



The HOME MISSIONARY

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

VOL. IX.

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

No. 8.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY

The International Tract Society.

PRICE 25 CENTS PER YEAR.

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

THE HOPE OF JAPAN.

WHAT is the hope of Japan? This island kingdom is the most interesting country in Asia, and perhaps in the entire missionary world. Just now it is struggling for recognition among the first nations of earth. During the recent years its forty million people have undergone the most wonderful change in matters of education, commerce, government, religion, and, we regret to say, in everything but morals. Under these conditions, the foregoing question is of great interest and importance.

RELIGION.

The Japanese have three definite religions, each of which has been established more than one thousand years. The oldest of these is Shintoism, which dates back of history and well-authenticated tradition. It is a crude form of natural evolution, without rational morals or dogma. It teaches personal cleanliness and gentleness of manner, and encourages patriotism; in fact, it is said by some to be, "First of all a political machine." "Mikadoism is its core."

CONFUCIANISM.

Confucianism has been established in Japan about fourteen hundred years. It teaches a low routine of human duty. In China, its center is parental filiality;

but in Japan, where everything is subordinate to the throne, this is so changed that its basis is loyalty to the government.

BUDDHISM.

Buddhism also has been established in Japan for about fourteen hundred years. Japanese Buddhism is closely allied to Shintoism. It proclaims the gods of Shinto as previous manifestations of Buddha.

Through its appreciation of art, literature, and natural beauty, with its splendid architecture, and with that teaching which makes the law of kindness a rule of life, it has done more than all else to beautify the country, and to promote the degree of civilization attained.

Considered as a whole, these three religions are agnostic, pantheistic, and utterly devoid of that spiritual power without which it is impossible to destroy the carnal mind and regenerate mankind. The older inhabitants cling to these religions with a conservatism truly remarkable. Under these conditions it is readily understood that the hope of Japan is not to be found in its ancient men.

WOMAN.

In Christendom, we would instinctively turn to womanhood, and through an appeal from mother, sister, and wife hope to touch the heart and exert an influence strong, ennobling, and lasting—not so in Japan. There woman is not considered to have any individual responsibility to God. She belongs soul and body to her husband; his religion must be her religion. On page 366 of his work entitled, "Things Japanese" (edition 1890), Professor Chamberlain says: "At the present moment, the greatest duchess or marchioness in the land is still her husband's drudge. She fetches and carries for him. Bows down humbly in the hall when her lord sallies forth on his walks

abroad, waits upon him at meals, may be divorced at his good pleasure." It is worthy of special note that in only those countries where the teachings of the Bible are dominant, woman is recognized as an equal and "an helpmeet" for man. Until the customs of that country shall be so changed as to secure greater respect for womanhood, it never can be truthfully said that its women are the hope of Japan.

BENEVOLENCE.

The government maintains a few hospitals, but one looks in vain for great schemes of benevolence. A Cooper Union, a Girard College, or even smaller institutions such as were common in America during its earlier history, are practically unknown. Certainly great schemes of benevolence are not the hope of Japan.

CHURCH WORK.

A review of the work being done by the Protestant churches reveals a loss instead of a gain. We are informed by Rev. George William Knox, D. D., in a recent number of the *Missionary Review*, that statistics for the last two years show an increase in the number of regular laborers employed during that period of time, and that there are eight hundred and seventy-nine fewer communicants than at the close of the year 1894.

The reason for this state of affairs is not so readily apparent to all. May there not be virtue in the suggestion of Professor Chamberlain, when he says, on page 241 of the work previously quoted, "Our second prophecy is that the Christians of Japan will be occupied with questions of morals and practise—the temperance question, for instance, and Sunday observance." And again: "To make all Japan Christian by edict, some fine morning, is not on the program of the Japanese statesmen of the hour, but that something of the kind should happen within the next twenty years, is not really so unlikely as many things that have really happened in this land of realized improbabilities."

The power of Christianity is always weakened, if not utterly destroyed, by such methods and associations as suggested by Mr. Chamberlain. In nothing but the pure gospel of Jesus, unallied with the civil government in any degree, and revealing the law of Christ's love in the individual heart, can there ever be found relief for the masses in Japan, or, for that matter, in any country.

YOUNG MEN.

One of our leading missionaries in that country, in

a recent letter addressed to the writer, says: "I am satisfied that the hope of Japan is in its young men." It is not difficult to discover some of the reasons for this statement. Portions of the Bible which have fallen into their hands, and a knowledge of Christian morals obtained from the better class of English literature to which they have had access, have led many of the young men to feel that Christianity can supply a power to be obtained from no other source.

The influence of old men and Buddhist priests restrains a large number from embracing the faith of Christ; but there is a yearning after those truths that alone can satisfy the awakened conscience, and a sincere desire on the part of many intelligent young men to understand the principles of Christianity. Shall we not hasten to impart to them a knowledge of the true God, of his Son Jesus Christ, and of the power of the Holy Spirit?

SCHOOLS.

Experience is demonstrating that one of the most effective methods of accomplishing this object is school-teaching. The author of the letter mentioned in a former part of this article is now employed in that work. There is a most excellent interest in his school. One of the young men walks a distance of six miles, and three others walk a distance of five miles, and return, coming almost every day to spend an hour and a half in the study of the Bible.

These schools can be made almost self-sustaining. In the capital city there are a number of private schools teaching English, that are maintained for the purpose of making money. O how much better and more noble to engage in such a work for the purpose of saving souls!

The Lord knows where are those men upon whom he will place his Spirit and a burden for this work; and he also knows those upon whose hearts he will place a burden to sustain these laborers with their means. And in the near future we confidently expect to see many devoted persons entering eagerly upon this work, and gathering from that field a people made ready to meet the Lord.

J. E. J.

A NEW SPANISH PAPER.

THERE has come to our table the first number of the first volume of our Spanish contemporary, published at Buenos Ayres, Argentina, South America, and denominated *El Faro*, meaning "The Light-house." It is a very presentable sheet, being printed

on good paper, with good ink, and compares creditably with other periodicals in the Spanish language, published in South America and Mexico. The first page opens with a salutation to the public, in which are asked the questions: "What need is there for the publication of this new periodical?" and, "What program will follow?" the answer being given, "Let the reader respond to these questions after reading this number." Then follows an article on the "Destruction of Jerusalem," one called "The Character of God," one on the "Eastern Question," a page devoted to answering questions, at the head of which is an invitation to the public to ask questions on the subject of religion, an article on "The Love of God," one on the "Power of the Word of God," etc. There is a family department, a department of hygiene, advertising pages, and a page of the news and intelligencies of the day. We are much pleased with this number, and consider it well edited and arranged. May God give it a wide field, and cause it to proclaim his truth to the people of the Spanish language.

J. E. J.

LIVING ISSUES.

MANY of our workers have heralded the return of the Saviour, Christ's relation to the immutable law of the Father, the fact that life was to be obtained only through Christ, and that all truth centers in him. But to-day these messages of truth are assuming striking significance in connection with our consecrated missionaries who are going forth with a heart-touching testimony of the power of Christ to save from sin. Wonderful revelations of God's word seem to come to those who bear, and to those who truly hear, this testimony of Christ's redeeming grace. It was this kind of teaching that proved so effective in apostolic days. This gospel was and is the *power* of God unto *salvation*.

The only true preparation for the acceptance of divine truth is the acceptance of *Christ*, and this explains why at every turn in the New Testament the importance of this fact is set forth. In all the accounts of the home and foreign missionary work of the early church abound such expressions as these: "And preached *Christ* unto them;" "persuaded them concerning *Jesus*;" and "ye are complete in *him*." The order of procedure was winning souls to Christ, then further instructing in the word; conversion; then

growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This order transposed may produce pretty good so-called theologians, but pretty poor Christians. The hope of the world is *Christ*. The key to winning souls is *Christ*. Let every worker become Christ-centered, as was Paul, who determined to know nothing in his work save Christ and him crucified.

In the Scriptures the promises of the Holy Spirit are as specific and abundant as those relating to forgiveness of sins and eternal life. Many at this time are receiving the Spirit in a special manner, and are being fitted by it for successful service for the Master. This *fitting* for *service* is the philosophy of the pouring out of the Spirit. The greatest preparation for work ever accomplished was by means of the Holy Spirit. A world-wide message was to be given, men were to hazard their lives in the work, the truth was to be presented in purity, in simplicity, and in the power of Christ. A divine unction is consistent with the reception and proclamation of divine truth.

The former rain accomplished its work. The latter rain is likewise accomplishing its work. The prediction of the Spirit as a special endowment for service in the last days is being fulfilled with characteristic prophetic accuracy. No prophecy of the Scriptures has ever failed, nor will this. But professed followers of God in all ages have failed—failed to discern their opportunities. Here is our danger to-day. This reception of the Holy Spirit means everything to our work and workers. Here is the solution to every missionary problem, the key to success in all branches of missionary work.

L. T. N.

A BETTER WAY.

At its annual conference and camp-meeting just held, the Atlantic Conference adopted a plan for collecting First-day offerings for foreign missions that appears to be a meritorious one.

Many of our people are anxious to take part in helping on the mission work in foreign lands, and would be pleased to contribute a small sum weekly to that purpose if they had a convenient way of placing their contribution in the hands of the proper officer, so that it would find its way into the treasury of the Foreign Mission Board. In accordance with this

demand, the conference adopted the following: The librarians of all the churches shall be furnished with a sufficient quantity of small printed envelopes to supply each member of the church weekly, on the Sabbath or at some regular meeting. After the offering is placed in the envelope, it can be returned to the librarian at the next Sabbath meeting. At the end of the quarter, the librarian shall pay over to the proper officer the money so collected to be sent to the treasurer of the Foreign Mission Board. Several conferences have adopted this plan for collecting the First-day offerings for mission work, believing it to be preferable to the old plan adopted some years ago of using the missionary boxes.

The advantages in favor of this plan are: First, we are not so liable to forget that we have a duty to perform each week in the matter of the support of the laborers in foreign fields, for the envelope handed to us each Sabbath reminds us of it. The Lord cares for us every week, and we are dependent on him every day, and therefore we should be glad to be reminded once a week that our brethren in India, Africa, Asia, and in various countries, are looking to our Heavenly Father to care for them continually, so they may continue to preach to the heathen the unsearchable riches of Christ.

