

THE HOME  
MISSIONARY  
HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT: LIFE ETERNAL.— John 4:36.

VOL. II.

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## FOURTH SABBATH READING.

### THE DUTY OF THE PRESENT HOUR.

IN the closing work of the gospel will be seen greater perfection, both as to presenting "every man perfect in Christ Jesus" (Col. 1:28), and to its extent in the world and its power upon the human mind, than in any previous special work since the fall of man. It is the bringing forth "the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7. The earth will be lightened with the glory of the mighty angel descending from heaven, having great power, and crying mightily with a strong voice. Rev. 18:1, 2. His proclamation will be heard by every nation, and every kindred, and every tongue, and every people. Chapter 14:6. It will enter the royal courts to the king upon his throne, of the many peoples, tongues, and nations. Rev. 10:11. Precious souls will be brought from the isles afar off, that have not heard, and will contribute to form a "crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "They shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty." Isa. 66:18, 19; 60:1, 5, 8, 9; 49:22, 23; 62:1-3, 10, 11; Zech. 9:16. Truly, "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." Ps. 50:1; 49:1, 2.

To accomplish this great and glorious work, the Lord will select agencies from every grade of society and class among the believers, and send them as fishers that they may fish them, and as hunters that they may hunt them, from every hill, and even from the holes of the rocks. Jer. 16:16. In India there

are over one thousand cave temples in the holes in the rocks, and under the ground. Some of these I have visited, and literally found scores dwelling in the holes excavated in the solid rock. There are thousands that live thus.

This work is just before us, in fact we have already entered upon it. It will be carried forward by God's people. It is not, therefore, for us to sit idly by with folded hands, saying that the Lord will accomplish this in his own good time, and surely he would if the stones had to cry out; but those who do not come up to the help of the Lord in such a time as this, when a crisis is pending, will bring upon themselves the curse that came upon Meroz. Judges 5:23. Men and women are wanted to go forth to every nation and people, and carry the glorious light that God has caused to shine so mercifully and graciously upon his people of the nineteenth century.

In many of these countries the people are more different in their habits and customs than we ever see in America. They are as different from each other as they are from us. As soon as these different nationalities come to American shores, they are surrounded with such a strong influence of Christian civilization, that they lose to a great extent their national characteristics. But not so when we go to their native land. Then, the influence is as strong in behalf of their customs and ways as ours are when they come to see us. As none of these nations are alike in their customs and habits, God will select individuals brought up under different circumstances, surrounded by different influences in life, which give a different mold to their national character, as well as of the different nationalities represented in this

country, to adapt themselves to these different peoples. Even more than this: There should be wrought in the very soul the principles illustrated in the apostle's labors. "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some;" also to learn the wisdom of the serpent and the harmlessness of the dove, that we may use the knowledge of the truth so as not to injure the conscience of those conscientious persons, educated after the manners and customs of these peoples. Here lies one of the fundamental principles of successful missionaries at home or abroad. 1 Cor. 9:22, 23; 8:11-13; 9:15. God has seen fit in his providence to choose the United States of America to be an educational field, from which missionaries go forth to the different nations of the earth in the closing work of the gospel. This requires no argument to prove, neither is it necessary to give any reasons out of many which might be presented to show this. The fact is attested to by people in all lands, that those teachers and missionaries coming from America are usually more successful, taken as a whole, than those coming from other countries. The free institutions of a republican form of government, rather than a monarchical form of government, leave a mold of character on its people that fits them to be missionaries.

The important question therefore comes home to every one of us, What can I do to prepare the way for the Lord so that he can make a choice of laborers to go forth to carry the most solemn message ever given to mankind?

There never was a time when greater responsibilities rested on parents than the present, that the proper mold of character may be given to those under their charge. Children are to be trained and educated for God; not only to stand in the most trying time that has ever been, and upon which we are now entering, but to impart to them the discipline that God may select from them those whom he can use, and through whom he can speak in the final triumph of the grace of Christ. The same is true respecting young men and women who are just taking the responsibilities of life. We are not to live for ourselves. We should seek to prepare ourselves to act that part the Lord by his providence may indicate. But how shall this be done? is the question of the greatest importance, and one upon which we offer a few suggestions.

