losing it, because of their liability not to put forth sufficient effort, the Lord has said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. Again an apostle has said, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. It matters not whether this contention for the faith is for faith abstractly considered,—the faith which comes by hearing and believing the word of God,—or faith as represented by the doctrines, precepts, and practises of Christ; in either case we are to contend for it, and to contend earnestly.

We need strong faith in the word and promises of God,—a faith which believes the apparently impossible things, as well as those more easy to comprehend, because back of them is the word of God, and to him one thing is no more impossible than another. From our human standpoint, judged by our feeble and natural sense, one of God's promises may appear possible, and another impossible or at least doubtful. From the standpoint of Him who made the promises, one is as easy and as sure of fulfilment as the other. Faith enables us to see God's promises just as he sees them. That is the faith we need, the faith for which we should earnestly contend.

Again : should the faith referred to by Jude be the faith of Christianity as represented by the doctrines and practises of the apostolic church, certainly we should contend for that. These doctrines as they emanated from Christ were pure. Pure waters flow from a pure spring ; but water flowing from a pure source often becomes contaminated when it has flowed far from the parent spring. Christianity as it exists to-day is as a stream which has come down to us from Christ, the true Source of life, the Fountain open for sin and uncleanness. It is a long way back to the source, and one might think that it would now be difficult to tell just what the fountain was, or whether what purports to be the stream flowing from it is still pure. But we have a detector. In the word of God we have a specimen—a sample—of the water at the head of the stream. So we can compare what purports to be Christianity to-day by that word; and if we see in present-day Christianity doctrines and practises unlike those described in the Word, we may be certain that the stream has become contaminated in its course.

In this case also it will become our privilege and duty in every honorable way,—by voice, by pen, by example, by earnest exhortation, and by our prayers,—to contend earnestly “for the faith which was once delivered unto the saints.” Such contentions honor God and his never-changing truth, and benefit mankind. So Christ himself contended with the scribes and Pharisees ; so Paul disputed in the school of Tyrannus (Acts 19 : 9), and in the synagogues and market-places of Athens. Acts 17 : 17. Luther, nailing his theses to the door of the church in Wittenberg, and Farel, preaching in the market in Geneva, were doing the same thing. Other illustrations drawn from more modern times might be made, but these are sufficient to prove that there are honest and righteous contentions which are owned and blessed of God.

There is another side to these same contentions, which God cannot approve. Always when men contend for the right, there are some who contend for the wrong, and will not receive the word of God. Christ met that kind of people. When they could not withstand his words, they said he had a devil, and was mad. John 10 : 20. When those contending with Stephen found that they could not resist the wisdom and the spirit by which he spoke, “they drew him before the council,” and as a last argument stoned him to death. The Jews of Antioch, seeing that many of their number and of the Gentiles were accepting the gospel preached by Paul and Barnabas, “were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.” So it has been all the way.

There are some into whose unbelieving and obdurate hearts the truth is not allowed to enter. They are described by Paul as those “that are contentious, and do not obey the truth.” Rom. 2 : 8. They contend against God, his Spirit, his servants, and the truth. They stand in the way of every reform. Bound up in empty creeds, which they have received by tradition from a previous age, they oppose themselves to everything which does not harmonize with those creeds, many of which were framed in an age when men were not allowed to read the word of God for themselves. Every religious reform that has ever been gained has been won against the most determined opposition of such persons.

As a people we have had to fight a battle similar in nature to those fought by reformers of the past. The battle is hard ; but the God under whose special providence the great doctrines of truth in regard to the coming of the Lord, the Sabbath, the sanctuary, the messages, and the righteousness necessary to meet God in peace have been brought out and presented to the people, will give us the victory. Only we should be careful to keep our hearts open to the reception of the truth. One may receive some portion of the truth and rejoice in it ; but afterward, like some of the first disciples of Christ, he may go backward and walk no more with him. It is exceedingly important for us to hold our hearts open to every ray of light that may be shed upon our pathway, lest our past earnest contentions for the truth should be in vain, and the light in us turn to darkness. M. E. KELLOGG.

“BUT the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

HUMILITY.

“To walk humbly with thy God,” is the third and last part of the Lord’s requirement given us in Micah 6 : 8.

“To walk” is not enough; to do that simply, will not answer; for some “walk in darkness;” others “walk in pride;” and many, to-day, as did God’s ancient people, “walk in the stubbornness of their heart.” Even the devil is spoken of as walking — “your adversary the devil, as a roaring lion, *walketh about*, seeking whom he may devour;” and many of us, perhaps, have been keeping step with him. Therefore “to walk,” merely to do that, will never do; we must take heed how we walk, and with whom.

“To walk humbly.” As the prince of this world was, and is, and ever plans to be, a counterfeiter of other fruits of the Spirit, so also is he of this one — the grace of humility. Who has not seen bogus humility, especially in the church, where this virtue is held in high esteem? Yea, more, who of us have always been free from it? The greater the hypocrite, the more godly would he appear; and the more pride he has hidden in his heart, the harder will he strive to have his brethren think him a humble man. Invite such a one to bear any responsibility in the Lord’s work, and he will say, “I’m so unworthy;” be sincere enough to believe his hypocritical words, and ask another to bear the burden; then he who was “so unworthy” suddenly becomes a mighty genius, fit to sit in judgment upon the deeds and motives of the whole church! This is not humility.

Then, too, the false often appears in another form — moping about with bowed head and downcast eye and long face — a weak, cringing, groveling spirit. Such a spirit is not a humble one; for it disbelieves God, doubts his promises, and rejects his pardoning love. He who will take his own ideas concerning himself, and exalt his own opinions above the plain statements of the word of God, cannot be called a truly humble man.

The scripture which exhorts man “not to think of himself more highly than he ought to think,” does, in those twelve words, so short, so plain, and so simple, recommend to all men the Godlike grace which is the beginning and the end of religion, which, in its fulness, can come only to those who, Enoch-like, “walk with God,” — and this is the Bible definition of genuine humility.

And how highly ought you and I to think of our-

selves? To you and to me the Scripture says, “And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou didst not receive it?” So it makes no difference what a man has, he can never have enough in himself and of himself to cause him to glory.

Again, if there were a man who could truthfully say concerning God’s requirements, as said one anciently, “All these have I kept from my youth up,” to what class would he belong? Listen to the reply: “So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.” Now he who has done his whole duty is an “unprofitable servant.” What kind of servants are those of us who have come far short of doing our whole duty? We are even unworthy, in and of ourselves, of being called “unprofitable” servants. How highly, then, should each of us “think of himself”? Truly hath one said, “The sufficiency of my merit is to know that my merit is not sufficient.”

“To walk humbly with thy God.” Indeed, this is the only way we can walk humbly. He who is without God, has not humility in the truest sense. Some may have this grace who do not recognize that it is from God, but that matters not. Just as all truth is from God, so is all humility from him. God invites us to walk with him. This is the invitation he extended to Abraham. How gladly would we walk with the great men of earth and learn of them, — with Paul, or Moses, or Solomon? But a greater than these invites us to walk with Him. Yea, more, he wants to dwell with us.

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and *humble* spirit, to revive the spirit of the *humble*, and to revive the heart of the contrite ones.”

Just think of it. God wants to walk with us, and he wants us to walk with him. He wants to dwell with us all the time. This companionship is more precious than the friendship of the world, for when we are with God, we become like him. Yea, while it was pride which made devils out of angels, as hath been said, so will humility change men into angels.

Let us, then, humble ourselves. God can humble us; but is it not far the better for us to humble ourselves? By remembering how it has been our sins that have caused the death of the Son of God; by meditating upon the greatness of God, and our own littleness; yes, even by remembering how far short we

have come when judged by the one text in Micah 6 : 8, will we be kept humble before Him. For who of us can come to God and say : "I have always done justly ; I have ever loved mercy ; and there never has been a time when I have not walked humbly with thee !"

The week of prayer is near at hand. Let us seek God, and open our hearts to him and to his children who are yet without the gospel. If we have failed in doing our duty to the heathen, may he grant that we shall now begin. If we have not dealt justly with man and with God, let us begin at once to walk humbly with God, so that we may have his strength to enable us to do all which it is our privilege and duty to do. And God will abundantly bless us.

GUY DAIL.

SELF-IMPROVEMENT FOR MISSIONARY WORKERS.

CONTINUAL advancement, spiritual, intellectual, and physical, should mark the workers who are engaged in spreading the light of the third angel's message; whether they are canvassers, colporteurs, Bible workers, or missionary nurses, or fill any other position in connection with this cause. This fact is so generally admitted as to make its statement trite and commonplace ; but, as is the case with a great many truths, it is easier agreed upon than practised, and oftener stated than applied.

Especially is there a lack of earnest effort at intellectual advancement. It is common for those of our workers who have not in their youth enjoyed good educational advantages, to take it for granted that they must go through life hampered by lack of knowledge, even of the most common branches. Of course, as long as this idea is cherished, advancement is impossible ; for our actions rarely go beyond our hopes and expectations, and God, who is the best and greatest of all teachers, cannot do, for us more than we are willing to have him do. But if, as the apostle says, "there be first a willing mind," there is no limit to the progress that we can make. The capacity of the human intellect for growth and development is something wonderful beyond description.