Second, if it results in any increase of funds, they will be available at a time when greatly needed. The annual collection comes but once a year, and a larger portion of the year the receipts are alone from the First-day offerings, which under the present system were never half adequate to carry the work, even in its present stage.

If the funds for our foreign work came in a continual stream into the treasury, it would enable the Mission Board to plan for the work to much better advantage. At the present time the brethren in Matabeleland are calling for farm implements and seeds of all kinds for the farm and garden; in the Bay Islands, British Guiana, Brazil, and Jamaica, they are calling for teachers; in Trinidad, Argentina, Chile, Africa, and the islands of the Pacific, for ministers; and Bible workers, canvassers, and other missionaries are called for all around the world, but we must wait to see what will result from the annual offering before plans can be laid to fill these calls. May the Lord guide us in laying such plans as will result in bringing the needed help at the right time, so that the work of making glad the hearts of those that sit in darkness may go forward.

ALLEN MOON.

MISSIONARIES' SPECIAL ENDOWMENT NECESSARY.

As we look over the vast areas and the densely populated districts of our world and see the few missionaries, we are led to inquire, How shall the gospel be carried to all these peoples? Then when we consider the fact that each year more heathen are being born than there are Christian converts, the picture is a more gloomy one; but the saddest picture of all is, that those who profess the name of Christian are in possession of so little of the power of Christ. So we are led to inquire, How and when shall this gospel of the kingdom be "preached in all the world for a witness unto all nations" so that the end may come? Viewing it from the standpoint of our past work, it is an impossibility.

It is true, we can see indications that the cause has made progress along some lines. This leads to another question, How has this been accomplished? What has been the power back of all the machinery that has caused it to move? We are at once cited to our publishing houses, our tract societies, and the various organizations, and shall we add, with the aid of the Holy Spirit? We fear that that is the way we have been considering the question too much. It has even been estimated that if every representative of the Seventh-day Adventist denomination should go to work with the facilities that we have at hand, this gospel of the kingdom could be carried to the world in six months, through the medium of our publications. That is a broad statement, and certainly means a great deal. We do not care to take issue with it, for we think it contemplates conditions and possibilities which many who have taken the name of Christ have not as yet experienced.

A GREAT FIELD AND A GREAT WORK.

Let us first consider our home fields, say in America. To make the illustration more vivid, we will take the States of Alabama, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, and Tennessee, with a population of 12,153,800, and an area of over 372,000 square miles. Now think of a score and a half of ministers and licentiates trying to preach to all this people. They would each have a congregation of over 400,000 people, covering an auditorium of over 12,000 square miles.

The question is again asked, How is it to be done? It is true that there are some faithful Bible workers

and canvassers, but it almost seems that the work is only being touched on the outside edges. The reports that come from this field show that the laborers have worked hard, and a good work has been accomplished; but what is it when compared with the great white harvest spread out before them? It is but the faint glimmering of a beginning. It is true that we should take courage when we remember that in some of the States above mentioned our Religious Liberty literature has been liberally distributed, and it has had and is having its effect; but independent of this kind of work, the above illustration simply presents an impossibility, from a human standpoint. It certainly means two things,—that more laborers must be added to the present corps, and that those already in the field must be endued with a power that they have not hitherto experienced. We are convinced that this must be so. At the present rate of working it is impossible for the whole corps of ministers to get over the territory of one of these States and do justice to each individual case.

If that is true of our own free and enlightened America, what can be said of the 800,000,000 of pagans in heathen countries, and the many million in the densely populated cities of Europe and other portions of the earth? It is a settled thing that there must be a drawing power that will get hold of the people.

THE WORK OF JOHN THE BAPTIST.

In the days of John the Baptist there "went out to him Jerusalem, and all Judea, and all the region round about Jordan." Just see them! In that throng were Pharisees and Sadducees, priests and rulers, nobles and even the king, the lawyers and the common people. There was a magnet over by the banks of the Jordan that was impelling every one in all that region to come.

It was an important message that John had to give. The way of the Lord must be prepared, for "the coming king" was at the door. A people must be made ready to meet him. The King did come; a people was prepared to receive him. "And all the people that heard him, and the publicans [tax-gatherers], justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." The king acknowledged the message as of heavenly origin. He set his seal to it. It is very apparent that it would have been impossible for John to go over the country represented by the people who came to hear.

THE MINISTRY OF CHRIST.

It was just so in the ministry of Christ. The multitudes thronged him, coming from all the regions round about. Some one had put in an appearance who had all the power of Elijah. The people verily believed that John had risen from the dead. They had heard that the blind received sight; deaf ears were unstopped; palsied limbs received strength; putrid flesh of the leper was restored like the tender flesh of a child; burning fevers were checked; raving maniacs were subdued, and clothed, and given their right minds; and, to crown the list of outward demonstrations to convince the people of his Messiahship, the dead, whose flesh had already begun to decay, answered the call of the word of his power by coming forth from the tomb.

Yes, the true Messenger of the covenant was among men. He dispensed blessings everywhere. His was a mission of love, a mission of mercy. No wonder the multitudes thronged him. There was something in his ministry that touched the cord in the throbbing heart of suffering humanity. It was just such a ministry as that in which the disciples were engaged after the day of Pentecost.

CROWNING EVENT OF THE AGES.

Shall the work of the last message for the world be less potent in the alleviation of human suffering and the breaking of the bands of Satan than was the work in the time of the first advent of Christ? Shall the crowning event of all the ages fail in this respect? Will the message for this time, which is to prepare a people to stand before the Judge of all the earth, go forth in whispered tones? Will God demonstrate himself impuissant when the people of this world lie helpless in the grasp of the prince of the power of the air? Or will he arise in the majesty of his power, and "make bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God"?

God calls for a greater work than that accomplished by the apostles. He will not fail in this. Somebody will be clothed with this power. When this is seen, it will not be a question of how much territory a man can spread himself over, or of how many cities he can visit, but this scripture will be realized: "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee." Isa. 60:3, 4.

Now the question arises, When shall this be? Shall we put it off longer, or is it something in which God is acting arbitrarily? Have we not been repeatedly admonished that God was ready, and that everything on this earth was ready but the people who profess to be carrying the message? They are not ready. Is it not too bad? How long-suffering and forbearing the Lord is toward us? But just as truly as we have a message to give, just so truly will he endue with power the ones who give it. He may not take the ones who have held a prominent place in the work in the past, but rather some who have not figured so prominently. It stands every one in hand to see to it that he has made a full surrender of himself and all that he has to God, to be used as God wills.

The reports that come from various camp-meetings of this season indicate that God is ready to begin his quick work in the earth. What does it mean, when the appeal that comes to this people is freighted with these thoughts: "*Receive ye the Holy Spirit;*" "*Go ye out into the highways and hedges and compel them to come in;*" "*sin shall not have dominion over you*"?

A QUESTION OF INDIVIDUAL RESPONSIBILITY.

The only reply that can be given is, that now is the time for that work to be accomplished in every one of us. Shall we let it be? Shall we decide now that we will know for ourselves what these things mean? It is a question of individual responsibility. Each must decide for himself. Let no one think for one moment that he can be clothed with power so long as one sin is cherished. The psalmist expresses it thus: "If I regard iniquity in my heart, the Lord will not hear me." How necessary it is that we pray from the heart the prayer of David, "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me." "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

God entrusts us with all of his Spirit's blessing and power that we make a proper use of. It is our selfishness that disconnects us from the electric current of Divine Power. We should ever remember that we are simply earthen vessels, and the excellency of the power is of God and not of us. When that is seen in us, there will be no question as to how the gospel will go. There will be nothing in this world that can stop it, except the finishing of it. Such a

condition will reveal who are the true missionaries. It will be no vague or visionary work either; but it will be a genuine heart-to-heart work. It will begin in our own hearts, will be felt in our own homes, in our neighborhoods; thus the circle of influence will widen.

We cannot forbear quoting a few words from the article entitled, "*The Crisis Imminent,*" in the little leaflet, "*An Appeal to our Ministers and Conference Committees.*" In a most solemn manner these questions are put into our mouths:—

What am I? Am I a Christian, or am I not? Is my heart renewed? Has the transforming grace of God molded my character? Are my sins repented of? Are they confessed? Are they forgiven? Am I one with Christ as he is one with the Father? Do I hate what I once loved? Do I now love what I once hated? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Do I feel that I am the purchased possession of Jesus Christ, and that every hour I must consecrate myself to his service?

What a compassionate Father in heaven we have, even to indicate in words the kind of consecration we should make. In another place, in the same article, we have these words:—

Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels—cold, senseless, with a feeble, waning piety. While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light, and life, and power, is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow men.

The above quotations need no comments. Our conditions, our needs, and the source of our power are vividly portrayed. We must awake from our sleep, and put on strength.

We quote again from an article written by Mrs. E. G. White, and published in Supplement to *Review and Herald*, Aug. 31, 1897:—

Evidences that the coming of Christ is right upon us are seen everywhere, and many of us are asleep. We do not treasure up the important truths written for our admonition, upon whom the ends of the world are come. Iniquity abounds everywhere, and the love of many waxes cold.

Unless we understand the importance of these moments that are swiftly passing into eternity, and get ready, as a people, to stand in the great day of God, we shall be counted unfaithful stewards. The watchman is to know the time of night. Everything is now clothed with a solemnity, that all who believe the truth should realize. They should act in reference to the great day of God. The plagues of God are about to be poured upon the world, and we need to be preparing for that great day.

We have no time now to spend in haphazard movements. We should fear to skim the surface of the word of God. When the light shines in our hearts, we shall, in all our words and works, live in accordance with that light. We must now teach the word of God as we have never done before. We must sink the shaft deeper in the mine of truth. All the things of life are but as motes now; the things that pertain to eternity are of great consequence. There are many things to write of, but I have such an intensity of feeling that it is consuming me. May God help me, is my prayer. Let all seek the Lord most earnestly.

L. A. HOOPES.

THE GOSPEL'S POWER.

PAUL says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." The glorious gospel has in it all that a fallen creature needs for his full and complete redemption. This is true if such a gospel has for its center and key-note the Lord Jesus Christ. A gospel having any other center cannot save those who may hear or accept it. It is a false gospel. True, it may appeal to the human intellect, and may show itself to the reason without flaw or defect, indeed it may be very truth; but if that one thing, Jesus Christ, is lacking, it is without power to save. Theory and fact can reach the intellect, but it requires the gospel of Christ, accompanied by the power of the Holy Spirit, to reach the heart, to convict, and convert. Thus it is that our work for humanity will carry with it convicting and converting power just to the extent that the Lord Jesus Christ is in the message we bear.

