

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.

VOL IX.

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THE HOME MISSIONARY.

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MOVEMENTS OF MISSIONARIES.

WE know that our people have been quite anxiously looking to the meetings held in Battle Creek since the close of the General Conference.

Immediately after the Conference, the Mission Board held a number of meetings. Many calls from our missionaries already in the field for extra help by way of means and workers were considered. The Mission Board earnestly desired to make a liberal response to these calls; but when the situation came to be carefully studied, it was thought unwise and inconsistent still to increase the pay-roll and expense of the Mission Board with the present prospect of missionary offerings. Much, therefore, against its desire, the Board felt compelled to pursue a somewhat conservative course in the matter of sending out additional workers, making recommendations only where the exigencies of the cause seemed greatly to demand. It is hoped that in response to the appeal sent out by the Board, we shall see such an increase in our funds that a more aggressive and liberal plan can be followed in the future.

The following recommendations were made by the Mission Board:—

1. That Professor and Mrs. J. L. Shaw, of Union

College, go to South Africa to connect with the Claremont school.

2. That Professor and Mrs. W. E. Howell, of Healdsburg College, go to Honolulu to answer the call for teachers from that field.

3. That Professor and Mrs. G. W. Caviness go to Mexico to connect with the Spanish work, it being understood that Professor Caviness will represent the Board on the Bible Revision Committee.

4. That Miss Carrie Sadler go to Mexico to take the place made vacant by the ill health of Miss Ora A. Osborn.

These laborers, together with Elder Frank Armitage and wife, recommended by the General Conference Committee to go to Matabeleland, and Professor C. B. Hughes and wife, of Keene, Tex., who were asked to connect with the school work in Australia, are all the workers which the Board expects to send out at present. Other calls in the near future may necessitate recommendations.

We trust that our brethren and sisters will remember these workers as they go to the places to which they have been appointed. They all go willingly, believing that they have the personal leading of the Lord in the matter; and it is in this way that the Mission Board will endeavor to transact its work. We have reached a time when more regard should be had to individual leadings of duty. If the Lord desires a laborer in this country to go to some foreign land, he certainly can impress his mind as well as the mind of the Mission Board; and in joint impression and concert of action, we believe that mistakes will be avoided.

To every land and clime the Lord is now sending forth his representatives. Soon, let us hope, they will come with rejoicing, bringing with them many sheaves which they have garnered for the heavenly kingdom.

SHALL OUR MISSIONARIES BE RECALLED?

THIS is a question which has been often raised in Mission Board circles during the last two or three years. There is hardly a church missionary society in the world but has been crippled for lack of funds to carry forward its operations in other lands. As our own people well know, the Mission Board of our own church has been no exception to this rule. Again and again during the last two or three years have there come peculiar crises in our operations. Those who have stood at the head of the work have walked by faith, not by sight. But the Lord has been better than all the fears felt or expressed. None of our missionaries have had to be recalled, and while it has been only by the closest economy that they have been able to meet their pecuniary wants, none have suffered for the actual necessities of life. This truly is reason for great gratitude. We wish that the outlook for the present were more favorable than the picture the past presents. The same conditions largely remain. Facts as presented in the last HOME MISSIONARY EXTRA were in no sense overstated; and we believe that our people everywhere will arise to meet the situation, and that the year will witness many generous gifts to the cause of Christian missions. We are confident that this will be the case. None will permit their own interest to suffer, and the interests of our missions are not the interests of the Mission Board but of the denomination. The Board is only the agent chosen to direct the work. Therefore as the EXTRA pictures the interests of our foreign fields, it only presents to the minds of our brethren and sisters the needs of their own sacred interests.

As mentioned in the EXTRA, it is not by a spasmodic effort that the demands can be satisfactorily met; but it must be by a daily and weekly system of donating to the treasury of the Lord. May we not reasonably hope that the year 1897 will be the best year in the interest manifested by the dear brethren and sisters in the work which has been committed to their watchcare?

PROCEEDINGS OF THE INTERNATIONAL TRACT SOCIETY.

THE eighteenth session of the International Tract Society was held in connection with the late General Conference at College View, Neb. Two regular and several informal meetings were held, at which important papers were presented and many practical

missionary questions considered. The following officers were elected for the next two years:—

President, G. A. Irwin; Vice-President, Allen Moon; Secretary and Treasurer, L. T. Nicola; Board of Directors, G. A. Irwin, Allen Moon, L. T. Nicola, W. W. Prescott, H. P. Holser, C. H. Jones, Wm. Covert, S. H. Lane, A. O. Tait, I. D. Van Horn, F. L. Mead.

The Committee on Plans and Resolutions presented the following report which was unanimously adopted:—

Whereas, The Lord has, through the Spirit of prophecy, pointed out the importance of the tract and missionary work, and has urged his people to greater activity in this line; and,—

Whereas, The way is now in a special manner open for our publications to be scattered in all parts of the world, earnest calls for light and truth coming in from every direction, and the spirit of impartial investigation being very active; therefore,—

Resolved, That we recognize the Lord's hand in this favorable condition of things, and put forth increased efforts to follow up the openings which present themselves, laying broader plans, and preparing for a more vigorous campaign with our literature the coming year than ever before.

Whereas, Our attention has repeatedly been called to the importance of giving our periodicals a wide circulation; and,—

Whereas, It has been demonstrated that the work can be made nearly or quite self-sustaining when taken hold of in the right way, therefore we recommend:—

1. That in every church, persons be selected to make a house-to-house canvass for long- or short-term subscriptions, and that we encourage the delivery, in person, of all short-term subscriptions.
2. That in our large cities the papers be sold on the street and from house to house, working up regular routes as far as possible.
3. That churches be recommended to take clubs for general missionary work.
4. That Bible workers be encouraged to use the *Signs of the Times* in securing readers and in carrying forward their work.
5. That each Conference employ competent persons to visit the churches, giving instruction in this line of work and taking right hold to show the people how to make it a success.
6. That we appeal to our ministers, canvassers, and officers of churches generally, to interest themselves in this line of work, and give it their hearty support.
7. That we recommend for favorable consideration the plan of issuing editions of the *Signs of the Times* to be used in advertising our camp-meetings and other important gatherings.

Whereas, Experience has demonstrated that our tracts and pamphlets can also be sold by a house-to-house canvass; therefore,—

Resolved, That we encourage members of our local societies and scattered members who are not otherwise engaged in the cause, to devote a portion or all of their time to this line of work, using the envelope package plan as far as consistent.

Whereas, There are so many of our American churches in the neighborhood of large German and Scandinavian settlements; therefore,—

Resolved, That we invite these churches, and our American brethren and sisters generally, to assist in the work of introducing our German and Scandinavian periodicals, and securing subscribers for them.

Whereas, The plan of appointing men to devote their whole time to canvassing for these papers has met with general success ; therefore,—

Resolved, That we request those of our conferences which have a considerable German or Scandinavian population to consider favorably the proposition to select one or more men to act in this capacity, to be remunerated in the same way as other Conference laborers.

Whereas, Visiting the sick and needy and ministering to their wants is the very best kind of missionary work, and was really contemplated in the original organization of the tract and missionary society ; therefore,—

Resolved, That we urge our missionary societies to take hold of this work in earnest, giving it in all their meetings, and elsewhere, equal time and attention with the work of circulating our literature.

Your committee would further recommend,—

That greater efforts be put forth to circulate evangelical literature among the inmates of prisons, hospitals, reform schools, and other public institutions, with a view to leading souls to Christ.

That we hereby approve of the transfer of the publishing work from this society to the publishing houses, as enacted at the last meeting of the General Conference Association.

REPORT OF BATTLE CREEK TRACT AND MISSIONARY SOCIETY.

Now that spring has come, and the time has arrived for making gardens, we hope that all of our tract societies will consider whether they cannot raise supplies to distribute among the poor around them another winter. At the last quarterly meeting of the Battle Creek Tract Society, it was decided to rent five acres of land for a church garden, the work, seeds, etc., to be donated by the members, and the crops to be used another winter in assisting the needy ones in the city, whether members of the church or strangers. God has told us that the poor we will always have with us, and by remembering this fact, and making provision for their wants, we will be able to relieve many more than we can do if we wait till winter is upon us, when we will find ourselves unprepared for such emergencies.

The report of labor for the quarter ending March 31 showed a commendable increase in many respects :—

Letters written	2,237
Letters received	723
Missionary visits made	2,335
Bible readings held.....	441
Pages of books and tracts distributed.....	315,820
Periodicals distributed.....	58,591
Hours of city work.....	1,933
Persons supplied with clothing.....	283
Persons supplied with food.....	478

In addition to the above, the following was reported :—

Garments given away, 256 ; baskets of food, 100 ; canned fruit, 12 quarts ; several barrels of clothing sent away ; clothing to the amount of \$21.71 was distributed ; and \$35 collected for the mission in Matabeleland.

Number of periodicals taken by the society, March 31, 1897.

<i>Signs</i>	3,140
<i>Reviews</i>	320
<i>Sentinels</i>	635
Scandinavian papers.....	353
German papers	60
<i>Our Little Friend</i>	36
<i>Youths' Instructor</i>	40

Mrs. S. M. I. Henry said that she felt like calling upon all to unite with her in praising God for his healing power which just one week before had been manifested in her behalf. In speaking of the work, she said that though she had always felt that the king's business required haste, yet she had never realized it as she did at the present time. Our work must all be a hand-to-hand work. We cannot work for people in a mass, but individually. We must be so personal in our relation to God that our daily living will have a personal influence upon all, and will compel people to stop and say, Here is something that needs my attention. Col. 3:17 should be the rule for our life, and when we live by that rule, something will come of it to every soul with whom we come in contact. Every unsaved soul in this city has a special and particular claim upon every man and woman who knows Christ,—a claim for which we shall have to answer, and a claim which cannot be laid aside. Our methods of work should be so easy, so pliable, so elastic, that we can adapt them to anything, and if we have Christ in us, we will touch hearts.

Elder Frank Armitage and wife, who were on their way to Matabeleland, were present at the meeting. Brother Armitage stated that as they expected to locate on the farm about ten miles from Brethren Tripp and Anderson, they would need a sewing-machine to assist them in their work of clothing the natives. A collection was taken, and about forty dollars was raised to buy a machine for the Matabele mission. This amount was donated in addition to the thirty-five dollars mentioned in the quarterly report.

Some of the members of our society have seen excellent results from their labor during the past quarter, and rejoice in the work of gathering souls to Christ's garner.

JENNIE THAYER.

GENERAL ARTICLES.

[Fourth Sabbath Reading for May.]

MATABELELAND MISSION.