Let us consider some of the opportunities for self-improvement which are open to us. First of all, there is the offer of divine assistance. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him." Surely we could not think of a more positive promise than this ; but most of us would do well to read on through the epistle, so as to get the

benefit of what James has to say later with reference to the necessity of accompanying our faith by works ; for if we ask God for wisdom and knowledge, and then fold our arms in listless idleness, and wait for him to impart it to us in some miraculous way, we are pretty sure to be disappointed. So, then, praying for wisdom, to be truly effectual, must be accompanied by corresponding works.

What are some of these works ? — First, the maintenance of bodily health. For the mind to do its best work, the physical mechanism must be kept in a pure, robust, healthy condition. This, however, is only the beginning. If the mind is pure, and its best powers are kept intact by a life that is in harmony with nature, let us not leave it empty, but let us store it with valuable knowledge. This operation is a pleasant one. We sometimes hear people say, "I wish I knew all that such a one does." They fail to realize that the process of gaining knowledge is even more important to an individual than the knowledge itself. And this process of self-education is not at all unpleasant if one goes at it in the right way, and has, to begin with, a love for hard work. In fact, the acquirement of useful knowledge is one of the greatest pleasures we have.

We cannot be too diligent students of the Scriptures. Next to a knowledge of the Bible, a careful study of the instruction that has come to us through the spirit of prophecy is very essential. Then there are other good books that can be read. It is not necessary to go through a large number. There is more real culture in reading one book thoroughly, than in chasing superficially through twenty. In reading, give some attention to the language, and also to the spelling. If you are especially deficient in the latter subject, get a spelling-book, and take a lesson a day until you have mastered it. Perhaps you have not had opportunity to study the English language. Get "Bell's Language Series No. 2" and go to work, and do not give up until you thoroughly understand that subject. An intelligent use of language is very desirable both in speaking and in writing. When you have completed the grammar, take up arithmetic in the same way. This may be followed by algebra and geometry. It will surprise you to see what fast progress you will make after once getting started. History is a very important subject, and one especially well adapted to home study. "The Empires of the Bible" will be a great help to you here. It takes up ancient history in the light of the Sacred Scriptures, and shows how the two go hand in hand.

But these thoughts are largely suggestive. It must be left with the individual worker to decide what he needs most in the way of intellectual culture, and how he will proceed to get it. The important thing is to do something. And for most people it is best to take up one, or at the most two subjects, and get a good working knowledge of them before seeking new conquests. To be making continual progress intellectually is the right and privilege of every human being, but especially of the Christian, who has divine power pledged to help him, and who believes that all his talents are God-given.

This should be understood, however, that ignorance is not a thing to be ashamed of, providing its possessor is getting rid of it as fast as he can. The man who is climbing the mountain of knowledge, even though he is but a few yards from the foot, is in God's sight, and should be in the sight of men, a better and stronger man than he who is many miles nearer the top, but is sitting at his ease, making no effort to advance farther, and consequently being borne gradually downward. So none should be discouraged, but every one should be wide awake, with a sense of his individual responsibility to use the talents God has graciously given him. What work is there on this earth more capable of arousing men to earnest efforts at self-improvement than the third angel's message? There is a whole world to be warned; all classes of people must be reached; and this great work is to be done in a very short time. Can any one who believes such solemn, soul-inspiring truths do otherwise than train all the faculties of his mind for active, efficient service?

M. E. OLSEN.

THE TRUE MISSIONARY.

THERE is no word that comprehends more to a disciple of Christ than the word "missionary." To many this word seems to refer only to the "regions beyond;" but it applies with equal force and propriety to our native land and our immediate neighborhood. Seeing prophetically that the impression would find lodgment in many hearts that the missionary should only look abroad for a field, our Lord gave this instruction: "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

The divine "credentials" that qualify the missionary for a foreign field, first give him experience in home work. They state "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24:47. One of the special qualifications for an elder is that he should be a man who "ruleth well his own house, having his children in subjection with all gravity." 1 Tim. 3:4. The true missionary will lovingly take up the work that lies next to him.

The mustard-seed first sends out the stalk, then the branches, then the blossoms, then the seeds. Then the birds find both shelter and food from the blessings given by the tiny seed. "The kingdom of heaven is like to a grain of mustard-seed." He who only looks to the dim distance, across the dark waters, for a beginning in the blessed work, but little appreciates its magnitude, and carelessly neglects the heathen at his door.

One very significant indication of the last days is the impression among the faithful that we are now to give the last call to supper—to "go out into the highways and hedges, and compel them to come in." Luke 14:23. The admonition of the prophet to "spare not, lengthen thy cords, and strengthen thy stakes." (Isa. 54:2) is now doubly appropriate. It takes no stretch of faith to believe that now we are in the time of the "loud cry." Yet to receive it in real faith, is not to accept it in mere theory, but to appropriate it as a living fact. He who does this will be active in sounding the cry. He will thus "be like unto men that wait for their lord." Luke 12:36.

While we have the material at hand in the form of papers, tracts, pamphlets, and books by the ton, no one can plead inability as an excuse for not working. By improving the one talent, we gain others; by hiding it in a napkin, we lose even the one. While we read of the great good done by our missionary paper, the *Signs of the Times*,—to say nothing of our other papers and publications,—it would seem that our friends everywhere would "give more earnest heed" to their distribution.

To see the *Signs* list reach the one hundred thousand mark has been greatly desired. This could no doubt be accomplished if our friends could but see the real value of the paper. We often hear of persons who have been led to embrace "present truth" by reading even a part of the *Signs*. It may be that they read an article from a paper carelessly pasted on the wall, or from a torn piece found by the seaside, or from a page used as wrapping-paper. Perhaps the

paper is sent to some one opposed to its teachings, who in prejudice lays it aside. A visitor finds and reads it, and embraces the truth. From this small beginning, a number accept the light; probably a church is organized, and many souls are saved in the kingdom as the final result.

The publishing houses planted by the Lord to prepare material in convenient form for the work, are faithfully performing their duty. The seed is going out or piling up, waiting for faithful hands to sow it broadcast. Thus in material words the Lord exclaims, "Why stand ye here all the day idle?" Matt. 20 : 6. Even though it be the "eleventh hour," the wages are the same: "Whatsoever is right, that shall ye receive." We have reached a time when the Lord is going out with power and blessing to prepare the hearts of those who will yield; and as we pass through the country, we find families here and there lately come to the truth. How blessed it will be to meet souls in the kingdom of the Father saved through our instrumentality!

A truly converted soul feels impelled to work for the Lord; for the "love of Christ constraineth" him. While we pray the Lord of the harvest to send forth laborers into his vineyard, let us not forget to ask him to give us a true burden for souls, that we may know his will concerning us in these matters. May the Divine Presence impress us with the importance of the hour and of our individual responsibilities.

Fremont, Neb.

VICTOR THOMPSON:

KNOWING GOD.

It is important to know that which is desirable. With many the mistakes of life are due to a lack of knowledge. The Lord says, by the mouth of the prophet Hosea, "My people are destroyed for lack of knowledge." Without knowledge, there can be only experiment. With God there is no such thing as experiment; neither should his work be conducted upon that basis. His servants have, no doubt, learned much by experimenting,—trying different plans and methods,—and it is important that we become acquainted with the best ways and means for carrying forward the important work committed to our hands; but this is not to say that experiment is the best way to obtain a correct knowledge of the workings of the Spirit of God, or of the principles which underlie the work of God for the salvation of men, and which should govern his people in their efforts to rescue their fellow beings.

We are laborers with God in this important work; and as it is not necessary for him to try plans, we may enjoy the benefits of divine wisdom; for we are assured, "The meek will he teach his way." And, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." It is not safe to experiment in our work, a work whose results are of eternal consequences. In the things of this world, mistakes may sometimes be made without being particularly disastrous; but in the work of the Lord it is not so. Anything done upon a wrong basis, or upon wrong principles, works disastrously. All such work should be done upon the enemy's ground, and by his agents; but alas; even God's servants are obliged to confess that their work has not always been free from mistakes. This is due to the fact that we are not fully given up to the control and guidance of the Holy Spirit; for it is recorded: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you *all things*, and bring *all things* to your remembrance, whatsoever I have said unto you." And again: "Howbeit when he, the Spirit of truth, is come, he will guide you into *all truth*: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you *things to come*."

Especially should this be true in the experience of those who are connected with the closing work of God in the earth. In referring to our own time, the Lord, through the prophet Daniel, says, "Many shall run to and fro, and knowledge shall be increased." While this undoubtedly means that knowledge of the prophecies should increase, we are also justified in drawing the conclusion that many more would gain clearer views of the character of God, and consequently a better, and more definite knowledge of God as a result of this flood of light upon the prophetic word. This may, and must, be true of all who continue to bear a part in the closing work of the gospel.