Again: "*Study* to show thyself approved unto God, a workman that needeth not to be *ashamed*, rightly dividing the word of truth." The object of all our education is to obtain the approval of God, not as a thing to be earned by us, but as a gift bestowed upon us in love, as a father presents a benefit to his child. This approval from above results in our not being ashamed in our gospel work. Now, that which caused Paul not to be ashamed was the gospel of the

Lord Jesus Christ; and here he instructs Timothy to both study and work so that he should not have cause for shame or confusion in the eyes of God and man. In other words, he exhorts Timothy to make the gospel the object of his study, and to make his work that of presenting the gospel to perishing sinners. Such study and such work will ever be crowned with blessings from heaven, and will win souls for the garner of God. Remember, we are to "*study*," not to show ourselves brilliant and logical, but we are to "*study to show*" ourselves "*workmen*." We are called of God to be student workers. Our teacher is to be the Holy Spirit; "he shall teach you all things;" our work is the proclamation of the everlasting gospel to a fallen world in the power and demonstration of God's Spirit. "Not by might [of intellect], nor by power [of argument], but by my Spirit, saith the Lord of Hosts."

Faith in Christ's sacrifice for sin is the only thing which can save a lost man or woman. In heartily accepting Jesus Christ as a Saviour, the one who is truly repentant accepts all truth in him. True, the one so accepting him may not at once comprehend all that he has in this Saviour, who is "the way, the truth, and the life," but these grand truths will be unfolded to his mind, one by one, as the opening of a flower. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." It is the will of God that all should come to repentance, and accept Christ as their Saviour; and Christ says in John, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The first thing that man must see concerning himself is the fact that he is *lost*. Next, he must be shown a power which is able to *save* him right where he is. The gospel is the power of God unto salvation. After he sees his lost condition and beholds "the Lamb of God, which taketh away the sin of the world," show the sinner that this saving power may become his by the exercise of faith. In other words, by the Scripture and the Holy Spirit, show him how to make Jesus his personal Saviour. To believe on Christ means simply to receive him for just what he represents himself to be. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. To believe on Christ is to receive him as your Saviour.

I might relate many interesting cases where people have accepted the whole of what we term the "*present truth*" without having had a word said directly to

them concerning it. They had taken Christ as their Saviour, and in him had accepted all truth; then, as fast as he revealed himself (truth) to them, they were ready to accept. As Christian workers, let us be very careful that those with whom we deal are converted by God, that they really take Christ as their personal Saviour, that they are converted in their hearts, and not merely in their heads. Again, let us bear in mind that the Holy Spirit is the only agency which can reach with convicting and converting power the heart of fallen man. The theory of truth, however important, cannot save sinners, and "all have sinned." Let us present the gospel in simplicity, knowing that Paul plants, Apollos waters, but God gives the increase.

W. S. SADLER.

REFRESHING.

We have been refreshed and brightened
By a brother's tender grace,
And our hearts have oft been lightened
By a mother's loving face,
By a sister's gentle pleasance,
By a little, pitying child,
With his unobtrusive presence,
And its looks and manners mild;
For through all of these came blessing
That hath no descriptive word,
Since they all brought some refreshing
From the presence of the Lord.

We have looked on tender dawns
When the dew lay on the sward,
And have learned how like the morning
Is the coming of the Lord;
We have seen the flash of rivers
As they journeyed to the sea;
We have cried to God, the giver,
For a wider liberty;
For in all the things of nature
Lessons came of sweet accord,
And they taught us of refreshing
In the presence of the Lord.

When the clouds sailed o'er the heaven,
When the wind stirred in the grain,
When the harvest showers were given
In a glad, reviving rain,
We have looked with misty vision
For the clouds the Lord would make
To anoint us for love's mission,
When the latter showers break,
And upon us fell a blessing
Like the rain upon the sward,
And we felt the sweet refreshing
From the presence of the Lord.

Yet the showers were but a token;
Still we longed and looked above
Till we heard: "Find the heart broken,
Wouldst thou feel the floods of love;
Seek the highways and the hedges,
Find the lost, the lone, the sad,
And the Lord of heaven pledges
That thy soul shall be made glad."
And we went and sought our brother,
Wept with him, and felt the flood
Of the heavenly clouds that hover
From the presence of the Lord.

Hungry, weary, thirsty toiler,
There's a better way than pain;
Find the footprints of the Master,
And you'll find the latter rain.
Where a heart is sad and broken,
Where sin scorches hot and cruel,
You will find the Master's token,
And the showers of gladness full.
Go, and give the lost one blessing;
Go, and speak the loving word,
And you'll find the glad refreshing
From the presence of the Lord.

FANNIE E. BOLTON.

WHO? WHERE?

Upon whom is the Lord depending to carry on the work of the gospel?— Upon you and me. He calls us his ambassadors, and he has entrusted to us the great ministry of reconciling the world to God through Christ. Every one who has heard the message may repeat it to others. "Let him that heareth say, Come." Have you "heard"? Are you saying, "Come"? The only essential qualification is that we shall have heard. We may not be wise, or rich, or great; we may even be unlearned, poor, and of no esteem in the eyes of men, yet somewhere in the Master's vineyard he has apportioned us our work. No other servant can take from us the privilege of doing that which he has given us to do, neither can we place our responsibility upon another, and so excuse ourselves. In the Lord's army of workers there are none who are there as substitutes, and none have been drafted into service. It is God that has given "to every man his work." And it is God who will "reward every man according to his works."

When it is once settled that "I" am to work, the next question is, Where shall I begin? Much perplexity might be cleared away by remembering what God has said to us upon this point. He does not ask us to do all that we see should be done; for we can see much farther than we can reach. He does

say, "Whatsoever thy hand findeth to do, do it with thy might." The work our hands can reach is what God would have us do. He has scattered his people that the knowledge of him might be revealed to all the world. The sentiment of the couplet—

"Thou camest not to thy place by accident,
It is the very place God meant for thee"

is true of his servants. Just where I am, there is my work. When I work out in every direction as far as my hands can reach, I will feel the tips of other fingers in the same blessed ministry; and on and on these outstretched hands will work, in love and unity, until the hands encircle the earth, and the everlasting gospel has been given "to every nation, and kindred, and tongue, and people."

MRS. L. FLORA PLUMMER.

IS THE GOSPEL HID TO US?

THE apostle Paul, in 2 Cor. 4: 3, makes the following statement concerning the gospel: "But if our gospel be hid, it is hid to them that are lost." It is very certain that in one sense at least, the gospel is not hidden. There was a man, known as Jesus of Nazareth, a remarkable teacher of righteousness, who went about doing good, healing diseases with a touch of his hand or by his word, whose teachings and life illustrated and proclaimed the most perfect system of morality the world has ever known, and offering eternal life to those who would believe in him. He was put to death by Pontius Pilate, rose from the dead, and ascended into heaven, leaving a promise that he will come again, and commanding his disciples to make known unto the world all that he had said, done, and promised.

So much is certainly known. It is a matter of common history, the truthfulness of which is verified by the faithful lives and martyrs' deaths of his first followers, and by the existence in every age from that time to this of multitudes of believers in Jesus Christ who give their assent that these things are so. As a fact of history, which for the past eighteen hundred years has influenced to a great extent a large part of the human race, and as a force which has greatly affected the affairs of men and nations, no one can say that the gospel is unknown. In this sense the gospel is not hidden. In countless cities and towns, in every continent on the earth, the tall spires of houses erected for the express purpose of the propagation of the gospel, pierce the skies, and the weekly bell, ringing

in the ears of millions of the human family, is a reminder of Him who said, "If any man have ears to hear, let him hear." And the work of extending a knowledge of the gospel into lands where hitherto it has not been known, is being rapidly carried forward; so that it cannot be long before the gospel, at least in its outward aspects, will no longer be hidden, but will be well known. It will come within the hearing of every one. No one will be able to say, "I have never heard the gospel."

But the gospel may make this open manifestation of itself before the world, may be preached to every creature, may be known in many of its outward aspects, may even be accepted as a fact of history, and be believed as events of history are believed, and still it may be hidden in its truest sense, the practical and personal knowledge of a life changed from sin to holiness by faith in Jesus Christ. While in the less important sense it is known, in the most important sense of all—that of personal salvation—it is hidden and unknown.

"It is hid to them that are lost," and *because* they are lost. The grand truths of the gospel have no effect upon their lives. The lessons of the Great Teacher, scarcely heard, are never put into practise; the need of a divine power for spiritual uplifting is not recognized. Such persons see the gospel only in its outward manifestations; they are starving while there is food in abundance to sustain them, dying of thirst with fountains of refreshing water within their reach, which they in their blindness do not see.

What is the cause of this marvelous blindness? Why is it that in the full effulgence of gospel light there are so many that do not see? The verse following the one quoted at the beginning of this article gives the reason. "In whom [those that are lost] the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The god of this world so blinds the minds of men that the glorious truth of salvation through Christ, upon which their salvation depends, is concealed from their view. Satan is the god of this world. He makes it his chief business to prevent people from seeing the light of the gospel. If he can keep the light of the gospel from penetrating the darkened countries of the globe, he is pleased; if it does go there, then he labors to keep people from believing it even as a matter of truthful history; but if some accept it in this sense, he then tries to make their acceptance a mere matter of *theory* without that

full faith and holy life which is the true test of Christianity. Satan is equally pleased with downright heathenism or a profession of Christianity without any real experience in the saving power of Christ. As long as he can keep men from receiving the gospel in reality, the gospel which "is the power of God unto salvation to every one that believeth," he is satisfied; for then it is hid, no matter what costly houses of worship are erected, or what professions are made. And as the gospel is the only way of salvation, those whom Satan blinds so that they cannot see it, no matter how he does it, or how many other things they understand, they are lost; for "it is hid to the lost."