Dear Brethren and Sisters of America:—

AFRICA is no small part of the area of the earth — being about one tenth. In population it has about double that of all North America. The inhabitants are mostly colored, and it is estimated that ninety million of them have not yet worn clothing; a much larger number have never heard the gospel, and many who have heard have had no practical application made to their lives.

These millions cry, by their condition and surroundings, most earnestly for help. You believe and teach that the gospel of our precious Lord, which alone can save, is soon to accomplish its work, and be forever withdrawn from the earth. You believe also that God is engaged in gathering his sheaves, and that the call must go to every soul, that they may hear and receive or reject as they may choose; and further, that all this is to be done through the church on earth, that she may be glorified with her Lord in the results. You further teach that Rev. 3:14-22 applies to this people, and that the closing work is entrusted to their care. Admitting all this to be true,— and I believe it fully, for the “gospel of the kingdom shall be preached in all the world for a witness unto all nations;” and this will hardly be done by those who do not believe in the kingdom and coming,— what is the obligation resting upon us to give to them that which the Lord has given to us for them? Can they not demand from us that which has been entrusted to us for them? And would it not be criminal to withhold it? Then shall they not be made aware, in some substantial way, at once, that an effort is being made by those in charge of their treasure to make the delivery?

THE NATIVES IN MATABELELAND.

As far as I can learn, there are but few sections in Africa where the people are as destitute of light as in Matabeleland and adjacent territory; that portion known on most maps as South Central Africa seems to be the most destitute of civilization of any part of the continent, if not of the world.

In every other section a degree of civilization is

found; and the gospel has, in a measure, been proclaimed; imperfectly it is true, but it has had its effect.

In the section mentioned, but few missions exist. In Matabeleland two missions have been operated for some time; one at Myate for about twenty-nine years and one at Hope Fountain for about twenty years. These have accomplished next to nothing; in fact, I have not yet seen any result that can be recommended.

I am quite aware that the work will move slowly here, as it must commence at the bottom and build up. However, God is able to do it all, and I believe that when the Saviour comes, he will find some ready to meet him in peace even here.

At present in their heathen state they are superstitious and unstable. They may be on the mountain of expectation and courage to-day, and in the valley of despair and fear to-morrow.

They live in villages, and each man is supposed to have as many women as he can pay for, and his influence and wealth is counted largely from the number of his wives. They do his digging, and he sort of lords it over them, but does but little himself; they often tell us, to have many wives means that they will have plenty of food, but to have but one, means that they will have but little.

Their women are counted as chattles, and women and children are often bought and sold for a piece of print, a sheep, or goat, or a few shillings in money.

Although naturally indolent and lazy, I think their surroundings quite largely responsible; for with proper training many of them make quite good laborers.

Their religion is very vague; they worship they know not what, and this seldom — only when in distress, or need of rain; then they get together, and at the sound of a sort of drum, formed by stretching a piece of hide over a hollow piece of log, engage in a senseless dance, waving a horse's tail or something similar, if it can be secured. This is continued until the dancer is covered with perspiration, the girls usually stand by, keeping time by waving their body and clapping their hands. At such times a large amount of beer is usually drunk, made from the native corn. As far as I have learned, this is about

the only religious service they have, other than those superstitious connected with the services of the witch doctor. These are senseless and usually unmeaning.

They believe in God, but who, where, or what, they are not able to tell. Many stories are circulated relative to *Umlimo* (God); one to the effect that he dwells in a cave about twenty miles from the mission farm and that when food is placed there, he would come and eat it, and that he would talk so as to be heard and understood in various languages; that he would also take food from the bottom of the kettle without disturbing the top, etc.

Brethren Anderson, Carmichael, Landsman, and myself, decided to visit this place and see the wonders and learn, if possible, the cause of the manifestations. Upon reaching the place, we found a goodly number of worshippers, but the manifestations were lacking. We asked about them, and the head man of the place told us that the stories were all false, that when they would leave their food, they would return and take it themselves and eat it.

All this passed current among the people, yet all knew it was false. But they sought something, they knew not what; hence were ready to give prominence to that which they knew to be a lie. This indicates to me that they desire a being above and more powerful than themselves, to whom they may come in distress and receive help. And when the most reasonable of all doctrines, the gospel of our Lord, is presented, backed up by the Spirit of the Master, will not some break away from the fascinations of error and accept the truth? I believe so.

THEIR NEEDS.

The needs of this people are expressed in a single word—Gospel. The pure gospel of the Master would correct every wrong, and if received, make every one industrious and happy. To suppose all will reach this state, would be supposing more than we have yet seen in other parts of the world. Satan has a watch over his prey in every land. But here, as elsewhere, a people is to be gathered for the Lord; and all we can do is to bring the remedy to them and urge them to accept, knowing that it will take away the senseless superstitious, correct the wrong practice, drive away the evil habit, and, in fact, adjust every principle and cause harmony everywhere.

OUR WORK.

At the last General Conference it was recommended that Brother W. H. Anderson and wife, Dr. A. S. Carmichael, and myself and wife go to Matabeland

and open the work there. Accordingly, after a very brief preparation, our company left New York on the following 10th day of April, and after a rather uneventful but tedious journey, over 500 miles of which was by ox wagon, we reached the mission farm July 26. There was not much in the scene to encourage us, as all was in a wilderness state as far as we could see. But this was what we had expected and so were not disappointed. We set to work, and ere the season passed, were rewarded by seeing buildings erected, the best that could be built from the material at hand, for the doctor, Brother Anderson, and myself; also a place for meetings, in which we met a goodly company of natives during the entire season. In addition to this, we saw the stumps disappear from thirty-five acres of land and in their place fields of waving grain appear. This was the condition of affairs when the war broke out. At this time there was but little work done on the Sabbath by the natives on the farm, most of them resting and attending the meeting we held for them. In this we see the readiness with which they pattern after those whom they hold as instructors. This was done, not because they saw the Bible truth concerning the Sabbath, but because they saw that this was the way we did.

However, the war has changed all this, and now, while we usually have a fair audience at our meetings, we find that work goes forward just about the same on the Sabbath as other days. We think this is largely due to the fact that the government has a fort established at the farm, where no respect is paid to the Sabbath. The natives hold the military most in awe of any power, so it is not strange that this effect would be realized. The demoralizing effect of this institution, we have seen from the first, but have been powerless to stay it. We are sorry for what we see, yet all may be for the best, as now the only thing that will move them in the way of the truth, is sound reason, and yielding of themselves to the power of the Spirit of God.

At the commencement of the war, the outlook was very favorable, both in a financial and spiritual way. Our crop was somewhat injured by the drought, yet we hoped to secure a fair yield. Then the cattle were bringing in a good income; we were making about fifteen dollars' worth of butter per week, and there was a prospect that we could soon turn off fifty head of young oxen at a large profit; but those who are acquainted with war know how quickly all such prospects can be changed. Our cattle were taken and

most of the crop destroyed. We saved ten head of oxen from the Matabeles, but these have all recently died of the rinderpest, so that now we have no way to farm but with a hoe, and no way to get things to and from Buluwayo but to carry them. This quite changes our prospects for the future as regards farming, etc., still we will put in some crops with the hoe.

As the result of the war, provision is very high. At present corn is about thirty-nine dollars per one hundred pounds. We have secured some grain from the natives in our trade with them, but sold most of it at about twelve dollars per one hundred pounds. As a result of these prices, we have made something in trade. Eggs we sell at from one to five dollars per dozen, but at present get very few.

We received also from the chartered company two hundred pounds sterling as compensation for loss sustained by the mission, but this does not cover more than one third of the actual loss.

I make these statements that you may get some idea of the condition of the mission financially. I deem it unnecessary to enter further into this, however, as all are quite well acquainted with the situation, through the reports which have been published in our journals from time to time.

At the present time many of the natives are actually starving to death; their crops were destroyed by the war, and now they are suffering ten times more than by the weapons of their enemy. Daily the people come to us and desire food. We are almost sure when we see them coming, of their errand; as the need for food is so universal.

Those on the farm are not in as distressed a condition as those farther away. Yet they are now running short both in food and in seed to plant. Parents bring their children and plead with us to take them and give them food. We have desired children for some time, and concluded to take such as the people would give to us — if they were really in need. We have had them come to us so nearly starved that they could scarcely stand. One family who brought their little girl to us yesterday said two of their children had already died by starvation. We took the little one in and gave it food — a little girl less than two years old. This is the tenth one we have taken to our table and home. Brother Anderson has taken six, and the doctor, one. These are all taken at our own expense, and the mission is not to be burdened with them.

With provision so high, we find this something of

a burden just now, but hope after crops grow again that the expense may be lighter. There may be those in America who would feel it a privilege to care for one or more of these little ones, and furnish them food and clothing while they are getting training in the school; if so, they can send the money to me, and we will select the child and report progress from time to time. We think fifty dollars will feed and clothe a child for one year.

We have now reached the extent of our personal means, but shall, as I have written to the Board, take a few at the expense of the mission if they continue to come. I hope the brethren will not condemn this move, as I really think our hope of success is in the children; not that we wish to take more than we can care for; however, we would like twenty or thirty, and think this number would not in the end prove a loss to the mission, if all were taken at its expense. Then when grown, they will, I think, be the best workers, if consecrated by the Spirit of God. We find it next to impossible to secure the attendance of the children of parents on the farm, sufficiently regular to accomplish anything permanent in the line of education. We must, I think, have workers to go from kraal to kraal, and teach them at home, but we cannot supply this need now, for we have not the workers. Possibly after a while the largest of the children may be of service to us in this work, as they can make plain what we fail to state properly. Then, too, they can see what effect education has upon them, and it will create a desire to enjoy the same blessings.

In the matter of taking children and bringing them up, we do not expect smooth sailing all the way. Many will be dissatisfied when anything like discipline is brought to bear upon them, but if we can succeed with one half of them, we shall consider our efforts a success. How much more than this is realized among children of civilized parents?

We need many teachers to supply the openings in this field, but those coming from America will have to spend at least a year and a half in earnest efforts before they can teach even the first principles of this language. They must be apt scholars, and not burdened with the amount of other labor that has fallen to the lot of our present workers, if they can do even this acceptably.

OUR NEEDS.

In speaking of our needs, I shall be very modest indeed, as I realize that this is not the only field that needs help. I remember that all our needs are sup-

plied in the gift of the Holy Spirit, which brings Christ to the Church; then why ask for more? I do not, my brethren. I only ask that the Holy Spirit be received and the real presence of Jesus brought; then I know our needs will be all met. Workers would come in numbers to fill all openings, means would be given to support them, and to build such buildings as the necessity of the case demands.

Then my prayer will simply be for the church to receive the gift hanging over its head "awaiting its demand and reception."