First, there must be a willingness on the part of each to do or to suffer. There should be great searchings of heart, that we may become better ac-

quainted with the controlling motives of the soul. Judges 5:9, 16. The idols of the heart must be removed, personal preferences and individual ways laid aside. For whom God may choose to carry his truth none can tell. He sees not as man sees. He reads the inner motives, and weighs the moral worth. He watches the influences that give the mold to the character. When the heart is laid open before God, he can come in and impress the mind with his Holy Spirit, and make duty clear. It is when we say from the heart, "Speak, Lord, thy servant heareth," that the Lord speaks. If we have marked out our own course, and have made up our minds we shall follow no other, the Lord can do but little with us. It was after the lips of the prophet were touched with a live coal from off the altar that his iniquity was purged, and he could say, "Here am I; send me." Isa. 6:5-8.

Second, we should become most thoroughly acquainted with the spirit and teachings of Christ. He was the great missionary to a lost world. From him we draw all our light and knowledge as to what it is to be a true missionary. We should become familiar with the Gospels. We cannot understand too thoroughly the principles of each and every circumstance of his life, the reason why he spake as he did, the circumstances which led to every act, the method of his teaching, as well as dealing with the different cases which came before him. Every principle revealed in his intercourse with mankind will be manifested in the closing work. Not only should the scripture be memorized, but the lessons taught in his life from the manger to Calvary, and even to his final ascension, should be most thoroughly impressed on the soul. He came as the great example as well as the great teacher. But how did Christ begin to teach as he entered upon his ministry? For men to believe on his name, was the all-important truth for that time. But did he first ask the people to believe on him? Did he at first announce that he was the Christ? Or did he seek to administer comfort and consolation to the sorrowing, and in his life and teaching illustrate the principles of the divine Son of God? In the memorable sermon on the mount we have these queries answered and the true principle illustrated. Matt. 5:3-12. How then should we begin our labors for a people ignorant of the truth for this time? Verse 16. Let all such points be thoroughly studied.

There is no better commentary on the Gospels, than Vol. III., or the "Life of Christ." This should be read with the daily reading of the Gospels. The mind should become imbued with the spirit of Christ

as revealed in his word. But never enter upon the study of the word without prayer. It is by a close, critical examination of the word that the mind comes in direct contact with its author. It is under these circumstances that the Spirit of God can unfold the precious life-saving truths, and impress on the mind the divine mold. It should be a most solemn question with us whether we have been born of the Spirit of God (John 3 : 5), and whether we know by experience the meaning of such expressions as found in John 14 : 27 ; 15 : 11 ; 1 John 3 : 14, 16, 17 ; 4 : 13, 14 ; 5 : 10, ever bearing in mind that this is something that we cannot receive from one another, but it is an experience that each must have for himself. For every one *shall* be taught of God. Isa. 54 : 13. There is a great lack of personal experience in the things of God. But this is essential for each one of us. There are trials in the near future from which the Lord alone can deliver. And if we know nothing of his love, joy, and peace, which he left with and for his followers by an experimental knowledge, we shall fail when we come into the swellings of Jordan. Jer. 12 : 5.

Third, we should prepare ourselves in view of what is coming, by acquainting ourselves with those countries the truth is to enter, and the different characteristics of the people. This can be done by what is written of them. Parents and guardians can teach it to their children. Let the mind follow the heart of Christ in the work of saving souls throughout the world. Become studious. 2 Tim. 2 : 15 ; 1 : 13, 14 ; 1 Peter 3 : 15, 16. Children should be trained in the solemn truth of the near coming of Christ, and the events that are connected therewith. No schools were ever designed by God to take the place of household instruction. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6 : 7 ; 4 : 9 ; 11 : 18-20 ; Ps. 78 : 4-7, etc. It should be our study to know what the Lord's will is concerning us, while we are like clay in the hands of the potter, ever willing to be led and instructed as he in his providence sees fit.

Fourth, we should daily seek opportunities to perform such acts as will cultivate in us a relish and a taste for the Lord's work and ways. He is good to the thankful and unthankful. He sendeth his rain upon the just and the unjust. To consider and help the poor, to deliver the fatherless when there is none to help, to cause the widow's heart to sing for joy, to be eyes to the blind and feet to the lame, to

be a father and protector and defender of the poor, and even to search out the cause which you know not, are deeds by which we become acquainted with God. Such works as to practice mercy, deal justly, and walk humbly with God, we learn of Christ, and his character becomes implanted in us. Job 31 : 12-16 ; Jer. 22 : 16 ; Micah 6 : 6-8. Because a scribe discerned these principles the Saviour said to him, "Thou art not far from the kingdom of God." Mark 12 : 28-34. No zeal and earnestness can take the place of these principles. These are the elementary principles of the Christian life, to say nothing of being his representative in a special sense. We daily come in contact with humanity, where our actions unmistakably show how many of these graces we possess.