It becomes, then, a very important question for each one to consider whether the gospel is revealed to him, or whether it is hidden. That we live in a land of Christian privileges, where the Scriptures are in almost every house, and where the public worship of God is maintained in nearly every town, where the outward evidences of gospel growth are on every hand, where there are many true Christians, and that we ourselves make a profession of believing the gospel, is nothing to the point in question. We can live with all these favorable surroundings, make this profession, and at the same time the gospel in its saving, comforting, and purifying power may be to us a thing unknown. Let us be sure that we know Christ and the gospel for ourselves as a saving power, know that it is revealed to us, and that there is nothing that is hiding it from our sight. M. E. KELLOGG.

WHAT DOTTH GOD REQUIRE OF ME?

At the preaching of John the Baptist, convicted sinners said, "What shall we do then?" On the day of Pentecost, those who were convinced of the truthfulness of the things which they saw and heard, cried out, "Men and brethren, what shall we do?" That which was first and uppermost in the mind of the converted Saul, is briefly expressed in his question, "Lord, what wilt thou have me to do?" And every man who has accepted Jesus as his personal Saviour will quickly inquire, What does God require of me? This will be asked not so much from a sense of duty, perhaps, as from a realization of the blessedness granted to finite man when he is made a laborer together with the infinite God. Having tasted of the joy of his salvation, our grateful hearts lead us to ask: "What shall I render unto the Lord for all his benefits toward me?"

Nor need we wonder in vain; we may be sure we have a work to do; for the Man who has taken the far journey has given to every man *his* work. Note, "his work"—not the work of his neighbor—not the work of any other being in the wide universe of God—but to each man has been given his own, specific work. God does not want us to attempt the doing of other men's labors. Even as far back as the time of Christ, and right among his own apostles, there was a spirit to attend to the affairs of others; the inquisitive Peter had a burden to know what John's life-work should be, as shown by his question, "And what shall this man do?" Mark the answer: "If I will that he tarry till I come, what is that to thee? follow thou me."

"And what doth the Lord require of thee?" Thus speaks the prophet. The question is a simple one, plainly stated. It is a question that every man in every age must sometime answer. All men must answer this question, either in this life, or in the life to come, and upon the decision made, hangs our eternal destiny, and the eternal destiny of others.

"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" There never was a people who should more carefully ponder this text than we; for we are in the time when God's "salvation is near to come," and his "righteousness to be revealed." At this time especially, when "judgment is turned away backward, and justice standeth afar off," and when men are "lovers of their own selves, covetous," God's true children should obey the injunction: "Keep ye judgment, and do justice."

This instruction is exceeding broad. It applies to man in all his relations to himself, to his fellows, and to his God. But for the present, let us consider what course of action we, as children of the kingdom must take, if we would treat those who sit in darkness according to the law of justice. Do we owe anything to the heathen? If it is true that we are debtors to them, can we carry out the instruction to "do justly" unless we honestly and in the fear of God render to all their dues? And is there anything due to all people, to every nation, to every kindred, and to every tongue?

Paul, in writing to the Romans, acknowledged that he was in debt. He was in debt to the Greeks. He owed the barbarians. The face of that note which he had indorsed, and which was then due, read, "Go ye into all the world, and preach the gospel to every creature." So keenly did this man of God feel the

burden resting upon his soul that he exclaimed: "Woe is unto me, if I preach not the gospel!" And another who had signed this note, confessed: "We *cannot* but speak the things which we have seen and heard." These men recognized the sacredness of their trust—the awful injustice of neglecting to carry the gospel of salvation through the name of Jesus, and they went forth in the face of bitter persecution, reasoning of "righteousness, temperance, and judgment to come," and preaching, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Times have changed since Paul was upon earth. New payments should be made on this gospel note; special phases of the gospel have been due in the ages past. Noah warned men of the coming flood; Jonah cried, "Yet forty days, and Nineveh shall be overthrown;" and John the Baptist preached, "Prepare ye the way of the Lord."

But we are living near the end of time. From the prophecies of Daniel and the Revelation, we understand that "the kingdom of God is nigh at hand." We know that the "hour of his judgment is come." There is one thing which Christians owe to the world at this time. When this debt has been discharged, the end will come. Says Christ: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Are the heathen, "nations"? Then the gospel of the kingdom is due to them. Do the heathen occupy "this world"? Then this same gospel of the kingdom must go to them before the end shall come.

Is the setting up of Christ's glorious kingdom near? Then the gospel of the kingdom is due to all the world, and to every nation, and to every kindred, and to every tongue, and to every people in the world.

Has God given us the gospel? Then he commands us to preach it, and that command makes us debtors to all men; and if we have accepted the gospel, we have acknowledged to God and to man that we are debtors to "all people." Is a business man doing justly when he does not pay his honest debts? Is a Christian keeping the scripture which requires of us to "do justice" if he does not, as much as is in his power, seek to spread abroad everywhere a knowledge of the gospel of our Lord Jesus Christ?

Walking humbly with our God, let us say, with Paul, "Lord, what wilt thou have me to do?" And, having found that out, do it, GUY DAIL.

THE LUXURY OF WORKING FOR OTHERS.

THERE is sweet satisfaction in unselfish labor for our fellow men. Just such efforts give us a foretaste of the happiness of heaven. They enable us, even while here on this earth, to enter into the joy of our Lord.

And there is an excellent reason for the superabundance of genuine happiness which the Christian worker experiences, and which lights up his face so that it is all aglow with peace and joy. God designs that his children shall be channels through which blessings of every kind may flow to others. Now it is only when a man is working for the uplifting and bettering of his fellow men that his channel may be said to be open. It is only under these conditions, then, that fresh blessings are continually flowing through. When we stop working, we close one end of the channel, and stop the stream of blessings. God cannot give us new experiences, higher joys, clearer views of his glory and goodness, because we have not communicated to others that which we already have. Thus we cut off from ourselves the richest blessings, and no wonder we do not any longer have that heavenly joy.

Why are there so many sour faces, discouraged, downcast souls among our church-members, so many dry testimonies at our social meetings, so many long, tedious, spiritless prayers that tire the angels? Is it not because we are denying ourselves this greatest of all luxuries,—the privilege of helping some poor sinner to a knowledge of Christ? And what a privilege this is!

Christian experience is a living thing. It must be active, or it will grow sick and languish. The love of Christ constrains us to work for the good of our fellow men. If we resist the pleadings of his Spirit, we do it to our own hurt.

Now the practical thought is that this joy is within the reach of every reader of the HOME MISSIONARY. Youth, old people, and children can experience the joy of working for others. Shall we awake to a sense of our privilege in this respect, and go to work in earnest? We have come to the eleventh hour. Soon it will be forever too late to win souls for Christ. Every case will have been decided eternally. How we will wish then that we had done less for self, and more for Christ and our fellow men! Thank God, there is yet opportunity to co-operate with him. Then let us hasten to enter into the joy of our Lord.

M. E. OLSEN.

HOME MISSIONARY WORK.

[Fourth Sabbath Reading for September.]

EVERY means should be used to get the knowledge of the truth before the thousands who will discern the evidence, who will appreciate the likeness of Christ in his people, if they can have the opportunity to see it. There are those among us who, if they should take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them.

God has given his messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talents in every way possible to make the ministry a power to communicate truth by their catching the first rays of light, and diffusing the same. Here is our great sin. We are years behind.

EVILS OF INACTION.

The very simplest modes of work should be devised, and set in operation among the churches. If members will co-operate with such a plan, and perseveringly carry it out, they will reap a rich reward, for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts. But if, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will preoccupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church.

The members of the church should be made to understand that they are the light of the world, and, according to their several ability, the Lord expects that his professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know that if they undertake to work for the Lord, they will have divine aid.

DO THE LITTLE THINGS.

Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is a work to be done. Whether you are rich or poor, great or humble, God calls you into active service for him. It will be by doing with your might what your hands find to do that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become

fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord.

Every soul has an influence for good or evil. If the soul is sanctified to the service of God, and devoted to the work of Christ, the influence will be to gather with Christ. God depends upon the church for the forwarding of his work, and he expects that his professed followers will do their duty as intelligent beings. There is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls. There will be no idler, no slothful one who neglects the work of the Lord, found inside the kingdom of heaven.

THE CHURCH THE LIGHT OF THE WORLD.

God expects his church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for *you* to do. He has given to every man his work. You can search the Scriptures for yourself. "The entrance of thy words giveth light; it giveth understanding unto the simple." The prayer of the sincere heart, offered in faith, will be heard in heaven.

Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die. Our brethren have talents entrusted for this very work; but they have bound them up in a napkin, and buried them in the earth. What manner of entreaty can be brought to bear upon the idlers in the market-places that will arouse them to go to work in the Master's vineyard? What can we say to the slothful church-member to make him realize the necessity of unearthing his talent, and putting it out to the exchangers? O that God would set this matter in all its importance before the sleeping churches! O that Zion would arouse and put on her beautiful garments! O that she would shine!

This work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. Well-organized work must be done in the church, that its members may understand the manner in which they can impart light to others, and thus strengthen their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them, to those in darkness, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to

emit light; for every one is compared to a precious stone that catches the glory of God and reflects it to others.

SHARING THE BURDEN.

The idea that the minister must carry all the burdens and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when, had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can instruct the workers to follow Christ, and to work as he worked.

In every church the members should be trained so that they will devote time to the work, and win souls to Christ. How can it be said of the church, "Ye are the light of the world," unless the members of the church actually impart light to others? In seeking to point sinners to the Lamb of God, who taketh away the sins of the world, their own love will be kindled, and by beholding him, they, too, will become changed into his likeness.

NEED OF HOME MISSIONARIES.

Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands to take hold of the work afar off; but where is the evidence of their fitness for such a work? Let such begin the work at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test, revealing their ability or inability for service in a wider field.

MRS. E. G. WHITE.

"I HAVE SOMEWHAT AGAINST THEE."

The message addressed to the church at Ephesus (Rev. 2:1-7) is one we may all study with much profit. In many respects it is a model church that is here pictured. They are not an idle church. They have works, for the Faithful and True Witness declares of them: "I know thy works." They labored, not spasmodically, not only for a little while after the minister had given a good talk on missionary work, to let their zeal die out again shortly after; no! the True Witness says of them, "For my name's sake hast labored, and hast not fainted." They had patience, and this fact is twice mentioned in the message by the Faithful and True Witness; he says:

Thou "hast borne, and hast patience." But what is it that brings patience? Rom. 5:3. "Tribulation worketh patience." So this church labored on, and did not weary, even in tribulation.

