

1897: THE BEST YEAR FOR MISSIONARY WORK AND OFFERINGS.

# The HOME MISSIONARY

Arise, Shine: for thy light is Come, and the Glory of the Lord is Risen upon thee.

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## THE HOME MISSIONARY.

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### TWO OR THREE.

THERE were only two or three of us,  
Who came to the place of prayer,  
Came in the teeth of a driving storm,  
But for that we did not care,  
Since, after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master himself was present there,  
And gave us the living bread.

We knew his look in our leader's face,  
So rapt, and glad, and free ;  
We felt his touch when our heads were bowed,  
We heard his "Come to me."  
Nobody saw him lift the latch,  
And none unbarred the door ;  
But "Peace" was the token to every heart,  
And how could we ask for more ?

Each of us felt the load of sin  
From the weary shoulder fall ;  
Each of us dropped the load of care,  
And the grief that was like a pall ;  
And over our spirits a blessed calm  
Swept in from the jasper sea,  
And strength was ours for toil and strife  
In the days that were thence to be.

It was only a handful gathered in  
To the little place of prayer ;  
Outside were struggle, and pain, and sin,  
But the Lord himself was there ;  
He came to redeem the pledge he gave —  
Wherever his loved ones be,  
To stand himself in the midst of them,  
Though they count but two or three.

And forth we fared in the bitter rain,  
And our hearts had grown so warm  
It seemed like the petting of summer flowers,  
And not like the crash of a storm.

" 'T was a time of the dearest privilege  
Of the Lord's right hand," we said,  
As we thought how Jesus himself had come  
To feed us with living bread.

— Margaret E. Sangster.

### THE GENERAL CONFERENCE.

THIS month the thirty-second regular session of the General Conference of Seventh-day Adventists will convene at Lincoln, Neb. The meeting will begin the 19th inst., and continue for three full weeks. Delegates representing each of the American and foreign conferences, as well as representatives from all the leading mission fields will be in attendance.

In all respects this will be the most important gathering ever held by our people. Many things combine to make this so. The interests involved are greater and more far-reaching, the responsibility is deeper, and the times in which we live are more portentous and significant. Whereas, twenty years ago, our work was confined within the limits of this country, it has now encircled the globe, and the delegates at the next session of the conference will represent the interests of a general and world-wide work. Where there was one sign twenty years ago to indicate that the coming of the Lord was near, to-day there are a hundred. How to meet the demands now made

upon us, and to follow the openings of God's providence occurring on every side, are questions of most vital import.

In addition to the regular routine of business, officers for the various general organizations and boards must be chosen. This all entails upon the next General Conference a grave responsibility. The task of choosing men to stand at the head of God's work at this stage of its progress, surrounded as it is with so many dangers, and freighted with so many responsibilities, is no unimportant service. At this time, as never before, are needed broad-minded men, and especially devoted men who can grasp the situation, and who, likewise, in the danger and peril that surround the work of God, can firmly hold aloft the banner of truth.

In the laying of plans for the future prosecution of the work, embarrassment on account of a lack of funds will, no doubt, cause considerable concern. It is encouraging to note in this connection, however, that during the last few months there has been a perceptible gain in the offerings made to the missionary cause; and we trust that the apparent lack of funds that may exist will not hedge up the way for the enlargement and extension of the work of God, which his providence indicates. The third angel's message can take no backward step; its life is in its aggressiveness. In retrenchment, there is nothing but discouragement, defeat, and death; but in moving forward into the opening providences of God, there are found courage and final victory, the fruits of genuine faith.

Whatever may be the action of the coming conference with reference to the future prosecution of our work, the burden of the prosecution of the message cannot rest upon the delegates alone; it rests with the constituency they represent, with the rank and file of our people throughout the earth. It is for our brethren and sisters to determine by their relations to the work as to whether its progress will be advanced or retarded. By their donations to the Lord's treasury they will determine the matter as to whether additional missionaries shall be sent out into the field, or those already laboring be recalled.

In the solemn and weighty responsibilities resting upon the next General Conference, may we not bespeak for it the hearty prayers and deepest interest on the part of our people. Begin now to pray that God will give divine guidance, and during every day the conference is in session, let the prayers of every loyal heart be that God may give grace and wisdom,

and that as the result of the thirty-second session, the cause of God may be greatly advanced in the earth, his work unified, and his glory promoted.

F. M. W.

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### HE IS NEAR.

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To those who have been looking forward for many years to the coming of the Lord, the evidences of his soon coming must be a source of great encouragement. For a half century our people have been showing from the prophecies that the second coming of Christ is near. But he mentions one evidence of his soon coming that perhaps we do not give the attention to that we should. He says, "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites."

Now while on the one hand we can see the labor troubles arising, the amassing of wealth, storms and earthquakes by land and sea, the war spirit which is intensifying the perplexity of the nations, together with numerous other signs that every true follower of Christ must be acquainted with, we should not forget the fact that there will be in this time unfaithful servants — those who will say in their hearts, "My lord delayeth his coming." And an individual who says in his heart, "My lord delayeth his coming," will also say it in his actions, and while he may flatter himself with the thought that he is preparing for the second coming of Christ, and that perhaps in some future time he will come, and that he will take pains later on to get fully ready for the event, he is, notwithstanding, getting colder and more and more indifferent to this great message of warning.

Now, brethren and sisters, are we asking ourselves the question day by day, Is there anything in our hearts that says the Lord delays his coming? Above all, is there anything in our hearts that would cause us to rejoice if we knew that the Lord's coming was delayed? For the true disciple of the Master will not be desirous of postponing the Lord's coming, but with him of Patmos will say, "Even so, come, Lord Jesus," "come quickly."

It is just as important for us as believers in the second coming of Christ, to examine our hearts, to see whether or not we be in the faith or whether or not

we are signs of the times, as to examine the fulfillments of prophecy in the world and see the signs of the times there; because every one who professes to believe the second coming of Christ is a sign of our times. If he is ardent, and faithfully following the Master, he is a sign of the times that is leading others to Christ. If, on the other hand, he is one of those unfaithful servants who is saying in his heart, "My lord delayeth his coming," he is, notwithstanding, a sign of the times, and should be an evidence to every true follower of Christ of the times in which we are living.

Now, the Lord does not want any of us to be unfaithful servants. When he has such a great work to do in the earth, how can we fail to be aroused by his constant appeals to us to be engaging in his work, and doing what we can for its advancement?

Another thought should not be passed by, and that is that the unfaithful servant does not get into this unfaithful attitude while he is faithfully following his Master in the work that he has for him to do. But it is when he becomes indifferent to the Master's work, and begins to loiter about, and to dabble in the pleasures of the world, and to be allured by them, that he wishes that he might stay in the world a little longer and have the world a little more fully, and hence begins to say in his heart, "My lord delayeth his coming." Brethren and sisters, the coming of the Lord draweth nigh. The evidences are too numerous and clear to be doubted for a moment. Let us not devote ourselves to ourselves in this time, but let us devote ourselves to the work of the Master, that the world may receive the warning.

A. O. T.

### WORKING FOR CHRIST.

To the Christian, working for Christ is a willing, loving service — the result of divine grace upon his heart. One of the first lessons learned by him is that without Christ he *can do nothing*; and nothing is more certain than that without Christ he *will do nothing*. The difference between mere *profession* of Christianity and *being* a Christian, is represented by "doing for the Master." It is learned that the first, greatest, and deepest need of the sinner is identical with the worker's own daily need, namely, Christ.

Where shall the worker begin? — Begin with the sinner's need. Say something, do something, in the name of Christ. Do it with directness and simplicity. The writer remembers being deeply impressed on a

certain occasion in early youth. He was ill, and was riding in a railway-car among strangers. One of the number was a good, elderly Quaker woman. In connection with a kindly offer of assistance, she tenderly asked, "Young man, does thee know the Saviour's love?" Who could but respect such a question? It was direct, but charged with the love of God. If his greatest need had been introduced in an apologetic manner, or through some conversational maneuver, there would certainly have been some excuse for a roundabout answer, but, as it was, I was brought face to face with a most searching and important question, which, by the Holy Spirit's aid, burned its way into my heart.

In connection with direct questions to the sinner or backslider, there should be Scripture quotations or readings, and oral prayer, if possible. These bring the sin-sick soul and the worker at once to the "truth center." It is wonderful, — the power of God's word in such work. Often a single passage of Scripture may arouse the deepest concern for salvation, and bring the most nourishing food to the hungry, famishing one; a simple prayer may flash a flood of light to the sin-beclouded soul. Under such circumstances how *new* to both the repentant sinner and the worker becomes the old, old story of Jesus and his love!

There is astonishing simplicity and power in the gospel and in true gospel work. No wonder that Paul could write, "For I determined not to know anything among you, save Jesus Christ, and him crucified." Let every worker follow Paul's example.

We often refer to the importance of the three messages of Revelation 14, in the development of which so strikingly appear the Sabbath and second-advent truths. But is not the basis of these messages "the everlasting gospel"? Then how inseparably connected with the work of proclaiming the messages is *Christ* and his redeeming love.

No real progress in teaching Bible truth can be made against the impregnable bulwark of the carnal heart. "*The carnal mind . . . is not subject to the law of God, neither indeed can be.*" The regenerated heart is really the only home of divine truth. How great is the sinners' need! That need can be met.

Do we sell books, scatter reading-matter, visit the sick? This is a good work. But how fruitful may our missionary work become, if, while enjoying the presence of an indwelling Saviour, we actually lead others to that same blessed experience — to the Jesus of whom it is said, "He shall save his people from their sins"!

L. T. N.

## WHAT? HOW? AND WHY?

### MISSIONARY CORRESPONDENCE.

3. QUITE a number of my friends have urged me to engage in missionary correspondence. They think I have a gift in that direction. I like to write, and I see no other avenue open at present for me to work for Jesus; so I would be glad if some one would give some instruction on that line, something plain and practical that I could understand *how* and *what* to write. I greatly desire to do something to bring this precious light of the third angel's message to those in darkness.

AN INQUIRER.

*Ans.*— If one has a gift for letter-writing, that surely is a talent lent him of God to be used to his glory—a gift, if consecrated, full of great responsibilities. When writing common letters of business or friendship, the purpose of writing should be kept in mind, and good sense employed that what is penned may be appropriate and to the point. In writing missionary letters, the object is infinitely higher—that of laboring for the spiritual good to edification,—laboring for souls' salvation. As the Great Teacher says, "Without me ye can do nothing," so the first thing before *attempting* to write, is to lay the case before *him*, asking divine blessing upon the one for whom you wish to labor; asking also help and wisdom for yourself, that you may have sanctified judgment for your task; that you may have a yearning for the soul's welfare; and lastly, that you may have a realizing sense that the one to whom you are writing may be enveloped in darkness, and you the possible instrument of holding forth to him the "light of life."