I sincerely wish I could express to you the work for this time as it appears to me. We have seen men and women in all conditions of life, among the different nations of the earth, — those whom, it seemed, if they only knew the joys of salvation, oh ! how it would lift the load that rested so heavily upon them ! When we are constantly looking for such opportunities of doing good, it is giving us an experience that is qualifying us for the work of carrying the last message of mercy to the sorrowing who know it not. But if in these things we are faithful, God will commit to us more public responsibilities, for it is from this class of persons the Lord will make a choice of laborers in the closing work. In conclusion we say, Drink at the fountain of life. Become acquainted with Christ. Learn what it is to draw daily fresh supplies of blessings from the fountain, for yourself and others, ever remembering that it is not the amount we do, as it is the heart we possess in doing. One word spoken in love, one act wrought in Christian affection, shows the trend of thought and reveals character. It is not in the bustle of life that the graces of the spirit shine the brightest. May the Lord bless these words to all the readers of the HOME MISSIONARY.

S. N. HASKELL.

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A GREAT work of saving souls remains yet to be done. Every angel in glory is engaged in this work, while every demon of darkness is opposing it. Christ has demonstrated to us the great value of souls in that he came to the world with the hoarded love of eternity in his heart, offering to make man heir of all his wealth. He unveils before us the love of the Father for the guilty race, and presents him as just, and the justifier of him that believeth. — *Testimony No. 31, page 200.*

### REPORT FROM THE FIELD.

SINCE my last report, I have attended camp-meetings at Homer, Mich.; Marion, Ind.; Saginaw, Mich.; Bloomington, Ill.; York, Neb.; St. Lawrence, S. Dak.; and Avoca, Iowa. At the meetings in Ohio, Illinois, Indiana, and Nebraska, the annual sessions of the State tract societies were held, and considerable time was devoted to plans for their missionary work during the coming year. A special committee was appointed at each of these meetings to examine the Constitution of the State society, and at their suggestion a new Constitution was adopted in each State, so changed as to be better adapted to our work in its present condition. When our societies were first organized, and the work was small, the old Constitutions met the demands of the work; but as our work is developing and branching out in so many new lines, it seems necessary to revise the State Constitutions. I hope the officers of other State societies will examine the Constitutions adopted in the four States above mentioned, and be considering the advisability of making a change in theirs at the next annual sessions, so that all may work as nearly as possible in harmony.

The meetings in Michigan, South Dakota, and the one at Avoca, Iowa, were all local meetings; and although no business meetings of the tract society were held, several meetings were devoted to the interests of the tract and missionary work. Special meetings have been held with librarians and tract society officers, and such instruction given in public as seemed to be most needed in the various States. I find wherever I go a need of education upon the subject of missionary work. Not only our own people, but others who attend our meetings, listen with deep interest as the condition of the great harvest field—the world—is presented, and reports are given showing how the Lord has marvelously blessed the efforts of those who are willing to devote themselves to his work in different parts of the earth.

One encouraging feature has been the willingness to adopt a course of study upon the subject of foreign missionary work. Nearly every State society where I have been, has decided to purchase a library of books treating upon foreign missions, to be under the control of the secretary, and loaned to the State officers and ministers. Not only this, but many local societies are planning to purchase small libraries of their own, which will be a great source of encouragement to them if these books are carefully studied. The winter months are soon coming, when nearly every family has considerable time for read-

ing and study. I am satisfied that if our missionary workers will take steps to become better acquainted with the condition of the field and the work we ought to be doing, there will be a more ready response when laborers and means are called for, than we have been wont to see in the past.

I find that those societies which are holding weekly missionary meetings and studying the lessons provided in the HOME MISSIONARY, have the greatest degree of missionary spirit, and are doing the most effectual missionary work. What we need is to have ministers, directors, and other laborers in the field, become so thoroughly interested in the plans of work recommended in the HOME MISSIONARY that they will work unitedly in the same direction. I have been surprised to find some of our ministers who were opposed to the idea of holding weekly missionary meetings, but have found in nearly every such case that they were not reading the HOME MISSIONARY, hence did not understand the plans we have been recommending. I have yet to find a single society which is holding weekly missionary meetings where the members do not think the plan is a good one.

I have enjoyed the meetings I have attended the past few months very much. By the time this paper appears, I shall be at the Kansas meeting. I then expect to attend the annual meetings of the New England and Atlantic tract societies, and the semi-annual meeting in Pennsylvania. I am glad to hear many words of commendation spoken for the HOME MISSIONARY by those who are reading it from month to month. It encourages us to strive diligently to make it what we have endeavored to do in the past,—a real help to our missionary workers. It seems to me that every librarian ought to make a thorough canvass in his local society, and try if possible to secure the subscription of some one for the HOME MISSIONARY in every family of Seventh-day Adventists.