They must, as a church, have had an uncorrupted doctrine; for they "tried them which say they are apostles, and are not, and hast found them liars," and this could be done only by comparing their lives and doctrine with the unadulterated word. They could not bear the evil, and properly rebuked it, also hating the Nicolaitans, whom the Lord hated. A model church indeed it would seem! Perhaps in advance of many of our churches; and still, in spite of all this tireless zeal and work, in spite of the effort to retain a pure and unadulterated doctrine and fellowship, the Faithful and True Witness, the one who never makes a mistake or false charge, adds: "Nevertheless I have somewhat against thee, because thou hast left thy first love."

And then he who addresses this church charges her with having fallen, and calls upon her to repent, lest he should take away her candlestick, and her light go out in darkness. What a lesson! It is not all the bustle and stir, even in the cause of God, upon which the Saviour smiles with approval; for while there is no such thing as a lazy, inactive Christian, activity alone, even intense activity, is not the one thing the Lord desires.

But how many of our dear readers may see in the message to this church a picture of themselves! How many of us have been active, perhaps exceedingly active, almost tireless to spread what we thought was the truth, but as we analyze our work, we are made sad beyond measure to find that the analysis reveals so little of the love of Jesus, which in the sight of heaven is the essential qualification in all our missionary labors, and without which it is utterly impossible to present the truth as it is in Jesus. How often has a zeal, without the presence of this wonderful factor, love, caused our words to wound and hurt instead of containing within themselves the healing balm of Gilead for some hungering, weary soul.

But what shall we do? Shall we become discouraged and cease working because our work has been so poorly done? Never! The Lord sends us this message in love, in order that we may get right; and he says to us all, Learn of me. Come to Calvary; sit here at the foot of the cross, learn here, through my great sufferings and agony, the real value of the soul; here, comprehend something of the

length, the breadth, the depth, and the height of the love that passeth knowledge, and then go and labor as tireless as before, gathering souls into the heavenly garner, and even though you may many times sow in tears, you will come again with rejoicing, bringing precious sheaves for the heavenly garner.

F. W. SPIES.

WORK FOR COLORED CHILDREN IN THE SOUTH.

In our mission work for the colored people in the South the children should not be forgotten. In many

Under the hard grind of poverty, many of the parents seem not to notice or care for the degradation of their children, for their own standard of life is no higher. There are others, especially among truly Christian parents, who deplore the situation, but are helpless to remedy it. In most cases a mere shelter for the night, the simplest food to eat, and the apology for clothing to wear, is all they can give them. It is impossible for parents to keep their children with them in their house or at their labor; and as soon as they step outside their own door, they enter the company of other children who are ready to teach

them lessons of vice and iniquity.

We have often said that we would consider it a practical impossibility to raise children so situated to the age of ten or thirteen years without their habits becoming vicious and their lives immoral.

There is but one hope for such children; remove them from their present surroundings, and place them where they will have pure air, school privileges, regular occupation at proper times, proper surroundings, and with suitable persons to look after their physical, moral, and spiritual needs. Under such circumstances they can develop habits and characters which will fit them for usefulness in this life, and give them a chance to win a home in the better world to come.

It is a conceded fact that our best chance to work is for the children. This has been demon-

strated in many ways. Two successful institutions engaged in this special work may be mentioned here. One is the Haskell Home for orphans, in Battle Creek, Mich. This has a fine building erected through the generosity of Mrs. Haskell, of Chicago, and more than one hundred otherwise homeless children are being cared for under excellent conditions, and are receiving a training that is fitting them for usefulness in after-life. No one will presume to question the advisability of this work.

Another institution for a similar work is Mrs. Steele's Orphans' Home for colored children, at Chattanooga, Tenn. This home has been in operation over thirteen years, and during that time more

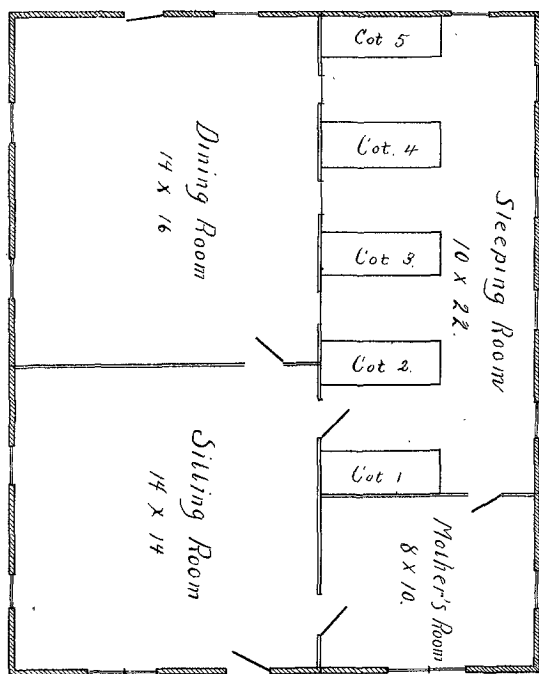


of the Southern cities their condition is truly deplorable. In Vicksburg, Miss., the corporation limits are so drawn as to exclude large settlements of colored people, thus shutting out the children from the public schools. With no school duties, or other work to occupy their time and employ their minds, they naturally turn in the wrong direction.

Even for a large proportion of the grown-up people of these cities there is no steady employment. With these their support depends on such odd jobs as they can pick up. With the children it is much worse, for there is absolutely nothing for them to do, and it is no wonder they grow up idle, ignorant, immoral, and often vicious.

than five hundred little waifs have been received, cared for, educated, and most of them sent out to lives of usefulness. It has been our privilege this summer to meet Mrs. Steele many times in connection with the summer school just closed at the Sanitarium, and to meet several of the young men and women who were brought up and educated in her Chattanooga home. Their intelligence, kind disposition, and Christian behavior speak volumes in favor of this line of work. It is God's work, and more of it is needed.

After a careful examination of the Southern field, special plans have suggested themselves for that locality. The children should have home surroundings as much as possible. They need training in



home duties, such as they will meet in after life. They need training in useful occupations, which will fit them to bear the responsibilities of life. They need an education, both in school work and in the true worship of God.

Large buildings in cities do not seem to offer the best facilities for doing this work. Let a tract of land be bought in the country. Fence off two or three acres of land, and build on it an inexpensive but neat and comfortable cabin large enough to accommodate eight or ten children; find some one who will act as mother to them, and then bring in the children.

The mother's duty should be to teach the children to do all the work of the household. The land which

surrounds the house can, with proper care, be made to yield enough to supply nearly all the needs of the table. Second-hand clothing can be gathered in the North, and made over to fit the children; and this can be made a means of teaching them to make their own clothing—a line of education which is much neglected.

The first picture in this chapter represents such a group as would make up one of these families. The second picture is a ground plan of one of the cottages, or cabins, of a suitable size to make a "home." It is desirable to add a kitchen in the rear of the dining-room, and a veranda, or "gallery," according to Southern parlance, across the whole of the front, if they can be afforded. Quite a careful estimate shows that such a cottage can be built in a simple, plain, but neat style, and painted, together with all necessary furniture, with the cost of the spot of land added, for not more than \$250. Already three individuals have, without solicitation, signified their desire to each supply the means to erect and equip one of these "homes." Ten such cottages can be easily filled in a short time with orphans and children who should be removed from their present evil surroundings; and when the time arrives to begin work, we have no doubt but others will desire to follow the example of the three donors mentioned above.

Following the establishing of these houses will come the schoolroom and chapel, and teachers will be needed, not only in the branches of an ordinary education, but also in cutting, fitting, and making clothing, tilling the soil, and in other lines, as the work develops. It is hoped that the opening of this work will not be long delayed.

J. E. WHITE.

THE BLESSING OF SYMPATHY.

THE heart we comfort cries out that the world is bright, and that man is good and true, after all. So, too, the heart upon which we cast a shadow, unless its faith is very strong, feels as if the light of God were somehow shut off from it. The heart we cheer feels as if God himself had smiled on it again.

This is the blessing that a true and hearty sympathy brings with it. It does not merely say, This one heart beats for you. It does not merely give the lonely soul a single heart of fellowship. It brings it into fresh relation with its kind. It seems to open to it the heart of humanity and the heart of God.—*Mrs. Annis Thompson, in Workers' Bulletin.*

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

SOCIETIES.	Number Local Societies.	Number Members.	Reports Returned.	Number Letters Written.	Number Letters Received.	Bible Readings Reported.	Periodicals Distributed.	Pages, Books, Tracts, Dist.	Subscriptions (In Clubs).	Subscriptions for Sentinels (In Clubs).	Sales of Literature (Local Societies).	Fourth Sabbath Donations.	First-day Offerings.	Received for other purposes.
Arkansas.....	8	482	4	56	24	30	1,085	8,350	32	50	\$ 29 64	\$ 34 61	\$ 48 77	\$122 49
Colorado.....	35	1,119	13	138	69	282	12,768	50,469	738	71	72 61	29 44	39 06	14 84
Dakota.....	28	1,492	211	170	54	77	6,375	45,812	276	5	87 33	87 33	87 33	28 60
Florida.....	10	222	3	739	270	1,198	28,002	293,462	1,082	187	419 61	120 00	256 65	6,666 27
Illinois.....	38	1,500	767	509	241	564	31,602	174,051	1,686	385	262 01	98 73	197 08	6,666 27
Iowa.....	106	3,175	352	1,081	241	215	11,716	54,418	1,750	225	1,478 95	120 00	67 93	162 75
Minnesota.....	62	2,245	63	82	241	61	3,205	33,055	1,686	385	262 01	133 60	25 67	162 75
Maine.....	12	440	63	82	241	61	3,205	33,055	1,686	385	262 01	133 60	25 67	162 75
New England.....	33	990	179	448	201	237	24,233	177,001	1,686	385	262 01	133 60	25 67	162 75
Nebraska.....	50	1,829	318	309	119	713	15,082	92,001	1,750	225	1,478 95	71 52	44 93	162 75
North Pacific.....	45	1,600	374	160	75	225	8,882	78,379	447	82	165 16	71 52	53 10	162 75
Oklahoma.....	19	736	12	24	12	65	2,049	21,013	100	8	165 16	71 52	53 10	162 75
Southern.....	27	1,158	15	916	225	598	8,308	207,260	325	75	1,688 24	129 31	21 54	1 00
Upper Columbia.....	20	1,300	322	632	221	62	8,248	55,414	900	482	1,688 24	129 31	60 71	497 23
Vermont.....	16	500	83	83	38	120	2,391	56,924	387	90	61 31	2 78	21 46	497 23
West Virginia.....	9	258	26	260	114	33	838	46,399	387	90	61 31	2 78	21 46	497 23
Totals.....	518	19,046	2,659	5,537	1,904	4,489	164,734	14,000,008	7,743	1,610	\$4,177 53	\$614 99	\$1,070 27	\$7,524 76

A WORD TO ALL.