"And they that know thy name will put their trust in thee." The force of this language can better be appreciated if we pause a moment to consider the significance of names anciently—a significance which is still observed in the giving of names, in most instances, except the naming of persons—just where it meant the most originally. Jacob's name was changed to Israel, which means, "A prince of God." Abraham's name was changed to one that indicated his position. So of our Lord. His name was called Jesus, "that is, Saviour," margin. The same

thought is in the name of our Heavenly Father. If we turn to Exodus 34, and read verses 5-7, we shall there learn the real import of the name of God. The different attributes of God were proclaimed before Moses as constituting that name. Therefore those alone who become acquainted with the divine character can put their trust in him, and only those who put their trust in him can lead others to do the same thing.

Let us look at it from another point of view. In Ps. 34 : 15 we read : "The eyes of the Lord are upon the righteous." And again : "The Lord knoweth them that are his." 2 Tim. 2 : 19. Now it is but reasonable to suppose that as God knows them that are his, they that are his know him. "And hereby we do know that we know him, if we keep his commandments." John 2 : 3. The acquaintance, like that of a loving father and son, is mutual. Jesus says : "I am the good Shepherd, and know my sheep, and am known of mine." "All things that I have heard of my Father, I have made known unto you."

O, what a blessed privilege, to be called out of darkness into light ; to be made one of the "family in heaven and earth," and to have all the secrets of the home revealed to us ! We should accept the discipline of that home, and our lives should be a manifestation of its governing principles. Thus to know God is life eternal. This is the all-important requisite successfully to carry forward any and all lines of missionary effort. All who engage in the work of God without this peace-giving knowledge must secure it or eventually fail. These may still profess to be "workers together with God ;" but they will manifest the working-out of unrighteous principles ; and the cause is always the same, "These things will they do unto you, because they have not known the Father, nor me." John 16 : 3.

J. E. EVANS.

New Orleans, La.

NIGHT-SCHOOLS IN THE SOUTH.

ONE of the most effectual ways of reaching the colored people in the South is through the night-school. Through this medium, the class of people that we most desire to help, can be reached. In most cities and villages, some provision is usually made for the education of the children ; but the larger proportion of the older people cannot read. They are naturally of a religious disposition, and many are very anxious to learn to read, so that they can read the Bible for themselves.

In the work at Vicksburg and Yazoo City, Mississippi, much attention has been given to this branch of the work. Perhaps as successful work as any has been done in small schools, held in private houses in different parts of the city. Here a few gather in from the immediate neighborhood, generally twice a week, and spend the evening in study.

One reason for the popularity of these schools is that the reading exercises are all on religious topics. The "Gospel Primer" has been a wonderful aid in this work. Its simple lessons for beginners, bringing out the principles of the love of God, appeal directly to the best and most easily affected side of the people. Then in the easy Bible stories the teacher has the opportunity to impress the truths of God's word upon the hearts of the learners. I have many times watched with the deepest interest the recitations conducted by our teachers ; for they often assume the character of a Bible class as much as that of a reading class. Unconsciously the teacher who has the love of God and humanity at heart, will find himself led far beyond the mere text of the lesson, and carrying with him his class into the wonderful fields of gospel truth which they need so much. Thus the foundation is laid for more thorough Bible work with them at their homes.

At our second year's night-school at Vicksburg, I took personal charge of a class of earnest students who were somewhat advanced. At the close of the second school of the season, they met me with the request that a Bible class be started ; for they wanted to know more of its truths. As the school hour was fully occupied, we arranged to hold this class for an hour after the close of each night-school. It was a delight to conduct this class ; for they were intelligent, eager to learn, and saw and accepted the truth as fast as it was opened to them. All but one of that class took their stand for the truth before the season passed. One is now in the Huntsville school, preparing to carry the truth to others, and another, who has a family to care for, and so could not go to Huntsville, has been studying carefully since that time, and is expected to accompany us in our work for his people this winter.

The bonds of church relationship among the colored people are very strong. Often the reverence for the church is stronger than for a Bible injunction. They look with suspicion on anything religious outside the teachings of their church and minister, and they cannot be reached until a confidence similar or even greater can be established in those who come to instruct them,

and in the importance of God's word, and the necessity of obedience to its teachings. But they have warm hearts, that respond readily to sympathy, and to a humanitarian spirit, which seeks to aid them in attaining to a more intelligent life. When they become satisfied on this point, they are prepared to receive instruction, and are readily led into Bible truth.

In these night-schools are gathered pupils of all ages, from the little child to the grandparents, and all seem anxious to learn. This kind of work, with medical missionary and Christian Help work added to it, is doing more to bring the knowledge of the truth to this people than any amount of preaching could do. In fact, we see no other methods than these to first reach the people. After that may come Bible readings and preaching.

J. E. WHITE.

THE JAPANESE OF THE UNITED STATES.

THERE are fifteen thousand Japanese in this country, nearly all of whom are young men in limited circumstances. It is estimated that ten thousand of these live in California alone, half of them residing in San Francisco. They are described as clean, bright, polite, and industrious, as a rule. They do not use opium and liquor. A large number are employed as household servants, porters at hotels, and waiters at restaurants. Few have had any experience in such work before coming to this country; but their adaptability to new lines of work is marvelous. Many are putting forth every possible endeavor to obtain an education. They attend school mostly at night, being compelled to labor during working hours. There are fifteen Japanese students in the universities of California. Of these, some are taking the social-science course, fitting themselves to teach in their native country; others are studying medicine, dentistry, political economy, or some other science. In their efforts to obtain an education, they show as much ability in acquiring knowledge, and as high appreciation of the objects of education, as the white students.

Through the aid of missions, much is being done to assist the Japanese of San Francisco both to obtain an education and to embrace the gospel of Jesus Christ. John E. Bennett, writing in the November *Chautauquan*, says of these matters:—

There are in San Francisco at the present time seven Japanese missions, existing under the auspices and patronage of the Protestant churches. There is one belonging to

the Episcopal Church; the Methodist Episcopal Church has three, the Presbyterian has two, and the Seventh-day Adventists have one. Besides these, there is a Young Men's Christian Association and a Gospel Society. All of the institutions are officered by Japanese. An American missionary of each sect exercises a general supervision over the entire movement of his denomination, but the assistants are all Japanese. The pastors have become such through their studies, usually in coast seminaries, and after a probation spent in some mission here, they are generally sent to Japan to start churches of their faith and spread its teachings among the people there.

LITERATURE FOR THE BLIND.

MANY are the forms and ways in which literature has been written and printed for the use of the public in the years that are past. There is, however, one class of people—the blind—who have had little or no opportunity to read the books and papers that have appeared. But in the past few years there has been a wonderful change in this respect. Now there is an effort on the part of the public to have the blind enjoy some of the jewels of thought. In order to accomplish this, it was necessary to print the matter in characters that could be read by those deprived of their sight.

Many methods have been employed in this work, and others suggested. I will mention some of the systems of writing adopted. They are known as the "Moon Type," "Line Print," "New York Point," "Old or European Braille," and "Improved or American Braille." There is not much said any more with reference to the first two, but the "New York Point" and the two systems of "Braille" attract much attention. These two systems are derived from a group of six perforated points thus, :: or ::: The "Old Braille" was the first of these to be invented, and has been adopted in nearly all the countries of Europe. The great advantage of the last-named over the first two is that they may be written with a perforating pen as well as printed for general use.

In these systems the aim has been improvement. With the exception of the last-named system, it has not been possible to make use of the grammatical rules that govern the use of capitals and italics; but with the "Improved Braille," it is not only possible to use these very necessary helps to written language, but with the aid of improved appliances it is possible to make use of all the rules of grammar.

It is both interesting and encouraging to know that the International Tract Society is beginning to print the present truth for the blind to read. Being blind

myself, I can appreciate the joy and satisfaction of being able to read the blessed truths which have long been accessible to those able to read our books, tracts, and papers. I am glad to be able to say that in the manner of getting out reading-matter for the blind the society is fully abreast of the times. Their publications so far prepared are printed in a first-class manner in the "Improved Braille;" also a number of publications have been gotten out in the "New York Point."

If any of the readers of this note desire to know more of what is being done to prepare and furnish literature for the blind, write to the International Tract Society, Battle Creek, Mich.

A. O. WILSON.

PECULIARITIES OF THE CANVASSING WORK.

THOSE who are contemplating taking up canvassing, need not think that it is easy work, or that they will not meet hardships and difficulties. Success in this line means hard work and overcoming discouraging liabilities. . . .

The canvasser should see to it that he is well protected, so that he will not suffer from exposure. Health must be preserved; for without it his work will be sadly crippled. With proper protection, a little stormy weather will not hurt him.

Absence from home and friends is not agreeable to some. But the promise to those who leave these for Christ's sake is, that they "shall receive an hundred-fold," and inherit "everlasting life." Matt. 19:29. These blessings we can ill afford to miss. Those who forsake all for his sake, have the faith of Abraham, and do as the Saviour has done.

While all will miss the kind ministrations of those whom they love, yet others will be found who will attend to the things necessary for comfort. The Lord has good people outside of our own homes. Some are afraid of the treatment they will receive from the people. Often when talking up the canvassing work, remarks are made about people slamming the door in the face of the canvasser; but this is the exception rather than the rule. It will not occur perhaps once in a hundred calls. Difficulties are oft-times magnified, and made more of than they deserve.