L. C. G.

OH! for living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. Courage, fortitude, faith, and implicit trust in God's power to save, do not come in a moment. These heavenly graces are acquired by the experience of years. In this life we must meet fiery trials, and make costly sacrifices, but the peace of Christ is the reward. We must be partakers with Christ of his sufferings, if we would sit down in triumph with him on his throne. By a life of holy endeavor and firm adherence to the right, the children of God are sealing their destiny. — *Testimony No. 31, pages 209, 211.*

## THE WORK BEFORE US.

THE last command which our Saviour gave to his disciples was: "Go ye into all the world, and preach the gospel to every creature." An important and solemn responsibility was thus placed upon the church; and since the days of our Saviour until the present time, there have been many who have felt this responsibility, and who have been willing to sacrifice and labor for the carrying out of this grand commission. In the face of many hinderances from without, and greater ones from within, the church has made steady but constant progress from the time the commission was given until the present day. The Christian religion is now the leading religion of the world, embracing about four hundred million followers. But this still leaves more than ten hundred million to be reached before the commission which our Saviour gave to the church, is fulfilled. For several hundred years previous to the beginning of the present century, but little, comparatively, was done toward sending the gospel to those who sit in heathen darkness. But beginning near the close of the eighteenth century, the good work of sending missionaries to heathen countries has increased, until at the present time, missionaries are to be found in every part of the world: And still the missionary spirit is increasing. At the present time more than five thousand students in high schools and colleges in the United States alone, have expressed their willingness and determination to engage in foreign mission work.

There is another prophetic expression of our Saviour, which is of special interest to the readers of the HOME MISSIONARY. It is found in Matt. 24: 14, and reads as follows: "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." We believe that these words mean more than the proclamation of a crucified and risen Saviour: they include also the coming of that Saviour as King of kings and Lord of lords, and the setting up of his kingdom upon the earth. This "gospel of the kingdom" is also to be preached in all the world for a witness unto all nations, before the end; and this is the work which we believe Seventh-day Adventists have before them. Who can say that the grand missionary work now being done by all Christians for the evangelization of the heathen, is not God's preparatory work for the gospel of the kingdom which is to go to all the world for a witness unto all nations? The gospel of a crucified and risen Saviour must first be preached, and then the good news of his second coming and the setting up of his everlasting kingdom, can follow. What a grand and sacred work this presents before the people on whom rests the responsibility of giving this sacred message to the world! If consecrated men and women have labored and sacrificed and suffered for the promulgation of the gospel during the ages that have intervened since our Saviour was upon the earth, how much deeper should be the consecration, and greater the sacrifice and efforts put forth to herald the news of the Saviour's soon coming.

When the Lord would have a message go forth to the world, he opens up the door by which that message is to go, and when the door is opened, those who stand in the light and discern the leading of the Spirit of God, will stand ready to enter in and do the work which the Lord has for them to do. Calls are coming from every continent and from the islands of the seas, for messengers to preach the "gospel of the kingdom." So great had become this demand for laborers, and so few were prepared to go, that the General Conference Committee thought proper to appoint a season of fasting and prayer that more laborers might be raised up to enter the great harvest-field. We know that God has promised to hear prayer; and we believe that many minds have been impressed with the importance of doing something to advance the cause and work of God for this present time. All cannot go as missionaries to foreign lands; all cannot even go out in our own land to labor for others; but every one can do something to advance the work of God. The prayers of the humblest and weakest may be offered up continually to God for his blessing upon those that are in the field; others can contribute of their means to send the gospel of the kingdom to those who have not yet heard its gracious sounds; others can send out papers and tracts laden with the precious truth, accompanying them with their prayers; still others can go out among their neighbors and friends with open Bibles, and talk about the truth of God.

No doubt many will say, I am not qualified for such a work. But Christ says, "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." It may be that you, at the present time, are not qualified for such a work; but what is to hinder you from qualifying yourself for it? Our Saviour labored in a meek and quiet way. The prophet says of him, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." But the spirit which he manifested, and the love which he showed for sinners, attracted the people to him, and when they came, he was always ready to do them good and send them away rejoicing. Such should be the spirit of every one who engages in preaching the gospel of Christ; and with such a spirit, no one can fail to accomplish some good.