I wish to offer a few suggestions which may help to remedy the defect which was pointed out in the quarterly report given in the *Gleaner* of August 19. All will doubtless remember that five schools, numbering nearly three eighths of the entire association, averaged in the weekly donation to foreign missions one sixth of a cent a member, while three schools, comprising one sixth of the entire membership of the association, did not send a penny to the foreign mission treasury last quarter.

A feature of the report quite surprising, was that in general our larger schools gave less per member than the smaller schools. Had all our schools followed the example of the three, our foreign mission offering would have been altogether lacking; and had the entire association adopted the ratio of giving which three eighths of our membership followed, the foreign mission treasury would have been enriched by us the past quarter less than eighteen dollars.

Does it not appear to all that something is wrong somewhere? I feel concerned in this matter, for the offering from our Sabbath-schools constitutes one of the principal sources by which the foreign mission work is maintained. Is it not a privilege which our schools have, of thus showing a constant interest in the foreign missionary work? Probably few of us will ever have the privilege of going into these fields personally, but here is an opportunity for each and all, from the youngest to the oldest, every week, to manifest a substantial interest in the work in these destitute fields. Ought we not, week by week, to give as the Lord has prospered us, remembering that it goes directly for the salvation of souls in far-off, benighted lands? Then should we not reduce our running expenses to a minimum, that the largest portion possible of the whole contribution may be sent to the foreign mission work?

I have known schools in other associations who have met their running expenses by private contributions, in order that the whole amount raised by the school might be sent for the work in these destitute fields. But I would urge that every school guard this matter with special care, that the Lord's treasury be not deprived of what is justly its own. Hoping that the present quarter may show a marked improvement in this particular, I remain as ever,

Yours for the success of our Sabbath-schools.—
H. C. Giles, in the *New England Gleaner*.

SYSTEMATIC SUPPORT OF THE WORK.

THE following resolutions adopted at the Atlantic and Vermont camp-meetings will be of general interest :—

ATLANTIC.

Resolved, That the pressing and growing needs of our work in foreign lands be systematically and earnestly presented to all the people of this conference by the church officers and conference workers; that the First-day offerings for this purpose be collected weekly in envelopes especially prepared for that purpose; and that the Foreign Mission Board be requested to furnish these envelopes; and that said Board be invited through its regular or special publications to keep us informed of the growth of the work and its necessities.

VERMONT.

Resolved, That we endorse the plan proposed by the Foreign Mission Board for increasing First-day offerings by means of envelopes to be distributed to members each Sabbath by the librarians.

Resolved, That we favor some universal plan for raising means in General Conference District No. 1, for the school, foreign missions, and local conference work, which shall constitute a continuous income for these purposes.

MISSION BOARD CORRESPONDENCE.

IN a late letter from our missionaries in Trinidad, Elder Webster says :—

The interest in Belmont is increasing, and a number have promised to obey. . . . There are scattered Sabbath-keepers over the island who ought to be visited soon. This I will do as soon as help comes, so I can leave the work in Belmont. . . . Our book sales for July were a little over \$90. Some good, substantial persons have accepted the truth through the work of the canvasser. All things considered, we are very much encouraged concerning the work, and are glad that we have more than we can do. Calls are coming in from all over the island, which must be heeded soon.

Elder Hall, of Waterloo, Jamaica, writes very encouragingly of the work in that place. In a letter lately received, he says :—

We very much need a teacher at Waterloo. The people here say, "We want our children taught in this way." I hope you will send some one soon that can live and work *by* faith, and *on* faith, in this needy place.

Gospel tent work here is continuous, the only change of season being from the wet to the dry. There is no opportunity for any change, only as one quits work to take it; this we seldom do. The most of my work has been done alone, and thus I have borne a double burden. This has necessitated my taking time at intervals to rest up, which is imperative in a tropical country. The continual glare

of a tropical sun on the canvas has weakened my eyes so I can scarcely read.

In our last letter from Elder Holser occurs this note concerning the work in his field :—

We had a very good camp-meeting this year. The work is extending in this field; and we hope that the funds of the Sabbath-schools during the current six months will enable us to open the work quite extensively in the Mediterranean fields. During the coming fall and winter, I shall give this part of the field special attention, if difficulties in the East do not prevent.

We have just received a letter from Brother D. T. Jones, superintendent of the Mexican mission. He says :—

I wish I had time to tell you what effect our building is having on the public here. The officials do about anything for us that we ask. They are changing a street-car line so it will pass in front of our door; they are broadening the street in front of our institution, so as to make an avenue of it; and I am told that the city council has decided to put a sewer in one of the streets passing directly by our building. . . . A great many of the best people in the city come to see our building, and all are delighted with it. It is different from the native buildings, and when we explain the advantages, they can see at once how superior it is. Real estate has more than doubled in value in the vicinity of the sanitarium, and is hard to get at any price.

Brother Spies, of Rio de Janeiro, Brazil, in a letter which we have recently received, says :—

Since last writing you, I have again visited the company in Mucury, Minas Geraes, and several places in the states Espirito Santo and Santo Paulo. The Lord greatly blessed my labors, and I felt at times almost surprised to see the effect of the word upon the hearers as the Saviour's love and power to save from sin were placed before them. I am led to see more and more that we have this treasure in earthen vessels; that we are nothing; and that the Lord is all. The more I realize this, the greater is to me the wonderful love of God and the power of his word.

As for Brazil, I saw the most unfavorable part of it first, and so was agreeably surprised during my last trip to find that there are some places in this vast country where one can enjoy, at least in a limited sense, the comforts of civilization.

In my travels of late, I have been impressed more strongly than ever before with the need of small publications in the Portuguese tongue. I often desired to give my fellow travelers something to read treating on the important truths for this time; but, alas, I had nothing they could read.

"WE shall only ascertain the value of the soul when we shall be fully able to estimate the work of a Saviour."

JAMAICA.

It is with pleasure that I write a few lines for the HOME MISSIONARY to tell the readers of the good work going on in our beautiful island.

Perhaps a brief review of the work since our arrival four years ago last May would not be out of place. We found a very few who were observing the truth as held by our denomination, and several throughout the island had become interested through the work of that noble organization, the International Tract and Missionary Society.

Our first church was organized in Kingston in March, 1894, with a membership of thirty-five. We labored under difficulties in not having a church building of our own, but the Lord has blessed, and now we have a good two-story brick chapel 20×50 feet. The up-stairs is used for a chapel and below for a school and depository. The present membership is about one hundred and forty.

The seeds of truth next took root in the Blue Mountain Valley, and we now have two organized churches with small chapels there. The one at Font Hill numbers about fifty, and the one at Trinity Ville about twenty.

As the result of tent work in Spanish Town, the old capital of the island, there is a church of eighteen members, with a good brick chapel 18×36 feet. This from the first was a hard place to labor. Satan contested every step of the ground, but we believe if the brethren and sisters let their light shine, others will be constrained to follow in the good way.

Elder C. A. Hall pitched a tent in a country district called Golden Grove, where another company of about the same size was raised up. They have lately been visited, and all seem firm and of good courage.

In another place a Salvation Army captain got hold of some of our literature, and began the observance of the Sabbath. About twenty followed his good example. They have been calling earnestly for help, but it has seemed impossible to grant their request. However, a few weeks ago Mr. Haysmer made them a short call on his way to Green Island, where Brethren W. W. Eastman and Philip Porter have raised up a company. There they had baptism, and a church of twenty members was organized. The Lord came very near in the meeting, and a rich blessing was enjoyed. The interest is still good, and others are deciding for the truth. They have also prepared a room for meetings, but report that it is already getting too small.

As I had been confined in school for three months in a hot, dusty city, I embraced the opportunity of accompanying Mr. Haysmer to Waterloo, where Elder Hall and Brother Humphrey, as the result of tent-meetings, had raised up a good company, and built a nice chapel. This is a mountainous district seven miles from the railroad. We had written them that I could not come, so they sent a horse for Mr. Haysmer and a donkey for the luggage. That was as we supposed it would be; so I rode the horse, and he walked. We got to the tent in due time, and after eating a good, hearty dinner and resting a while, we began to look around. Those who have never seen such a rocky, mountainous country and the difficulties under which our brethren labored, will hardly be able to appreciate the situation.

The lumber had to be sent by train from Kingston to Green Vale, and then carted five and a half miles, and the last mile and a half it had to be carried on men's heads over steep, rocky paths. As we went up to the chapel, we could see the vast amount of work that had been done in forty days. It is built on the side of a hill that was literally covered with rock, but the spot was cleaned, and a good road built. It is a good frame structure 18×36 feet. The seats were not done, so the tent chairs were used for the occasion. When we went in, a beautiful sight met our view. The friends were busily engaged decorating the room with the beautiful flowers and foliage that the Lord makes to grow so spontaneously here. It was literally transformed into a greenhouse of the loveliest palms, ferns, orchids, etc., etc., that any Northern florist might be happy to possess, and yet they all came wild from the woods.

It is built in a slightly place. We could stand on the steps and look for miles over the surrounding country. Services commenced Friday night and continued over Sabbath and First-day. A partial organization of over fifty members was effected. As water is scarce, baptism could not be attended to. They had built a baptistery, but no rain had come to fill it.

There is still a good interest there. Indeed, as there is no other church within miles, Adventism is rather popular. We enjoyed our visit to those new Sabbath-keepers very much, and trust they may continue to grow in grace and in the knowledge of the truth.

Mr. Haysmer is now near Browns Town, on the north side of the island, assisting them in starting a small chapel. They have suffered much opposition,

but he writes that some of their most violent enemies are accepting the truth. To the Lord be all the praise.

The work is encouraging all over the island. Many isolated ones are springing up who are calling loudly for help.