But to be somewhat more specific as regards what this field will receive when the above condition is reached: I would say, first, we will have consecrated laborers,—men and women, who are not afraid to roll up their sleeves and take hold wherever a need exists; in fact, taking the Saviour for their guide,—who will be always ready for whatever may come to their lot. At present, we cannot do justice to the work; we find it impossible to be in several places at a time, and if we are not, something must suffer, as you must remember, everything has to be done by our workers or by the natives whom we hire, and no work can be done by an untrained native without having some one to look after it. To teach school, farm, build, and transact business, which requires some one to be away from home a good part of the time, look after nineteen children (the number which we now have), treat the sick, and perform hundreds of other duties that are incident to mission life,—these things are more than our present company can reasonably do.

We need a good man to superintend the farm, then we need a good young woman to assist in instructing the children in sewing and housekeeping—one able to give some practical help to the children in gardening as well. You see the work is not here as it is in America, we must be able to do anything indoors and out. Not that I advocate that the women should work in the field, but they should be able to take their class into the garden and show them how to arrange their work. This is quite essential. The natives have no idea of form or arrangement, and while they would not need to use the hoe much, they could instruct the children a few moments each day to great advantage. All our children that are large enough to dig, we have given a piece of land to till, and if we had the time to spend with them, we could draw many useful lessons from their work. We also need a practical mechanic, brickmaker, bricklayer, and carpenter, with a general knowledge of all mechanical arts. These are, it seems to us, indispensable to the

work here on the farm. But what about other parts of Africa? What about the other farm held by the mission some ten miles away? Similar needs exist there, but a less number could conduct the work, as this could be made headquarters and so economize much labor.

We need some one to locate on the other farm at once, and open the work there. He must be a practical man, with some business qualifications, with a devoted wife, who is brave to face hardships and difficulties. If he has grown-up sons consecrated to the work, it would be well; if not, he must have an assistant. A store will need to be run the same as here, and this will require a large amount of goods to supply both stores, and some one will need to give a good deal of careful attention to buying.

All mentioned above is needed to keep the work moving here without enlarging beyond our own premises.

Then, buildings are a necessity. We must have houses to live in, and buildings in which to carry on our work. There is no timber near here suitable to build with, so it will need to be shipped from abroad. If we can have some one to superintend the making of brick, and have timber to support the roof joice, plates, doors, windows, etc., together with iron for roofing, we can make the brick and build the houses.

We need a house for each family of workers, and a school building which can also be used for a church. These buildings seem to us indispensable to the work here.

A young doctor would also be acceptable, with his wife, who should be a good nurse. We hardly see how we can run the two places without one. Now, my brethren, have I not been true to my word and been modest in my requests? can any one say they are unreasonable and unnecessary? and can you say any one of them will be denied us when the Holy Spirit which brings the real presence of our blessed Master has been received? I verily believe we shall receive all we have asked for and more, for we have not told all our needs, and the promise is, "My God shall supply all your need according to his riches in glory by Christ Jesus."

SELF-SUPPORTING WORK.

I think this country offers an excellent opportunity for those who wish to spread the gospel of the third angel, and at the same time make a living for their families. Hundreds could be of service to the cause

in this way and be no expense to the Conference, if they have a sufficient burden for the work to bear the trials and privations incident to pioneer work in a new field.

They could do a little farming and so supply their families, and at the same time do much for the people. It is surprising how small an effort is required to make a living here when things are in a flourishing condition. But none should come here expecting everything to be smooth sailing; no, this is not a paradise—far from it. And he who comes must make up his mind to endure privations. Yet a man, with sufficient capital to procure a team and wagon, and food for his family for a year, and who is willing to work, I think can succeed. I wish hundreds of this kind would come; but, brethren, don't come if you do not come with the intention of holding up the truth as it is in Christ Jesus. Don't come with the thought of self alone; no, let self be last in all things; for if you come in any other frame of mind, you will be disappointed and wish yourself back again; further than this, you will not be of service to the cause, and will be quite likely to be a real hindrance.

Men coming at their own expense need just as much consecration as those coming at the expense of the Conference. We trust that you who are situated so you can, will think seriously if the Lord could not use you in this field.

A man coming here I think should have at least two thousand dollars when he reaches here, if he wishes to succeed nicely. He must not be shiftless. If energetic, he will be quite sure to succeed.

FINANCES.

Almost the first question that is asked when help is called for from a foreign field, is, How are the workers to be supported and where can the means be secured to erect buildings, etc.?

As regards workers, they should all be impressed with the thought that they must make their own way as nearly as possible.

Then if disaster comes, we expect our brethren, moved by the Spirit of the Master, will share with us the bounty the Lord has entrusted to them.

Then, whoever comes, "Have faith in God." He is our everlasting strength. We have experienced some disasters in a financial way already, in the loss of one hundred and twenty head of cattle, twenty calves, a few sheep, nearly thirty-five acres of grain, one hundred and seventy hens, and many other smaller things. Yet we live, and the Lord has returned much of this to us already. Shall we not

believe fully and press forward, whatever appearances may be? Just listen to the voice of the Master, and when he says, "Go there," let us go, and all will be well.

G. B. TRIPP.

OUR SPECIAL PRIVILEGE FOR THIS TIME.

THE privileges of the human family are more than can be told. Not one of these, however, is of man's own creation. Everything that he enjoys in this world, the sunshine and shade, the earth and its products, the intercourse with friends, and the mental capacity with which to enjoy them,—are all the gifts of heaven. James 1:17. None of these blessings are in return for good deeds performed; for they come alike on the just and the unjust. Matt. 5:45. They came not in response to earnest appeals from the needy and helpless; for every one of them was conceived and bestowed before man knew either good or bad.

The plan of creation was arranged so that the motive of that work might be apparent. Had man been first made, and then other things created to meet his needs, he might have seen no other reason for their creation than that of satisfying his wants. But everything else was first created, and then man was brought upon the scene, as the crowning event of the creating work. In whatever direction his eyes were turned, the handiwork of God appeared, beautiful in perfection. All was there before him, and, like himself, belonged to its Author. He could boast over none of it. The only claim he had in all the arrangement was that of being an integral part of the whole.

It was in the mind of the Creator from the beginning to place man in dominion over all the earth. Gen. 1:26-28. But God would guard the plan so that man might have nothing on which to base selfish interests. He would have man understand that the gift of all creation was simply one of trust. He was to have it simply for the purpose of turning it all to the glory of its Maker. Had it been given to him to use solely for the satisfying of human propensities, the whole creation would have been devoted to man's honor and glory, independent of the Creator. But this was not the design of creation. Those who dwell about the throne of God, reveal what the real design was, by the words they so often repeat: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

To give God glory and honor is a pleasure to him, as shown by this text. All things were created for his pleasure; so then, he would have all creation unite in rendering homage to him as the One upon whom their existence depends. The heavens with all their splendor by night and by day, exist for the purpose of declaring the glory of God, and the firmament for the purpose of showing his handiwork. Ps. 19 : 1. All of his works are to praise him. Ps. 145 : 10. Notwithstanding the exalted position given man in the creation, even he is not permitted to boast of his wisdom, power, or riches. He has nothing of the kind to glory in. He may glory in what he knows of God — of his loving-kindness, of his judgment and righteousness. "For in these things I delight, saith the Lord." Jer. 9 : 23, 24.

Man may not even glory in a fellow man, no matter what his talent or ability. What has he that he did not receive? Is not God able to bestow the same on others? Listen to the divine instruction on this point: "Therefore let no man glory in man: for all things are yours; . . . and ye are Christ's; and Christ is God's." 1 Cor. 3 : 21-23. Everything was given to man in the beginning, that creation might have a representative through whom it could render glory to God. In fact, everything was created for the purpose of being given into man's hands, that as he had pleasure in them, he might in turn express that pleasure in thanksgiving to God, and so through man the whole creation would give pleasure to its Creator. The apostle states the same idea in this form: "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." 2 Cor. 4 : 15. So then, "He that glorieth, let him glory in the Lord." 1 Cor. 1 : 31.

Had this sentiment been heeded from the first, every part of the created universe would now resound with glad expressions of glory to the Author of all. Satan well knew this, and took the most effective way to prevent it. Two things were brought to pass by the temptation in the garden: In yielding to Satan's insinuations against God, man abandoned his loyalty to Heaven, and gave himself to the service of Satan; with him also went the dominion placed in his hands, and so the whole world — man, beast, bird, the products of the earth — all that had been created solely for the pleasure of God, was, in an evil moment, turned to pay homage to the enemy of Jehovah, and to build up his kingdom.

Although man had in so dastardly a manner re-

nounced for himself and all creation, allegiance to the Creator, God did not attempt to destroy him, or wrench from him the dominion conferred upon him. But he did send his only begotten Son into the world, clothed with human nature, to rescue all who would receive him, from the terrible wreck. The Lord of glory, therefore, came to earth a "man of sorrows" and "acquainted with grief," that he might seek and "save that which was lost." Luke 19 : 10.

The loss included everything; not only man and the earth, but God's pleasure in his created works. The Saviour, too, was grieved at heart, and repented that he had made man on the earth. Gen. 6 : 6. Indeed the whole creation felt the shock, and groaned and travailed in pain together. Rom. 8 : 22. The foothold gained by Satan in the interest of rebellion, had jeopardized not only other worlds, but even the angels themselves. Thus we read from an unpublished testimony:—

"Not only men, but angels, will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. Not only those who are washed by the blood of Christ, but also the holy angels, are drawn to him by his crowning act of giving his life for the sins of the world."

With such infinite consequences at stake, the work of redemption began; and O, what a work! and what sacrifice was necessary in order to accomplish it! The first step in the series was the humiliation of the Redeemer. He who had created, and by right of creation owned all things, took on himself flesh and blood, in the likeness of man, whom he came to redeem. Heb. 2 : 14, 17. It was not flesh and blood as it first came from his hand, but that which had been molded by a bitter enemy; he assumed the *likeness of sinful flesh*. Rom. 8 : 3. In this flesh, weak through the power of Satan, he was tempted in all points like sinful man. Heb. 4 : 15. And although he knew no sin, yet he was counted sin instead of the man brought thus low by the prince of darkness. 2 Cor. 5 : 21. Amid all these disabilities he must conquer every temptation and live a perfect life, without a single flaw, in man's behalf, and yet give up his life at last, that man might be reconciled to God. Rom. 5 : 10.