We hope and trust that those whose minds have been impressed during the season of fasting and prayer, with the thought that they ought to become laborers in the cause of God, will begin at once to prepare themselves for this work. It is an old proverb which says, "God helps those who help themselves;" and there is much truth in this saying. "For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." If we use every means within our reach for doing good, and prepare ourselves for the work, we may rest assured that the way will open up for broader fields of usefulness and a more thorough course of preparation, just as fast as we are prepared to use them in such a way as will be to the glory of God and for the good of our fellow men.

D. T. J.

## Extracts from Correspondence.

FROM one who has lately commenced the observance of the Sabbath in Montserrat, West Indies : —

"The book entitled 'Bible Readings for the Home Circle' I have found to be of inestimable value to me, as it is so full of sound Bible matter. I am delighted with, and never tired of pouring over, its contents, even until midnight. May my heavenly Father infuse its light into my heart so that I may understand the truth more and more, and bring forth fruit to his glory.

"I have distributed the tracts and pamphlets sent me, to such as I know will appreciate them. I have also met some who profess to have no time to devote to religious study, and I do really pity such. I am afraid they do not understand the twenty-fourth chapter of Matthew, and that is the reason for treating this timely warning so indifferently. My prayer is that the eyes of such may be opened to their eternal welfare.

"Your brother in the faith of Jesus, the commandments of God, and his Sabbath."

From an editor in Japan : —

"Will you accept my sincere thanks for the kindness of sending me your publications? They will be a very great convenience in our work here in Japan. In return I will send you a copy of our temperance magazine, and also a copy of my work on the 'Evils of Intemperance.' According to your request, I will send you the addresses of our four leading libraries and reading-rooms where they will be glad to accept your publications."

From a new correspondent at Ruatan, Central America : —

"Your letter accompanied by reading-matter was received, for which I was very thankful, and will be for any more you may send hereafter. My delay in writing was not from any disrespect, but in gathering some addresses of my friends to send according to your request. I have been sending some to one of your missionary workers in Nebraska, and I propose to give you those from my native island, Jamaica.

"Now as touching the reception of the literature, I have the pleasure to say that words can hardly express my delight in the literature of Seventh-day Adventists. I believe I have read nearly all of their principal books, scores of papers, and many tracts. The more I read them the better I like them, and should for the very best of reasons, as they have taken me out of partial skepticism into the clear light of God's word. It is with regret that I have to say that I am not an open professor of Christianity, but I trust in his providence, that the time may not be far off, when I shall receive of the abundance of his grace 'so freely offered,' and walk in 'newness of life.' At present my sad experience is that 'the carnal mind is enmity against God.' Pray for me."

From one of our correspondents in Belize, Central America, who was in doubt regarding the location of paradise and the state of the dead : —

"I beg to acknowledge receipt of your letter taking notice of my question so promptly. I see now from 'Man's Nature and Destiny,' combined with scripture, where paradise is. Your answer to me about entering into immediate rest, quite reconciled my idea of the Bible teaching; to me, your answer was comforting, and left

me full of thought. You say, 'We too believe that when we die, we enter into immediate rest; that we sleep in the grave until the resurrection, which takes place when our Saviour comes the second time.' I am asking my heavenly Father to give me such light upon the Bible that every passage that concerns my soul's salvation may be clear to me. 'Man's Nature and Destiny' is a mine of wealth; 'Marvel of Nations' is another great book. I shall read and hand them to others.

"God grant to your society and church great blessings for the work you are doing in sending tracts and books to the different parts of the world, which contain a *sure message*, for the Spirit does carry the words to the hearts of Christian people as well as to the unconverted."

The following is from the librarian of the Young Men's Christian Association of Bridgetown, Barbadoes, West Indies : —

"In behalf of this association I have to acknowledge the receipt of your esteemed favor of the 25th inst., and to thank you in their name for your kind donation of two bound books, tracts, and periodicals, which came safely to hand and in proper order.

"I have not had time as yet to read the book 'Marvel of Nations,' in order to pass an opinion on the same, but the author (U. Smith) is quite a guarantee that the book will be found highly interesting and instructive."

From the principal of a school in the South : —

"Your favor of the 29th ult. is at hand, making inquiry if the *Signs* and other of your publications sent here from time to time have been received, and meet with favor. In reply I have to say that we have been very glad to get your publications. The paper goes into our reading-room, and is read by our students. It is then sent to some one in the country who has no means of getting proper literature. I don't think you can make your periodicals do more good anywhere than they are now doing right here in our school among both teachers and students."