In writing to one of whom you know nothing at all, you necessarily labor under some disadvantage. There are certain points that should always be made plain, whether writing to entire strangers or to friends. If you purpose sending them publications, tell them what you send, that they may recognize the literature, and thus the source. If the publications are to be without expense to the receiver, say so. Let your motive in sending be apparent—that you are not after their money, but are actuated by an unselfish desire to place before them truths of special interest for these eventful days in which we are now living. If you have tarried in the "audience chamber" till your own heart is "warm, glowing, with his

love o'erflowing," your letter will breathe a sweet, earnest spirit, that otherwise would be lacking. After sending publications for a few weeks, a letter of inquiry should be written to learn the interest, and if more reading-matter would be acceptable. If a reply is received, you will then govern your correspondence accordingly. Avoid anything that would seem abrupt or harsh; anything that would convey the idea that you set yourself up as a teacher. In exposing error, do it kindly, so as not to arouse antagonism. Let the *love of Christ draw*.

Suppose your list of correspondents consists of a physician, a farmer, a young girl hungry for an education, a senator, a hard-working widow, a colored school-teacher, a Catholic, a Baptist minister, a matron of an orphan's home, an invalid, one in despair, etc., etc. Now should all these receive the same kind of letter, the same publications?—No; study appropriateness; suit your letter to the person, his tastes, circumstances, position in life, etc. Make careful selection of reading-matter. Study to make your letters so cheerful, helpful, and interesting that they will be appreciated and longed for.

And, withal, be of good courage. Be faithful on your part to "throw out the life line," and, having done your best, leave all results with God. He alone can give the increase. MRS. W. C. SISLEY.

### HOW TO INTEREST CHILDREN.

4. WHAT do you recommend as the best method of interesting children and youth in missionary work?

PRES. OF STATE TRACT SOCIETY.

*Ans.*—The importance of this question cannot be overestimated when we realize that there will be no starless crowns in heaven, and that stars represent souls won for the Saviour. Hence the necessity of cultivating in our dear children the true missionary spirit, for we earnestly desire their salvation.

We are not left in doubt as to whom this important work is delegated. The Lord has told us:—

Parents should instruct their children when they go out and when they come in, when they rise up and when they sit down, giving line upon line and precept upon precept, here a little and there a little. Every mother should take time to reason with her children, to correct their errors, and teach them the right way. Upon Christian parents rests the important work of forming the character of their children. God-fearing parents should train their

children for lives of usefulness. Prepare them to bear burdens when young. . . . Parents, you should begin to discipline the minds of your children when very young, to the end that they may be Christians. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God. You should patiently instruct them, kindly and untiringly teach them how to live in order to please God. Every failure on your part to give them proper instruction is marked against your name. . . . Children, God has seen fit to entrust you to the care of your parents to instruct and discipline and thus act their part in forming your characters for heaven.

The one all-absorbing thought with the parents should be; How can I educate my child to become a true Christian — a faithful missionary? This query is answered by the Saviour in these words, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is our perfect Pattern in all missionary work. If his life is lived out by the parents, it will not be so difficult a task to inspire the child with a true missionary spirit. He went about doing good. As the mother follows his example, let her take her child with her. This may not be practicable under all circumstances, but in much of our Christian Help work the presence of a modest child would add a charm.

Is a sick neighbor to be visited? Call the child from her play and talk to her about it. How eagerly will the prettiest flowers be gathered and carried to enliven the sick-room. It may be necessary to send the little one home while you remain to minister to the invalid, but an interest has been awakened in that young heart for the sufferer, which may show itself in saving her orange or some choice piece of fruit to be taken at the next call.

When a poor family is to be visited, why may not your daughter accompany you on this errand of mercy? A walk with mother is always delightful, and what a good opportunity it affords to enlist her sympathies in the needy! After seeing their wants, how comparatively easy it will be to secure her help in making or mending some needed garments, or saving her pennies to help buy provisions. Again, the child may accompany her parent as she goes to read to an aged friend, and later on the child will fulfil this sweet ministry of love. Let the mother make her child a companion in her missionary work, planning with her how time can be spared to visit the sick, and read to the blind, how to provide for the destitute, and become feet for the lame, and how this precious truth can be gotten before our neighbors and friends.

This will apply to both boys and girls while they

are small, and as they grow older, the father can take the boys with him to split wood, run errands, or tend garden for the aged, the poor, or the sick. Even when the boys are small, they can have a few plants in the garden from which they are allowed to sell the products for missionary funds, or give them to the poor.

Bring the child into actual contact with sickness, want, and sorrow, and his tender heart will respond, and his sympathies be awakened to relieve the situation as far as it is in his power.

During the evening hour with the children, read to them the missionary departments in our excellent papers, the lives of some of our most devoted missionaries, and above all hold up before them the greatest of all missionaries,—our blessed Saviour,—and by beholding they will become changed.

MRS. C. L. BOYD.

#### DUTIES OF STATE SECRETARIES.

5. I WISH to ask the duties of State secretaries relative to circulating throughout their respective conferences, every once in a while, a letter pertaining to the canvassing work, the tithing system, the week of prayer, or other important matters. Should the State conference paper be made the sole medium for work of this kind? SEC. OF STATE TRACT SOCIETY.

*Ans.*—In reply to this question, we would say emphatically, *No*. A State conference paper can by no means take the place of personal correspondence among our workers. The State secretary, or the State corresponding secretary in conferences where a corresponding secretary is employed, should maintain a personal correspondence with every church librarian, every minister, every company of workers, and every lone Sabbath-keeper in the State, and should know the needs of the field throughout. He or she should be alert to take advantage of every possible means for increasing the missionary spirit, by suggesting plans for the work, placing librarians in correspondence with canvassers or other workers who can furnish them with addresses for missionary correspondence, or whom the church can encourage by its prayers and counsel.

While long, dry, circular letters are not desirable, live, practical letters, containing items of interest in the work, are always helpful. We have been told sometimes by those working alone, deprived of the privilege of meeting with our people, that a letter

## GENERAL ARTICLES.

[Fourth Sabbath Reading for February.]

## OUR TRACT AND MISSIONARY WORK.

WE are pleased to see a growing interest taken in the tract and missionary work in many places. A number of the State societies give signs of a decided awakening. In other conferences a new interest is manifested by local societies and by individuals. We pray for and hope that a spirit of earnest, prayerful activity may take possession of our people everywhere. Activity is an absolute necessity to healthy growth in the physical life, and the same is equally true of spiritual life. The main object in the organization of the tract and missionary society was to provide a plan by which every member of the church would have an active part in some branch of the Lord's work. Therefore every church-member should be an earnest Christian worker. The young people and even the children should be given an opportunity. There should be those in every church who would give much prayerful thought to the matter of planning work for the members.

There is probably no one thing where we are more at fault than in not having well-defined plans whereby all can be set to work. In every church there are many who might make excellent workers, but who are now doing nothing, simply because there is no one to lead out with plans and suggestions, and they themselves do not seem to possess this gift. We therefore urge the importance of church elders, deacons, and librarians taking up this matter. Meet together for prayer and consultation; seek God for light and guidance. Then, after you have had seasons of prayer, begin to consider what needs to be done. You will find plenty of work. There is not a community in city or country, where there is not an abundance of things that ought to be done. As one of the first things, I would suggest that you study the question of living your own profession and *acting out your own prayers*. If all people would live as they pray, we should have much better living. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." You pray for the conversion of sinners. Now improve every opportunity to lead sinners to Christ, not by argument, nor by entering into a controversy with them, but by lifting up Jesus.

You will meet the bereaved, the sorrowful, the suffering, the downcast, and discouraged. You should have words of hope, encouragement, and consolation for all such. Point the sinner to Him who is ready to save to the uttermost all that will come to God by him. Give some study to the words of Christ in Matt. 25:34-46. There are hungry ones to feed; there are naked ones who need to be clothed; there are sick who should be visited; there are strangers whom we can hospitably entertain. All such work is pleasing to Christ, who has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is not what you do for some person renowned for goodness and virtue, but rather what is done for those not so fortunate that will count as true missionary work. Greater interest should be taken in those who are regarded as erring and lost. Jesus came not to call the righteous, but sinners to repentance. He came to seek and to save that which was lost. O that the Spirit of the Master might actuate our hearts!

In Gal. 6:1 a very important line of work is introduced, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Here is a work of *restoring* to be done by the spiritual—that is, those who are actuated by the Spirit of Christ. The work of Christ is to raise up the fallen and restore them to the favor of God, and all that have the Spirit of Christ will be his instruments in carrying this work forward.

But how often is it not the case that when one falls, others spring on him at once, and trample him deeper in the mire? How often many professed followers of Christ act the part of the Pharisees who brought the fallen woman to Christ, saying that such an one should be stoned: they seemed ready to carry out the sentence, but Christ said: "He that is without sin among you, let him first cast a stone at her." The result was that not a stone was cast. Self-convicted, they all went out.

Christ came to save life, not to destroy it. If the work of saving, of restoring, were more prominent among the believers, how much greater the light that would shine forth from the church! "Brethren, if any of you do err from the truth, and one con-

vert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20.

Much greater effort should be made for the salvation of our youth and children. One thing that will accomplish much in this line is to give them work to do. And those who have the charge of planning for the tract and missionary work, should enlist the interest of the young people, and give them something to do. In many instances they would make the best workers. But sometimes older brethren feel that the young cannot be trusted, or that these young people, full of life and vigor, manifest too much enthusiasm, and so they feel called upon to check their ardor in one way or another. This is not as God would have it. Would that there were much more of the warmth and enthusiasm so characteristic of the first love! No; do not do anything to dampen their ardor, but help them by words of encouragement and good counsel.

The circulation of our literature is of the greatest importance. Here a large field is open. We have an excellent line of books, large and small. Many have done well in the canvassing field, and the way is open for many more. But the members of our churches should take hold of the circulation of our papers, tracts, and smaller books. A few have done something, with excellent results. The effort has brought new courage to their own souls, and has conveyed a knowledge of the precious truth to others. "Steps to Christ," "Mount of Blessing," "Gospel Primer," "Christ Our Saviour," "Gospel Reader," — what a good variety we have! Hundreds ought to be engaged in this work where there are only a few now. Let the churches and individual members give this matter more attention!

Our periodicals are deserving of a wider circulation. Quite an effort is being put forth at this time to increase the subscription list of our church paper, the *Review*. We are glad to see this. No Seventh-day Adventist family can keep pace with the progress of the work without the *Review*. Therefore the officers of the church should see to it that this paper is taken in every family. Where any are so poor that they cannot take it themselves, provision should be made for them to get it in some way.

Then there is the *Signs of the Times*, our pioneer missionary paper. The price has been made very low, with the expectation that the paper would have a very large circulation. We are glad to see the

increased interest taken in this matter. One of the best features of this work is the rich blessing it brings to the workers themselves. It is indeed a precious privilege to be working for Christ. O why do not many more engage in active service for the Master! Why not be yourself the very messenger to answer the prayers and petitions that you are sending up daily? Why not say to the Lord: "Here am I; send me"?