What terrible responsibilities were here assumed. Is it possible that Christ actually left his all in heaven to risk his own future in behalf of man? The following from "Temptations of Christ," will make this matter plain:—

Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him; then Christ could not have been placed in Adam's position to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. *Christ took humanity with all its liabilities. He took the nature of man capable of yielding to temptation, and with the same aid that man may obtain, he withstood the temptations of Satan and conquered the same as we may conquer. . . . He assumed human nature, bearing the infirmities and degeneracy of the race.* He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the degeneration into which sin had plunged him. It is not true that humanity has trials to bear which the Son of God has not experienced.—*Quoted in General Conference Bulletin of 1893, p. 140.*

With such terrible sacrifice and risk was the "price" paid for the redemption of what was lost. As in yielding to temptation in the beginning, man's possession was, with him, misapplied to the upbuilding of Satan's power, so now in man's restoration to God's favor, his possession returns, with him, to uphold the honor and glory of his Redeemer. To go on as before one's reconciliation to God, using the things of his creation for selfish purposes, in fostering pride and the lust of the eyes, would be really to make them give glory to another, rather than to the Creator. This could not possibly be right; for if we give ourselves to Christ because he has "purchased" us, then for the same reason we should return to him the things of his creation which are at our disposal.

With so much of the Lord's own restored to him, and his ownership thus duly acknowledged, he then constitutes us stewards over these things, to dispense them at his bidding, that he alone may be glorified in their use. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." Matt. 25:14. The Lord is particular, too, to let us know what is his. He says: "The silver is mine, and the gold is mine." Haggai 2:8. He says further: "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. . . . The world is mine, and the fulness thereof." Ps. 50:10-12. The "fulness" of the world means everything it contains; the fruits of the earth, and the products of man's ingenuity and industry. No one can truly say that his own might or power brought him certain results. It is God alone that can give power with which to get wealth. Deut. 8:17, 18. In him every one lives, and moves, and has his being.

These are the words of Jehovah. Do we believe them? James says that "faith without works is dead." Chap. 2:20. Brethren, this appeal is to you. Have you given evidence that you recognize God's claim on his own? If so, what is the evidence? Have you used it as faithful stewards with which to bless others and thus given glory to God with it? If not, you may not wonder why your signal blessings have been so few and small. Whoever attempts to confine the Lord's goods to blessing himself, finds himself without any other special blessings; but when we let the Lord's things go forth to glorify him, he in turn permits that glory to reflect back on us in a marked manner. The following from the pen of Sister White, which appeared in the *Review of Dec. 17, 1889*, is to the point just here:—

Upon what ground may we claim the full and rich promises of God?—We can claim them only when we have fulfilled the conditions prescribed in his word. Have you robbed God in tithes and offerings? What treasure have you been laying up in heaven by giving to the Lord his own? Your hands may be loosening their hold on the things of this world, and while life is still granted you, why not take up your neglected duties, and as God's faithful steward, bestow your means where it will work for the salvation of souls, and to the glory of your Redeemer?

It is a most wondrous privilege to be counted co-laborers with God. But that is just what he constitutes us by entrusting us with a portion of his goods. The privilege is an exalted one because we thus become auxiliaries in carrying out his original plan, that of aiding the inanimate creation to glorify its Creator. But there is more than this in the matter; in the great day when the triumph of Christ is complete, and he rejoices over the redemption of man, and the restoration of the purchased possession, we, too, may be permitted to enter into the fulness of that joy, and be with him where he is. Surely this is infinitely more and better than to be satisfied with the selfish and ephemeral pleasures of the present.

But if such privilege has been great and grand in earlier days, of how much worth shall we count that, right in the closing scenes of the long-continued strife, with the sharp, decisive shock of combat telling that the conflict must soon end in glorious victory, we have the opportunity of being numbered among that company who will stand on the sea of glass to sing the mighty power of a conquering King.

The last clash of contending forces will soon have been heard. The deep shadows hurrying to and fro on yonder horizon tell us that the legions of darkness are gathering for the final fray. No one should linger. Let us hasten, then, ere the contest closes, and our

privilege of entering active service is forever cut off. The critical condition of the present does not call for enforced duty so much; but the Lord grants us a privilege, the exalted privilege, of co-operating with him in the grandest work ever committed to the human family. He can do his work without us all right; but we need the work in order to be able to enter into the joy of the Lord.

We are not all able personally to carry the message to the nations. God does not design that we should; for then the workers would have no means of support. In ancient times the Levites left all worldly interests to minister in spiritual things. This was considered a great privilege; but it was also a glorious thing to let all the others give of their substance to maintain the Levites in their calling. In fact, when these acted well the part assigned to them, their service was as acceptable to God as that of the Levites, from the fact that they were giving the things of God's creation, to assist in rendering glory to his name.

The same privilege is given to us now, only the time is now so short in which to do the work assigned us, that unless we soon engage in it, our privilege will slip by, and we shall miss the pleasure of shouting the song of triumph with the victors at last. The Lord wants us now to use his property in glorifying him. All that we hold in possession for selfish purposes till the Lord comes will have been kept from adding to his glory. Who will be responsible for keeping any of his creation from fulfilling its design?

We may ask, does the Lord's cause need money? — No. We are all parts of that cause, and as long as we have money, the cause has it. What the Lord wants now is for his stewards to disburse the funds in his work, which he has permitted to come into their hands. To retain these for self in this crisis is to misappropriate them. We are the cause of God ourselves; and if we desire to see that cause blessed in numbers and spiritual life, let us hand out the means in our keeping, and we will surely prove the truth of that scripture which declares that "it is more blessed to give than to receive." Acts 20: 35.

J. O. CORLISS.

WELL PUT.—The man who won the prize offered by an English paper for the best definition of money, put it thus: "An article which may be used as a universal passport to everywhere except heaven, and as a universal provider for everything except happiness."

EDUCATING LIBRARIANS.

I. THE NEED.

A WRITER of some note, in making a study of the missionary methods of different denominations, made this entry in his note-book: "Seventh-day Adventists—all-missionary." This entry was no doubt due to the fact that our missionary organization is so nearly coextensive with the church. In this we have just reason to rejoice; but as a chain is no stronger than its weakest link, every step of our organization should be most carefully guarded if it is, as a whole, to answer the purpose designed.

The place held by the librarian is a very important one. In all organized work, one necessary condition of success is the personal fidelity of its members to the purposes of the organization, and their individual faithfulness in carrying out its work. The officer who comes into closest relation with the membership is, as far as human agencies are concerned, largely responsible for the shaping of individual views, and the awakening and directing of personal energy. If a failure is made here, no amount of force applied elsewhere will make up for the missing link. Beginnings, though sometimes obscure, are all important. The most skilful managing will fail to run a machine which never starts.

Looking at it from the other way, the work of the librarian is no less important. The plans sent out from those at the head of the work are of course designed to reach and influence the membership. The officers of the International Tract and Missionary Society communicate with State officers—a class who are wholly engaged in religious work, and who are ready to second every proposed effort. The State officers communicate with librarians, who desire to see their measures carried out; but they turn to their members, some of whom are quite indifferent, some discouraged, and all more or less engaged in worldly business, with its multitude of cares; and here the really perplexing part of the work comes in. Just how to reach all and bring them into sympathy with missionary plans is a question not easily solved. Here is where real lifting power is needed; and if it is wanting, the force of the effort is lost through this weakened connection. Yet how often the person on whom so much depends is thrust into the office without preparation or instruction, and left to struggle along under the burden as best he can.

More than this, our work is aggressive, and must be

directed with energy, competency, and faithfulness. This is as true of every society as of the work as a whole. Work of this kind needs trained leadership. Heart power and mind power are both needed. One is motive force, the other gives skill in applying it. One is the birthright of every regenerate heart—the gift of God—the love that “never faileth.” The other comes not by inspiration, but by patient and careful training. The first is of course most necessary, because absolutely so, nothing can supply its lack. But no human power can give it. It must be sought and obtained of God. Yet how strangely shorn of power to help others, is many a child of God, because he lacks the second and secondary qualification, a knowledge of ways and methods and skill in using the power he has.

In this line, help may be given; so we will consider —

II. THE WAY.

(a) *By Organizers.*—Whoever organizes a missionary society should give full and definite instruction to the librarian, and to the membership also. The constitution of the tract society should be studied, article by article, bringing out the nature, object, and scope of the organization. The reporting system, with the reasons therefor, should receive careful consideration; also the meetings of the society, and the general and special donations, the object of each being fully explained. The practical lines of work should be dwelt upon,—the study and distribution of tracts, the raising of clubs of papers and their faithful use, both in personal work and through the mail, work for the poor, and the principles upon which *all* this work is based. Simply speaking of these things is not sufficient; they should be dwelt upon till understood. The librarian should also be carefully and thoroughly instructed in keeping the accounts of the society, in the proper way of conducting the business correspondence, in looking after subscriptions and special funds, and in all the duties of the office. I know this work will take time; but it will be time well spent. “Whatever is worth doing at all is worth doing well.” If work of this kind was required of those who organize missionary societies, there would be fewer incompetent and discouraged librarians, and a more intelligent and active membership.

(b) *By Institutes.*—The missionary institute cannot be too highly recommended as a means of practical instruction to librarians. Its class practise is especially adapted to instruction in missionary correspond-

ence, and in other lines where a comparison of ideas and experiences is helpful. Excellent practise can also be given at the institute in holding missionary meetings, both for business and study. And these gatherings present a most excellent opportunity for the study of the principles which underlie all Christian effort. Usually several librarians and companies can be gathered in to enjoy a week of precious study together; and in this way, by encouraging all to engage in the exercises, others are given some practical knowledge of the librarian's work, and are better prepared to assist, or to take the place of that officer when changes are necessary.

(c) *By Correspondence.*—This work more properly supplements that already mentioned, as it is very hard to give, through correspondence, a proper idea of the librarian's work to one who has had no verbal instruction. But in following up and adding to other educational work, nothing can take the place of well directed correspondence; through it, new lines of thought may constantly be developed. Our librarians should be encouraged to take broader views of the work; to gain a knowledge, not simply of our own missionary operations, but of the wonderful opening up of the world to gospel influences, and of the army of martyrs, who, by life and death alike sublime, have made present achievements possible. By correspondence, habits of study may be encouraged and helpful books suggested and a constant growth nourished, through many channels which will suggest themselves to an active mind.

I would not neglect to mention the educational influence of our own denominational literature. No librarian should, of course, be without the HOME MISSIONARY and the *Review*, and I might very properly add to the list, all our publications, for truly, they are “all missionary.” Many, however, have but limited time for reading, and sometimes fail to collect the missionary information from so many sources, into available shape for their own use or for the help of others. Our field of missionary operations is getting to be so large, I may be pardoned if, in behalf of many busy workers, I express the wish that we might oftener have condensed histories of special fields, and condensed summaries of the work at large.

MRS. A. E. ELLIS.

THE man who always agrees with you may be a pleasant companion; but when you want sound advice, you must go to some one else.

COLPORTEUR WORK.

It properly may be asked, What line of work in connection with the message is meant by colporteur work? Webster defines a colporteur to be "one who peddles religious books and tracts." In this paper a wider field will be considered as his. Our canvassing work covers in some respects this line. But to my mind there is a field not occupied by the canvassing work, that is as promising in satisfactory results as any one that is receiving attention. It is already white unto harvest because of the preparatory work done by the canvasser and the home missionary.