From St. Kitts, West Indies : —

"Your packages of health, temperance, and religious literature are received and read with pleasure. I have circulated them, and the parties are equally charmed and benefited by the perusal of them. Many thanks for the pleasure afforded us and the good done. As I am secretary of the Wesleyan Sunday-school, I will be glad to receive any books or pamphlets that you can send us, as our stock is limited, and by your help we may be able to afford our scholars an opportunity of storing their minds with healthful literature, and not scholars alone, but many who do not attend any place of worship. Your tracts will reach them in their homes."

From St. Vincent, West Indies : —

"I am happy to report that many persons have come to me expressing their great pleasure and profit in reading your tracts and periodicals. The one on 'Tobacco Poison' is claiming a great deal of attention, as also the 'Intermediate State.' The people about me are very poor, hence it is that I ask you to help me as much as possible with my Sunday-school, especially by scripture readings.

"The lectures on 'Social Purity' are causing some thought among my friends. Personally, I have been led 'to have clearer views of life.' I would be very glad if you could see your way to sending me the following works: 'Proper Diet for Man,' 'Uses of Water,' 'I am such a martyr to dyspepsia that I will never give up trying to find a cure. I would also be glad for a peep in the 'Change of the Sabbath,' 'Christ in the Old Testament,' 'Helps to Bible Study,' 'Honor Due to God,' 'Hope of the Gospel,' 'Spiritual Gifts.' My Sunday-school will be greatly helped if you will send 'Pearly Portals.'

"I see clearly that with your help, my feeble efforts for the Master in leading some to a better religious state will be greatly appreciated, and I trust that the reading of your tracts will be the means of bringing many to the Saviour, and to live a better life to his glory. I wish you every prosperity in your good work of love."

## The Children's Page.

WE hope that the older ones will do all they can to help make this page a profitable one for the children. In some schools it may be best to have the article read in place of the general exercises of the children's division. In others it may be better to have it read to the children while the fourth-Sabbath reading is being read to the older ones. In every case the children should be by themselves, even though it may be in one corner of the same room. Let such ones be chosen to arrange the matter as will best adapt themselves to the circumstances.

DEAR CHILDREN : —

To-day we are to talk about books. In the 12th chapter of Ecclesiastes, 12th verse, we read, "Of making many books there is no end." The world is full of books. Do you think you could count them? There are books about almost everything — history, science, travels, farming, stories, etc. There are books that are good and books that are bad ; and some books in which the good and bad are mixed. I do n't know but these are the worst of all.

Books are the thoughts of others. For hundreds of years men and women have been thinking about things, and writing their thoughts in books. Other men and women have read these books, and that has helped them to think more, until the world is full of the thoughts of people printed in books. If we read a book carefully, we think over the thoughts of others, so that these thoughts become our thoughts, and our thoughts make our lives. That is what makes the Bible so precious ; it is the thoughts of God ; and as we read them, we think as God does. And then we do as we think.

A few days ago I was reading the 119th Psalm ; in the 72nd verse, I read, "The law of thy mouth is better unto me than thousands of gold and silver." But is the Bible better than thousands of gold? Almost everybody wants gold. It is true that money will do a great deal. It will do a great deal of good if rightly used ; and that is what it was made for. But the Bible is far better than money, for it gives us things that gold cannot buy. It tells us how to be happy without gold.

I have known people who never had much money. They had plain food and plain clothes ; but God talked to them through the Bible, forgave their sins, took away all their fear, and gave them many precious promises, and they were very happy. The Bible tells us about the home which God's people will have, and how to live so that we may gain that home.

I once knew a little girl who loved the Bible very much. She was about eight years old. She had a great many other nice books, but the Bible was dearer to her than them all. One day I was talking to her about the Bible, and she asked me to read to

her. I read to her about the New Jerusalem ; and when I had finished, she said, "I know the way to get there. You must begin to go up, and keep going up, and must not turn back. If you do this, you will get there." I asked her what she meant by "going up." She answered, "Going up means loving God and trusting Christ, which will make you do right and be good."

Yes, children, the Bible tells us how to do these things, and how to get God to help us. Read the Bible and obey it. It is "better than thousands of gold." It is a safe guide. Psalms 119:105 says, "Thy word is a lamp unto my feet and a light unto my path." It will guide us safely through this world of sin.

How many of you have seen a light-house? Along the sea-shore and great lakes, are round houses, and the top of them is all glass, with great bright lamps far larger than the head-lights of railroad engines. These lamps lighten the water for miles, and by them sailors know where the islands are, and how to get into the harbor. These lights are not all alike ; one is white, one is red, and another flashes very often. By this means the sailors, by looking on their books, are able to tell where they are. These light-houses are to light the path of the ships. Just so the Bible — "thy word" — is a light to show us a path to walk in — the right things to do and say and think.