A thing which is more trying to the canvasser than the little incivility he will meet, is the indifference of the people to things spiritual. While he is trying to get their attention to the most important truth, they will seem dead and uninterested. If the agent heeds this, his own mind will be discouraged, hence

the need of watching over his own spiritual condition, to preserve his mind in a restful, hopeful, patient state. The people are not all careless. An earnest soul may be found among many heedless ones, The miner often has to remove much earth to get a little gold; so the canvasser may have to visit many to get a few. The apostle was made "all things to all men," that by all means he might save some. He did not expect to save all.—*G. W. Bailey, in Field Tidings.*

THE CHURCHES AND THE SLUMS.

A MOVEMENT was recently started in Chicago to ascertain what effect churches were having in the way of combating and overcoming the evils of city life. Significant opinions were obtained from clergymen and city officials, especially police officers and judges. Through all ran a note of discontent which substantiates the general belief that the regular churches are somehow not getting at the great evils.

Speaking of the lowest classes,—the criminals, tramps, and temporarily destitute,—Judge Martin said: "I do not know of any instances where these people have been helped by the churches. Preaching does not do them a particle of good. If the men who do the preaching had gone through the series of hard knocks that many of these fellows have, they would not be a whit better. What the people here need is not preaching and praying and sympathy, but help—real, practical help. They need to have some one befriend them, get work for them."

That there is a great deal in this opinion is the invariable conclusion of all who have looked into this subject. The unfortunates are now outside the influence of the church. They do not hear the sermons. They do not feel the prayers. Perhaps they are incapable, without further education, of understanding either. All they know is that they cannot get work; that the world is against them; that they have nothing to hope for, even if they succeed in begging or stealing their next meal.

Theology slides off their backs as water from a duck's. It means absolutely nothing to them. If it ever is to mean anything, it must begin by helping them practically. The religion that inspires a man they never saw before to get them work, is the sort that appeals to them.

Many organizations are maintained in the great cities with the object of practical relief. They undoubtedly do much good; but they are too often

handicapped by rigidity and by the personal ambition of those connected with them who want to get credit for whatever they do.

It is a fact well attested that the Salvation Army and the Volunteers are doing more for the unfortunates than any other organizations. They come nearer in their operations to imitating the example of Christ. Their charity is as modest as their religious services are ostentatious. They aim at nothing but benefiting their fellow men in this world and the hereafter.

The churches seem to have unintentionally lost their influence with the lowest orders. They stand ready, of course, to welcome all comers, high and low; but that is not enough for the bottom strata, who must be sought on the by-ways and brought in, if they are ever to get in. It is appalling to think how much could be done if every Christian took a little time from saving his own soul and body to help save the souls and bodies of those to whom Christianity merely means a lot of well-dressed people going to church on Sunday.
— *Kansas City Times.*

MISSIONARY MOTIVE.

THE missionary movement is not so much an argument as a life, not so much a creature of the brain as an outflow of the heart, and it lives not so much in reason as in faith, though faith is here, as elsewhere, abundantly supported by reason. This necessary alliance between goodness and missionary work is one of the great arguments for it; the character it develops, declares, and illustrates, more than justifies its cost. It is impossible for a good man to look on the world as it is without feeling all the impulses to minister to its need that are the very life and being of this great work. . . .

Who can wish for a higher mission than to pick up the cross where Christ laid it down, and carry it, not only to the top of Calvary, but to the ends of the earth? To carry forward and complete the work Christ began, puts us into the same plane of life with him. In his high-priestly prayer, Jesus said, "And the glory which thou gavest me I have given them." To all his people is given this glory of mediatorial life, in being commissioned to carry the messages of God's love to all the world, and in helping men back to God. It is also our glory to be saviours of men,—less than the Master in personal endowment and in virtue of toil and suffering, but like him in motive, aim, and effort. This glory of humanity, its brightest bloom

and richest fruitage, more than compensates for all the cost of missionary work. Without asking what good it will do, why it is necessary, whether success will equal cost, or whether the heathen may not be saved without it, it is our privilege to rise to this nobleness and unselfishness of living for the glory of God and for our own salvation.— *S. N. Vernon, D. D.*

BESIDE ALL WATERS.

MANY seem to have the idea that it is "out of place" to labor with men concerning their soul's salvation anywhere except in a house of worship. Many rich experiences are lost simply because more of this personal work is not done.

Whether it be in the home, in the workshop, on the street, or at the market, we should be on the lookout for opportunities to direct the minds of men, in a wise and careful manner, to their lost condition and to things of eternal importance.

Let the mind be filled with Scripture, and sow it broadcast upon the waters. We cannot tell what will be the effect of these appeals to the consciences of men, but we can sow the seed, and leave God to give the increase in his own good time.— *W. S. Sadler, in Present Truth.*

WHAT ARE YOU LIVING FOR?

A PASTOR, walking out, met a little girl belonging to his flock. As they walked on together, he spoke to her of her studies, and was pleased to find that she manifested an interest amounting almost to enthusiasm in the cultivation of her mind. "But why, Ellie," asked the pastor, "are you so anxious to succeed in your studies? What do you mean to do with your education after it is finished?"

"O, sir," said the little girl, "I want to learn that I may do good in the world. I don't want to die without ever having been of use in the world."— *Selected.*

THE commission, "Go ye into all the world, and preach the gospel," might be considered a commission to Christians to scatter abroad to attend to the legitimate work of their Lord. The epistle of James was addressed to followers of Christ "scattered abroad."

REPORT OF TRACT SOCIETIES FOR QUARTER ENDING SEPTEMBER 30, 1897.

SOCIETIES.	Number Local Societies.	Number Members.	Reports Returned.	Number Letters Written.	Number Letters Rec'd.	Bible Readings Reported.	Periodicals Distributed.	Pages, Tracts, Books, Dist.	Subscriptions for Signs (In Clubs).	Subscriptions for Sentinel (In Clubs).	Sales of Literature (Local Societies).	Fourth Sabbath Donations.	First-day Offerings.	Received for other purposes.
Arkansas.....	19	508	2	59	21	13	859	14,766	964	.....	.....	.....	\$ 60	\$ 1 71
Colorado.....	35	484	10	80	26	99	15,711	25,251	.....	.....	.....	.....	45 28	13 45
Dakota.....	29	759	260	362	109	217	.....	69,528	.....	.....	.....	.....	58 95	.....
Florida.....	11	154	32	97	41	288	3,369	23,000	50	2	98 34	28 44	45 18	27 45
Maine.....	20	432	13	43	.....	4	6,529	65,581	250	.....	.....	.....	.....	.....
Michigan.....	155	6,606	60	940	452	510	55,810	386,999	.....	.....	.....	.....	.....	.....
Minnesota.....	64	975	382	1,454	243	304	11,373	64,372	1,302	185	385 34	.....	72 30	304 89
Nebraska.....	47	2,064	317	198	106	532	21,369	70,056	1,827	.....	977 42	111 48	53 96	3,659 89
New England.....	33	1,000	179	594	336	168	20,394	143,264	181	65	75 94	25 82	103 98	1,736 36
New York.....	75	.....	17	89	33	22	2,262	36,048	.....	.....	109 71	58 08	52 09	265 98
North Pacific.....	50	800	338	206	75	1,100	.....	57,188	.....	.....	49 02	50 29	186 11	9 10
Ohio.....	73	1,975	123	85	45	109	3,700	35,327	.....	.....	.....	.....	.....	.....
Oklahoma.....	18	470	55	52	14	25	.....	16,513	107	15	.....	1 07	.....	12 61
Pennsylvania.....	55	1,424	269	237	64	196	797	117,459	192	.....	.....	109 88	.....	.....
Virginia.....	11	275	1	9	1	28	.....	3,473	.....	.....	.....	.....	.....	.....
Wisconsin.....	81	1,580	56	227	103	197	10,735	74,112	799	.....	.....	153 81	.....	502 02
Totals.....	776	19,506	2,064	414,479	1,669	3,817	152,308	1,202,937	5,971	267	\$1,861 22	\$579 50	\$922 43	\$6,553 46

HOW CAN WE MAKE OUR MISSIONARY MEETINGS PROFITABLE AND INTERESTING?

THIS question is worthy of our consideration ; and upon the right answer depend large interests and infinite results. Perhaps you will look about you at the small company assembled at your missionary meeting, and think this statement exaggerated, and yet there are more assembled here than you see. The Master of assemblies is with you, the angels of heaven, and probably as many as Jesus gathered about him when ministering upon earth, or even more. Does not the apostle say, "Behold, how great a matter a little fire kindleth"? There is a great matter about us to be kindled ; and if only we are on fire, touched with a flame of heaven's Holy Ghost,—the spirit of love, that has inspired all good and great reformers ; that has stirred hearts, converted sinners, overturned opinions and traditions, made thrones topple and kingdoms fall,—we shall be agents by which the matter may be kindled.