Many books and papers have been placed in the homes of the people, and there is more or less interest awakened in their minds in regard to the truths taught in these publications. Now these people would be glad to see some one who is acquainted with these truths and can teach them in a practical way, and aid them in the study of the Bible, so they may be familiar with the Scripture evidences. Many hearts are longing for something more satisfying to the soul than what they possess. Their hearts have been touched, and the silent seed is springing into life, and is reaching after that which will supply this new nature and sustain its growth. Men and women of deep piety and experience, who know how to lead the inquiring soul to the Fountain of Life, because they have not only tasted, but have received of the fulness of blessing that comes from the life-giving stream, are needed to engage in what we shall term colporteur work.

The canvasser is not able to put books into every house, the home missionary, with papers and correspondence reaches a less number, and our few ministers reach only those that can be induced to attend the services where they labor in public; but the colporteur can reach every family, and with the leaflets and small tracts, can leave something in every home that will receive them. By going over the ground again and again, he can sell, judiciously loan and give away, much of this precious reading, obtain subscriptions for the periodicals, read the Bible and pray with people as the way may open.

These colporteurs should be selected with as much care as to their fitness for the work as in choosing men for the ministry. They should have sufficient age and experience, so as to be able to meet and successfully aid those of similar conditions in life. They should be employed as Conference laborers, and required to render as faithful account of time and work as the minister, and be settled with the same.

The live, energetic colporteur — and there should be no other — will sell enough small publications at retail rates to pay for all he uses, he being supplied with them at the usual rates of discount.

In passing over the ground, every house should be visited and something to read left with every one that can be induced to receive it, if it be nothing more than a small leaflet. Many persons will read a small tract who could not be induced to buy a book, even a small one, or subscribe for a paper.

Much pointed truth can be put into a four-page tract, and when written and presented in the spirit of the Master, some hearts will be touched and blessed results will follow.

Let me present something that the Lord has spoken by his Spirit.

"The children of this world are in their generation wiser than the children of light." Golden opportunities occur almost daily, where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. . . . Missionaries are wanted everywhere. In all parts of the field, canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else, and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability. Such are needed to make a success as colporteurs, canvassers, and agents. . . . The efficient colporteur, as well as the minister, should have a sufficient remuneration for his services, if his work is faithfully done.

If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work — introducing our publications into families, conversing and praying with and for them — is a good work, and one which will educate men and women to do pastoral labor.

Every one is not fitted for this work. Those of the best talent and ability who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones that should be selected.

There should be a most thoroughly organized plan; and this should be faithfully carried out. — "Testimonies for the Church," Vol. IV, pp. 389, 390.

Again from "Gospel Workers," page 335, I quote the following explicit language: —

The work of the colporteur is elevated, and will prove a success, if he is honest, earnest, and patient, steadily pursuing the work he has undertaken. His heart must be in the work. He must rise early and work industriously, putting to proper use the faculties God has given him. Difficulties must be met. If confronted with unceasing perseverance, they will be overcome. Much is gained by courtesy.

The worker may continually be forming a symmetrical character. Great characters are formed by little acts and efforts.

Much more of this important instruction could be given, but this is sufficient to show the estimate the

Lord places upon this line of work ; and when as much has been done to fit men and women for this branch of the work as has been done to prepare ministers and canvassers, I fully believe we shall see as satisfactory results.

N. W. ALLEE.

LET THEM TALK.

If some holy aim is yours,
That some noble work secures,
Do not think to work it out
Unmolested by men's doubt.
Critic's speech, and cynic's leer
All will smite upon your ear,
And full many a fiery dart
Will pierce through into your heart ;
But with love who leads, still walk ;
Hide in God and let men talk.

If you reach a soul in loss,
Save him by the Saviour's cross ;
If you counsel and console
In the ways of dearth and dole,
Angels will with you take part,
Touch your hand with healing art ;
But on every side your life,
There'll be tongues in bitter strife.
Shall you weaken and give up ?
Hold from sorrowers heaven's hope ?
No, let hell and human mock,
God is with you. Let them talk.

If you persevere and go
Onward in the paths of woe,
If you gather lost ones in
From the paths of death and sin,
Speak God's message plain and clear,
Men will threaten, hate will leer.
Stern measures will be taken,
When your purpose stands unshaken.
All the ages of the past
Show this sequel hard and fast, —
Forfeits, prisons, death, yet walk
After Jesus. Let them mock.

Day of days will come, and then
Manifested be all men.
Bitter leer and critic token
That hath many a sad heart broken,
Will be shown in hellish art
To have pierced the God-like heart.
Those who 've hindered find their places,
In the desolate, self-wrought spaces ;
But the toilers will be known,
As the chosen for the throne.
So beloved, fix your eye
On the prize so rich, so nigh.
Pity, love, the souls who mock
Who can ill afford to talk.

FANNIE BOLTON.

CO-OPERATION OF THE CANVASSER WITH THE TRACT SOCIETY.

CO-OPERATION is defined to be the act of working or operating together to the same end. To work or labor with mutual efforts. To promote the same object.

If there is co-operation, then, between the canvasser and the State tract society, they will operate together to one end or to bring about the same result.

The one great objective point before every Seventh-day Adventist is, or should be, to get the truth of God before those who know it not; to aid in this work was the object for which State tract societies were organized among us. The canvassing work was introduced for the same purpose; the State society and the canvasser can be a material help to each other if there is co-operation, and we certainly think there should be. The State society is virtually an agent for the various publishing houses of the denomination, through whom the canvasser must obtain his publications. It would be impossible for the publishing houses to keep an account with each individual canvasser; hence the necessity for State societies which can become acquainted with each individual worker in the State where the society is located. Thus we see the canvasser could not well carry forward his work without the aid of the society. While this is true, the State society is supposed to be a self-supporting organization, and must depend upon the sale of the goods it handles for its support. If no one should purchase publications through the society, then the society could not exist; it must depend upon the sale of publications for its financial support.

The greater the number of persons engaged in the sale of publications in any State or country, the larger sum of money will the society have with which to carry forward its work, provided there is that co-operation on the part of all concerned, that there should be.

The president and the secretary of the society can do much to secure the co-operation of all who deal with the society. If they are persons who have had a deep Christian experience, and can and do write good, encouraging letters to the workers in the field, this will have its influence and will cause the worker to feel that the society has an interest in him, and in turn he will work for the interest of the society. This is co-operation — Christian co-operation. This is the only kind that will meet the demand of the

third angel's message. But if the president and the secretary are persons who have a harsh, cold disposition, and their letters partake of the same spirit, and are so cold that they make the worker chilly to read them even in the summer time, then opposition instead of co-operation will be the result.

Co-operation also means that those who deal with the society keep their accounts paid up well. If the canvasser should order books from the society, and deliver them, and use all the money for his own purpose, and allow the society to wait six months or a year or perhaps longer, this would be by no means co-operation; he would be retarding the work, and taking liberties with the work of God which he would not think of taking with business firms of the world. No business firm could long exist if it allowed its accounts to remain uncollected; it would soon become bankrupt; so with the State tract society.

One leading definition of the word "canvass" is, "To make interest in favor of." When we speak of the canvasser, we usually think of those only who sell our subscription books; but from the above definition, we see that all who labor in any way to create an interest in the truth, by use of our publications, are canvassers, and should co-operate with the society. Even a minister, using publications to assist in creating an interest in the truth, is a canvasser, and should keep his accounts paid up. If he does not, he is not co-operating with the society.

The State society has many opportunities for advancing the cause of God, which but few individuals would be able to improve. This society may send the *American Sentinel* to the members of the State legislatures in the State where it is operating, or may scatter religious liberty literature in the towns and cities where the advocates of Sunday legislation are working, or assist our college missionary societies in their work, by making donations to them from time to time; or may assist worthy persons who desire to work in cities where the truth is unknown, and who are not able to purchase reading matter, by furnishing them what they need free of charge for a time; or perchance some book canvasser falls sick and needs a little help, the society might lend him the money necessary for present use until he could enter the field again.

The above is all possible if there is co-operation, and as we said before, co-operation means that all keep their bills with the society well paid up. If this is not done, then the society cannot carry on the lines of work we have spoken of, nor keep accounts paid.

The publishing houses feel the lack of co-operation, and a very undesirable condition of affairs is seen all around.

If all concerned seek a close connection with God, in the great work of salvation, then they will co-operate with each other. This will be Christian co-operation.

J. W. WATT.

ALL-ROUND WORK DESIRED.

ONE of the greatest evils in the Christian church has ever been abnormal developments. Men of strong character and ill-balanced minds have headed extremes and established new schools in the Christian church. Most of the church Fathers manifested such tendencies. Later, the same traits of character led to the founding of the various orders of monks, the establishment of hermitages, and the almost insane practise of pillar saints.

Such tendencies followed to their legitimate conclusion lead to division; division is a prominent characteristic of sin and the stronghold of Satan. The gospel is the opposite; the more perfectly it is followed, the more perfect is the degree of unity attained. To bring about such a state of unity, the gifts of the Holy Spirit were placed in the church. The gospel finds men in a state of sin; inharmony reigns among them; they share different views on the same subject, and each contends for his own; but the gospel accepted trims away one after another of these differences till all come into the unity of the faith,—till one mind is manifested in all. While different ones may be engaged in various branches of the work, there is no antagonism; no force is lost in opposition; but all the force of each is expended in advancing the same great work.

In both the political and economical as well as the religious world, more than half of the sum total of human energy is expended in useless opposition. In illustration of this is the fact that to gain a living from the soil only one and a half or two hours' work each day are required, if no force be lost in competition, speculation, and opposition. But under the present system of lack of harmony in the commercial and social world, the large majority of mankind is obliged to toil hard from ten to twelve hours a day to eke out a miserable existence. It is precisely so in the religious world. By far the larger part of energy put forth in this direction is lost. It is Satan's purpose to bring about such a state of things that

men's efforts will be expended in opposing one another. But it is God's plan to bring man out of the toils of sin, and place him where the burden is light; this condition results in proportion as all are of the same mind,—as all are guided by one spirit,—so that all the force exerted bears in the same direction.

These principles apply to missionary work the same as to commerce. A well-balanced work is desired. Extremes tend to abnormal developments, where much energy is lost in opposing and counterbalancing all that does not agree with one-sided, narrow views. Extremists are usually fighters; they spend much time opposing others; all such force is not only itself lost, but it tears down and annuls the force of others. By those taking such a course, great energy may be expended, and unusual activity may be maintained without advancing or building up the work.