We are looking forward with deep interest to the general meeting to be held here in November. We have missed such meetings so much since coming here, and we hope this gathering will be a spiritual feast to all who may attend.

As we look about us, on every hand we see omens of the coming day, and we trust that many from this part of the harvest-field will be ready to hail their King with joy.

MRS. A. J. HAYSMER.

Kingston, Aug. 21, 1897.

DISTRIBUTION OF LITERATURE IN JAMAICA.

As the result of the efforts put forth in this island to scatter the truth among the people for the last four and one-half years, there has been over 18,000 *Signs of the Times* and other periodicals and 510,450 pages of pamphlets and tracts distributed. The books sold are as follows: "Patriarchs and Prophets" 2,670, "Great Controversy" 315, "Bible Readings" 510, "Prophecies of Jesus" 450, "Helps to Bible Study" 530, "Christ our Saviour" 1,720, "Mount of Blessing" 950, "Gospel Primer" 3,450, "His Glorious Appearing" 5,650, "From Eden to Eden" 5,285, "Steps to Christ" 8,862, trade and miscellaneous books 2,088, besides hundreds of health books. Total number of religious books 32,480. As the result of this and other work, there is an interest to learn more of the truth in nearly every district in the island. The work on the whole looks more encouraging than at any previous time.

A. J. HAYSMER.

GOOD WORK OF THE AUSTRALIAN TRACT SOCIETY.

THE Australian Tract Society has especially distinguished itself by its activity during the discussion of the question of introducing an article on religion into the constitution proposed for the federation of the Australian colonies. The work of the society included interviewing members of Parliament, editors

of newspapers, business men, securing signatures to petitions, and conducting newspaper correspondence. The *Southern Sentinel* was issued in editions of 100,000 copies, and, in addition, special leaflets were prepared, and hundreds of thousands were circulated. These were sent to members of Parliament, to newspapers, to public reading-rooms, and were distributed generally among the reading public.

Various plans were followed to do this work. On one occasion eighteen of our workers at Sidney visited a meeting held by the council of churches. As the people assembled, they were handed copies of tracts opposing the recognition of God in the constitution. The *Gleaner* gives the following account of this meeting:—

Before the meeting opened, the whole congregation, including the speakers and preachers on the stand, were absorbed in the contents of the tracts. One of the ministers read his tract through, turned it over several times, and read it again. One of the speakers in his speech called attention to the tracts, stating that he did not know the meaning of this thing. At this the president of the Wesleyan Conference stepped forward, and said: "O, they are nothing—simply the advertisement of a journal." This caused the congregation to pull the leaflets from their pockets, and look for the journal. When the president of the conference said what he did, a man arose and said: "Mr. Speaker, these tracts are something. They present the right side of this question." And when they called for a vote on the resolution, and the chairman said, "Carried unanimously," this man said, "It is not carried unanimously; I vote against it."

Two ladies sitting in front of one of our workers, read the tracts. When they came to vote, one voted against the resolution. The other said, "Put your hand down, you are voting on the wrong side." She held the tract up to her and said, "No, I am not, this whole thing is wrong." This is a forcible illustration of the influence that may be exerted by our literature.

This shows what our tract societies are capable of doing in an emergency, but organized forces are kept in order by constant employment. The societies that do their duty in emergencies will do their duty under all circumstances.

"IF ever human love was tender, and self-sacrificing, and devoted; if ever it could bear and forbear; if ever it could suffer gladly for its loved ones; if ever it was willing to pour itself out in a lavish abandonment for the comfort or pleasure of its objects; then infinitely more is divine love tender, and self-sacrificing, and devoted, and glad to bear and forbear, and to suffer, and to lavish its best gifts and blessings upon the objects of its love."

THE SCIENCE OF CANVASSING, AND HOW TO TEACH IT.

GOD is a God of order. He has subjected all created things, animate and inanimate, from "the starry worlds on high to the insect mote that floats in the sunbeam," to the control of his inexorable laws; and the success of man in every sphere of life, whether in mental or physical things, is dependent upon, and measured by, his ability to comprehend those laws and adapt himself and his work to their unalterable demands and yield conformity to their operations.

Man cannot generate power. He can only utilize that which already exists, through the laws which regulate it. The inventor must work in unison with their action. Conflict at any point will insure defeat. The mechanic constructs his machine with reference to these laws. From mechanical we turn to mental laws, and ask: Why is one person able to control the minds of men more successfully than another? Why is one teacher more successful in the government of his pupils than another of equal learning? Because he has a better conception of their natures, and can therefore better adapt himself to the situation. Why is one minister more successful among a certain class of people than his collaborer? Because he is quick to discern their needs and administer the required help. These principles hold good everywhere, and in all things, and nowhere more than in the canvassing work. Why do so many canvassers fail where others achieve success? Because they fail to understand the people, or discern their need, or, doing that, they are unable to meet the situation and adapt themselves and their canvass to the peculiarities of the individuals.

I have frequently been with canvassers, and watched their efforts to secure an order, until they were about to fail, and then have taken the book, explained the points which I saw would influence the person canvassed, removed some objection which seemed to be in his mind, and easily taken his order. Why can one man sell a particular book, while another, who is successful with another book, cannot?—Because he fails to recognize or comprehend the features of his book which are adapted to the people and their desires, or he fails properly to work upon and develop those desires, or to excite an interest where it does not exist.

Some canvassers repeat the description of their book, which they have committed to memory, much like a parrot, with no idea *why* they present each par-

ticular point, or *why* it is presented *in that particular way*. Here is where they fail. They use their canvass much as a blind man would use a gun,—load and fire away,—with the vain hope of by chance hitting something, but with no definite object in view. The machinist does not heap together, in an unorganized mass, a lot of wheels, rods, shafts, and nuts, then throw a belt over the pile, and expect, or think, it may possibly work, and be useful for some purpose. Children sometimes do that in play, but the machinist has a definite work in mind, which his device is expected to do, and every rod, bolt, nut, and pulley is put into its own particular place, and expected to perform a particular function, and to bear a special relation to the other parts of the mechanism. After putting the machine together in that way, in harmony with the mechanical laws which govern it, he *knows* it will do the work for which it was constructed. And just as surely as the mechanic will succeed if he does his work on such lines, just so surely will the canvasser succeed when he understands his business, and works in harmony with the principles which govern the human mind and the science of dealing with it. Ignore these facts, and failure is the inevitable result, even though he be a Christian. And just as truly as the laws of construction are comprehensible to the mind of the mechanic, who has occasion to employ them, and to which he can work with certainty, just so truly are there principles governing the canvassing work, which we can comprehend, and in harmony with which we may work, with equal certainty of success.

People do not buy books because they are good in a general way and entertaining. The thinking man values a book for the special features of importance which it contains. If our customer is not a thinking man, then we should canvass him in a way to make him think, and make him think on the things which are of the most importance, and make him see their importance, and the canvass should be prepared with this object in view.

It is not enough to compile a lot of good things from the book, and give them to every person canvassed. The canvasser should have a definite purpose and reason for every expression he uses in canvassing each particular individual. He should understand (and this knowledge can be gained in various ways) the individuality of his prospective customer, and then use his canvass in the most effective way with reference to his peculiarities.

The canvass, if we have one (and I think it is

indispensable as long as we have new and uneducated canvassers to train or new books to sell), should, and must if of any account, be prepared in accordance with these underlying principles.

What, then, are some of the conditions of mind to which we can appeal for favor, and what the conditions which are unfavorable, and which we must meet and remove if we would achieve success?

Favorable conditions : —

1. Spiritual inclinations { Dissatisfaction with self.
Sense of need.
Desire for help and truth.
2. Appreciation of the value of information.
3. Desire for information { Religious,
Scientific, historical.
4. Love for reading and study.
5. Curiosity.
6. Love of art, desire for ornamentation.
7. Philanthropic inclinations.

The unfavorable conditions would of course be the opposite of the favorable, or the lack of their possession.

These being the conditions influencing our efforts, it follows that to succeed we must supply that which will satisfy their demands. And the absence of these conditions being the barrier to our success, it is clear that we must in a measure establish them before we can succeed. Our measure for doing this must be found in our book, and administered through our canvass. Therefore our success depends on our ability to recognize what is needed, and the points that will supply it, and rightly to administer it.

It will be proper, then, to consider what is the character and the nature of the required points, and how we may know them. This, with the ability to use them, is the pivot upon which everything revolves.

A canvasser who expects to succeed must keep in mind the following facts :—

1. A man will not usually pay his money for that which is of no use to him; therefore we must show him that our book contains matter of great importance to him individually.

2. A man is not apt to buy a book to obtain information which he already possesses unless it is of special value and is more fully developed, or he wishes it in a form to preserve or communicate to others. Therefore we must bring before him those points which we know he does not know. It will do no good to tell a man about the flood, the plagues of Egypt, or other historical matter with which every schoolboy is perfectly familiar. We must show him

that our book contains things he does not know, and things which it is important he should know.

3. A man will not buy a book while he has another in his library containing the same or similar matter. Therefore we must show him those important features of our book which we know are not contained in any other book which he may possess. We cannot sell "Patriarchs and Prophets" as a biography or Old Testament history; nor "Great Controversy" as a history of the Reformation. The homes of the people are full of books treating those subjects just as ably as ours.

Curiosity is just as largely developed in the human family to-day as it was with the Athenians in the days of Paul. Acts 17:18-21. They are always interested to see, or hear, or tell some new thing. The strange, mysterious, perplexing, and unknown, has an insatiable fascination for many. This is especially true of thinking people. They are continually reaching out for something new, sometimes to the neglect of things of more importance which lie within easy reach. Men are constantly seeking for what they have not got. They are constantly discussing and speculating about what is not known. They are interested in that which everybody is talking about. They take special interest in that which is controverted, about which there are many different opinions. This is true even of unimportant things, but when these conditions attach to important and necessary things, this curiosity is intensified. These facts secured for Paul a hearing from the Athenian philosophers, and if we wisely take advantage of the same principles, we will find them the key to our success, and in our failure to do so will be found the explanation of many of our defeats.

W. M. CROTHERS.

(To be continued.)

WORK WITH THE "SIGNS OF THE TIMES."