Again the prophet asks, "Who hath despised the day of small things?" Who but God can judge what is a small or a large thing? An allegory is told of a spider that complained that its web was useless, and wished it might make ropes that would cable ships, and hold mighty forces in check ; but as it could only spin its silk, it patiently went on, and the verse says,—

"It chanced that a stranger
 Came by where the spider spun.
 'That web,' he said, 'is the very thread
 I shall need ere my work is done.'
 And he took it with careful fingers,
 That web made without any hope,
 And it found a place in a long, black case
 Of the grand, new telescope ;
 And beyond the earth, where it had its birth,
 It helped to discover a star."

Jesus saw a poor widow casting two mites—which make a farthing—into the treasury, and he said, "This poor widow hath cast in more than they all," and only heaven's record will reveal the mighty tide of good that has flowed from that small gift of love.

We might speak of our society as a little fire, and the community in which we live as the great matter. That which has kindled, or should kindle it, is our enthusiasm. Let us not be afraid of the word. It comes from the Greek *en-theos*, and means "God in us." The truth is not a mere set of doctrines ; but it is the word of God, Christ ; for "the Word was made flesh, and dwelt among us, (and we beheld his glory,"

the glory as of the only begotten of the Father, full of grace and truth." The light of Christ shines in every heart; for he is "the true Light, which lighteth every man that cometh into the world." Though all have some ray of him, yet we have been more abundantly blessed. "The invisible things of him," have been made manifest unto us, "even his eternal power and Godhead." We have been taught to see God in everything, to understand that he knows our down-sitting and uprising, and every word upon our tongues. We have been exceedingly comforted in the knowledge of God's love and power, that has been placed at our disposal for the transformation of our characters. We know what it means to rejoice with joy unspeakable and full of glory, because of the great and precious promises whereby we become partakers of the divine nature.

IS LIFE WORTH LIVING?

This question cannot wait a moment for an answer from us, who know Christ our Lord. Life is worth living, because we are to show forth the "virtues of Him who hath called" us "out of darkness into his marvelous light." God's ideal for us makes life worth living; for it is conformity to the image of Him who is "the chief among ten thousand" and "altogether lovely."

Turning to the matter which our little fire is to kindle, we see thousands of weary feet, thousands of toiling hands, thousands of busy brains, thousands of aching hearts, thousands of lost souls, for whom Christ has died. The perplexity of sin, its origin and end, the mystery of life, so beautiful when illuminated by the lamp of God's love, is all darkness to them. They are harassed by doubt, questioning, and distress. The wine of Babylon has made them drunken, the wings of evil angels have shut out the light of heaven. They do not see the glory (character) of the Father in the face of Jesus Christ. Demons whisper to them, as they did to Christian on his journey through the valley of the shadow of death, and they hear not, or, hearing, doubt, the tender, loving voice of Jesus pleading with them to behold him who has given his life for the sheep. Could we realize the warfare going on over every soul, how eagerly we would join Christ and the angels in seeking to rescue these sorrowful captives!

Yet we may be endowed with power from on high for this very work. We may say, as did Christ, "The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the

meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." For the glory of such a mission the word says, "Ye shall be named the priests of the Lord: men shall call you the ministers of our God."

AN INCIDENT.

Some years ago, in a great city lived one who was heavy-laden with these very mysteries of life, with questions concerning eternal torment, predestination, and all the obscuring doctrines that stand between the soul and Christ. Christ seemed a myth, and life a weariness. Well knew this soul that bondage wherein "ye cannot do the things that ye would." To this soul God's messengers brought the truth for this day, and appointed unto the mourning one beauty for ashes. Is life worth living in the light of such a mission,—a mission that leads our steps in the footprints Jesus left in the world? Those who follow him in this path realize the joy that comforted him through his weary journeys.

There is matter for our kindling. Those who live in cities may do a beautiful work in the hospitals and prisons by carrying flowers and messages of love for those that sigh and are broken-hearted. There are the emigrants' homes, the poorhouses, the insane asylums. But not only should we seek out these large institutions, but also go to our neighbors that are within reach. Jesus said, "I was sick, and ye visited me; I was in prison, and ye came unto me;" but he also said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Only yesterday we called on a little woman whose sad face has often appeared to us, and found that she has lived in Battle Creek for six years, has been bereaved by death, has suffered sickness, poverty, and disaster, and yet her near neighbors have failed to make a friend of her. The love of God calls upon us, not only to love those outside of our community, but to draw out our souls to those of our own household.

INFLUENCE OF THE MISSIONARY MEETING.

But perhaps you will wonder what all this has to do with making our meetings interesting. Have we ever thought that all this field is included in our missionary meeting? We are not simply talking to the few

assembled, but to all to whom our influence extends. Emerson states this truth: "Thought is stronger than any material force; thought rules the world." Ella Wheeler Wilcox writes:—

"Our thoughts are odors, and we cannot seal them
So close with action but they will creep out,
And delicately fashioned souls will feel them,
And know them sweet or vile, without a doubt."

In order to have the right thought in our meetings, we should know our audience, its needs, its talents, its capacity, and destiny. You may think it very imaginative to say that our community is our audience, and yet it will thus be proved. As we go from the room, we carry our missionary meeting with us. The spirit caught there will be imparted, and its influence widely extended.

HOW TO MAKE THE MEETINGS INTERESTING.

To make our meetings interesting, our officers must not be afraid to do thorough work. Our committee should be alive to the interests of the community; our programs should bristle with suggestions, and every member be filled with missionary zeal and wisdom. Where the Spirit of the Lord is, there is liberty, not liberty to criticize, but the liberty of love. We must banish the critical spirit; for this is death to all effort. It breathes a blighting, cold atmosphere that withers the tender buds of suggestion, nips the flowers of thought, and puts a blight on the whole garden of human development. If you want flowers to bloom, you give them sunshine. The love that worketh no ill to his neighbor, will greatly add to our missionary meetings.

Our chairman should be full of tact, ready to give each one a generous greeting, to be able to do the right thing in the right way. Our secretary's report should be a synopsis of that which is most vital, and read in a clear, animated way. Each member should feel it a duty to bring in accounts of visits and work. The financial needs of the society should be presented, and provided for. A society in debt is like a man who wears a ball and chain. Obey this command, "Owe no man anything, but to love," and pay that debt at every possible opportunity. It takes money to make a missionary meeting a success. Where the pocketbook opens, the heart opens; "and the liberal soul shall be made fat." Every member should forget self, and gladly take the part assigned him, doing his very best, and being assured that his effort will be received with sympathy and gratitude. Let him

do his part, "not grudgingly, or of necessity;" for all "love a cheerful giver." The Lord says we are to be built up into a perfect spiritual body, not simply by the working of a few big joints, but "by that which every joint supplieth."

Have you ever been lame because of some dislocated joint? Then you know how much a joint has supplied to your body. The joint is lame that indulges in self-consciousness, bashfulness, diffidence, as well as the joint that indulges in self-confidence and conceit. "Whatsoever thy hand findeth to do, do it with thy might."

Phillips Brooks has said, "Don't pray for tasks equal to your powers; pray for powers equal to your tasks." Some one else has said, "People will do what they want to do most." When we hear of those who complain that they are cut off from opportunities, we recall the man who sat upon the dry-goods box, chewing tobacco and gossiping, while his wife washed clothes to support him. He blamed the world for his own shiftlessness, complaining that he "had n't any show." The most work is always done by the busiest people. When asked to take our part in what seems an overwhelming missionary effort, for which we all feel insufficient, let us become grafted into the olive-tree, that easily bears the little weak branch. You have seen the little scion growing to a flourishing branch, that fairly seemed to shoot out with pent energy, and that finally was almost overburdened with fruit, because it was united to the vine, whose life was more than enough for all its branches.

Great things are to be accomplished through human agents. We have repeatedly been reminded, that "all heaven is interested in this work," and that "the angels of God are waiting to co-operate with those who will be channels for their ministry." Only let the Spirit of God take hold of each member of our missionary societies, and we shall be surprised at the unfolding of new plans, and will never again have reason to complain that our missionary meetings are in the least unprofitable or uninteresting.

FANNIE E. BOLTON.

TO THE "LONELY" ONES.

ARE you one of the lonely ones, away off by yourself? Do you sometimes feel as if you would give almost anything in the world if you could only see one of like faith for a few hours? Do you sometimes think it is very little use for *you* to try to live the life

of a Christian? I have something to say to you, some helpful suggestions, and I want you to think about them, and then try them.

How did you get hold of the truth? Was it not through the effort of some earnest soul who hunted you out, and urged you to examine the precious light of truth? Were you all ready to accept it just as soon as they presented it, or did you hold off for months, and perhaps even years? Are you not glad that they did not give you up till you were established in the truth?

I want to know how things are going with you now. Does the truth look as bright and beautiful as it did the first few months after you accepted it, or do you look back to those days and wish that you could live them over again? Now suppose you forget the past, for a few moments at least, while we think about the present. Christ is coming. Do you really know that? I am not asking if you believe it; for I do not care what you believe. I want to inquire if you *know* it. Is it as truly a fact to your innermost soul as is your own personal existence? It ought to be.

I suppose that you wish to have your life full of joy and sunshine. I have no doubt but that you now have many dark and gloomy days — days when you feel as if everything was going wrong, and as if it was certainly no use for you to try any longer. Do you want to know how to change all this? Do you wish to have sunshine all the time? Would you like to have hope and courage? I will give a few simple rules that will help you.

