

SUPPLEMENT

TO

REVIEW and HERALD

BATTLE CREEK, MICH., DECEMBER 6, 1898.

A SPECIAL CALL TO OUR WOMEN.

I COME to the REVIEW family with an altogether new message, the importance of which I do not suppose we can begin to comprehend at this time. I wish, however, to make you understand it at least as fully as I do; and so I am glad to take the space kindly offered for that purpose.

When this precious truth came to me as a flash from the throne of God, I looked with a peculiar reverence upon every man and woman who had been brought up in it. I believed that Seventh-day Adventists were a people peculiar in the favor that God had shown them, and I expected to find them further advanced in every good thing than any other people.

It is now almost two years since then,—two wonderful years, every day of which has made me realize more and more the responsibility that Christ laid upon us when he said, "Ye are the light of the world." As I have gone out among our people, and have seen even those who were brought up in this truth, which should have been a source of light, stumbling in darkness, I have wondered; and as I have seen many other earnest, consecrated people bewildered and befogged for lack of the truth which the weakest and humblest among us know, and ought to make luminous with light and vital with power, how I have longed that my brethren and sisters might be able to meet the need of the hour! How much you ought to know! How much you ought to be! What testimony you ought to breathe out wherever you go! You can not for one moment get rid of the responsibility of the truth that is locked up in your brain and heart, and that has been woven into your very life.

All this summer I have met people who are so hungry for the truth, not satisfied with what they know of God, not able to reconcile existing conditions with the things of faith as they understand them; and the great questions come to them, How can such things be? What can we do in view of these things? And I always think, Well, I know a people who know and could answer these questions if they would. And then I ask myself: Why are they not answered? Why are not all these people set right? Why are they left to fight against evil, like those who beat the air? Why are they deceived hour by hour by expectations that you and I know can never be realized, diverting their strength from that which should engage their attention, and spending their energies in work by which they can accomplish nothing?

These questions have been growing upon me. All through the summer as I have been going from camp-meeting to camp-meeting, and have met our people, especially the women, there has been growing in my heart something that I did not dare express to any one. I felt that our women are dying spiritually,—dying to the truth while wrapped about with its traditions, simply because they are *not using it*. Truth to them is like salt that has lost its savor. I have heard expressions about the "first love" of the Christian experience, which have made me heart-sick; for any love that, like a jar of butter, is capable of becoming rancid, is not love in any sense of the word.

I have received letters from women of our church, I have met women at the camp-meetings, who were tangled up in, and bound about with, questions which would have been made perfectly clear long ago, had they only walked in the light which flooded the way before them. I have asked myself, What is the trouble with these women? Why is not this truth an element of greater power in these who have known it all their lives? and that question became more and more of a burden as the summer passed.

I could see how God could use our women in his work for those who need to know what his word really teaches, what Christ really means to a lost world. I could not be silent, I must stand under the burden of the responsibility of light; but I am only one,—and a great longing sprang up in my heart for re-enforcement from the ranks of our women, who know many things so much better than I do, and who could bring so much power to the work of God in the world if they would.

But I did not dare speak what was in my heart. I tried to put it away. I would not even give it sufficient expression to talk it over with my stenographer. It would sometimes come up before me when I was praying; but I would thrust it aside, because, having so lately come into the church, I was afraid I might be considered only an innovator. This made me shrink from speaking out what was in my heart concerning a work among the women of the church, which should help in the fulfilment of that wonderful prophecy of David, "The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, Revised Version.

In the midst of this experience, I started home from my recent Western trip. I had attended the Iowa State W. C. T. U. convention, where every feeling was intensified; for I sat upon the platform day after day, and saw those earnest, conscientious women struggling so with problems which you could have helped to settle in a minute, if you could only have brought to bear upon them the power which light ought to engender. Sometimes it seemed as if I must cry out. From this place I went, heavily burdened, to my old home in Rockford, Ill., where I met my old comrades, neighbors, and friends; and while wondering what I should do with this burden about which I could not speak, I received a letter from Sister White, which brought me unspeakable comfort. I saw at once how the Lord, knowing my burden, and my inability, under the circumstances, to lift it alone, had spoken to Sister White to put her hand under it for my relief. The letter was in her own hand, which gave it a peculiar value to me, revealing, as it did, the chaste strength and the steady stroke with which she writes, considering the years that have passed over her head.