The work of the Holy Spirit is to enlarge the heart; while the work of sin narrows the mind, and makes it blind to everything but a favored theme. Such minds are able to see in some particular line a great deal more than any one else can see in it, and attach a world of importance to all they think they see. At the same time, they overlook many things of real importance, because they are not in that particular line, and mock at and belittle them. As one has fitly expressed it, such people can see a fly on a barn without seeing the barn.

Real missionary work, the work of the Holy Spirit operating through men, is in Scripture likened to the different members of the human body, each having a distinct office differing from the others, but each equally important in its place; and though there be different offices,—different members occupied with different work,—there is no division in the body, because all members are directed by one head. When men are wholly devoted to the Lord, so that he can operate them by the Holy Spirit according to his will, perfect work will result, all-round, evenly balanced work will be done. No church will run wild on some particular line, devoting all its energies to it, while neglecting other equally important parts of the work.

When one member of the human body is abnormally developed, it is at the expense of the vital forces, and other members of the body are weaker in the same proportion; and if the abnormal development be too great, the body is crippled and helpless. So it is in the church. By driving only one feature of the work hard, to the neglect of all other branches, the work of the body is not effectual; the results are not healthful. This is the result in the work of field

laborers that develop some one line to the neglect of others; their work is not solid—does not wear. The laborer that develops evenly all features of the message in the church that he builds up, builds surely and solidly. The result of the kind of work done is life or death. All must pass the test of fire. Hence it is not a subject of indifference how we work. What is true of the field laborer in this respect is just as true of the missionary worker. Both have the same object in view—the salvation of souls. This is the supreme reason for having all-round work in our missionary societies. Those groups of workers that most nearly develop all branches of the work,—carry out the various lines of missionary work,—will be the most effectual in their efforts. There may be no sudden flashes, or appearance of wonderful work, no shooting up like a rocket; but there will also be no coming down like a stick; there will be a steady, solid work.

All-round work does not necessarily mean *slow work*. By laboring on this basis, there is room for any degree of enthusiasm and energy. Sure work, though it may for a time appear slower, is in the end faster. Let us therefore encourage all-round work in our societies, giving all branches due attention; for by thus doing, the highest, quickest, and best results will be attained.

H. P. HOLSER.

DO WE APPRECIATE AND USE OUR PAPERS AS WE OUGHT?

IN a recent letter, Brother Stein, of Curitiba, Brazil, gave in connection with a report of the school at that place, a description of the work at large. Having begun among the foreign, especially the German colonists, the work is now extending to the natives. In his work among the Portuguese, Brother Stein found that when they had become interested in the truth, they longed for our publications, and that they could be more easily induced to *subscribe* for a paper than for a book; in numerous cases he has also seen that the people prefer to *read* a paper rather than a book. For this reason, he and other brethren thought that the work among the Brazilians could be advanced more rapidly by the publication of a paper, and probably a small press will be bought to publish a little paper and also some tracts.

These words were of interest to us; what is true of the people of Brazil, is to a large degree true of other nationalities, as many can be reached much

better by papers and tracts than through the medium of large volumes. Many in this country have come into the marvelous light and to the knowledge of God by the reading of our papers—in the English as well as the German and other languages. And as we see how others are longing to get the mediums which we already have, should not that inspire us to make the best possible use of them? If used in the right way, and with diligence, it is certain that much more might be done through them. Much more could be done with our German paper, and our German tracts and pamphlets than has been done in the past; and we know that it will be done; it is simply a question with us whether or not *we* will have a part in this work.

It gives us much joy to note the increased activity in this line. Some of our churches are waking up to the privilege of working for the Master through this medium, and dozens and hundreds of good letters received at the *Hausfreund* office from members of our churches and from those who are not, tell us of the interest in the paper, and the blessing received from it. A few days ago the secretary of one of our largest German churches in Wisconsin wrote us that it had been resolved at their last missionary meeting to go from house to house with the paper and try to get subscriptions. We hope that this will be done more generally. A brother in Oklahoma reports that he never saw such a missionary spirit as is being manifested now. At their last quarterly meeting twelve dollars were collected, which is to be used in paying for a missionary club of *Hausfreunds*. What this means will be better understood when the reader hears that these good, devoted brethren have been wanting for the necessities of life, and some heads of families do not know now where to get the next sack of flour. What an example and a reproof to many who are in better circumstances! The Lord will certainly bless them, and the letters written, and the papers sent out by these dear souls.

To this same church we sent twenty dollars some time ago to provide for their actual needs, and a few days ago they returned fifteen dollars of the amount sent them, stating that as grass was growing now, and they could get eggs and butter, they could help themselves, and if some should be in need, they had a little food on hand with which to help them. These brethren felt that the fifteen dollars could be used to so much better advantage in assisting the poor and needy in India and Africa, that they returned it, to have it sent to the destitute there. They have a good

prospect for an excellent crop, and are desirous of helping the needy to the extent of their ability, and also of being a blessing in other ways as the Lord may give grace. May our Heavenly Father grant that this spirit may be increased among our churches. He is willing to fill us with his love, and strengthen us with the might of his Spirit, to will and to do according to his good pleasure.

A letter from Texas, received after the above was written, informs us that a brother will begin to work for the *Hausfreund* in a city of seven thousand. A small church in the same State, which has a little club of *Hausfreunds* for missionary use, had the joyful privilege of seeing their Lutheran neighbors interested, of which some have since taken a stand with them. And from a church in North Dakota, just now a letter comes to hand, informing us that as a result of their missionary work, seven souls will join them in church-fellowship, Sabbath, April 17. Every other Sunday the members assemble in the capacity of a missionary society, and wrap *Hausfreunds* and tracts. How happy they are in this blessed work, which has brought such abundant fruit in so short a time! Full of joy they write of the many good letters received, and feel encouraged to go on with entire consecration in the good work as co-workers with God.

This church began to take the missionary club but a few months ago. Would not every church like to follow their example and thus experience some of the blessing of the Lord?

Our little German paper, the *Christlicher Hausfreund* (Friend of the Home) has lately been especially blessed of the Lord. Our subscription list numbers about eight hundred more than it did Jan. 1, 1897, and if all had renewed promptly, we would have about one hundred and fifty more. All this has been done *without having agents in the field*; but what can and will be done, if, as the Lord wants it, the strong, consecrated young men in our churches arise and go throughout the country and to the large cities, towns, villages, and into the hedges and byways, and take the *Hausfreund* from house to house! It will certainly be seen then that the Lord can do great things. Joel 2:21.

Everything is ready excepting ourselves. The Lord has prepared the way. In a number of the larger cities of our country, people have become interested, and are readers of our paper; the doors are opened; the only thing to do is to enter them. Dozens and hundreds of our young men could, in these

cities, go from house to house, not only with books, but also with the *Hausfreund* and tracts, and the Lord would certainly bless them abundantly. He works on hearts as never before.

But the question is, Who will enter this work? May every one yield to the Lord, and learn from him what is his duty in this important matter.

In this manner let us all be one with the Lord, children of one family, ruled by him, the Head and Lord of all. Let us all lend a helping hand in this, the eleventh hour. Soon the time will come when we cannot work any more. Let us therefore use every day that the Lord gives us as we shall wish we had in that great day. God is ready to make us vessels of glory, to fill us with his love and endue us with power from above, if we are only truly consecrated to him. May this be so; may we have open eyes to know him, and be true Christians indeed, and follow our calling as children of the light.

THEO. VALENTINER.

PERIODICAL AND BOOK WORK COMBINED.

SOME five years ago, Brother Augustus Ford came to Ontario, from Michigan, to engage in the circulation of our literature. He has labored almost continuously, summer and winter, and has accomplished an extensive and most encouraging work. He has placed many thousands of volumes of our books with the people, also large quantities of tracts, pamphlets, and papers. Having observed his constantly increasing business, and its numerous successful features, and desiring to secure definite information from him as to his manner of working, etc., I wrote him a few weeks ago, asking some questions, and I give below some extracts from his reply that will no doubt be of interest and encouragement to the readers of the HOME MISSIONARY:—

Dear Brother: In answer to your inquiries for information regarding my manner of working with the *Signs*, etc., I would say:—

1. I endeavor first to get subscribers for one year, or six months, or three months, and deliver the papers myself, receiving the money in advance.
2. If the first effort fails, I sell them a copy each week, as long as they will take them, getting the money for the numbers as they are delivered. About two thirds of my customers are taking them in this way.
3. I sell them at two cents per copy.
4. I do not carry the books with me every week, but only as often as I can take them something new, or as they seem able to bear it.

5. I commenced the work here last spring, and am delivering or selling papers to some who began to take them then, and I expect they will continue to take them until they fully accept the truth. The great majority will take only from one to ten numbers, unless you get them to subscribe for a definite time, and get the money in advance.

In regard to the question, "Do you sell many books to those who subscribe for the papers?" I say, Yes; and I wish that every Seventh-day Adventist might know that, notwithstanding the fact that this city has been canvassed so much for our large books, I have sold a copy of "Bible Readings for the Home Circle" to a large part of those who first commenced to take the *Signs* regularly. One lady called for and paid for back numbers of the *Signs*,—all I took to her,—and some I think were about two years old. She also bought a number of the small books, like "Steps to Christ," "Gospel Primer," "Social Purity," etc. One lady pays five cents a copy for the *Signs*, and after reading them, lends them to interested ones in the country. This city has been canvassed over and over for the small books, but when the *Signs* was read, it seemed to open the minds and hearts of people to buy books treating on the truth.

After they have taken the *Signs* until I think they are ready for books, I take the books to them, and sell, or take an order for one or more, as I can. When I am not in the city, I have some one else remain the papers to those who have paid for them, and who are depending upon me to deliver them.

I think the best plan would be to go to a place and first sell "Steps to Christ," "Social Purity," and our health publications, and get acquainted with the people, and not sell anything at first on the Sabbath question, etc., then get as many yearly subscribers for the *Signs* as possible, with pay in advance; afterward sell the papers from house to house, and then take them the books on all points of our faith. The greatest objection that I can see to selling the papers week by week is that some will get a little angry or prejudiced, and then refuse to take them, at any time that they choose; when, if they had subscribed, so that they can have them long enough to get really acquainted with them and with the system of truth as it is in Jesus, they might have a fair chance to be influenced by the weekly visits of so pure and truthful a messenger as the *Signs* is. . . .

I think that more books can be sold in connection with the *Signs* than without them.

A. FORD.

The writer has knowledge of several persons who have been led to fully embrace the truth through the influence of the reading-matter supplied to them by Brother Ford, and no doubt there are hundreds who are still investigating with interest and profit. To those who know of the peculiar and very difficult circumstances attending Brother Ford's labors, the volume of his work and the results that follow are decidedly encouraging.

G. W. MORSE.

268 Crawford St. Toronto, Ontario.

PATIENCE is bitter, but its fruit is sweet.—*Rousseau*.