Let us see an awakening to the missionary work throughout our ranks! Let the movement reach to every church and every individual member! Why should the Master find any idlers standing around when there is so much work to be done and so short a time in which to do it?

Other lines of work might be mentioned, but this article is already longer than I intended. Let me again speak of the importance of church officers and others in responsible places making these matters subjects for earnest prayer and thoughtful study. And do not stop with this, but go to work in earnest. If any who read these lines find themselves doing little or nothing, to such the Lord is saying, "Go ye also into the vineyard" to work. The day is almost gone; every hour is precious, and the most successful way to have our own souls revived is by working for others.

I close with a paragraph taken from a late communication from Mrs. E. G. White: —

We have no time to lose. The end is near. The passage from places to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct our way so we shall not be able to do that which is possible to be done now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. I know from the light given me of God that the powers of darkness are working with intense energy from beneath, and with stealthy tread he (Satan) is advancing to take those who are asleep now, as a thief taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory!

O. A. OLSEN.

THERE are hundreds of young men who have laid themselves upon the altar and said, "Here am I, send me," but the church shuts its eyes, stops its ears, grasps its pocket-book, and says, "No." — *Cumberland Presbyterian*.

THE army God leads is never defeated. — *Ram's Horn*.

## THE PRAISE OF MEN.

A poor little girl in a tattered gown,  
Wand'ring along through the crowded town,  
All weary and worn, on the curb sat down  
By the side of the way to rest;  
Bedimmed with tears were her eyes of brown,  
Her hands on her bosom pressed.

The night was approaching, and winter's chill blast  
That fell on the child as it hurried past,  
Congealed the tears that were falling fast  
From the poor little maiden's eyes;  
The blinding snow on her pale cheek cast,  
Unheeding her plaintive cries.

Now hurriedly passing along the street,  
She catches the sound of approaching feet,  
And wearily rises as if to entreat  
Some aid from the passer-by;  
But slowly and sadly resumes her seat,  
Repelled by the glance of his eye.

He saw the wild tempest resistlessly hurl  
The gathering snowflakes, with many a whirl,  
Upon her bare head, where each shining curl  
Was swept by the breath of the storm.  
But what did he care for the little girl?  
His raiment was ample and warm.

He went to a charity meeting that night,  
And spoke, to the listeners' great delight,  
Of how much 't was the duty of all to unite,  
The suffering poor to relieve;  
He held up his check for a thousand at sight—  
So all the crowd could perceive.

He handed the check to the treasurer, when  
The audience applauded again and again.  
But the angel who holds the recording pen  
This sentence, methinks, did record:  
"He doeth his alms to be seen of men,  
Their praise is his only reward."

The paper next morning had much to say  
Of how the "good gentleman" did display  
His generous spirit, giving away  
So much to the poor man's cause.  
He smiled as he read his own praise that day,  
And thought of the night's applause.

Near by, the same paper went to repeat  
A story they'd heard, of how, in the street,  
A watchman, at dawning of morn, on his beat,  
A poor little child had found,  
With only the snow as a winding sheet,  
Frozen to death on the ground.

Ah! who can declare that when God shall unfold  
Eternity's record, he will not hold  
Him guilty of murder, who seeks with his gold  
In charity's name to buy  
The praises of men, while out in the cold  
He leaves a poor child to die?

— Selected.

## MISSIONARY FARMING AND GARDENING.

WHEN the plan of missionary farming and gardening was first suggested, we did not know whether this manner of raising money for foreign missions would be regarded with favor or not; but the recommendation was made after careful counsel together, and now as we see the results, and how well our brethren have taken hold, we are glad to say that we are more than satisfied with the experiment. Our people generally, the children included, have shown so much real interest and enthusiasm that we feel greatly encouraged, and see no reason why we should not continue.

Hundreds of our brethren and sisters who were desirous of contributing to our missions, but did not have the ready money at hand, were glad to set apart a piece of land, and raise a crop for the Lord. Thus the way has opened for many, both old and young, to make contributions, who would otherwise have been unable to render such assistance.

Encouraged by the result of the experiment that has been made, we feel free to renew the suggestion for the coming season. Farmers and gardeners will soon be laying plans for the next year's crop. Let us hope that they will remember the Lord's work.

Now a few words about the general situation. This is the time when the last warning message is to go to all the world; and as the end is so very near, we have not a moment to lose. Therefore we should be in earnest, and use all haste that the work of the Lord be not delayed. At the present time we have missionary work in progress in many places in Europe, but our brethren in that field are doing much toward meeting the necessary expenses. First among the fields and enterprises that need help at the present time, we might mention the mission on the Gold Coast. Three faithful workers are laboring in that field under many disadvantages. More must be sent there soon. They should also have money with which to build a mission house and a schoolhouse. Then there is the mission in Matabeleland, where there is also a crying need for more workers, and money with



which to put up proper buildings. You have all read in the *Review* of the many privations the laborers in this part of the vineyard have endured. Shall we not help them?

A good work is being opened in India with its hundreds of millions who know not Christ. Our India mission will need thousands of dollars this very year to carry forward the work that must be done. Next we might mention Japan. Elder Grainger and Brother Okahira, a native Japanese, arrived in Tokio in November, 1896, so they are just beginning their work. This mission will need much help. Then we have the missions in the South Sea Islands, which the "Pitcairn" visits every year. This ship has now made five successful voyages, and early next spring will start again with a cargo of missionaries and provisions.

Argentina, Brazil, Chile, and Uruguay are interesting missionary fields in South America. We ought to send many more workers to these countries. Mexico, our next-door neighbor, affords excellent opportunity for missionary work. A good beginning has been made, and we have great reason to be thankful for the results seen thus far; but the completion of the work is hindered for lack of means. Lastly I will mention the work in the Southern States. Much has been written on the importance of doing more in that field. The condition of the colored people is a deplorable one. Our missionary operations in the Southern States should be greatly increased the coming year.

Now I would make this suggestion. Let those who are willing to do so, set apart a piece of land, be it a number of acres or only a little garden spot. Plant it with just such a crop as you may select,—corn, wheat, oats, flax, or something else. Many will raise garden vegetables. Some will make their little spot into a flower garden. When the crop has been raised and marketed, the proceeds should be sent to the treasurer of the General Conference, W. H. Edwards, Battle Creek, Mich.

We also leave you free to choose the field or mission to which you wish your funds to go. We have in this article mentioned many different countries. Now you may look the list over, and make your own choice. You will notice that we regard the work in the Southern States as of equal importance with the work in other countries. You may select other fields that we have not mentioned here. In Australia we have several missions, and that is a needy field. Let each individual study the various openings, and con-

tribute toward the support of the work in which he feels the greatest interest.

Again, those who have no land to plant, may think of other means of raising some missionary money. The Lord accepts every gift, however small, that comes from a thankful heart.

I do not think it necessary to say more at this time. If any have questions to ask on anything pertaining to this line of work, let them be free to write, directing their letters to the HOME MISSIONARY, Battle Creek, Mich. Such communications will receive prompt attention. More will be said concerning this matter from time to time. We shall also be glad to receive suggestions from any of our friends. Perhaps we shall open a department in the HOME MISSIONARY for this line of work and correspondence. We have received some very interesting letters from those engaged in missionary farming or gardening, and hope to receive many more. O. A. OLSEN.

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"BE INSTANT."

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ONE cannot study the life of Christ without noticing how careful he was to make use of every opportunity to speak of the kingdom of God. As he sat at meat with the Pharisees, he called their attention to the importance of maintaining inward purity and holiness. The Samaritan woman who came to draw water from the well at Sychar, had her mind directed to the Fount of living waters. Many similar instances might be referred to.

Now cannot we imitate our Saviour's example in this particular? We meet people in the different relations of life, and shall we not resolve to leave them the better for having met us? This will be the result if we have a living connection with the Source from whence all blessings flow.

There will be opportunities to call people's attention, in a judicious way, to the truths for this time. Perhaps we live in a village or country district away from our brethren and sisters of like faith. How many opportunities there are under such circumstances for our light to shine! There is the man of whom we buy our groceries. Why not call his attention to the message? Then there are the neighbors. If we are kind and obliging, and always willing to grant a favor, there will be no lack of opportunities for us to approach them on these subjects, provided that we follow the apostle's injunction to "be instant in season, out of season."

We may take a journey, and in that way be brought in contact with some souls who are hungering for the truth. It is well to have a good supply of suitable literature to put into the hands of such persons. We should also take the names and addresses of those who seem to be interested, and seek to lead them further by correspondence.

O how many opportunities there are for doing good, if only we are in a condition to use them! Some are already doing this work, and we could mention some remarkable cases which have come under our own observation; but if we would all take hold of it, what a mighty work could be accomplished.

Every such effort must be made in the spirit of love. Arguing is never in place on such occasions, nor, for that matter, in any connection; but love and kindly sympathy will win the heart. Great wisdom will be needed, but the Lord has promised to impart it richly to those who ask him for it. Earnest prayer will clothe us with divine power, and enable us to do this work in just the right spirit.

Then let us *be instant* and watch for opportunities to scatter the rays of light. The Lord will co-operate with us and crown our efforts with success, even though we may not see any results in this life.

M. E. OLSEN.

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### FIRESIDE TALK.—No. 3.

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“WELL, John, you see that, since adopting the plan of laying out some kind of work for each member of the church, the missionary meetings have grown in interest right along.”

“Yes, I have noticed that the members all take more interest. And have you noticed, Mary, that our social meetings on the Sabbath are now full of life?”

“Indeed I have noticed it, and our prayer-meetings on Friday evening are so much better than they were a few months ago.”

“All this, I believe, is the result of getting the members to work. You know it is natural for us to become interested in that for which we work.”

“Mary, what do you think of this idea of pushing the circulation of the *Signs*?”

“I think it is all right. The *Signs* has brought more people into the truth than any other one of our publications, and I am glad our society has arranged to take such a large club.”

“It seems good to hear these children tell of their success in selling the *Signs*, does n't it?”

“Yes, and it seems good to hear some of the older ones tell of their success in selling them also. I think this is one of the best methods of distributing the *Signs* that has ever been adopted by our people.”

“But is there not a tendency among us to get started out on some good plan for work, and push that, to the neglect of other important lines of work?”

“Well, there might be danger of doing such a thing.”

“Yes, and if I see the matter as it is, this has been done. My idea of the work is that all lines should be kept along together, and we should not take hold of one thing and run it to an extreme, and allow other things to run down at the heel.”

“I presume you are quite right about that, but I think it is all right to make a special effort on the *Signs* this winter.”

“Yes, if we do not make the effort so special that we forget our Christian Help work, and our Bible work, distribution of tracts, etc.”

“The Christian Help work is a splendid line of work, and if carried on as it should be, it means work indeed. Have you noticed those children that come to Sabbath-school now, from those two families on B street, that we have been helping?”