I quote from her letter the paragraphs that have special and peculiar value to us, and which come to me as directly from the Spirit of God:—

I am so pleased, and gratified, and thankful that the Lord has raised you up from sickness to do his work. I am more rejoiced than I can express. I have thought, with your experience, under the supervision of God, you could exert your influence to set in operation lines of work where women could unite together to work for the Lord. There cer-

tainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, educating them how to believe—simply believe—in Jesus Christ our Saviour.

We talk about believing in Christ, but I am afraid we do not realize what such a belief involves. This statement of Sister White, however, gives us the key to the present situation in the world, and opens a blessed work for us. It reveals the one means alone by which wrong can be taken out of the way, and that which is right be brought to its proper place. Lack of belief in Christ is responsible for conditions of distress everywhere in the world to-day; and the only remedy is to "believe—simply to believe—in Jesus Christ our Saviour." This strikes to the root of every great vexed and vexing problem of our time; and he who shall help a soul to a comprehensive, all-round faith in Christ, will accomplish something practical toward relieving the pressure that is on the heart of humanity. I read, further:—

And as souls give themselves to the Lord Jesus, making an entire surrender, they will understand the doctrine. I have not a bit of concern in regard to those souls who are reaching out, after they have been enlightened, but that they will know of the doctrine.

I wish especially to call attention to this statement; for so many of our brethren seem to think that unless one is preaching doctrine, he is wasting the time of both speaker and hearer. It is light that is wanted,—the constant shining of consistent Christian living,—and when this shines abroad from all those who "keep the commandments of God, and the faith of Jesus," so that those who love the light can see clearly to find their way to Christ, no one need be concerned about the doctrine.

"We find it so here," she says, "and we know it is to be so in all places. The first glance must be Jesus Christ, the sin-bearer, the One who 'taketh away the sin of the world.' 'Look and live.' Then, if they follow the Lamb of God, as they remain learners, they will have an intelligent knowledge of what is truth."

An *intelligent*, not an impulsive, knowledge, not a sensational knowledge. I have been so glad, as I have studied this Testimony, that it is written in just this way. When a person is intelligently convinced that a thing is true, he can never be made to believe that it is not true. He may repudiate it, he may turn himself away and apostatize from it; but he will always know that in rejecting it he rejected the truth. Further, I read:—

I am pained because our sisters in America are not more of them doing the work they might do for the Lord Jesus.

I hope you all read the personal appeal which I sent to our people through the REVIEW AND HERALD a few weeks ago, to the effect that this faithful servant of God, who has carried so many burdens all these years, might be relieved. How she has carried burdens for families, for children, for mothers and fathers! And now she sends us word that she is pained because we here in America are not doing the work that we might do for the Lord Jesus. For myself, I have always intended to carry my own burdens, not to allow any other soul to be unnecessarily burdened over me; and as I read this, I felt a new thrill of determination to do my share, so that the weight of no soul that I

should help could fall upon any other laborer, much less upon her. And now allow me to appeal to you, my sisters, that you will each take up your own share of the burden of Christ for a lost world.

I am pained because our sisters in America are not more of them doing the work they might do for the Lord Jesus. Abiding in Christ, they would receive courage and strength and faith for the work.

Courage, strength, and faith! how we lack in these elements, which are held in solution in the life-current that flows through the True Vine! Women have said to me, this summer, when I have tried to arouse them to personal effort for those in their own homes or neighborhood, "I have no strength; I have no courage." No courage? Let me whisper a secret to you: I know what it is to have no courage. I could tell you a story of fear in the face of duty. No woman could suffer more from timidity in public work than I have suffered, or than I would suffer continually if it were not for the courage, the strength, which is breathed into me from the Spirit of God. But of one thing I have become satisfied: Since it can come to me only from *him*, I know he will never leave me without it when he sends me on any errand. Our Lord never lays anything upon any person for which he does not give every needed qualification. I would prefer to have my courage, strength, and faith fresh from the Fountainhead, every time, than to have them bottled up and kept, as on ice, against emergencies. The Testimony goes on:—

Many women love to talk. Why can't they talk the words of Christ to perishing souls?

Will you tell me why not? Why can't we talk the words of Christ to perishing souls?—It is because we have not his word abiding in us, because we are empty of it. That is why the world is in the condition it is in to-day; and the honest-hearted men and women who have not been taught as you have been taught, are struggling in mist and darkness that they can not understand. This condition of things ought to cease immediately by the pouring in of light and truth. Why can't you talk the words of Christ instead of gossip, when you run in to your neighbor's house for a little chat? O, that the Holy Spirit may make every woman realize the responsibility of her tongue, so that she may never be able to forget it, and never dare use it except in some helpful way!