BOOK SALES FOR 1896.

THE report of book sales for 1896, by districts given below, was furnished by Elder F. L. Mead under date of April 20. In explanation he says:—

I take pleasure in sending a statement of the amount of books sold by the canvassers during the year 1896. The report has been considerably delayed on account of not receiving full reports sooner. In the last mail, and since the summary was struck off, I have received a report from Jamaica of book sales to the amount of \$11,572.98, sold in that field. This brings the total up to \$343,749.61. This is only \$13,897.62 less than in 1895. When we consider that last year was a "presidential year" in the United States, I am sure that all will agree in saying that these figures are encouraging.

DISTRICT No. 1.

Maine.....	\$ 2,140.00
New England.....	8,432.12
New York.....	7,500.00
Pennsylvania.....	21,700.00
Vermont.....	1,052.37
Virginia.....	1,512.22
West Virginia.....	3,473.01

DISTRICT No. 2.

Florida.....	\$ 810.62
Tennessee.....	2,632.80
Mission Field.....	15,035.77

DISTRICT No. 3.

Illinois.....	\$ 9,669.54
Indiana.....	5,012.20
Ohio.....	14,528.00
Michigan.....	17,500.00
All of Canada.....	9,485.00

DISTRICT No. 4.

Dakota.....	\$ 1,500.00
Iowa.....	7,787.07
Minnesota.....	9,600.00
Wisconsin.....	2,494.23
Nebraska.....	3,300.00

DISTRICT No. 5.

Arkansas.....	\$ 1,200.00
Colorado.....	2,850.00
Kansas.....	13,841.76
Missouri.....	4,747.20
Oklahoma Territory.....	3,477.10
Texas.....	4,872.35

DISTRICT No. 6.

California.....	\$14,649.47
North Pacific Conference.....	4,195.70
Upper Columbia Conference.....	3,856.09
Montana.....	2,767.80
Wyoming.....	445.26

DISTRICT No. 7.

New Zealand.....	\$ 5,471.61
Australia.....	42,875.48

DISTRICT No. 8.

England.....	\$ 14,415.91
Central Europe.....	8 540.80
Denmark.....	9,618.55
Norway.....	20,591.80
Sweden.....	11,514.59
Germany.....	9,419.90

MISCELLANEOUS.

Argentina.....	\$ 2,000.00
Brazil.....	2,876.60
Chile.....	1,345.20
West Indies.....	1,408.51
Total.....	\$332,146.63

GOD'S PLAN FOR YOU.

Go to himself, and ask for the calling of God; for as certainly as he has a plan or calling for you, he will somehow guide you into it. And this is the proper office and work of his Spirit. By this private teaching, he can and will show us into the very plan that is set for us. And this is the significance of what is prescribed as our duty; namely, living and walking in the Spirit; for the Spirit of God is a kind of universal presence, or inspiration, in the world's bosom; an unfailling inner light by which, if we accept and live in it, we are guided into a consenting choice, so that what God wills for us, we also will for ourselves, setting into it as the needle to the pole. By this hidden union with God or intercourse with him, we get a wisdom or insight deeper than we know ourselves; a sympathy, a oneness with the divine will and love. We go into the very plan of God for us, and are led along in it by him, consenting, co-operating, answering to him we know not how, and working out, with nicest exactness, that good end for which his unseen counsel girded us and sent us into the world. In this manner, not neglecting other methods, but gathering in all their separate lights, to be interpreted in the higher light of the Spirit, we can never be greatly at a loss to find our way into God's counsel and plan. The duties of the present moment we shall meet as they rise, and these will open a gate into the next, and we shall thus pass on trusting and securely, almost never in doubt as to what God calls us to do.—*Canadian Churchman.*

TURKEY.

OUR workers in Turkey have passed through many peculiar experiences; one of the most prominent being the fact that wherever they have gone and aroused an interest, they have soon been interfered with by the authorities. This was not because the Turks were especially hostile to our work, but rather because the situation is such in Turkey as to give any one who desires to hinder one's activity, special advantages for doing so. The Armenians being a liberty-loving people, have always chafed under the Turkish yoke, and have always agitated more or less in favor of national liberty. To this end, they have used all means at home within their power, and have also endeavored to enlist the sympathy and help of foreign powers to gain their long-coveted end. As they saw Greece gain her liberty, the Bulgarians set free, and one after another of the Balkan states gain either total or semi-independence, they felt as though their time had come, and in late years have been especially active. This has led to the recent great outbreak and massacres. In consequence of their increasing activity, the Turkish government was proportionately active in suppressing them and curtailing their liberties. As a result, it became very difficult for an Armenian to travel about and be especially active in a public way without being under suspicion. They were not allowed to travel about freely as other Turkish subjects, and as a rule, it was only with difficulty that they could obtain permission to travel at all, except to return to their homes or place of nativity. This made it difficult for our laborers to go from place to place; and as soon as they held public meetings and awakened an interest, only a word was necessary by some prejudiced person to stir up the authorities against them. With scarcely an exception, every time our laborers have gone forth and aroused an interest, difficulty from this quarter has overtaken them; and in almost every case the difficulty was occasioned by the complaint of Armenian or Greek Christians. This resulted in many arrests; but the outcome of it all was that the government ascertained that our brethren were honest men and were not agitating in favor of Armenian emancipation, but were the victims of prejudice. This fact, now so well established with the Turkish authorities, has been of great value to our brethren, especially in the time of the massacres when everything was at a fever heat, and all Armenians excepting such as were

known to be free from participation in the Armenian cause were imprisoned or banished. But our brethren escaped difficulty of this kind in every instance; and the degree to which the true situation of our people is understood by the Turk, is well illustrated by the following occurrence, which took place last January in the country east of Constantinople. Brother Baharian writes an account of it as follows:—

At Shagshag the Armenian priest together with an Armenian layman called at Yahova's Government and complained against our brethren as though they were collecting tithes to send to Armenia to help the insurgents. The Turkish ruler asked the priest to state these things in a written petition. Then the priest called on the Turkish petition writer. [In Turkey many people are unable to write, and every village has one or more scribes, whose business it is to write documents and letters for the people.] But he at once refused to write such stuff, saying "Sabbatarians never do such things." Then the priest called on another clerk, and received the same answer; then on a third one, and again the same answer. The priest then called on the ruler without the writing, saying, "The clerks refuse to write." Then the ruler sends for all the brethren at Shagshag, and examines them closely about this tithe question; and from each one obtains the same answer, that the tithe is not used for Armenians, but for the Lord's cause,—for the preaching of the gospel. The ruler then sent them away in peace. Thus the Armenians accused us before the government for the same things that they themselves do, while we work for the Lord.

It is only by the special guidance of the Lord that the true character and position of our people has thus become so well known. This illustrates what can be done where God's people take the right stand on the question of their relation to the state. It would be difficult to find a worse combination than is found for Armenians in Turkey, and yet here we see what a decided victory God's people have gained, and that they are enabled to labor untrammelled in the cause of the Master.

We rejoice in this exemplification of the power of the gospel, and are glad that these precious experiences enter so largely into the foundation of our work in this important field.

H. P. HOLSER.

THE BOOK WORK IN NEW ZEALAND.

I AM glad to report that, since my last letter, the canvassing work in this field has enjoyed a season of prosperity. Until recently, we had for a long time only four or five workers in this department, and but little prospect of increasing the number. It seemed there was no one suitable for the work who could be

induced to engage in it, and the future wore no promising hues. But this line of work had not yet fulfilled its mission, and when no one could be found among his own people to do the work, the Lord went into the highways and brought in those who would. Three young men of other persuasions gave themselves to God and accepted the truth, and are now rejoicing in the privilege of being co-laborers with Christ. Two of these have been at work for a month and have had good success. The third has just begun work, with encouraging prospects. Two others who had formerly been in the field but had fallen out, have returned to the work, and are doing well, and two young brothers, whose sister recently went to the Sanitarium to take a nurse's course, have entered the field for the first time, and are also doing well.

Owing to a poor state of health, and the fact that my time was much occupied with other work, Brother J. H. Camp, who has had a successful experience in personal canvassing, has been appointed to the field work, and is doing much to develop its interests.

Had we a depository of our own, we could now begin to pay off our old accounts; but the large rents we are obliged to pay (a sum equivalent to \$300 per year), consumes our profit as fast as it is earned. We are trying to raise funds to build, but our membership is small, and unless we receive help, I fear we shall have to continue using our money to pay rents instead of paying our debts. Our subscription list is open, and if any of our friends should surprise us with a gift, it will be received with thanks, whether large or small, and it will do much for the future of the work in this field.

W. M. CROTHERS,
Pres. Tract Society.

Wellington, March 18, 1897.

"HEAVEN and earth shall pass away; but my words shall not pass away." — Luke 21:33.

They have not passed away. The ages lie
In myriad heaps of ashes, cold and gray,
Upon the moorlands, stretching far away
Into the past, where, gaunt against the sky,
A cross once stood and raised its arms on high.
Gone is the cross, and likewise gone are they
Who saw the Master lifted up that day
To perish that the world might never die,
But have eternal life. Calphas lies
To sleep his last, and Herod's bones are dust;
Juda's memory is a thing of rust,
Which time shall sweep away. The arching skies
Themselves shall pass; the earth itself decay;
But Christ's sweet words shall never pass away.

OPPORTUNITIES.

It was now midnight. I had been reading a collection of essays for some hours. I closed the book, with this sentence ringing in my ears: "Circumstances make the man." "And behold I had a dream." I saw stretched before me a long avenue; and I walked thereon. And the avenue had three names. The place whereon I stood was called the Present. And I turned and saw that the part which lay behind me was called the Past.

I turned once more, and there before me lay the Future. And I lifted up mine eyes, and behold, an innumerable company passed along the avenue. And I looked again, and behold, there was a poor, wise man, who seemed all eyes. Once and again I saw him seize some passer-by and speak some word. I heard not what he said, yet at his words some seemed full of wrath, others wept, while others leapt for very joy. While he seized some, yet others he seized not, which made him sad, and his countenance fell. And I lifted up my voice and cried: "O wise man, who are these, and whence come they?" And the wise man answered and said: "These which thou seest are called Opportunities. I seize them in the King's name, for by so doing I show my allegiance to my Lord. My Lord hath commanded that all his servants shall seize them in his name, and speak some word which he shall give."

Then said I: "Let me seize some of your opportunities." "Not so," he said. Then I was very sad, and tears filled my eyes, for I also was the King's servant.

Then the wise man stretched forth his hand and touched my eyes and said: "Behold your path in life!" And I lifted up my eyes and behold, many passed me as I journeyed, yet had I seen them not. Then my soul was troubled, for I had been slothful about my Lord's business, and I groaned in spirit. Then said the wise man unto me: "Arise, gird up thy loins; the present still is thine. Each moment brings its opportunities; in the King's name, seize them!"