“Yes, and they are very bright little fellows. I suppose they take quite an interest in the school?”

“Indeed they do. It would do your heart good to see them in their class with their faces upturned to catch every word their teacher says. I think their parents will yet attend services at our church.”

“I certainly hope they will, and that they will become interested and accept the truth, as some others have done.”

“There have been quite a number brought into the church through the Christian Help work during the last year.”

“Mary, there is one line of work that it seems to me some of us neglect of late, and that is letter-writing. You know this society used to write so many missionary letters.”

“Yes, and we used to get some soul-cheering replies, too, when we wrote those letters; but it is not every one who can write a good missionary letter.”

“I do not just understand you. One of the best letters I ever received was poorly written and many words were misspelled.”

“Why then was it so good?”

“Because, from the tone of the letter, I could tell that the one who wrote it had a converted heart, and meant every word he said.”

“Conversion to God is the secret of success in all our work. An unconverted man or woman will not succeed in anything connected with this solemn message.”

“I suppose we ought to retire ; it is getting late.”

J. W. WATTS.

**BATTLE CREEK TRACT SOCIETY.**

OUR readers have doubtless noticed one or two articles by the editor treating upon the importance of all our tract societies' engaging more actively in practical home missionary work, such as ministering to the sick around them, and relieving the wants of the needy. As we are frequently reminded that people like to know what we are doing at Battle Creek, we thought it might be well to give a brief report of our work. The tract society at Battle Creek has always been engaged more or less in this practical line of home work, but they have endeavored to be more thorough in their canvass of the city during the past quarter than ever before, as many families are out of employment this winter, and need assistance.

The report rendered at the quarterly meeting showed that a large amount of work for the poor had been done by the church and society in addition to the sending out of papers, writing letters, etc. The number of garments given away by the tract society was not included in their report, but the items of labor for the quarter ending Dec. 31, 1896, were as follows:—

Letters written.....	1,219
Letters received.....	405
Periodicals distributed.....	24,437
Pages of books and tracts distributed.....	101,816
Bible readings held.....	213
Missionary visits made.....	1,399
Hours of city work.....	657
Persons supplied with food or clothing.....	253

By comparing the number of letters written with the number received, we notice that about one third of the number to whom letters have been written have replied. The letters written and received by the members of the society have maintained nearly the same ratio for a number of quarters, and we think the proportion of replies is quite good.

It is but justice to the citizens of the place to state that they have readily co-operated with our workers in furnishing second-hand clothing for the needy ones around them. By means of this house-to-house visitation, openings are secured for holding Bible readings, and some are already rejoicing in the truth who three months ago were without a personal knowledge of Christ.

JENNIE THAYER,

*Sec. Battle Creek Tract Society.*

**THE MISSIONARY'S INCENTIVE TO LABOR.**

THE missionary's incentive to labor with God, whether at home or in a foreign field, should be to glorify the name of Christ in the salvation of precious souls, for whom he shed his blood in the agony of Gethsemane's awful hour, and on the cross of Calvary. All the sacrifices that any missionary undergoes to carry the light of the gospel to other nations, are nothing to be compared to it. It was an hour of the most extreme agony when the sins of a corrupt, lost world rested upon the Son of God.

It may seem to some like a sacrifice to leave home and native land to enter a foreign field, and dwell among strangers of an unknown tongue; but when we consider that this is done to teach the people that Jesus is ready and willing to bring them to repentance and pardon their sins, that they may have an unending life in the kingdom of God, it makes the sacrifice look so small, it can hardly be called such.

On the Gold Coast of Africa, in what is known as the White Man's Grave, is found the European in quest of the glittering ore. In some instances it is quite probable that the seeker for wealth has left friends and native land for his much-coveted object. He is forgetful of the risk of life he encounters, of his friends and native land; for his heart is set on riches, and stimulated by the thought of being successful, he pushes through adverse circumstances, and endures hardships without a murmur, and all this to grasp a glittering, earthly treasure, that will soon pass away forever.

The missionary goes to the same field, but with as much greater incentive as the value of a soul is above the perishable gold of earth. The miner in that unhealthy clime digs for days and months for a few small pieces of gold, then dies and leaves them to others; while the faithful missionary who patiently toils for God, expects to have broad streets of gold to walk upon, and a glittering diadem that far surpasses that of any earthly monarch. Suppose that he toils a few short years, sowing seeds of eternal truth, and then is laid in the grave till the voice of the Life-giver calls him forth to his eternal reward, will he not be satisfied to see the garnered sheaves from the seed that he sowed in a land far away from home and friends? Is not the exchange of earthly poverty for heavenly riches and the love of the dear Saviour, sufficient to stimulate us to endure hardship as good soldiers of the cross? Says "Steps to Christ:"—

“O, let us contemplate the amazing sacrifice that

has been made for us. Let us try to appreciate the labor and energy that Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger and agencies more powerful could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of angels, the communion and love of God and his Son, the elevation and extension of all our powers throughout eternal ages, — are these not mighty incentives and encouragements to give the heart's loving service to our Creator and Redeemer?"

When the eternal future is looked at in the light of the above paragraph, the true missionary will be willing to go to any field of labor or make any sacrifice. Jesus left heaven,—his native home,—the angels who loved to obey his voice, and his Father whom he infinitely loved, and came to this foreign world, estranged in sin, to redeem us; and shall we refuse to go anywhere he bids us?

Men of means support gold miners and pearl seekers, while they search for their treasure. If the seeker is successful, the company shares the profits according to the capital invested. So, likewise, when the rewards are meted out to the laborers, for the souls that they sought out of all lands, the men of means, who contributed to the support of the work, will receive their just reward, which will far surpass their expectations. O what a chance there is now for men and women to invest their means where it will save many souls and bring them eternal profits!

In Tonga we find a few men and women who have left England and America, and all that they hold dear in this world, for the purpose of accumulating wealth through ocean traffic. They do not seem to be homesick, but work early and late for the profit that their business offers. Some have become quite wealthy, still they undergo many inconveniences to increase their earthly store. The missionary who gives way to a homesick feeling can draw a lesson from those around him that will stimulate him to rise above it. It is true that there will be thoughts of home and the dear ones; but we know from experience that a contemplation of the Saviour's foreign mission of thirty-three years to this world, and his intense sufferings in it, for the purpose of making us an eternal home, will destroy all lonely feelings. It will even cause one to rejoice that he can have the privilege of leaving his native land and friends to give the light of truth to those who are in darkness in distant parts of the world.

E. HILLIARD.

*Tonga, South Pacific Ocean.*

## · WORK FOR ALL.

We cannot all be preachers and sway with voice and pen,  
As strong winds sway the forest, the minds and hearts of men;  
But we can be evangels to souls within our reach;  
There's always love's own gospel for loving hearts to preach.

We cannot all be heroes, and thrill a hemisphere  
With some great, daring venture, some deed that mocks at fear;  
But we can fill a lifetime with kindly acts and true;  
There's always noble service for noble souls to do.

— *Christian Union Herald.*

## OPEN DOORS, AND HOW TO ENTER THEM.

ENCOURAGING reports are coming in from all sides. People are willing and even anxious to read our literature, and to investigate the underlying principles of the third angel's message. Probably there never was a time when there was as little prejudice on the part of intelligent people. Many who have been opposed to the truth are now ready to hear about it. Thousands of hungry souls are seeking for light. How is it with us who have been called to give it to them? Are we fulfilling our calling? God has prepared hearts for the reception of light and truth. Are we on our side acting the part of faithful, conscientious, intelligent co-workers with him?

Our papers and tracts are to be scattered like the autumn leaves. Then let us use them liberally. Not one of our churches can get along without a club of the *Signs* to use in missionary work. Neither can any of you do without a good assortment of our excellent tracts and small books. Hold a rousing missionary meeting. Take up a collection for missionary papers and tracts, and order them at once from your State tract society. There is no time to lose. The case is urgent. The cause of God is moving forward, and no one can afford to lag behind.

The subscription list of the *Signs* is rapidly increasing. The same is true of the *Sentinel*, *Review*, *Instructor*, and our foreign papers. But in this work all should have a part. Every individual child of God has a duty to do. None are excused from working for the Master. To each individual who has accepted the glad offer of salvation the command comes, "Son, go work to-day in my vineyard." There is no exception. The Master Workman recognizes no drones. But it must be a service of love. There is no place for force in the gospel of Christ. Only those who have "tasted the good word of God, and the powers of the world to come," can be successful in winning souls for heaven.

M. E. OLSEN.

## THE CANVASSER'S REWARD.

"HERE comes a pleasant-faced, neat-looking stranger. I wonder what he wants. There, he knocks." And as the questioner opens the door, and asks the newcomer what he wishes, he is informed that the latter is engaged in introducing a new and very valuable religious work in the neighborhood, and that he has called to show it to him. And now it may be that the door is slammed in his face, and the one whom he intended to interest in God's word, goes off scolding the "old book-agents who worry the very life out of a body;" and even some Seventh-day Adventists may disdainfully say, "O, he is only a canvasser."

But stop a moment, friend. It does not matter so much what *you* think he is; it all depends upon the question, Whom does he represent? Let us see. He is not discouraged, even though his good intentions are not appreciated, and he tries again at the next door, and this time with better success. And now, as his host listens attentively, he, in a skilful and careful manner, calls his attention to the solemn, important truths of the word of God, and especially to the Lord's soon coming; and as he speaks with an earnestness and an energy which only he can have who has experienced what he is talking about, the Holy Spirit is doing its work upon the heart, convincing the listener that these things are so, and creating a desire in him to know more about them.

Who is this person? The first one whom he visited may not know it, but he is a messenger of mercy, a messenger of peace, sent out by Him who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And the individual who scolded the canvasser, scolded him that sent him, the dear Son of God. He spurned the only thing that could give him rest and peace in this world, and everlasting life and joy in the world to come. But you say, Is not this a discouraging work?—Why, no. It is written of him whom the canvasser represents, "He shall not fail nor be discouraged" (Isa. 42:4), and as he has promised the canvasser, "Lo, I am with you always," not only with you, but in you (John 17:23), the canvasser cheerfully goes about his work, putting his trust in the One who is abiding in his heart by faith, and he does not become discouraged.

But some one will ask, What reward does he receive for his work? Is it the dollars and cents he

earns?—No; this is not the canvasser's reward; not the reward of *that* canvasser whom I have been describing. The money he earns is simply the means the Lord has ordained for his support that he might work; but his reward—the real pay for his unselfish labor—will come by and by.