It is a solemn suggestion that has come to us in these words; for any one whose love for Christ is too feeble to talk will not be able to pass through the events that are rapidly culminating in the history of the world. Again I read:—

The more closely we are related to Christ, the more surely the heart will learn the wretchedness of souls who do not know God, and who do not feel the dishonor they are doing to Christ, who has bought them with a price. When believing women shall feel the burden for souls,—the burden of sins not their own,—they will work as Christ worked. They will consider no sacrifice too great to win souls to Christ. Every one who has this love for souls is born of God.

Turn the last sentence around, and look at the other side of it, and read, "No one who has not this love for souls has been born of God." Here is given the gauge of a Christian experience. The life we receive at the new birth is the life of Christ, and must have in it the very same elements that were manifested in his life, of which love for souls was the passion strong in life and death.

Every one who has this love for souls is born of God, and is ready to follow his footsteps; and his words and voice will become talents employed in the Master's service.

We look upon these common gifts of words and voice almost with indifference, and yet they are undoubtedly talents placed at our dis-

posal for sacred investment, by which a rich revenue may come into the kingdom of heaven. Our words, their inflection, the tones in which they are uttered,—these are talents by the expenditure of which we may send the truth of God far and wide.

The very nourishment coming from the parent stock to his own soul will flow out in distinct currents of love to souls that are withered and dried up.

"Distinct currents"! That is a beautiful way of expressing the responsibility of individual work. Instead of taking the people in a mass, there flows out to every individual a *distinct* current. The work of God in the world is to be done by personal, hand-to-hand effort; and in no way can it be done so effectively as in the intercourse of the ordinary home and neighborhood life. There is the most fruitful opportunity by which the gospel can be extended.

A woman's ministry is an especially important one. Our Lord intended that the sweetness of the gospel should be preached by her, not, necessarily, from the platform. If she had done her work all through the generations, it would never have been necessary for her voice to be keyed up to address a public audience. A woman's holiest ministry is in taking these themes of the gospel to children, neighbors, and friends, as they come and go about her; talking the words of Christ; pouring out the truths of the gospel in testimony, experience, and consolation. In these days the greatest truths may be served up with the dinner, fitted with a dress pattern, bound up in the same bundle with everything about which women have been wont to gossip. Let us find out how to send forth those "distinct currents of love" by which the "withered and dried up" are to be made to bloom again.

"This work is a constant education." No woman who will undertake to follow the leading of the Spirit of God in personal, evangelistic, soul-winning work will be ignorant. She will become informed in matters that are worth more than all the classics in the world. Here is the best means of becoming educated.

The desire to be a blessing discovers the weakness and inefficiency of the worker.

I wish every one of my readers might get to the bottom of that statement. The desire to be a blessing to somebody will make you know just where you are weak, will make you know just where you should be especially re-enforced by the Holy Spirit, and instructed in God's word. Would you like to know the point at which you are the most subject to temptation, where you are the most apt to fall? Then go to work to help somebody, and you will know where you need help. By working to save others, you make your own salvation doubly sure.

The desire to be a blessing . . . drives the soul to God in prayer; and the Lord Jesus gives light and his Holy Spirit, and the worker understands that it is Christ who does the melting and breaking of the hard hearts.

Make an effort to move some heart; and you will find out how much personal influence counts for, and how necessary it is to lay hold of the great source of strength, which is in the Holy Spirit.

I now come to the closing paragraph. This is a personal message, which I wish to pass on to every one of you:—

Believing the teachings of Christ, that through you, the human agency, he communicates his light, his truth, you are the frail instrument through whom the hidden power of God does work, that his strength may be perfected and made glorious in your weakness.

God wishes to make perfect his strength and his power in your weakness, my sisters. In your home, in your neighborhood life, he wants to make manifest through you the glorious power that has been hidden in him from before the worlds were.

Not one of us can begin to forecast all that is involved in this Testimony. It points to great things; for when the women in this church shall reach out their hands to those who need them,—those whose needs are so great that they could not but eagerly take the proffered help,—then will light dawn for those who are groaning in the dark places full of cruelty.