Then he left me; and I awoke, and behold, it was a dream. — *E. A. Shand.*

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure.
— *Marcus Aurelius.*

ADVICE TO THE YOUNG.—Bestow thy youth so that thou mayst have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young, thou wilt think it will have no end ; but behold, the longest day hath

his evening, and that thou shalt enjoy it but once, that it never turns again ; use it, therefore, as the spring-time, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life. —*Sir W. Raleigh.*

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

STATE.	No. Canvassers.	Av.No. Re-ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.	
Dist. No. 1.	Atlantic.....						132	\$127 30	\$11 85	\$139 15		
	Maine.....	8										
	Maritime Prov.											
	New England...	16	11	211	1083	778	\$501 45	933	916 10	122 75	1,038 85	
	New York.....	6	4	50	353	16	20 00	111	194 60	42 70	237 30	
	Pennsylvania...	32	26	299	2002	838	626 83	1585	1093 11	460 35	1553 46	
	Quebec.....											
	Virginia.....											
	Vermont.....	4		36	242	60		288	231 00	6 50	237 50	
	West Virginia...	9	5	38	264	129	102 07	168	101 25	32 70	133 95	\$3,340 21
No. 2.	Alabama.....	9	7		545	25	54 15	109	168 65	58 70	227 35	
	Cumb. Mis. Field.	12	9		753	50	87 25	109	230 00	64 60	294 60	
	Florida.....											
	Georgia.....	4	3		180	8	5 25	47	118 00	4 45	122 45	
	Louisiana.....	1	1		55	24	12 00					
	Mississippi.....											
	North Carolina...	9	6		524	66	92 66	52	86 25	56 20	142 45	
	South Carolina...	2			119	13	24 00	45	94 25	16 05	110 30	
	Tennessee ¹	8	4	174	918	75	142 00	235	473 10	110 95	584 05	1,481 20
	Indiana.....											
No. 3.	Illinois.....											
	Michigan.....	10					472	377 25		377 25		
	Ohio.....	15	8	81	410	171	218 00	226	272 50	21 60	294 10	671 35
No. 4.	Ontario.....											
	South Dakota...											
	Iowa.....											
	Manitoba.....											
	Minnesota.....											
No. 5.	Nebraska.....											
	Wisconsin.....											
	Arkansas.....											
	Indian Territory.	6	7				45 40	128	186 40	2 00	188 40	
	Kansas.....		35		971	269	167 16	387	211 10	5 75	216 85	
No. 6.	Missouri ²	17			2011	952	630 88	2196	1,275 97	134 90	1,410 87	
	Texas.....											
	Colorado ³	10	8		606			602	490 25	37 50	527 75	2,343 87
	California.....											
	North Pacific...											
No. 7.	Upper Columbia.											
	Montana.....											
	Australia ³	27		250	1726			701	3,255 40	169 75	3,425 15	
	New Zealand ⁴ ...	9	9	85	270	114	243 50	193	695 56	193 93	889 49	4,314 64
	Great Britain...	30	24		1808			1304			1,246 50	
No. 8.	Central Europe ⁴ ...	4						170			177 32	
	Germany ⁴	33	33	604	4252	159	154 65	189	201 25	904 80	1,106 05	
	Norway ⁴	29	62	239	1188	87	87 23	485	417 47	384 26	801 73	
	Denmark ⁴	22	17	244	1703			848	701 86	25 28	727 14	
	Sweden ⁴	35	27		5171		351 50	3258	3,572 18	58 07	3,630 25	7,683 99
Misc'L.	South Africa.....											
	Brazil.....	2					310 00					
	Barbados, etc	4	4		572	51	172 25	176			471 72	
	Bahamas.....											
	West Indies.....											
Totals.....	473	310	2311	27,726	3885	\$4,048 23	15149	\$15,490 80	\$2,925 64	\$20,311 98	\$20,311 98	

(1) 12 weeks. (2) 7 weeks. (3) January. (4) February. (5) 3 months.

"If I can live

To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by ;

"If I can lend

A strong hand to the fallen, or defend
The right against a single envious strain,
My life though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

"The purest joy —

Most near to heaven — farthest (?) from earth's alloy,
Is bidding cloud give way to sun and shine ;
And 't will be well
If on that day of days the angels tell
Of me, 'She did her best for one of thine.'"

CONFERENCE OF MISSION WORKERS IN MEXICO.

ANOTHER impulse in the movement toward interdenominational unity in mission work, was given through the recent conference held in Mexico City, composed of all the missionary societies operating in that country—some fifty-five altogether, including Adventists, Baptists, Congregationalists, Friends, Methodists North and South, and Presbyterians of three or four divisions. There were also some one hundred and fifty pastors and elders from the native Mexican churches. The exercises of the conference, lasting six days and conducted in Spanish, were on the devotional side tenderly spiritual, and on the business side sensible and practical. The three foremost topics before the conference were: (1) The question of self-support in the native church; (2) Interdenominational comity on the field; (3) A revised translation of the Spanish Scriptures for uniform use. The action taken on these matters marks a distinct advance in each, and a closer degree of harmony and co-operation between these different branches of the church of God. The judgment of those present from our Northern churches is pronounced, that the outlook for the evangelical cause in Mexico is very cheering. There are some unusually strong men in the native churches—men of both intellectual and spiritual power,—while the foreign mission force is working on sounder principles and with better success than ever. The last few years have seen an immense gain in the strength of the missionary enterprise in Mexico.—*Union Gospel News, April, 1897.*

THE MORAVIAN CHURCH.

"ALL christendom may well stop to gaze at the unique spectacle of a church having in its missions almost three times as many communicants and baptized adults as in the home church of its three provinces, British, German, and American; a church which, while Protestant churches at large send one member out of 5000 to the foreign field, sends one out of ninety-two, a like ratio throughout the churches would put in the regions beyond 380,000 Protestant missionaries. . . . Consider its leading features:—

"First, its evangelistic basis. It holds itself in debt to a lost world and in trust with the gospel as trustees to discharge the obligation of debtors. All are trained to service, to work, for the common good of the brotherhood and the redemption of the race; to have few wants, frugal habits, and readiness for self-sacrifice. Missions are thus not the exception, but the law. Prompt obedience to any clear leading of God is the base-block of daily life. . . . Any church destitute of the spirit of missions is considered dead, and every disciple without service, an apostate."

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East.....	+ 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations...	+ 8.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal...	* 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.40 A. M.

WESTBOUND.

South Bend, Chicago, and West.....	* 8.42 A. M.
Chicago and Intermediate Stations.....	+12.15 P. M.
Mixed, Valparaiso and Int. Stations.....	+ 7.05 A. M.
South Bend, Chicago, and West.....	* 4.05 P. M.
South Bend, Chicago, and West.....	*12.50 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry., Pullman vestibule buffet sleeping cars to New York and Philadelphia, via Suspension Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.40 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R., Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 A. M. trains have Pullman sleeping cars and coaches to Chicago.

CONNECTIONS AT DURAND.

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

* Daily.

+ Except Sunday.

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

W. E. DAVIS,	E. H. HUGHES,
G. P. and T. Agent,	A. G. P. Agent,
MONTREAL, QUEBEC.	CHICAGO, ILL.
BEN FLETCHER, Trav. Pass. Agt., DETROIT.	

THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

OBJECT: The dissemination of general missionary intelligence, the discussion of plans and methods, reports of labor, etc.

BATTLE CREEK, MICH., MAY, 1897.

No lessons are presented in this number. After Elder Tripp's article on Matabeleland is read, Sabbath, let our tract societies take up that field, and the call made, and consider them in the missionary meeting. This number contains many valuable papers from leading workers. Our societies will not lack for food for thought and study.

WE trust none will pass by the interesting paper presented by Elder G. B. Tripp on Matabeleland, as contained in this issue. Brother Tripp imparts much valuable information, which certainly cannot help reaching hearts. Does not Brother Tripp say truly that when the Holy Spirit is received by the Lord's people, it will bring to every mission station every needed blessing? It certainly is true that our lack of earnest piety and zeal in the Lord's work is due to the absence of the fulness of that Spirit which will bring to our hearts the needed blessing. Let us pray for the Spirit of Christ; that Spirit will impart zeal and enthusiasm and the personal piety so greatly needed in the work of God for to-day.

It will be observed that there is some change in the personnel of the editorial staff. Elder A. O. Tait's local duties in connection with the *Review and Herald* so occupy his time that he desired to be released from editorial responsibility in connection with the HOME MISSIONARY. We are glad, however, that his sympathies remain with the paper, and we hope to receive frequent contributions from him.

Miss Jennie Thayer, who has so efficiently served the journal as office editor during the last six months, no longer acts in this relationship, in consequence of the return of the editor of the journal to the office. We hope to receive from Miss Thayer, likewise, frequent contributions relative to different lines of missionary work with which she has been so intimately associated for a number of years.

WE have the promise of some excellent papers on different phases of missionary work from our workers

in foreign fields, for future numbers of this journal. As far as practicable, these articles will be illustrated. It will be the aim of the editors of the journal to make it more practical than ever in the past,—practical as pertains to the instruction it will give relative to foreign fields, and also as to hints, suggestions, and plans for work in the home field. It will be the aim to make the HOME MISSIONARY such a factor in our missionary work that no Seventh-day Adventist will feel that he can do without it.

WE have spoken several times of the very unhealthful location of our mission on the Gold Coast of West Africa. This probably is one of the most fatal regions for missionary effort considered from the health standpoint of any now being operated by missionary societies.

One of our missionaries, Brother Riggs, as has already been reported, has died from the effects of the climate. Brother and Sister Kerr have been called upon to part with two little ones since going to that country. Elder D. U. Hale, our superintendent, has been brought near death's door, and has recovered only by the special blessing of the Lord. Recent advices from the Gold Coast brought the news of Brother Kerr's very serious sickness with what is known as the "black-water fever," the same disease with which Brother Hale was affected. The latest reports, we are glad to state, bring the gratifying news that Brother Kerr is out of danger from this present attack, but is in a very weakened condition.

The faith and fortitude manifested by these dear workers have been truly remarkable, and from a human standpoint, we are surprised when we consider all the things with which they have had to contend. Not once have they expressed a complaining word or a desire to return home.

It is, however, worthy of very serious consideration, if the work on the Gold Coast should not be carried on under some different plan than it has been in the past,—in a way that will not so greatly imperil the lives of our workers sent from this country.

Other societies, in operating in such deathly regions, have found it necessary to carry forward the work by native assistance, situating white missionaries in adjacent stations in more favorable regions. This may be found necessary in our work in some of these places. Should the health of Brother Kerr continue poor, it may be found practicable for him to leave that field.