In "Gospel Workers" we have the following statement of the laborers' reward:—

As their reward the faithful under-shepherds will hear from the Chief Shepherd, "Well done, good and faithful servant." He will then place the crown of glory upon their heads, and bid them enter into the joy of their Lord. What is that joy?—It is beholding with Christ the redeemed saints, reviewing with him their travail for souls, their self-denial and self-sacrifice, their giving up of ease, of worldly gain, and every earthly inducement, and choosing the reproach, the suffering, the self-abasement, the wearing labor, and the anguish of spirit. . . . All this is then ended, and the fruits of their labors are seen, souls are saved through their efforts in Christ, . . . [they] enter into the joy of their Lord, and are satisfied.—*Pp. 280, 281.*

F. W. SPIES.

## THE WORK IN JACKSONVILLE, FLA.

WE began the canvassing work in Jacksonville, Fla., about Jan. 15, 1896. And as the year is just closing, we have thought that a report of our work would doubtless be of interest to others. Jacksonville is very pleasantly situated on the banks of the St. John's River, about seventeen miles from the Atlantic, and is a seaport town. The population is about thirty-five thousand, both white and colored. Our effort has been to place the truth in as many homes as possible, regardless of nationality. There are many among the colored race who are educated and refined, and who express a desire to study God's word, and to know his requirements. We have been invited by one of the most prominent Sunday-school workers of the African Methodist Episcopal church of Florida, to attend a local ministers' union meeting, where he will recommend our books, we having previously supplied him with several of our publications. One minister, to whom we sold "Bible Readings," said that the book we sold him was more help than any other in his library. The Lord has greatly blessed the work by enabling us to place in these homes over one thousand copies of our books, consisting mostly of "Bible Readings" and small books.

Upon coming here we found a few Sabbath-keepers, who had been here some time. Brother C. P.

Whitford, of Vermont, came in November to open the Bible work. We rented a pleasant cottage as a home, using our parlor as a chapel, and the work is progressing nicely. We have an interesting Sabbath-school, and the little company seem to be growing spiritually. We praise the Lord for his blessings and guidance. A few more months will doubtless finish the canvassing work here, which, it is expected, will be followed by tent work.

MR. AND MRS. E. C. ROGERS.

### SUGGESTIONS TO CANVASSERS.

THESE extracts are from a circular issued by a prominent insurance company to their field staff. I believe they contain many things that would be useful to the canvasser in the Lord's work, who, by using the same tact, perseverance, and energy as some salesman engaged in worldly enterprises, with the Lord's blessing added, would be simply invincible.

Be definite in your aims. Plan your canvass thoughtfully, systematically, and thoroughly, and then pursue it untiringly until your purpose is accomplished. Seek tangible results each day. If you will apply yourself in this manner, commensurate results will follow.

Times are very hard, expenses run on, and it is difficult to make money. Without the most skilful and unceasing hard work, one is liable to fall out of the ranks, and to be left behind in the battle of life, and his place be occupied by another.

Instead of drifting down the stream during this trying period, without producing any results, and crying "hard times," you must be up and doing, and perform your duty like men, taking conscientious care of the interests entrusted to you.

Nothing succeeds like success. If an agent gets behind in his business, and becomes discouraged, and, so to speak, his hand loses its cunning, and his brain no longer produces the convincing argument, he cannot do good work, and the result is that he has no confidence in himself. It is very difficult to reconstruct such a man and put him on his feet again. On the other hand, many agents, emboldened by success, seem to have power to produce almost incredibly great results. Every agent understands this. Every agent has undoubtedly seen the time when the heavens were brass over his head, and it was impossible for him to produce any satisfactory results. Everything seemed to be against him. On the other hand, he has seen times when whatever he touched responded quickly, enabling him to write large applications one after another, every man canvassed seeming to yield to his touch.

After much study, discussion, and reflection, the majority of the citizens of the United States have decided upon the course to be pursued during the next four years. Business men believe that we are about to enter upon a career of great prosperity. If we are alert to take hold of our work in earnest, to study all the questions appertaining to it, and to push it forward with energy and determination, the tide will turn, and success will attend our efforts.

JOHN LIEDERMAN.

### VISIT TO A FIJIAN ISLAND.

[THE following is a description written by Mrs. Fulton to her mother of a trip to Ban, a historic spot in Fijian history.]

I think in my last letter I gave you a description of our trip up the Rewa River in a boat, but did not finish it, so will do so this time. I think I left off where we had reached the Nasori sugar mills, on the banks of the river. They are said to be the largest sugar mills in the world, and they are so immense that I cannot describe them. They are kept running day and night, and employ five hundred Indian coolies. For miles and miles around, immense fields of sugar-cane are growing, and the cane is brought to the mills in tiny cars pulled by a steam-engine, which runs on a railroad two feet wide. These railroads run through the fields in different directions, gathering up the cane. Immense boats, or punts, bring sugar-cane from the other side of the river. The country in that direction is very pretty, and the soil very productive.

The famous town of Ban, where the horrid cruelties of cannibalism were carried on to a greater extent than anywhere else, is about four or five miles from the sugar mills by land, and about ten or twelve by water, so we concluded to leave our boat and walk over. By "we" I mean Brother Cole, my husband, myself, and the native boy, Albert. We left the mills about eleven o'clock, and had the privilege of riding about two and one half miles on one of the little cars; then we began our walk, and O if you could only have been with us to enjoy it! The road was only a path through the woods, but it was the prettiest piece of woods I ever was in. By a mistake of our boy, we took the wrong path to Ban, the longest instead of the shortest road, and went several miles out of our way. We all got tired, and on our way came to a huge banyan tree, where we were glad to rest a few minutes. You know a banyan tree droops, or rather its branches droop over, and when they reach the earth, they take root and send out other branches which in turn take root, etc. In the old days of cannibalism this was a tree of note. The Fijians thought that the spirits of the dead came to this tree when they left the body.

After walking some distance farther, we came to a spring of water, and the native boy took a huge leaf, folded it, or rather held it by the four corners, filled it with water, and we each took a drink. At last we reached the sea, and there lay the island of Ban, about a mile away, and a huge stretch of mud flat between

us and it, the tide being out. We were so tired that we hardly felt like attempting to wade the mud, but we were too anxious after all we had read about it, so we started. And, too, we wanted a Fiji Bible, and this was the only place we could get one. Mr. Small, the Wesleyan missionary there, keeps them. We took off our shoes and stockings and commenced to wade through the mud and water. We reached the island in safety.

The island of Ban is less than a mile long and about one-half a mile wide. The town of Ban covers the entire island; and, small as it is, it holds a very important place in the estimation of the Fijian, because it was the home of the great King Thakamban and his family, and of other great nobles. The mere fact of belonging to Ban gives a man a definite position. Moreover, the language of Ban is to the isles of Fiji what the Latin tongue once was to the civilized world. Several dialects are spoken in these islands, but the Ban language is the standard, and the one in which the Bible is printed. The Wesleyan mission house is built on the top of the only hill in Ban. It is the best spot on the island, but the missionaries were only allowed to build there because no native cared to leave the water-level, and the summit of the hill-ock was the receptacle of all the filth and rubbish of the town. But the missionaries were glad to get it, and a fine residence is now on the spot. Still it must have been a hateful home in former days, when one could look out of the windows and witness scenes of unspeakable horror; when the soil was saturated with blood, and the ovens were never cool, because of the great multitudes of human victims which were continually being brought in.

Quite a number of native women greeted us on the beach, and we passed on by a great stone church (Wesleyan), and past several houses, until we came to a tiny store, kept by a white man. When we told him about our long walk, he said we had traveled several miles out of our way. We then went up the hill to the mission house, where we were received by Mr. Small and wife. They have been in Fiji eleven years. They gave us a lunch, and then Mr. Small took us out and showed us his Fijian printing-office, where he published Fijian papers and pamphlets. He knew who we were, but he made no remarks about it until just before we left. He was reluctant to sell us a Bible, as he desired them for the Fijian ministers as a present at their ordination. The tomb of old King Thakamban is on the same hill as the mission house, so we went to see it.

After leaving the house of the missionary, we saw, down by the beach under a big tree, a big rock slab, about three feet high, and one and one-half feet wide, where the natives used to smash the heads of the men they were going to cook. Four strong men would pick up one victim, and knock his head against the stone till he was dead. Afterward they would take his teeth and drop them into the tiny holes in the large flat rocks which were lying all around. Once they killed three hundred men for one feast. Near the foot of the hill, a large number of native missionaries were practising for a religious *meké* (or dance) the next day. The old men sat on the ground, each holding vertically a long, large, hollow bamboo cane, with which they struck the ground, producing a strange booming sound, and singing a queer song. The young men had fancy clubs, and the youth carried big native fans, which they flourished around every minute or two, all keeping exact time with the music. They marched like a rank of soldiers, all keeping perfect step, and making every movement of clubs, fans, feet, and arms in perfect unison. It was a very pretty sight, but rather difficult to describe.

It was almost sundown, so we hurried down to the water, and hired two native girls to take us in a native canoe a distance of two or three miles to the path we should have traveled in the morning but missed. It was just dusk when we reached the path and started on our walk. MRS. J. E. FULTON.

#### WHAT ARE WE DOING FOR OUR FOREIGN PERIODICALS?

THE Review and Herald Publishing Association prints four journals in foreign languages. Three of these; viz., *Evangeliets Sendebud* (Danish-Norwegian), *Zions Vaktare* (Swedish), and *Christlicher Hausfreund* (German) are weeklies; *De Evangeliebode* (Dutch) is a semimonthly. All are live, interesting periodicals, filled with the special truths for this time, calculated to benefit and please a large class of readers. The Danish-Norwegian and Swedish journals have a special department for religious liberty issues, and the *Hausfreund* also has much to say on this subject. These three papers are illustrated, and are in every way attractive.

Now what can the readers of the HOME MISSIONARY do to help give these papers a larger circulation? — You can look around and see if there is not some one near you, a Scandinavian, a German, or a Hollander.

When you have done this, write to the undersigned at Battle Creek, Mich., and we will send you, free of charge, as many copies of any of these papers as you can use to advantage in introducing them to your neighbors. You will be surprised to see how glad these people will be to see something in their own tongue. Just imagine yourself in a strange land, and think how it would rejoice you to hear a few kind words from some one, and have the chance to read an attractive journal in your mother tongue. We hope to receive many applications for copies of the paper, not simply from friends in this country, but from those in South America, South Africa, Australia, and other fields as well. We hope that all our missionaries in all these countries will make an earnest effort to circulate these papers, for they have proved a very efficient means of proclaiming the third angel's message. INTERNATIONAL TRACT SOCIETY.

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### "IN THE MIDST."

Is it a mere coincidence that Jesus is so often spoken of as "in the midst"? In his boyhood appearance his parents found him sitting "in the midst of the doctors." In his crucifixion it is said that he was "in the midst." At his appearance among the disciples on the evening of his resurrection day, "Jesus stood in the midst." In the Apocalypse he is the "Lamb in the midst of the throne." It is he "who walketh in the midst of the seven golden candlesticks." "And where two or three are gathered together in my name, there am I in the midst." . . .