If there were no light-houses, or if the men in them should forget to light those large bright lamps, the ships would not have anything to guide them, and they would be driven upon the rocks and wrecked, and many lives lost. So, children, it is with us. If God had not given us the light of the Bible, or if it should be taken away from us, we would not know how to live or how to get to heaven. We should be lost like the ships on the ocean without the light from the lamps to guide them.

Read only good books, children. The books you read while you are young will have an influence over your whole life. As I said before, books are the thoughts of others, — the thoughts of men and women for many hundreds of years. If we read a book carefully, we think over the thoughts of others so that their thoughts become our thoughts ; and our thoughts make our lives. So we see how important books are.

I once asked a little girl if she liked to read the Bible and other good books. "No ;" said she, "I do n't care to read anything but stories." You see, children, if that little girl keeps on reading stories, she will never be a noble woman. It is just the same with boys. If they do not read anything but stories and books that are not good, they will never be great and noble men.

Do you want to be noble men and women ? then read good books. There are books on religion, books of travel and description, history, lives of good men, and many other kinds ; but the Bible is the best book in the whole world. Read and study it. It is God's book to you, given that it might be a guide to shape your lives. It reveals God's goodness and mercy.

AMELIA COOK.

## FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

### SWEDEN AS A MISSIONARY FIELD.

To judge properly the favorable or unfavorable conditions of a country for missionary labors of any kind, it is necessary to become familiar, to some extent at least, with its natural aspects; its history, both secular and ecclesiastical; its people, their characteristics, manners, and customs, as well as their moral and intellectual progress; its laws and present state of scientific and religious development. To do this with regard to Sweden would require a deeper fund of information than the writer has in store, and much more space than is allotted. As to history, we must leave each one, who is not already familiar with it, to read up on the subject. Many good works are accessible for this purpose, and the subject will be found so full of interest as to well repay the time spent and the effort put forth. Allow us, however, to say here, that during the reign of Sten Sture, who established the Upsala University, and of Gustavus Vasa, and particularly since 1818, when the Bernadotte line of kings began,—under the wise and benevolent reign of these kings, general education has been promoted, increased freedom secured for industry and trade, the methods of administration greatly improved, and efficient transportation facilities provided. The result has shown itself in a new spirit of enterprise among the commercial classes, and thus the material prosperity of the people has been made sure and greatly enhanced.

Education is universally diffused by the agency of public schools, and Sweden occupies in this respect a prominent place among the nations of Europe. Primary education is compulsory, and this principle is so strictly adhered to that in 1884 out of 733,329 children of school age, only 15,143 were not under tuition. For this primary instruction there are upwards of 10,000 national schools of different kinds, with nearly 6,000 male teachers, and nearly 7,000 female teachers. For higher educational purposes there are about 100 public schools, of three grades, and two universities, one at Upsala, the intellectual and historical center of Sweden, and one at Lund. The first-mentioned accommodates some 1,700 students, and has over fifty professors, and as many more lecturers and tutors. Besides these, there are a large number of government schools for the military and naval services, for technical sciences, for metallurgy, agriculture, nautical science, and for the blind and the deaf and dumb. All instruction at the national schools, the public schools, and the universities, is free.

Christianity was first introduced into Sweden by Ansgarius, about the year 830. Before Gustavus Vasa had been made king in the twelfth century, the

doctrines of the Reformation had been proclaimed in Sweden by the brothers Olaus and Laurentius Petri. Gustavus became an enthusiastic adherent. The majority of Swedes cordially accepted the new doctrines, and in 1527 Gustavus received authority to reorganize the church. This he did thoroughly, making it clear from the beginning that Protestant pastors would never be permitted to wield the power which the Roman priesthood had so often abused. In 1593 the Lutheran faith was made the state religion, and so it is at the present time. But the cold and formal state church does not satisfy the progressive Swedes, who are naturally of a devout and religious turn of mind. Other denominations have consequently met with but little difficulty in winning proselytes. Great numbers of the more zealous and evangelical Lutherans are gathered in what are known as "mission-houses," which constitute a sort of organized body of dissenters within the national church. The Baptists are strong, particularly in Stockholm and farther north. They number over 30,000 zealous communicants, while the Methodist denomination has some over 10,000 members, and the Roman Catholic less than 1,000.