First, you feel bad because you are all alone. If you look at this correctly, you will praise God that it is so. Certainly you can praise him for the honor he has conferred upon you in making you the *first* light-bearer in your vicinity. That is a great honor. If you desire to walk in sunshine, make sunshine. Christ is your light. Let *your* light so shine before men that it shall be all sunshine around *them*. Let Christ shine through you, — not for yourself, but for others, — and you will have an abundance of sunshine to live in yourself.

Perhaps you think you cannot do this. Perhaps you are like Moses, slow of speech, and so think that it is not possible that there can be a work that no other being in the universe of God can possibly do quite as well as you can. But God has just such a work for you personally. He has given to "every man" his work, and this includes you and me.

Possibly you have been wishing that some one having a talent would come into your neighborhood, and

give the truth to all your friends and neighbors. Do it yourself. Please do not allow some one else to come in and do your specific work. Why, I would no sooner think of allowing some one else to do the work the Lord wished me to do, than I would think of asking him to eat my dinner. As you work for others, who gets the greatest blessing? — Why, you do, of course. Watch for opportunities to let Christ shine through you. Have you dear friends for whom you feel a deep interest? Are you unable to get them interested in the truth? How have you worked? Did you give them a "shot" on the Sabbath question? Have you "cornered" them in reference to the soon coming of the Saviour? Did you beat them in the "argument" on the signs of the times? Did you "force" them to give up their belief in the conscious state of the dead? If this is the way you have worked, I can plainly see why you are one of the "lonely" ones yet. Try another plan, and see if it will not work better. You remember that sweets always "draw" the flies, while vinegar has no drawing power.

I will attempt to apply these principles on only one or two lines. Our papers are filled with precious truth. This matter can be divided into two general divisions as to its adaptation to those whom you wish to reach. One part they would approve, the other they would oppose. Where you know that a person is strongly opposed to certain truths, you should not seek to get him interested through articles setting forth the "strong meat" of truth on that special line. But perhaps in the very same paper there are articles that are in strict harmony with this friend's ideas on other subjects. As you read, have a blue pencil and mark these articles. If there are passages that are especially good, mark them so that special attention will be attracted. Consider what subjects your various friends are interested in, and as you find articles that you know would just meet their mind, mark them.

It may often happen that some story would especially interest one of the children. This should be marked, and the paper given or sent to the child, or given to the parents for the children, with a statement that it contains a marked article that you think will be enjoyed by the little ones. Never fear but that others will be inquisitive enough to read also, and it would not be at all strange if they should read some articles that they positively would not have read if you had asked them to read them. I do not know of a surer way of removing prejudice than to con-

vince people that you do not wish to force anything upon them. If your selections are such as they can fully agree with, they feel pleased to see that you think the same as they do. Yet, little by little, the precious thoughts of truth along deeper channels are wearing away the rubbish of tradition, and they soon find so much in the papers that is really good, that they drink in more and more of the truth until they accept and rejoice in it all.

My lonely brother or sister, just go to work along these lines, and see if your own soul is not watered, and others blessed. Mark your *Reviews*, *Signs*, *Instructors*, and other papers, and send them along. You will never read them again. You will get fresh papers next week, so it is not necessary to keep them. As far as possible, hand them out personally. And do not fail to use the mail. You can send two *Reviews* for one cent. You can wrap a copy of the *Review* and *Signs* together; or you can put a *Review* and two *Instructors* together, and any of these will go for a one-cent stamp. You see this costs but a trifle, and Heaven only knows how much good it may do.

And do not fail to write to those to whom you send papers. Write to them, and tell them that you have sent them some papers, and tell them that you have marked some articles that you think they will enjoy. Do not feel that you *must* say something about the Sabbath or some other doctrine. Try to write only about such points as you can fully agree with them in. Avoid argument as you would the leprosy. "He that *winneth* souls is wise." Never try to drive. If you feel "blue," seek out some one that is discouraged, and talk courage to him. You will be astonished to see what becomes of your own clouds. This is making sunshine. Use the papers; use your tongue; use your hands and feet to bless others; and I assure you that your life will be filled with joy and gladness.

CHAS. F. WILCOX.

Battle Creek, Mich.

ACTIVE SERVICE NEEDED.

THE following excellent suggestions are extracted from a circular letter lately sent out to the elders, librarians, and clerks, of the Florida Conference, by the Florida Tract Society:—

It is not our aim at this time to enumerate so many lines of activity that one is at a loss what it is best to do, but to ask that in the churches and companies, particularly,

there be organized action; one can do one thing, another can follow another line of work, according to the talents of time and ability given each. Each member, by working along a definite line of labor in a given territory, will do better than if his energies are scattered over many lines of labor.

We would especially urge upon you the necessity of impressing each member into active service. And the work being done, then there is the duty of reporting, though only one paper has been handed out. Brethren, let us unite our efforts along this line, as we have done along others; and let us all pull together.

POWER.

CHRISTIANS are told that if they would become strong, they must work. It is the man who works that receives power. The blacksmith's right arm, it is said, is an example of this. It is the everlasting pounding which develops muscle and increases the size of the arm.

We wonder how much muscle would be developed, and how long the blacksmith would pound, if he did nothing but pound. It is what a man eats, and not what he does, that makes him strong. The first thing to be considered is diet, and the second, work. The blacksmith would pound all the flesh off his bones in a short time if he did not eat.

In order for Christians to be strong, they must first be well fed on the marrow and fatness of the gospel; then they can work to good advantage. But to put them to work without soul diet, as is often done, is to kill them before their time.

"Ye shall receive power," not when ye have done so much work, but "after that the Holy Ghost is come upon you." When will Christian ministers and members learn the secret of power? It is not something they work on to them, but something which comes from God.—*Christian Witness.*

FOURTH-SABBATH DONATIONS.

REPORT of October donations received by the International Tract Society to time of going to press.

Arkansas.—Gravette society, \$.62; Mrs. J. E. Atkins, 10c; M. W. Moss, 50c; Arkansas Tract Society, 2.00; Augusta, 1.00.

Connecticut.—Mrs. L. Homes, \$1.00; New London society, 50c; Mrs. M. B. Dibble, \$1.00.

Colorado.—Sterling Sabbath-school, 25c.; Telluride, \$1.50; Eaton, 1.86.

California.—Joseph M. Bell, \$5.00; Mrs. A. E. Cary,

1.75; Mrs. M. S. Crawford, 3.00; Wm. Leininger, 2.50; Dr. Moore, 2.00; Paso Robles society, 2.45;

Canada.—Mrs. G. J. McKenzie, \$1.00.

Delaware.—Wilmington, \$1.43.

Florida.—E. H. Senegas, 50c.; De Leon Springs Sabbath-school, 40c.; Fernandina, 2.50; Burton Sabbath-school, 50c.

Georgia.—Mrs. J. A. Walker, \$1.00; Atlanta, 1.30.

Indiana.—Mrs. E. P. Anderson, \$1.00; Connersville, society, 20c.; Brookville society, 3.80; Angola society, 75c.; Jennie Graham, 25c.; Mary E. Harrison, 40c.; Kenard society, 60c.; Farmersburg society, 72c.; Denver, society, 74c.; Anna Mathews, 25c.; Isaiah Rhiner, 50c.; Lebanon, 35c.; R. A. Craig, 1.00.

Indian Territory.—Miami Sabbath-school, 54c.; Hudson society, \$1.10.

Idaho.—Mr. and Mrs. Lyman Markham, \$5.00; Mrs. Rinda Cook, 30c.; Mrs. A. Jenkins, 20c.

Illinois.—Sadorus, 42c.; Mrs. Phebe Cash, \$5.00; St. Anne society, 40c.; W. G. Phillips, 26c.; Mrs. A. C. Crandall, \$1.00; Springfield society, 1.30; C. Schuster, 3.00; Mrs. Carrie Kerr, 50c.; H. N. Loyd, 2.00.

Iowa.—Iowa City society, 50c.; Mrs. W. J. Reed, \$2.00; Davenport society, 65c.; a friend, 10.00; Anamosa society, 2.30; Susan Bugh, 1.00; Mrs. Lizzie Whaley, 1.00; Fallow Sabbath-school, 4.05; Martha Newton, 1.00; Clearmont society, 50c.; Hannah Eveleth, 60c.

Kansas.—Agnes Wiley, 25c.; Mrs. A. Westphal, \$1.00; W. J. Whitson, 40c.; S. Mortensen, 2.50; Garrison society, 1.50; M. C. and H. Y. Lawrence, 2.00; Newton society, 1.53; Mrs. S. A. Wheeler, 1.00; Leavenworth society, 45c.; J. W. Westphal, 5.00; Nettie R. Brimer, 1.00.

Kentucky.—Mc Henry Sabbath-school, \$1.25; Bowling Green society, 1.10; Louisville society, 6.25.