With Jesus in the midst in the church, a vital unity shall be established in both doctrine and practise. With Jesus in the midst, in the individual life, in affections, in thought, and in will, so that every activity shall be brought into captivity to the obedience of Christ, the Christian will represent Jesus in such manner as did Peter and John before the Sanhedrin; and even his enemies shall take knowledge of him "that he has been with Jesus."

"Where have I put Jesus?" Ask that question of your heart. "Is he in the midst" in my home, in my business, in my ambitions? Is he in the midst—enthroned supreme as the Master and Lord of my life? Then happy am I! Nothing can separate me from the love of God which is in Jesus my Lord, and all things are working together for good according to his purpose.—*N. Y. Advocate.*

### POINT TO JESUS.

Do you know a friend that hungers  
For some word of love and cheer?  
Look all o'er the land and ocean,—  
Yes, look round you far and near.  
Do not step from duty's pathway,  
Tell about the wily foes,  
How at last you met and conquered  
Through the help that God bestows.

It may be your neighbor falters  
On the brink of sin and wrong;  
Show how much our Saviour loves him,  
How his lips may sing the song  
O'er the last of foes, triumphant,  
In a land where sin shall cease;  
Where the hearts which long were sundered  
Will again unite in peace.

O my brother, save the dying!  
All about you they are cast;  
Bid them now look up to Jesus,  
He can save them from the past.  
If they'll lift their eyes to Heaven,  
They may see what Christ will give;  
Though their sins are red like scarlet,  
They may look to him and live.

Cast thy bread upon the waters;  
Leave it there in Jesus' care;  
Draw thy soul out to the hungry,  
Hold them up in silent prayer.  
It may be that when Christ cometh,  
You may hear him say, "Well done,  
Enter now into the kingdom,  
Wear the crown that thou hast won."

ERNEST TEGART.

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### RESPONSES FROM OUR WORKERS AND FRIENDS.

It has occurred to us that perhaps friends who have been donating dried fruits, etc., to the Southern field, might be interested to know something in regard to the total amount of the contributions that have been forwarded. As the greater part of these supplies have been reported to us only by the "barrel," and we have found that by actual weight these barrels vary from ninety to one hundred and seventy-six pounds, it would not be possible to state the exact amount. We have the actual figures, however, for the weight of the greater part of the freight that has been sent from the State of Michigan, from which we can make an approximate estimate in regard to what has been sent from other States.



From the figures which we have, it is safe to estimate that the State of Michigan has forwarded three tons of freight to the workers and needy families in the South. The friends in Battle Creek alone have sent not less than fifteen hundred pounds, and this does not include the barrels of second-hand clothing which they have shipped in all directions. From what we know in regard to the contributions furnished by the other conferences, we think there must have been nearly five tons in all prepared by the Northern friends for the Southern field. These supplies have been shipped to different places in Kentucky, Tennessee, North and South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Texas. No call that has been brought to the attention of the committee chosen to look after the distribution, has been neglected, whether coming from one of the workers or from a destitute family. If any who should have been remembered have been passed by, it is because we have had no knowledge of their need, and it is not too late now for such persons to make their wants known.

One barrel of fruit has sometimes been distributed among a number of families, as extracts from the letters received indicate.

A brother writes, "We divided the barrel among nine families. There are mouths all around us longing to be filled." Another brother to whom two barrels were sent, wrote the second day after their arrival, "We have distributed about one barrel already." A postal card just received, reads, "The barrels of fruit have arrived, all in good shape. We hardly know how to be thankful enough for them."

A lady worker wrote December 25 : —

Last evening the barrel came, with all its contents in fine order. I did enjoy unpacking them. I had just been calling upon an old colored friend, who I found had not a mouthful to eat in her house. I gave her my last nickel, and felt sorry that I could do no more. As soon as I opened the barrel, I packed a basket of samples from it, and made her happy, and I also sent to several others this morning. I opened a can of yellow peaches to-day. They are very fine. The cans are all fine. I thank the friends who sent me this barrel, most heartily, not only in my own behalf, but also those who shared it.

Brother S. M. Jacobs writes from Huntsville, Alabama : —

All these things sent are much appreciated by the students and us all. I hardly know what we should have done had it not been for the fruit, dried corn, beans, etc., that have been sent us, as scarce as means have been with us. We can use almost any amount of dried apples. It is all the kind of fruit we have, so in a family of thirty, it is consumed very fast.

A brother writes concerning two barrels sent him

by the friends at Hillsdale and White Lake, Michigan : —

We thank the good Lord for putting it into the heart of the dear brethren of Michigan to send to our own dear ones here this gift. I am sure the Heavenly Father will take notice of it. I cannot tell you how much we appreciate this sacrifice of our Michigan brethren. May the choicest blessings of heaven be their reward. There are so many of our poor that seldom have a luxury of this kind, that they will remember the donors with gratitude.

One of our workers writes : —

The barrel had just arrived — two days before Christmas. It was all in good condition. There were ten quarts of canned fruit. The rest was dried apples, and they are very nice indeed. I am sure it will be a great benefit to us, for such things cannot be had here. We are fifteen miles out in the mountains and away from any town, so our diet is necessarily very meager. We are very grateful for the kindness shown us.

Another writes : —

I return you herewith sincere thanks, and do certainly appreciate this act of love and kindness, and promise to enjoy the good things which the barrel contains ; meanwhile not forgetting to thank the Giver of all good things, and praying that he will say to the dear friends who have done this act to one so unworthy as I am, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "God loveth a cheerful giver," and, "It is more blessed to give than to receive." It is certainly kind to be remembered by brethren, sisters, and friends one has never seen, and perhaps will never see until we all meet in those "mansions" the dear Saviour has gone "to prepare."

Still another laborer writes : —

The barrel was received and unpacked to-day. All was in good condition. We certainly can make good use of the dried apples, beans, peas, canned peaches, etc., — everything in it, as we were not supplied with these things. We had noticed the call for such things to be sent South, but had not thought of being the recipients of any. Our name was sent in without our knowledge or consent. We wish to express many thanks for the kindness of all concerned. May your efforts not be in vain thus to advance the work of the Lord by ministering to the needs of the workers.

A canvasser and his wife write : —

We received the barrel yesterday in excellent condition. To say that we appreciated and felt grateful for this liberal donation but feebly expresses the sentiments of our hearts. We can only say to all who have had a part in rendering this service of love, may the "Father of mercies" bless you abundantly, and supply all your needs. And may the blessed experience recorded in Matt. 25 : 34-40 inclusive, be yours "when the Lord shall come to be glorified in his saints," is the prayer of your brother and sister in Christ.

Another brother and his wife write : —

The supplies from Huntingdon were received in good condition and were greatly appreciated. We were surprised and very thankful for the variety sent. Many, many thanks to each and all who

have so kindly remembered us. We will mention one thing that was a real treat,—it was dried sweet corn,—for we can rarely get any at any price. In fact, each article was something of which we are very fond.

A brother in poor health writes:—

The box contained a rich treasure, greatly appreciated, and the very things most needed. The Lord has been very good to us in providing for us. I have been unable to work for nearly a year, and have no prospect of being able to do anything this winter. The Lord has seen fit to afflict us, but we know he cares for us, and we will not suffer. Accept my heartfelt thanks, in which my wife and family join.

One of our workers writes from New Orleans:—

We do, indeed, feel grateful to the friends at Bowen for their kindness in remembering us with so liberal a donation, and trust that the blessing of God may rest upon the children who assisted the older ones in preparing this barrel of dried fruits and grains. Everything was so nice, and in the best condition when we received them. It was evident that great care and forethought were exercised in preparing this contribution.

A worker and his wife write:—

The barrel of fruit came yesterday. It arrived in good shape. Our hearts are full of gratitude. What people is it but the Lord's, who will give of their substance to help another, without looking for a remuneration? May all who have had a part in this gift, be richly rewarded! We appreciate beyond expression in words, the gift we have received. How good the Lord is to us!

A brother and sister in Louisiana whose crops were ruined by the drought sent this card of thanks:—

We, the undersigned, desire to express our thanks to you for the food you sent to us. We ask the Father of all good and perfect gifts to give you all life's choicest blessings, and an abundance of peace and blessings forevermore in the earth made new. It would have been a feast indeed to your eyes to have seen our children eating the crackers, fruits, peas, and beans, you sent, and asking us who sent them. So our prayer for you is, May you ever eat of the Bread of Life and drink of the fountain of living waters and receive your reward from Jesus, who gave his life for us; for when he comes, your kindness will not be forgotten. You will get your reward. We cannot repay you, only in the heartfelt thanks which we extend to you all. Your brother and sister in the bonds of Christian love.

Since Brother Jacobs wrote the letter from which an extract is quoted, kind friends in Ohio have donated to the school at Huntsville a barrel of apple butter weighing about three hundred pounds. This will doubtless be a pleasing change from the ordinary bill of fare.

Though preparing these supplies has cost the friends in the North some time, labor, and means, yet we do not suppose that any of them have been deprived of any good thing on account of it, and we think they must feel amply repaid for all their effort by seeing how much they have contributed to the

comfort, health, and happiness of others, as well as to their own. (Read Isa. 58:7 and 8.) J. T.

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### PERSONAL GIVING.

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SOME one in giving a motive to benevolence tells of a poor Protestant congregation in Lyons, which was endeavoring to build a small chapel. An old soldier brought all of his three months' earnings.

"Can you spare so much?" questioned the minister in surprise.

"My Saviour spared not himself," was the answer, tears of gratitude and love falling down his cheeks, "but freely gave his life for me; surely I can spare one quarter of a year's earnings to extend his kingdom on earth."

Would there were more givers like the generous and appreciative old soldier!—*Woman's Missionary Advocate.*

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### THE POWER OF THE SPIRIT.

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Acts 1:8.

*Ye shall receive.* How vast a difference it makes! the reception of new life; the partaking of a new nature. In the ditch there grows the brier, scratching, tearing, a sign of the curse. It sighs within itself, and says, "Ah me, I cannot think what I was made for. I have no beauty and no worth. If I were only the bunch of violets on the bank there, I might gladden some heart—but a brier! If I were only as much use as the corn on the other side of the hedge; if I could only feed the hungry world—but what good can a brier do? If I were but the oak-tree whose branches come out so far, and whose leaves make such merry music with the breeze, and play with the sunshine and shade, then I should be some good. But only to be a brier!" So have our hearts cried within us,—without love, faith, earnestness, without any promise or possibility of good, so unlike everybody else, scratching and tearing, harsh and unkind,—a sign of the curse indeed; we wonder, it may be, what we are made for.

But now here comes the gardener, and digs up the brier by the roots, and plants it in his garden. And the brier is almost ready to pity him. "Ah, he does n't know me," says the brier, "or he would not waste his time like this. He will never get any good out of me—a wretched brier covered with prickles!"

But the gardener laughs. "If I cannot get any good out of thee, maybe I can put some good into thee; we shall see." And he goes on his way.