You can well understand that this Testimony opened many things before me, to speak of which I can not take space at this time; but after much prayer and consultation with the leading brethren, the most immediate thing seems to be that we proceed to unite in some line of work, not necessarily organize, but *move out* after souls. Accordingly, I began by accepting an invitation from Professor Sutherland, on Sunday, November 6, to bring this matter before the College girls at their regular hour of evening worship at West Hall. A work had been going on, many had been aroused; and that evening, as I read to them Sister White's words, they responded with deep earnestness. I asked each girl to write on a slip of paper the name of some soul for whose salvation she would pray and labor. They all did this with the most earnest prayerfulness, and at once began their work; and to-day I was informed that all whose names had been written were converted during the marvelous outpouring of the Spirit with which the College has been visited.

This is only a drop of what is waiting for us when each one of our women will take her place in this work.

I have prepared some simple helps to personal work, which will be sent, with instructions, to all our women just as soon as the names can be obtained. Not one sister must be omitted in this gracious roll-call for service; not one must be cheated out of the soul-winner's blessed reward.

II.

I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's. 1 Cor. 3: 6-23.

This third chapter of 1 Corinthians is especially a woman's chapter. Woman is God's chief builder in the earth; she is his peculiar, chosen instrument. Because of this, Satan has tried, all through the generations, to keep her where God could not use her in the work of rescuing the world, which she helped to ruin. God has made an imperative call for us to come to his help; and to make the call most

impressive, has appealed to the mother instinct in terms the pathos of which could not be surpassed. Listen:—

Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! We are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbor lamentation. For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. Jer. 9:17-22.

The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. Lam. 4:2-5.

And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. Joel 3:3.

It was through this appeal that God kindled the crusade spirit in December, 1873, and by which he inspired the work of the Woman's Christian Temperance Union; and it must be by this same means that he shall succeed in bringing the women of our church up to the work of these last days.

I wish we might come for love of our Lord, rather than from the fear that our children will be lost if we do not do our part of the work of salvation that must be done in the world for the preparation for the coming of our Lord. This work can not be done without women; and if his coming is delayed, we shall be largely to blame.

Women are disqualified for, and therefore not ready to take up, the work. For this they are not wholly blamable. Satan has used men to help thrust this instrument out of the reach of God's hand. He has diligently cultivated the sentiment that woman must live in retirement; that much activity, even in the church, is unwomanly; and that when she does do any-

thing, it must be as different from a man's way as possible: she must be so trained from childhood that she will not even breathe like a man, much less speak like one; whereas God certainly intended that man and woman should breathe alike, and should alike speak in the full-chested tones that will carry whatever is to be said at least far enough to serve the purpose of language.

It is proverbial that a woman can not be heard when she prays in a meeting, and yet any one of us has voice enough to be heard in any ordinary church. The ordinary tone used about the home would be sufficient for the service of testimony and prayer. Then why can we not be heard?—It is because Satan has put an injunction upon woman's voice when she prays. He has said, "You can use it at just such a pitch, just such a volume, and no more—unless you become angry and scold, or in some way use it to honor me, and dishonor the name of Christ, which you bear." And almost all women have obeyed him.

If we are going to do the work that God has for us to do in the world, we must overcome this infirmity, and cultivate the natural chest tone, which will indicate that we have strength, and so use it that all its finest, most musical, and persuasive qualities will reveal the earnest but tender heart, whose love is strong enough to give courage, and win a hearing in any place where a womanly witness for God is needed. The low, suppressed utterance that is common to women in public, void of tone or force, begets a fearful, unbelieving heart in the speaker, and awakens doubt in those who hear. It is a "wet blanket" on any meeting. On the other hand, the clear, musical tone, heard distinctly, brings joy to the speaker, and awakens, in those who listen, confidence that the prayer will be answered, that the testimony is true. Not that God needs our voice that he may understand our prayers; but he does honor a recognition of the beautiful gift that he has bestowed upon woman in the vocal powers which are peculiar to her, and by which he intended her to comfort and inspire the sorrowful world with hope.