Michigan.—Homer society, \$1.70; Battle Creek, 68.97; Clare Sabbath-school, 29c.; Cedar Lake, 1.35; Colfax, 30c.; Hazelton, 1.50; Sarah A. Hastings, 2.00; Mrs. L. Hoag, 1.00; Goodwin Kelsey, 50c.; Henry Lewis, 25c.; O. S. Keyer, 2.00; Watrousville, 1.20; Jefferson, 1.87; D. A. Babcock, 1.00; Bear Lake, 1.63; Samuel Martin, 50c.; Ovid, 1.00; Petoskey, 75c.; Henry Seath, 2.00; Wright, 3.92; Frankfort, 1.58; Traverse City, 2.20; Edmore, 1.26; Alice M. Harper, 50c.

Missouri.—W. B. and M. A. Williams, \$1.00; Jo. Watson, 1.00; Helena C. James, 1.00; Tarsney, 1.00; Mrs. Alma Allen, 14c.; Clear Creek, 75c.; Nellie Taylor, 25c.; Elvira Crandall, 75c.; Appleton City, 25c.; R. Low, 1.00; Creighton, 1.42.

Maryland.—Baltimore, \$1.75; Lewis W. Haines, 1.00.

Minnesota.—A friend, \$2.00; Andrew Johnson, 2.00; Dexter Sabbath-school, 90c.; H. P. Hansen, 15.00; Lake City society, 1.85; Marshall society, 50c.; Mankato, 1.00; St. Paul Sabbath-school, 2.55; Garden City, 40c.; Lake Eunice, 70c.; E. J. Bamsta, 1.00; Elmer Merickel, 66c.

Maine.—Nancy A. Plummer, \$1.00; Electa Kelley, 2.00; Mrs. H. G. Brown, 25c.; F. B. Baxter, 2.00.

Montana.—Cottonwood and Bozeman Sabbath-school, \$4.23.

New York.—Mrs. L. Winch, \$1.00; Miss Rosaltha Cary, 1.00; Mrs. H. H. Miller, 25c.; Mrs. H. A. Parker, 1.00; Frances C. Ross, 1.00; Mrs. Sallie Stockwell, 2.00; Ellicottsville Sabbath-school, 2.32; Mrs. Harriet Hopkins, 1.00;

Oxford, 60c.; Mrs. A. M. Dean, 1.00; M. L. Doolittle, 2.00; C. F. Witherbee, 2.00; Harrison McCormick, 2.00; Eliza and M. M. Buckland, 2.00; Mabel W. Gyles, 1.97; no name, 1.00; E. Holcomb, 2.00; Pierrepont, 1.00; Mrs. W. E. Hopkins, 2.00; Effa Gilbert, 50c.; Canastota Sabbath-school, 1.22.

Nebraska.—Mrs. J. Morrison, \$1.00; A. N. Gilbert, 1.00; Susie Ernest, 50c.; Mary Campbell, 70c.

North Dakota.—Peter Jensen, \$2.00; Ole T. Bue, 1.00; Ole Melland, 2.00.

New Jersey.—Branchville, \$1.00; Vineland, 8.00; Ethan Lampham, 1.00.

North Carolina.—Mrs. W. H. J. Goodwin, 60c.; Reidsville, 1.00; Grissona Sabbath-school, 50c.; High Point, 25.00.

New Hampshire.—Pluma Darling, \$1.00.

Ohio.—A friend, \$50.00; Mrs. Phebe Cash, 1.00; M. A. Robinson, 1.00; Rachel Radabaugh, 50c.; N. D. Sperra, 1.00; Mrs. John F. Jacobs, 1.00; O. F. Cochrane, 1.00; Mr. and Mrs. Ditch, 3.00; Wenger Lawn, 2.00; John Hindle, 1.00; O. A. Ainsworth, 50c.; Jacob Garrison and a friend, 65c.; Olivet Sabbath-school, 14c.; Jiles Tillett, 86c.; Greensburg, 70c.; Leesburg, 45c.; Canfield Sabbath-school, 39c.; Troy, 2.25.

Oregon.—Ashland, \$1.65; Bear Creek, 1.75; The Dalles, 2.00; Oregon City, 2.25; C. O. Black, 2.00; Mrs. Katie Larson, 4.00; M. Hansen, 1.00.

Oklahoma.—Dover, \$1.01.

Pennsylvania.—Siverly, 64c.; Mrs. Harvey Comp, 50c.; Bradford Sabbath-school, \$1.25; Lake Run, 57c.; Altoona, 80c.; Sallie Estill, 75c.

South Carolina.—Mary E. West, 25c.

South Dakota.—Hurley, \$2.26; Clark, 2.00; W. Reiner, 2.00.

Rhode Island.—Geo. W. Hollowell, \$1.00.

Texas.—J. W. Kirkpatrick, \$1.00; Angelia Lawrence, 5.00; Sister Grove Sabbath-school, 75c.; E. M. Smith, 1.00.

Tennessee.—Sophia Newhouse, 30c.; Dickson, 65c.; Graysville, 10.38; Mary Colemap, 25c.; Dora Cruse, 75c.

Vermont.—Mrs. M. M. Raymond, \$3.00; Alice J. Smith, 25c.; M. M. Cooley, 25c.; Julius Bordo, Jr., 5.00; Weston, 1.35; Lyndonville, 50c.

Virginia.—Mt. Williams, 40c.; Dorcas J. Gardner, \$1.00; Winchester, 1.00.

Washington.—Mrs. P. H. Westmoreland, 60c.; Brush Prairie, 87c.

Wisconsin.—Wisconsin Tract Society, \$3.56; W. Brigham, 25c.; Kickapoo, 75c.; Yuba, 1.00; Nellie B. Hemmings, 2.25; E. V. Higgins, 1.52; Fish Creek, 28c.; Afton, 1.00; James DeVinney, 40c.; Peter Johnson, 1.00; Mrs. B. Zeck, 3.00; Deer Park, 25c.; Mrs. E. M. Gitchell, 1.00.

Wyoming.—Sheridan Sabbath-school, 72c.; Buffalo Sabbath-school, \$1.35.

West Virginia.—Lucy Conely, \$1.00; W. J. Desmond, 1.00.

State Unknown.—W. H. Parker, 1.42; no name, 75c.; Adella Hasty, 1.26; Anna Williams, 2.00; M. E. Riley, 35c.; Mrs. W. L. Bates, 80c.; Lucy Goodwin, 3.00; Mr. and Mrs. Fred Horning, 50c.

Total receipts to Nov. 22, 1897, \$475.18.

THE "CHRISTIAN EDUCATOR."

THE issue for September and October is a "Special School Number" of more than twice the usual number of pages. It devotes considerable space to what may appropriately be called our missionary and benevolent schools. Under this head it gives an interesting account of the history and work of the American Medical Missionary College, the Haskell Home, the Steele Home in Chattanooga, Tenn., the California and South African Orphans' homes, and our island schools in Bonacca, Pitcairn, Honolulu, Papeete, Jamaica, and Tokio. Nearly all of these schools are illustrated in half-page, half-tone cuts. Our schools have never had a better representation than is given in this number of the *Educator*.

But it should not be understood that the journal is a technical school paper for teachers and students only. Instead, it is devoted to the home education of all our people. In every number is an article from Sister White and others who are connected with the general interests of our work. In this special number, Dr. Paulson begins a series of articles on "Physical Education," Sister Henry continues her simple and practical "Home School Lessons" in reading from the Bible, and questions are given on Professor Cady's lessons on "God's Handiwork" in creation. The editorial article on "The Home School" is full of practical instruction upon the duty of all our people to begin and keep up a constant work of self-improvement, in order that we may *live* and *use* the truth most effectively among our neighbors. The "Queries for Students" are an important feature of each paper, and ought to be the means of stimulating the parents, children, and young people of every home to learn the most possible from every article they read. The *Christian Educator* works in conjunction with the *Youth's Instructor*, the *Gospel of Health*, and the *Review* in endeavoring to furnish all our people with matter for a well-balanced mental, physical, religious-Christian education.

A few copies of the "School Number" can still be had at the rate of two for five cents (in stamps). Every family of Seventh-day Adventists ought to have this number for themselves and their neighbors. It is excellent missionary matter to remove prejudice from the minds of those who regard our work as small and unimportant.

The November number of the *Educator* was issued a few days ago. It is unusually full of excellent and instructive matter for our schools and families,—so

full that a part of it had to overflow into the columns of the *Review*. In it Professor Griggs begins a series of articles on "Christ as the Model Teacher," and Professor Hughes and Professor Kirby have excellent articles on the importance of manual and agricultural education. Among the other contents we particularly notice the articles on "Missionary Teaching," the "Field for Missionary Teachers in Argentina," and the "Answers to Queries" for July and August. These contain a large amount of useful information that does not reach our people through any other medium.

We trust that all who are not already on the *Educator* subscription list will send in their names before the November number is exhausted.

"OFTEN the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or he would not hide his oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds."