ONE of the workers in New Orleans, to whom a small club of the *Signs of the Times* has been sent by friends at Battle Creek, Mich., writes the International Tract Society, under date of August 26, of his hearty appreciation of the kindness of those sending the club, and in closing says :—

The *Signs* have come regularly, and have been put to good use. They have been given to those who have been studying the Scriptures with us, and to others who have eagerly received them to read. Of those who have studied the Bible and read the papers, nine have begun the observance of the Bible Sabbath. Many others are interested in

reading this good paper. I have recently secured ten subscriptions myself. Three who have been reading the papers regularly, gave me their names to-day, each for one year. . . . One lady, who gave me her name to-day, is a Catholic, and I am glad to learn that she and others are reading their papers, and giving or sending them to others to read.

One of our ministers, who has been engaged in tent work the past summer, writes :—

I have had one or two lady workers with me this summer in tent work who have devoted a part of their time to the *Signs* canvass, and have met with good success. A great many like the paper, and became interested in it. I believe more of this kind of work ought to be done.

Two Bible workers of Madison, Wis., report as follows :—

We have met with good success with the *Signs*. Thirty copies are distributed weekly, and two of the homes are now open to Bible readings. In the territory canvassed, many Germans reside, so we had to cull out the English-speaking people, and on going out one morning eight orders were secured in about two and one-half hours.

A minister in a Western conference writes :—

I feel it my privilege as well as a duty to get all the subscribers I can for the *Signs of the Times*. I always seek to get the *Review* into the homes of our people. During the present summer I have taken over twenty orders for the *Signs*, besides a number of orders for other papers.

One of our sisters in Texas, who is working for the *Signs*, writes the International Tract Society, under date of September 15, as follows :—

I am glad to say that since I wrote you yesterday, the young sister who is with me and I have sold forty-five *Signs*. We were out only a short time yesterday afternoon, and sold every copy we had.

MISSION STUDIES.

PALESTINE.

ONE cannot be thoroughly familiar with the Bible without knowing almost every nook and corner of Palestine. Of no country have we such a minute and accurate account for so long a period. The whole country of Judah and Israel is but one hundred and forty-five miles long, with an average width of forty-five miles. Thus Palestine is only one ninth as large in area as the State of Michigan. In this small space the greatest events in this world's history were enacted. The majority of the scenes recorded in the Bible took place between Galilee and Hebron, a strip of country about forty-five by ninety miles in extent. With slight exceptions, all the work of the Saviour was within these limits.

Only a land "flowing with milk and honey" could support such a dense population as lived in Palestine during the first part of its history; and when we take into account the rocky, barren wastes, like the desert of Judea, we cannot but conclude that the tillable portions were extremely fertile. One of the most fertile parts of Palestine is the plain along the coast of the Mediterranean, extending south from Joppa, or the country of the Philistines. This plain is, on an average, fifteen miles wide by seventy-five miles long. As in the days when Samson let loose the foxes with firebrands on their tails to destroy the wheat of the Philistines, so to-day this country is noted for its extensive grain fields. Although its fertility has been taxed for at least forty centuries, it is still productive without the aid of a fertilizer.

The plain of Sharon, between Joppa and Jerusalem, and the Plain of Jezreel, just north of Mt. Carmel extending from the Mediterranean to the valley of the Jordan, are among the most fertile of the remaining valleys. In the history of Israel, the latter is a place of special interest. It was the scene of Gideon's triumph and the field where Saul and Jonathan were overthrown. On the southeast are the hills of Gilboa; to the northeast, Mt. Tabor, with Nazareth a short distance to the west; while near the center of the plain is Nain, with Endor near by. The brook Kishon, rising in Mt. Tabor, flows through the valley westward, emptying into the Mediterranean just above Mt. Carmel. It was to this brook that Sisera came with his nine hundred chariots of iron, and was defeated by Deborah and Barak; and it was to this brook that the prophets of Baal were brought and slain after their failure on Mt. Carmel.

Thus, in passing over the map of Palestine, we might stop at every place, and recount the many Bible scenes there enacted. It is an interesting exercise as well as a review of our Bible study to take a map of Palestine, and, passing from place to place, recall all that took place at each. While doing so, we should think of the lesson in them for us; for all these things were written for our learning and admonition.

It is also interesting to study the natural history of Palestine from the Bible. What were the animals of Palestine? the fruits and flowers? the vegetation in general? What kinds of trees are mentioned in the Bible? What can we learn about the country itself,—its lakes, rivers, mountains, valleys, hills, and brooks? What can you learn from the Bible about the future of this land that once flowed with milk and honey? I might tell you many of these things, but

it will be more profitable for you to find them in the Bible for yourself. To learn about some lands, it is necessary to visit them or to read books of travel about them, but not so with Palestine; we can learn much about every feature of the country from the Bible.

The Bible account of Palestine closes eighteen centuries ago; since then some changes have taken place. The land has been robbed of its trees, in consequence of which the rainfall is less abundant and the land less fertile, though it is claimed that the climate has not materially changed. On the whole, the land is much neglected; but wherever cultivated, it is still very fertile. Olives are abundant, and the grapes of Eshcol are still famous. The chief products of the present are grapes, apples, pears, apricots, quinces, plums, oranges, limes, bananas, almonds, wheat, barley, rice, peas, maize, millet, and the common vegetables. Among the trees now found in Palestine may be mentioned the pine, oak, elder, olive, fig, and sycamore. How many of these fruits and grains are mentioned in the Bible? How many trees can you recall not here mentioned?

The wild animals which are now found in Palestine are the Syrian bear, the panther, the jackal, the wolf, the fox, the hyena, the wild boar, the gazelle, and the fallow deer. You will doubtless at once think of several animals mentioned in the Bible that are not in this list. How many of them can you name?

Palestine being one of the Mediterranean fields, it will receive a portion of the Sabbath-school gifts at the present time to open the work of the message. But as there are so many fields about the Mediterranean, the gifts of but one or two Sabbaths can be given to each; hence to make a good beginning, our donation each Sabbath must be a decided one. May every Sabbath-school member have a part in opening the work in Palestine.—*H. P. Holser, in Youth's Instructor.*

QUESTIONS.

1. What must we know in order to be thoroughly familiar with the Bible?
2. How large is this country?
3. In what part of it were the majority of the Bible scenes enacted?
4. What kind of a country must it have been to support so dense a population as it formerly contained?
5. What may be said of its present fertility?
6. Tell all that you can of the Plain of Jezreel.

7. About the Sea of Galilee.
8. About the Mount of Olives.
9. Name the animals of Palestine mentioned in the Bible.
10. The fruits, and flowers.
11. What trees are often named? and of what were some of these symbols?
12. Tell something of the surface of the country.
13. What does the Bible foretell in regard to its future?
14. What changes have taken place since the Bible history closed?
15. Name its chief products at the present time.
16. What trees are now found there?
17. What wild animals?
18. How many animals can you name that are mentioned in the Bible but are not found in this list?
19. In what do we all want to have a part?

“In the season of gifts God crowns his continual bounty by the gift beyond all price.”

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...	† 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal, *	8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston	* 2.40 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, G. P. and T. Agent, MONTREAL, QUEBEC.
 E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.
 BEN FLETCHER, Trav. Pass. Agt., DETROIT.

THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

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

BATTLE CREEK, MICH., SEPTEMBER, 1897.

It proved impracticable the present month to make the anticipated transfer of the HOME MISSIONARY to the MISSIONARY MAGAZINE as was announced, in our last issue, but the proposed improvements in the journal will be made at the earliest date consistent with the best interests of the work.

THE ten weeks' summer school at the Sanitarium has closed, and a large number of workers have gone to Chicago to spend a few weeks in practical missionary work, under the direction of the Medical Missionary Board. Too much cannot be said in praise of the practical instruction given at this school. The blessing of God attended the work of the entire session, and the workers who have gone out from the school are much better equipped than ever before for the work of saving souls.

THE International Tract Society is preparing reading-matter on present truth for the blind. It is to be printed in the Improved Braille, and the New York Point; and perhaps later in the Old Braille, the system in use in Great Britain and the colonies. We are sure our friends will be interested in this undertaking, and will support it. Those having acquaintances among this class can assist in the work by sending their address and by supplying themselves with reading to hand out as opportunity may afford. Those ordering matter should be careful to state what system their friends use. Address International Tract Society, Battle Creek, Mich.

IN the past two numbers of the paper there has been an article from Elder H. P. Holser upon some country around the Mediterranean Sea, the locality to which our Sabbath-school offerings for the quarter are donated. Another paper was promised for this number of the HOME MISSIONARY, but as it has failed to arrive, we have taken the liberty to reprint an article that appeared in a late number of the *Youth's Instructor*, as it seemed very appropriate for a lesson for our missionary societies. We think they will all find it an interesting study.

WE would ask special attention to the fourth Sabbath missionary collection for October, which, by arrangement of the General Conference, will be taken for the International Tract Society. The publishing business hitherto carried on by the society has been turned over to our regular publishing houses, where it rightfully belongs, and all other lines of mercantile employment have been dropped, thus leaving the society with no other means of support than donations. But the regular missionary work of the organization must be carried on, and in addition several new lines of work are being entered upon, among which may be mentioned the effort to prepare and furnish literature for the blind, to supply reading-matter for inmates of prisons, hospitals, reform schools and other public institutions, etc. The International Tract Society is to the General Conference what a State society is to a State conference. The State societies receive percentages on the sale of all trade and subscription books sold within their borders, while the International Society with its large territory, and unlimited possibilities for doing work of a character the most of which the State societies could not, and would not attempt to do, has no income whatever, but must depend wholly upon donations for sustenance. But we feel that this is a situation not in any way to be deplored, but that all apparent lacks will be more than compensated by the liberalities of the friends of the society.

AN encouraging omen at the present time is the effort being made in many places to enlist the cooperation of the children in missionary work. The children are most favorably situated for cheering hearts, and brightening the lives of the unfortunate. Sunshine Bands have been organized in a number of conferences. The members promise each other and God—(1) To seek God every day; (2) to study God's word every day; (3) to work for others every day. Certainly children who *pray, study, and work* every day must be missionaries indeed. May God bless the children.

ALL contributions to the foreign mission work should be sent to the treasurer of the Foreign Mission Board, W. H. Edwards, 1730 North 15th St., Philadelphia, Pa.

Correspondence in regard to the work of the board should be sent to the corresponding secretary, Elder J. E. Jayne, same address as above.