We should cultivate the gift of conversation; for it is by this quiet means that the most per-

manent good is accomplished. Has something blessed come to you out of God's word,—something new in experience? Run into your neighbor's house, and share it with her. Even if she is not a Christian, you can so tell her the story of how you have been enriched by the Word, and helped by your experience, that she will be glad to listen, and will be led to a personal interest; and as you sit together quietly talking the words of Jesus, you will be able to "teach her how to believe." She may have looked upon you as a representative of a peculiar faith; and it remains for you to make her see that whatever else that peculiar faith may, or may not, be, it is at least an element of power in your life, such as error could never be, and that therefore it must be the truth. Compel her to say: "That is a Seventh-day Adventist woman; but she knows more about Jesus and the Holy Spirit, knows better how to comfort people, and how to help a sin-sick soul, than any woman I have ever met before. She is more ready than anybody I ever knew to do whatever a poor soul needs to have done. I wonder if it is her peculiar faith that makes her so different from ordinary professors of religion?" And as she comes to know you better, and to know more and more of our people, she ought to be compelled to say: "Yes, it is what she believes that makes the difference; and it must be the truth."

III.

As an aid to this personal work, I have prepared some simple helps in two study-cards, which will be sent to all our women,—one for the Christian worker, which embodies the kernel of the instruction sent in the special Testimony, and the other for the hungry soul whom you would be glad to lead to Christ. Let me ask you to study both these cards on your knees before God; and when you have come to the point where you can subscribe to both, you will be ready to take the one to the needy soul for whom you are willing to pray and labor. In this labor you are to lead her in the study of the principles which constitute the character of Christ, and bring her to the point of yielding to the Holy Spirit. You should be able so to help her to understand the work, and receive the teaching, of the Holy Spirit, that she may have an "intelligent knowledge of what is truth." This done, take her over the ground of the worker's surrender with which you started, giving her the two studies, together with the instruction that she is to find a soul whom she will lead as you have led her; and so on, each convert made into a worker at once, and each worker finding as many souls to help as possible, never resting until the Lord comes. And who can forecast the harvest of a sowing so diligent as this may be?

Every woman who already knows the truth ought to take and use these helps as rapidly as can be consistent with the leadership of the Holy Spirit. Keep them going in a steady stream of personal effort. The cards serve two purposes,—that of the study already referred to, and of a record. We must keep track of every soul. I learned long ago, as an evangelist, that the work for a soul is only begun when that soul has been converted, and I tried to keep hold of every one by correspondence. This we must do. These cards are to be kept by those who sign them; but let each worker send every name, with full address, to me, that, with those who assist me, I may become personally acquainted with every one. We must win and hold for Christ all whom he, by his Holy Spirit, shall send our way. Let special meetings for prayer be held by small companies of women in their homes for those for whom they labor, and for one another.

As I write out this plan, which the Lord himself surely gave me, my whole soul is thrilled to think of what it means. Sit down

As a Worker with God

*I SURRENDER MYSELF to be so INSTRUCTED in ALL TRUTH;
To be so Led and Used by the Power of the Holy Spirit; to be
so Taught a True Woman's Ministry*

IN MY OWN HOME, AMONG MY NEIGHBORS,

And in my own immediate social circle, that I may be prepared to labor for suffering humanity, and to help in uplifting the fallen, and in educating the ignorant

*"TO BELIEVE—SIMPLY TO BELIEVE—
IN JESUS CHRIST OUR SAVIOUR."*

*For, "The first glance of any soul must be Jesus Christ. Then,—if he follows the Lamb of God,—as he remains a learner, he will have an intelligent knowledge of
WHAT IS TRUTH."*

Signed,

Address,

Date,

Sign both study-cards for yourself, and send them to me; then begin with seeker's study below, to work for some other soul

As a Worker with God

*I SURRENDER MYSELF to be so INSTRUCTED in ALL TRUTH;
To be so Led and Used by the Power of the Holy Spirit; to be
so Taught a True Woman's Ministry*

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*For, "The first glance of any soul must be Jesus Christ. Then,—if he follows the Lamb of God,—as he remains a learner, he will have an intelligent knowledge of
WHAT IS TRUTH."*

Signed,

Address,

Date,

As soon as the seeker's signature is secured, send card to me, and begin Bible studies about Christ with seeker, and make any effort necessary to secure salvation. As soon as experience in Christ begins, present the worker's study-card, and when signed, send to me, giving a new one for use with another soul. Each should have, all the time, some one for whom she will work, and should never leave a soul until that soul has become a worker for other souls.