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...	† 8.45 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,

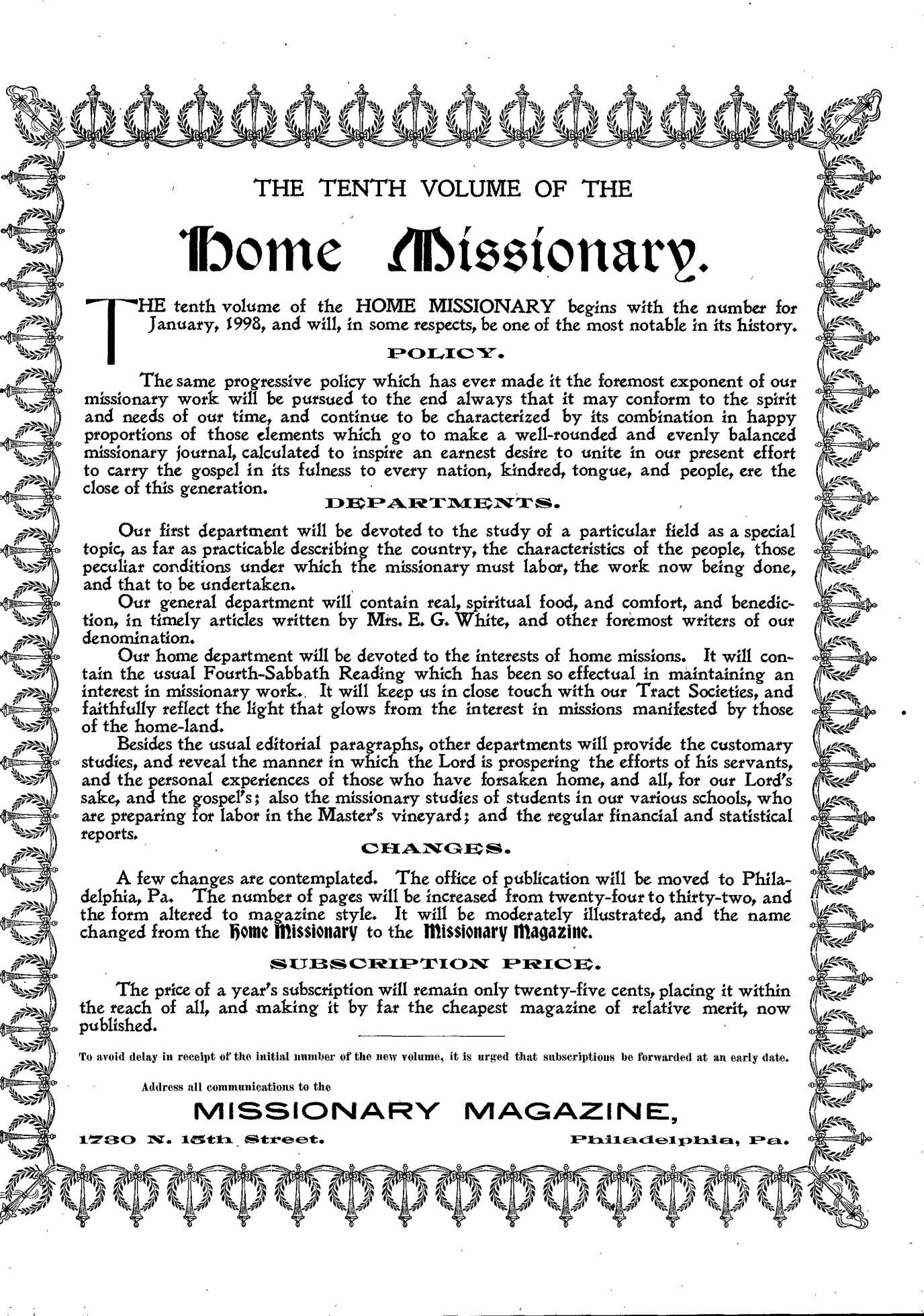
G. P. and T. Agent.

A. G. P. Agent,

MONTREAL, QUEBEC,

CHICAGO, ILL.

BEN FLETCHER, Trav. Pass. Agt., DETROIT.



THE TENTH VOLUME OF THE

Home Missionary.

THE tenth volume of the HOME MISSIONARY begins with the number for January, 1998, and will, in some respects, be one of the most notable in its history.

POLICY.

The same progressive policy which has ever made it the foremost exponent of our missionary work will be pursued to the end always that it may conform to the spirit and needs of our time, and continue to be characterized by its combination in happy proportions of those elements which go to make a well-rounded and evenly balanced missionary journal, calculated to inspire an earnest desire to unite in our present effort to carry the gospel in its fulness to every nation, kindred, tongue, and people, ere the close of this generation.

DEPARTMENTS.

Our first department will be devoted to the study of a particular field as a special topic, as far as practicable describing the country, the characteristics of the people, those peculiar conditions under which the missionary must labor, the work now being done, and that to be undertaken.

Our general department will contain real, spiritual food, and comfort, and benediction, in timely articles written by Mrs. E. G. White, and other foremost writers of our denomination.

Our home department will be devoted to the interests of home missions. It will contain the usual Fourth-Sabbath Reading which has been so effectual in maintaining an interest in missionary work. It will keep us in close touch with our Tract Societies, and faithfully reflect the light that glows from the interest in missions manifested by those of the home-land.

Besides the usual editorial paragraphs, other departments will provide the customary studies, and reveal the manner in which the Lord is prospering the efforts of his servants, and the personal experiences of those who have forsaken home, and all, for our Lord's sake, and the gospel's; also the missionary studies of students in our various schools, who are preparing for labor in the Master's vineyard; and the regular financial and statistical reports.

CHANGES.

A few changes are contemplated. The office of publication will be moved to Philadelphia, Pa. The number of pages will be increased from twenty-four to thirty-two, and the form altered to magazine style. It will be moderately illustrated, and the name changed from the *Home Missionary* to the *Missionary Magazine*.

SUBSCRIPTION PRICE.

The price of a year's subscription will remain only twenty-five cents, placing it within the reach of all, and making it by far the cheapest magazine of relative merit, now published.

To avoid delay in receipt of the initial number of the new volume, it is urged that subscriptions be forwarded at an early date.

Address all communications to the

MISSIONARY MAGAZINE,

1780 N. 15th Street.

Philadelphia, Pa.

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., DECEMBER, 1897.

THE November number of the HOME MISSIONARY contains the Week-of-Prayer Readings, and each subscriber to the paper will have the benefit of a rich feast in the matter provided in that number.

THIS number contains no Fourth-Sabbath Reading. This is because the Week-of-Prayer Readings come in the month of December, and will take the place of our usual fourth-Sabbath exercises.

THE present number of the HOME MISSIONARY is the last of Vol. IX, and the last that will be issued. The paper will be merged into the new missionary journal to be known as the *Missionary Magazine*, and will be published at 1730 N. Fifteenth St., Philadelphia, Pa. See prospectus of the magazine on another page.

THE North Pacific Conference has established commodious Christian Help Band headquarters at Portland, Ore. It is planned to have, in the building secured for the purpose, an audience room, doctor's office, bath and treatment rooms, laundry, and sleeping apartments. The *Visitor* says of this effort, "We wish the humanitarian purpose of our work to be self-evident to all thinking minds, and without any sounding of trumpets."

THE Colorado Conference has opened a medical mission and workingmen's home at 1431 Fifteenth St., Denver, with Elder J. M. Rees, president, and I. R. Bliven, manager. The object of the mission is announced to be "to alleviate distress, feed the hungry, and clothe the poor." Success to the undertaking.

THE General Missionary Committee of the Methodist Episcopal Church held its annual session at Philadelphia, November 10-12. This committee is composed of the bishops of the church, the officers of the missionary societies, representatives of the fourteen general conference districts, and fourteen representatives from the board of managers, seven of whom are laymen. The total receipts for the fiscal

year were \$1,176,569.05, and the disbursements were \$1,130,169.11. Regret was expressed that separate organizations were not maintained for home and foreign work,—a sentiment which met with a hearty response.

At the recent meeting of the General Missionary Committee of the Methodist Episcopal Church, Bishop Fowler favored an equal division of the missionary funds between the United States and foreign missions. Said he, "I believe in foreign missions, but I also believe in the United States. The only cure for our great cities is the gospel."

THE Jerry Mc Auley mission of New York City, so widely known, and so wonderfully successful, celebrated its twenty-fifth anniversary the 21st inst. Among the speakers were Bishop McCabe and President Frank Moss of the Police Board of New York City.

THERE are forty thousand Bohemians in Cleveland, O. Some other cities of this country contain as many, and little or nothing is being done to assist them to a knowledge of present truth.

WORTHY OF CONSIDERATION.

THE New York Harbor work is making encouraging progress. But a matter worthy of serious consideration at this time is the pressing demand for meeting, reading, and lodging rooms in some locality convenient of access for the sailors who are coming under the influence of our work in the city.

From a letter lately received from Brother J. L. Johnson, in charge of the missionary yacht the "Sentinel," we extract the following:—

What we need is a place for meetings. I am asked every day, "Where is your mission?" or, "Are you from the Catherine Street Mission?" or some of the other missions, etc. I have to give the reply, "No; but we are living in hopes of having a mission in the near future,—hoping and praying for one." If we could only rent a room to hold evening meetings in, and for a reading-room, it would advance the work greatly among the sailors, this winter, and we could present the truth to much better advantage than at present. There is a large and important class for whom but little is being done, and that is the seamen. We have a ship here, but we need a reading-room and a place for meetings also. If you were here on the ground, you would be of the same opinion.