But the brier was sadder than ever. "In the ditch it was bad enough, but here, to be among such sweet and dainty flowers on every hand, and still be only a brier! Well, there! I knew that I should never come to anything!" So it bemoaned its worthlessness.

One day the gardener came and made a little slit in the bark, and put a tiny bud in it and fastened it there. A few weeks only had passed, and everybody talked about the beauty of a rose,—the size, the color, the fragrance of it, all were perfect. See, it is our poor friend, the brier, that grew in the ditch. There is the old appearance, the old outside, but O, the new unfolding!

*Your Father is the Husbandman.* He understands this rough stock of our humanity. He knows its evil nature and its little worth. But he knows how to put within it the new nature—the divine. Still there is the old personality, but O, the new unfolding, the sweetness, the beauty, the worth, the glory of it! *Ye shall receive.* Not of our struggling or strife does it come, for it is not from within that this grace must spring, but *by our surrender to the Husbandman*—letting him have his own way perfectly with us in everything. If only we will suffer him to put into us what he can, then shall he get out of us what he wills. *Receiving* is more than asking, it is claiming and taking. Ask and receive; be definite and be bold in your request. Do not put any fancied or wished-for experience in the place of faith. Go boldly and ask for this gift of the Holy Ghost, and then come forth saying, "Now, because God has promised, the gift is mine—*must be mine.*" The manifestation of his indwelling may be as gradual as the development of the bud in the brier, but be assured it shall be. The manifestation of the power may be different from that which we were looking for, as it was different from that which these early disciples expected, but this shall infallibly be ours—we shall be witnesses unto Him.

*Ye shall receive power.* The words mean more, very much more than the parable of the brier indicates. It is not the reception only of a germ of new life that is promised; it is a change of soil, of atmosphere, of condition. We are told that the shivering weeds of the Arctic regions are nothing less than our forest trees—the sturdy oak, the stately elm, "the ash for nothing ill." The very grasses and ferns of

our climate become trees in the tropics. Who knows of what development we are capable, when we are lifted from the dreary realm of our coldness and doubt, and dwell in the summer of God's presence, in the noontide of his favor;—when the love of God is shed abroad in the heart by the Holy Spirit given unto us? How often have men and women without any special genius or great gifts risen up into irresistible power for God by the indwelling might of the Spirit! So to us may the promise be fulfilled, "He that is feeble among them at that day shall be as David." All this is for us. Let us receive it.—*Mark Guy Pearse.*

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#### NEW EDITION OF "CHRISTIAN TEMPERANCE."

WE are glad to announce that the revised edition of "Christian Temperance," by Mrs. E. G. White, which the author has been engaged in preparing for several months back, is at last nearly ready to go into the printers' hands, so that its publication may be announced at an early date. The price will probably be \$1.00.

The thousands who are waiting for the appearance of this important work will be gratified to learn that it will contain much new and important matter which has never before appeared in print.

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WHEN the heart is fully engaged with the Lord, his service, and love, and rewards, and welcome home at last, it can afford to look undazzled on many a captivating spectacle, and to turn from many a fascinating cup. The holy heart, filled to brimming with the presence of God, is like a man who has been well banqueted, and who is therefore able to look calmly on the passionate heat with which starving men will fight over offal.—*F. B. Meyer.*

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ONE is inclined to ask sometimes, *Whose work is it?* If it is yours, resting on your shoulders only, there may be some reasonableness in the carrying of care. But if, as is surely the case, the work is your Master's, the burden should be his also. The prime worker is not you, but Christ. He is working through you. You are but his servant. All that you are responsible for is to do what he bids to the uttermost of your power; and he must bear all the cost and responsibility besides. If things are not going smoothly, go and tell him, and cast all the anxiety of it back on him, leaving it to him to extricate or reinforce you.—*F. B. Meyer.*

[Continued from page 29.]

from the State secretary did them as much good as would hearing a discourse from one of our ministers. Isolated Sabbath-keepers, who perhaps never meet with any persons of the same faith, and very likely encounter opposition from those around them, need to be encouraged and cheered by the wise counsel

and Christian sympathy of such correspondence.

Much more might be said upon the question; but as we expect that a paper will be read at the soon-coming General Conference, dealing quite fully with the duties of State secretaries, we refer all who are interested in the subject to the *General Conference Bulletin*.  
J. T.

REPORT OF THE CANVASSING WORK FOR MONTH OF DECEMBER, 1896.

	STATE.	No. Canvassers.	Av. No. Reports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Disr. No. 1.	Atlantic.....											
	Maine.....											
	Maritime Prov...											
	New England...	23	11½	119	511	621	\$499 25	511	\$369 67	\$76 80	\$446 47	
	*New York.....	8	6½	96	488	119	152 00	217	232 50	82 50	315 00	
	Pennsylvania...	30	26½	277	1302	897	1,160 30	986	685 45	331 45	1,016 90	
	Quebec.....											
	Virginia.....	9	8			130	78 60	379	272 35	16 00	288 35	
	Vermont.....											
	West Virginia...	5	3	29	162	85	57 30	105	69 15	14 95	84 10	\$2,150 82
No. 2.	Alabama.....											
	Cumb. Mis. Field.											
	Florida.....	9	9		270	25	59 00	25	50 50	128 05	178 55	
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
No. 3.	North Carolina...											
	South Carolina...											
	Tennessee.....											178 55
	Indiana.....											
	Illinois.....											
No. 4.	Michigan.....	50						2900	1,660 00		1,660 00	
	Ohio.....	20	13½	151	1880	401	920 00	280	456 50	350 60	907 10	2,467 10
	Ontario.....											
	South Dakota...											
No. 5.	Iowa.....		18		716	1079	1,130 39	527	331 75	259 45	591 20	
	Manitoba.....											
	Minnesota.....											
	Nebraska.....											
	Wisconsin.....	3		90	401	41	55 75	486	384 80	52 68	437 48	1,018 68
No. 6.	Arkansas.....											
	Indian Territory.											
	*Kansas.....	46	22		2473	1916	1,107 55	1253	1,721 35	63 85	1,785 20	
	Missouri.....											
No. 7.	Texas.....											
	Colorado.....	14	11		834			765	626 95	123 25	750 20	2,535 40
	California.....											
No. 8.	North Pacific...											
	Upper Columbia.											
Misc'l.	Montana.....											
	†Australia.....	30		466	3600			1886	7,589 46	406 88	7,996 34	7,996 34
	New Zealand...											
	†Great Britain...	30	25		1060			628	835 90		835 90	
	Central Europe...	10	9		1132			1110	531 87	99 03	630 90	
	Germany.....	28	28	564	3834	99	116 00	146	181 00	819 00	1,000 00	
	Norway.....	20	17	246½	1833			1073	1,294 83	23 01	1,317 84	
	Denmark.....	20	16	220½	1656			1195	886 84	16 16	903 00	
	Sweden.....	36	23		3232		1,256 50	1179	1,312 16	45 19	1,357 35	6,044 99
	South Africa...											
South America...	3	3					134	203 80	48 40	252 20		
Jamaica.....												
Bahamas.....												
West Indies.....	7	4		418		23 75	145	320 35	6 54	326 89	579 09	
Totals.....	401	253½	2259	25,802	5413	\$6,616 39	15,930	\$20,017 18	\$2,763 79	\$22,980 97	\$22,980 97	

\* Five weeks.

† Nine weeks.

‡ Three weeks.

## LESSON SERIES.

### HOME MISSION STUDIES.

#### THE MISSIONARY SPIRIT.

It has been repeatedly and undeniably demonstrated that little can be accomplished in a missionary line by those who undertake the work without any real heart interest. Whenever an individual enters the canvassing work, or Bible work, or any form of missionary work, merely out of a desire for gain in a worldly sense, he is doomed to disappointment; and the work itself suffers irreparable loss because it has been thus belittled.

The first essential in a preparation for missionary work is the crucifixion of self. This opens the way for the "new man" who appears to be thoroughly imbued with the *love of the truth*. While a theoretical knowledge of the truth, coupled with intellectual ability to present it to others, is very necessary, it does not furnish a sufficient passport into the realms of the *true missionary*. Unless the individual himself senses the value of the truth he represents, he would better tarry until he does, before attempting to make others see it. If the truths of the third angel's message have had no power to reform his own life,—no power to control in him the gratification of every selfish desire,—how dare he attempt to prove that they possess that power? How dare he say that he possesses something better than those he would instruct, when his own life has not been reformed by it? It is only when this *transforming power* has taken hold of the heart and life, that the true missionary spirit is developed.

The true missionary spirit is the Spirit of Christ. The world's Redeemer was the great model missionary. Many of his followers have labored earnestly and unselfishly in the cause of human salvation; but no man's labor can bear comparison with the self-denial, the sacrifice, the benevolence, of our Exemplar.—*Testimony No. 32, p. 141.*

Studying the life of Christ, we behold the *true missionary*, and imbibing of his Spirit, we have the *true missionary spirit which verily fits us for his work.*

#### QUESTIONS.

1. What has been demonstrated in the missionary work?
2. When mere worldly gain is the incentive, what is the fruit of the effort?
3. What is the first essential in the preparation for missionary work?
4. When self has perished, what character takes its place?
5. What two things are necessary as a partial fitting for missionary work?
6. What should an individual who possesses only these qualifications do?
7. What gives proof that a person is qualified to enter the missionary field?
8. When is the true missionary spirit developed?
9. What is the missionary spirit?
10. How does the best work of man compare with that of the great model Missionary?
11. In whom do we behold the true missionary?
12. How may we become truly fitted for actual missionary work?

VITA MORROW.

### HEALTH STUDIES.

#### PACKS.

THE pack, when properly administered, will prove one of the most valuable of remedial agents. As in other treatment, one should know its action upon the functions of the body, and the ill effects resulting from its injudicious use.

The pack may be employed in many forms, and its action depends largely upon the temperature and the duration. It may be employed as a general pack, where the whole body is enveloped, and as a local pack, where only a part of the body is covered. It is used for the purpose of regulating the temperature of the body in cases of fever, to excite activity of the eliminative organs when indolent and clogged, to equalize the circulation in congestion, and for the removal of pain. To accomplish these various results, we use the full wet-sheet pack, the full blanket pack, the dry pack, the half pack, the hip pack, chest pack, and leg pack.

The cold pack is seldom used except to reduce fever. For this purpose a cold or hot wet-sheet pack is given. The necessary articles for this would consist of two or three blankets and a cotton or linen sheet, which should be large enough to extend twice around the body. The blankets are first spread upon a bed or cot, the edges of the blankets hanging down an

equal distance on each side. The sheet is then folded so as to open in the center. It is then wrung out of hot water, as a rule, so that it will not drip, and placed on the cot, and opened to allow the patient to enter. Each side of the sheet is brought over the patient, close under the chin, and tucked in, taking care that the feet are well covered. Sufficient quantity of the blankets should then be brought over in the same way, to keep the patient from chilling. A cool cloth may be placed upon the forehead, if necessary. If the feet become cold, dry heat should be applied to them. One may remain in this pack from a half-hour to an hour, as the case may require. When the patient is removed, a cool spray may be given, followed by thorough drying and rubbing. Care should be taken that the patient does not chill after being removed from the pack.