Realizing My Need

*I DESIRE TO BECOME A TRUE FOLLOWER OF CHRIST:
AND TO THIS END*

*I will Study to know the Principles
Which Constitute His Character.*

*As they are set forth in His Word, and to Practically Live them out
in the Common Affairs of Every-day Life,*

AS HE SHALL HELP ME BY HIS HOLY SPIRIT

Signed,

Address,

Date,

Realizing My Need

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AS HE SHALL HELP ME BY HIS HOLY SPIRIT

Signed,

Address,

Date,

with your pencil, and calculate the ratio of increase by this process; and you will see that it would not take long to cover the earth with the knowledge of Christ, who is all and in all.

One further word of earnest appeal to you, my sisters: Let every woman trim her lamp, and arise and shine.

MRS. S. M. I. HENRY,
Sanitarium, Battle Creek.

November 21.

That all may the better get the connection and bearing of this communication to Sister Henry, we subjoin it here, in full and separate:—

SISTER HENRY: I am so pleased, and gratified, and thankful that the Lord has raised you up from sickness to do his work. I am more rejoiced than I can express. I have thought, with your experience, under the supervision of God, you could exert your influence to set in operation lines of work where women could unite together to work for the Lord.

There certainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, educating them how to believe—simply believe—in Jesus Christ our Saviour. And as souls give themselves to the Lord Jesus, making an entire surrender, they will understand the doctrine. I have not a bit of concern in regard to those souls who are reaching out, after they have been enlightened, but that they will know of the doctrine. We find it so here, and we know it is to be so in all places. The first glance must be Jesus Christ, the sin-bearer, the One who "taketh away the sin of the world." "Look and live." Then, if they follow the Lamb of God, as they remain learners, they will have an intelligent knowledge of what is truth.

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When believing women shall feel the burden for souls,—the burden of sins not their own,—they will work as Christ worked. They will consider no sacrifice too great to win souls to Christ. Every one who has this love for souls is born of God, and is ready to follow his footsteps; and his words and voice will become talents employed in the Master's service; and the very nourishment coming from the parent stock to his own soul will flow out in distinct currents of love to souls that are withered and dried up.

In this work is a constant education. The desire to be a blessing discovers the weakness and inefficiency of the worker, and drives the soul to God in prayer; and the Lord Jesus gives light and his Holy Spirit, and the worker understands that it is Christ who does the melting and breaking of the hard hearts.

Believing the teachings of Christ, that through you, the human agency, he communicates his light, his truth, you are the frail instrument through whom the hidden power of God does work, that his strength may be perfected and made glorious in your weakness.

(Signed) MRS. E. G. WHITE.

(Progress of the Cause—continued from page 789.)

FROM OUR CHURCH SCHOOLS.

MANY interesting reports are received from those who have gone out to engage in church-school work. One of the teachers says that the more Satan opposes her work, the stronger her faith grows; for she knows that Satan would have no interest in opposing it if he did not know that God is leading. She believes that the church school will uproot all the evils of school life.

An extract from an encouraging letter reads as follows:—

I have been reading the report concerning the wonderful outpouring of the Spirit of God at the College, and my heart rejoices greatly to know that the time is at hand for us to claim and obtain the blessing that has been promised to us so long. But

the Lord is not confining his blessing to one place; for we are also realizing how good he is, and how willing to bestow the fulness of his Spirit. Last night I came home feeling somewhat cast down. One of the older boys had shown considerable stubbornness, and I hardly knew what to do; some of the brethren were also a little anxious, fearing that we were to experience financial embarrassment. Last night was our regular evening for prayer-meeting, and it fell to me to lead the meeting. My mind was led to certain promises, and we sought the Lord earnestly, that he would direct in the work. His Spirit came into the meeting and into our hearts, and we were all greatly strengthened. After the meeting my mind still lingered on the discipline of the school, but I left the matter in the hands of the Lord.

At the opening of the school next morning, I talked to the children about the care the Lord has for us, and how he is watching us continually. After prayer the boy who had given me all the trouble came up to my desk, and tried to confess his wrong and ask my pardon, but he broke down, and it was some time before he could proceed. When he could speak, he asked the privilege of speaking to the whole school, and confessed wherein he had done wrong.

A different spirit has come in among the children,—a loving, gentle spirit,—and my own heart has been made glad. I thank the Lord that he does regard the prayers of even such as I, and that he blesses the little children. My heart is lighter tonight than it has been for a long time, and I know that the blessing of the Lord will be upon the work here from now on. Satan has been working hard here, but the Lord is on our side, and he will not allow the enemy to conquer.

Another report says: "The Lord has done a grand work here, and I feel thankful that he is working in this wonderful way."

Many other encouraging reports might be given, which show that the Lord is leading in this work, and that if we only step out on his word, his blessing will be poured out upon us.

E. A. SUTHERLAND.

SOUTH CAROLINA.

CHARLESTON.—The night-school for the colored people has opened favorably, and we have to turn many pupils away. We now have seven regular teachers. Three more are to join us soon, and there may be others to come. Students whom we can receive are given tickets to present at the door for admittance. Most of the classes are now too large, and many new pupils come every night.

The colored ministers of the South exercise the strongest kind of influence over their people. Some thought it best at the beginning to obtain their endorsement and moral support for our work. We met them at the weekly ministers' union, and minutely explained who we are and what we wished to do, and they heartily approved our efforts by a unanimous vote. Thus we do not have to meet opposition in our work.

Day classes are being organized, also a Sunday-school. In these we shall seek to instruct more particularly in morals, though some of the night studies will also be continued. In the night-school we teach reading, spelling, and grammar, from the Bible. After prayer, the school is opened with a fifteen-minutes' talk, wherein moral lessons are set forth. The Bible, reading, spelling, writing, physiology, grammar, and arithmetic are taught, besides a special class in shorthand. We hope to organize more day classes of those who are religiously inclined, and who may become lights to guide others.

We have a mission chapel, and hold religious meetings weekly for the white people. To these meetings we invite tramps, beggars, and men of every type. The work of ministering to their physical needs opens their hearts wonderfully. By sending us food and old clothing, our brethren in the North have enabled us to do this kind of work. Most of the food and clothing already sent have arrived in excellent condition. You will be glad to know

this, and to know that our wants have been met, and that the teachers appreciate your marked kindness, and daily pray God to bless the donors. Moreover, it puts them under a feeling of solemn obligation to do their very best, lest the brethren should sacrifice in vain.

Our mission chapel is used by the State Kindergarten Association, and is accessible only at certain times. In the same house is a large room, which is offered us, rent free, for a reading-room and mission. There is no free reading-room in the city; and if we could open such a room, it would be frequented by many, and would draw them into our mission meetings. A sufficient number of periodicals from the South would doubtless be freely given, and I am sure our publishers would send us a full line of books, etc. It will cost at least forty dollars to prepare this room. Friends here are willing to help; and if any brethren in the North are sufficiently interested in our work to aid us in fitting up the reading-room, we shall be thankful. We shall also be glad to receive papers for free distribution.

I. E. KIMBALL.

MISSISSIPPI.

CORINTH.—I have been selling Bibles, "Steps to Christ," etc., for nearly a year, recanvassing the city and surrounding country. I have sold over six hundred books in all, besides holding Bible readings, distributing periodicals, and doing other work. There is now a spirit of inquiry in this vicinity, which calls for an effort to reach those who are interested. I have rented a room in the central part of the city, in which to exhibit our literature, and lend or sell tracts, papers, and Bibles. With God's blessing, I mean to make this a self-supporting enterprise. I need the co-operation of our people. Every one interested will greatly assist in this by sending to my address, prepaid, late, clean copies of health publications, periodicals, tracts, the *Signs of the Times*, and the *Youth's Instructor*. I also need second-hand Bibles to give away, and small books on present truth to lend. Send fully prepaid.

E. P. AUGER.

Lock Drawer H.

THE NASHVILLE (TENN.) MISSION.

THIS mission was opened last February, and with the exception of camp-meeting week, has been in constant operation. In a somewhat limited way, we have carried on city mission work, such as nightly gospel services, friendly visiting, care of the sick, free reading-room, sewing-school, providing for homeless ones, etc. Being situated in a community given up nearly entirely to houses of ill-fame, our sister workers have come much in contact with the women of these places. Some encouraging results are seen. We have been made to rejoice as we have seen how the Lord has sanctioned the work by sending us persons whom we could be the means of helping, and also sending us needed help.

We have now moved the mission to larger and more comfortable quarters, better suited for the work we are doing. Night services will not be held so often, but more attention will be given to visiting people, and we shall have more room to take care of them. Three sisters are living at the mission, giving their lives to this work, denying themselves the privileges of pleasant home comforts, and seeking only to do for others. Thus far we have not been able to make them as comfortable as we would like to make them, but we hope that before long things will be different. Any one interested in this part of the field may address the Helping Hand Mission, 319 Line St., Nashville, Tenn.

L. A. HANSEN, Supt.