The full blanket pack, or sweating pack, as it is sometimes called, is given in very much the same way as the wet-sheet pack, except that blankets are used next to the skin, and made as hot as can be borne, and hot-water bottles are applied to the sides and feet. Care should be taken that the patient does not become faint or weak while in the pack. In such case he should be immediately removed. This treatment will be found useful where a powerful action of the skin is necessary in the elimination of poison. It will also be found of much value in the breaking up of cold and in rheumatism.

In the dry pack, the patient is wrapped in dry blankets, hot-water bottles or bricks applied to the sides and feet, and warm drink given to induce copious perspiration. This treatment is of much value in aborting chills in malarial patients. The patient should be put in this pack before the usual time for the chill to appear, and remain in it until some time after. This treatment should be repeated in connection with other eliminative treatment. The time, however, should vary according to the condition of the patient.

The half pack is given in the same way, except that it does not extend above the armpits. It is much milder in its action than the full pack. It is used in inflammation of the thoracic and abdominal viscera. When hot applications are needed, the patient is usually enveloped in a blanket: if cold applications are needed, a sheet is preferable.

The chest pack is applied in the same way, extending from the shoulders to the waist, and is valuable in cases of pleurisy, asthma, and other pulmonary troubles. The leg pack is applied from the hips

down, and is an excellent remedy for habitual cold legs and feet.

In medicated packs, those generally used are the soda and sulphur packs. Occasionally, where intense action is necessary, a mild counter-irritant is used in combination with the pack, as mustard or pepper in small quantities. The mustard or pepper is made into a solution, soft cloths are saturated with it, and wrapped about the patient, then the usual pack is administered.

In the administration of the soda pack, dissolve a small handful of bicarbonate of soda in sufficient warm water to make it the consistency of paste. Then rub the parts to be enveloped, leaving a thin coat, and apply the blanket pack. A sheet may be used to envelop the body, in order to avoid soiling the blankets. The patient is usually left in this pack until he ceases to perspire freely. The pack should be followed by a spray, thorough drying, and manipulation of the parts. This is valuable treatment in chronic rheumatism.

In the application of the various forms of the pack, great care should be taken with the feeble, the aged, and with young children. Other than this, one need apprehend no danger if the patient is properly treated and cared for after the treatment has been given.—*E. G. Wood, in Pacific Health Journal.*

#### QUESTIONS.

1. What is said of the pack ?
2. In what two ways may it be employed ?
3. For what purpose is it needed ?
4. Name the packs that may be used to accomplish these various results.
5. What may be said of cold packs ?
6. Name the articles required for giving the pack.
7. Describe the process.
8. How long may one remain in this pack ?
9. What should be given when the patient is removed from the pack ?
10. What care should be taken ?
11. Describe the full blanket pack.
12. When will it be found useful ?
13. Describe the dry pack, and state one of its uses.
14. What can you say of the half pack ?
15. In what cases is the chest pack valuable ?
16. How is the leg pack applied, and for what is it excellent ?
17. What is said of medicated packs ?
18. For what is this treatment valuable ?
19. In administering packs, with what class of persons should great care be taken ?

THESE conversations with individuals, in their homes or while they are at their work, are perhaps more productive of good than any other form of missionary labor.— *Rev. A. W. Young.*

OF INTEREST TO THE INDUSTRIOUS.

THOSE who wish to improve themselves in the English language, and thus secure a better fitness for their work, would do well to get a copy of "Bell's Language Series Book 2," and begin to study it in their own homes. This book has many points of superiority over the ordinary grammar. It is already in use in all our leading schools, and is also well adapted to meet the needs of those who have to study without a teacher.

Book 3, of the same series, will be found very serviceable to those who already have some knowledge of the subject, and wish to take up advanced work. A fuller description of these books may be found in the publishers' department of the *Review* for January 18. Still further information, together with prospectuses, may be secured by applying to the undersigned.

INTERNATIONAL TRACT SOCIETY,  
*Battle Creek, Mich.*

THE NEW HEALTH PAPER, "THE GOSPEL OF HEALTH."

For years we have felt the need of some medium by which we could more directly reach our people with instruction pertaining to health principles. From time to time physicians from our different sanitariums have visited a few of the leading camp-meetings, and the report has always been that the people were deeply interested in the subject presented, and were anxious to learn more.

*Good Health* circulates chiefly among the better classes of people outside of our denomination, and for obvious reasons is not altogether a suitable medium for presenting many important questions relating to this subject as they should be presented to our people. These and various other reasons have led to the development of a plan for the publication of a new paper expressly intended for circulation among Seventh-day Adventists as a medium of presenting the various phases of this subject, which is recognized as of increasing importance at the present time.

The editorial corps will include our leading physicians. The first number, which will appear soon, will contain articles by Mrs. E. G. White, Dr. Kress, Dr. Paulson, Dr. Winegar, and others.

The aim will be to make all articles in the journal short, practical, and to the point, just what people need to enable them to make a practical application of health principles to their personal habits and their home life. Mrs. Dr. Kress, Mrs. Kellogg, and others will contribute articles relating to the care of children. A department will be devoted to instruction in simple methods of treatment, with special reference to Christian Help work and the home treatment of the sick.

The journal will be a sixteen-page monthly, same size as the *Medical Missionary*, and will be published at the small price of 40 cents a year, provided a subscription list of not less than five thousand can be obtained. It ought to find its way into every Seventh-day Adventist family. Subscriptions should be sent in immediately to The Good Health Publishing Co., Battle Creek, Mich. J. H. KELLOGG.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

GOING EAST. Read down.						STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L'd Ex.	6 A'd Ex.	6 Mix'd Tr'n	42 P't Pass	2		11 Mail Ex.	1 Day Ex.	3 R'd L'v'd	23 B. O. Pass.	5 P'nc Ex.
a m	p m	p m	a m				p m	p m	p m	a m	
9.00	8.32	8.15				D. Chicago A.	6.30	2.00	9.10	6.30	
11.25	4.50	10.30	6.00			Valparaiso	4.10	12.05	7.20	4.50	
						South Bend	2.35	10.40	5.55	3.07	
1.10	6.15	12.00	10.05			Cassopolis	1.35	10.05	5.20	2.25	
1.55	6.55	12.45	12.40			Schoolcraft	1.10				
2.40	7.40	1.30	3.42			Battle Creek	1.00			p m	
2.50	7.45	1.35	4.30			Charlotte	12.15	8.35	4.00	9.35	
3.35	8.15	2.40	6.20	7.03		Lansing	11.14	7.59	3.19	8.40	
4.42	9.08	3.25		7.47		Durand	10.40	7.25	2.55	8.00	
5.20	9.32	4.00		8.20		Flint	9.35	6.36	2.10	6.50	
6.30	10.28	5.03		9.39		Lapeer	8.35	6.10	1.45	5.47	
7.30	10.50	5.40		10.05		Imley City	7.49	5.39	1.18	5.10	
8.15	11.20	6.15		10.43		Port Huron	7.25			4.45	
8.42	a m	6.35		11.08		Detroit	6.50	4.30	12.15	3.50	
9.40	12.30	7.30		12.05		Toronto	a m	a m	a m	p m	
						Montreal				11.30	
9.25						Boston				4.05	
						Susp'n Bridge					
						Buffalo					
						New York					
						Philadelphia					

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

† Stop only on signal.

A. R. MCINTYRE,  
Asst. Supt., Battle Creek.

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

## 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., FEBRUARY, 1897.

IN answer to the question concerning the best methods of interesting children and youth in missionary work, we give a reply this month written from the standpoint of the mother dealing with children in the home. We hope to have an article soon presenting another phase of the subject, for so few children are educated by their parents to be missionary workers, that fully to answer the question we must also present methods of awakening a missionary interest in young people who have not received the proper home training.

## NO PAPER NEXT MONTH.

OWING to the fact that the General Conference will be held this month and next, and that the editors of the HOME MISSIONARY will be in attendance, with their time fully occupied with the duties pertaining to the meetings, and also in view of the fact that our people will have, during the session of the conference, a daily issue of the *General Conference Bulletin* for their perusal, in harmony with our previous custom, it is thought best to omit the number of our journal coming at the time of our conference meetings; therefore, the March number for 1897 will be omitted. This, however, will be made up to our readers by supplements and extras which will be sent out in connection with subsequent numbers.

F. M. W.

## THEY ARE APPRECIATED.

WHEN you read the above heading, you will begin to wonder to what it refers. It has reference to our periodicals, as you will see by the following extracts from our recent correspondence.

A lady writes from one of our large cities :—

I wish to thank you many times for copies of the *Signs of the Times*. I have changed my address, and going back, I find your kind letter and numbers of papers awaiting me. I enjoy the paper very much, and hope sometime in the future to add my name to your subscription list.

A gentleman to whom the *Signs* was sent, writes :—

I will read all the papers with interest, as I am greatly interested in a thorough study of the *Sabbath* and other questions.

Another gentleman writes from United States of Colombia :—

I must acknowledge the receipt of three copies of the *Signs of the Times*, and I consider it very good reading. I have enclosed a dollar which will be for half year, seventy-five cents, and a twenty-five-cent bill. You will have fifty cents over. Please send me any book in your office for the amount.

A United States consul in Chile, to whom we sent the *Good Health* for a time writes :—

I beg to express my sincerest thanks to you for the *Good Health*. I regret very much your contemplating discontinuing the sending of the paper to me, as it has been kept on file in this consulate with other papers, and has always been read by a number of people. It is my belief that your paper will accomplish as much good here as it will anywhere else.

Another United States consul writes from China that he has been transferred to another port, and says :—

Chefoo is the headquarters for the foreign fleets in Asiatic waters, and the great summer resort for all foreigners in China. I thank you for your paper. After we had all read it, it was sent to Hongkong, thence to Macao, and Timor, and after to Panjim, India, so it spread over a wide field. There are many places here where I think your papers would be appreciated. I shall be glad to get them at all times.

When people are so anxious for our publications as to give them such a hearty reception, we surely ought to send them forth with enthusiasm. We never know what the result may be of sending out one paper, as the following, just written us by Elder G. A. Irwin, illustrates :—

The truth is gradually making its way into new places, and we are receiving calls for the living preacher. I have just sent Elder Woodford to a town where there are nine persons keeping the Sabbath and paying tithes and offerings, which all came about by one man getting one of our papers, and seeing the notice of our books in it, he sent for them, one at a time, and read himself and family into the truth. He then began to work with his neighbors, with the above results.

The worker who sent out the paper probably knows nothing of the growth of this seed ; but whether we see any fruit or not, it is our duty to heed the admonition, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

J. T.