Sweden has the credit of being the first Protestant country in which the thought of converting the heathen took root. Missionary work of this kind was commenced as early as 1559, under the beneficent reign of Gustavus Vasa. The first missionary journal was started in 1818. Scandinavia now furnishes and supports 100 laborers in heathen countries, and 29,000 conversions from heathendom have been effected through Scandinavian instrumentalities.

A great interest is also manifested in missionary efforts at home. Laborers are supported in Lapland. Special homes and benevolent institutions are founded for seamen, both at home and abroad, and missionaries are supported for this special work. The temperance cause also receives a due share of attention, and a good work has been accomplished in this important field.

One of the most striking qualities of Scandinavian character is hospitality. To those whose interest in them cannot be measured by a stare or two and a few impertinent questions, they are unsuspecting and communicative, as well as cordial to the verge of affection. Bayard Taylor describes them as "noble specimens of the physical man."

Before leaving this subject, let us take a glance at the poor Laplanders away up in their northern homes. Du Chaillu, instead of finding them stupid, heathenish, and murderous, as many suppose them to be, found them light of hair and color, agile, industrious, bright, hospitable, and as good Christians as any other people. They manifest an attach-

ment for home and kindred, a simplicity and integrity of faith and life, which are touching to behold. They are, in short, nature's children. They are happy and contented with their lot, and are endowed with a religious nature, which is the more intensified by the barrenness and loneliness of their surroundings.

From the foregoing considerations, we readily see that Sweden presents many favorable conditions for a successful promulgation of present truth. Catholicism has scarcely any hold, and as a consequence, enlightenment and freedom of thought predominate. The coldness and formality of the state church are so apparent that a naturally devout people are repelled from it, and seek fellowship with those who are more actuated by true Christian love and zeal, and who show a genuine missionary spirit. And lastly, their hospitable and felicitous characteristics readily lead them to give their friendship and confidence to those who manifest the same virtues toward them. Thus they willingly listen to Bible truth, and when convinced, their honesty of heart leads them to accept and obey it.

But there are serious difficulties in the way for many. A large proportion of the population work in mines and manufactories. As wages are small, their earnings are scarcely enough to support their families, and to begin the keeping of the Sabbath under such circumstances nearly always means loss of position and work. It is hence not a light cross for these to accept the Sabbath truth under such circumstances, but their fidelity to what is true and honest leads them to surmount all these difficulties, and bravely take a stand for the right.

A. SWEDBERG.

#### NORWAY AS A FIELD FOR MISSIONARY WORK.

As a land for tourists, no country is attracting more attention than Norway. In these days when, according to prophecy, "Many shall run to and fro," men's minds are not at rest, and those that have the means and can do so, want to see something of the world besides the village in which they were born. Favored by increased facilities for travel, thousands of tourists have turned their eyes to Norway; and well they may, for no country can show a greater variety in its attractions. Its delightful summers and clear atmosphere, its beautiful landscapes, its snow-capped mountains, its silvery rivers and lakes, its fjords and waterfalls, and, above all, its midnight sun, are enough to captivate any lover of nature's beauty and grandeur.

Not only from Europe, but also from this country, people are flocking to view the midnight sun; and, thanks to the Gulf-stream, it is possible on the coast of Norway to go far north without suffering from cold. During the tourist season, numerous steamers are plying between the different places of interest, in and out among the many islands which form a protecting barrier along the whole coast-line of Norway. On almost any one of these steamers, five or six different languages may be heard. The tourists do not confine themselves to the sea-coast, but may be found

in all parts of the country, now gazing at a water-fall, now traversing a glacier, and now admiring the grand views from a mountain peak. The number of tourists that visited Bergen this year is reported to be 10,000, of which 5,000 came on English tourist boats.

The principal ports are visited every summer by numerous craft, both sailing vessels and steam-ships; and among this fleet can be seen gay pleasure yachts, displaying the colors of nearly all the leading nations. Norway itself has a large fleet of steamers engaged in the coasting trade, and some of them might compete with our own for comfort.

My purpose in writing this little article is to direct attention to this opening for spreading the truth. A few energetic young Norwegians with a little knowledge of English, German, and French, and with hearts fully consecrated to the service of God, could do a good missionary work here, in distributing religious papers and tracts among the tourists at the principal ports or on board the vessels. The tourists are, as a rule, very liberal, and will buy anything of interest. They would not, of course, buy our large books; but I believe that smaller books would find a ready sale. In traveling, much time is found for reading, and an attractive little pamphlet or book in their own language would be welcome. A missionary society would have to take the matter in hand, and furnish the tracts and papers for free distribution; and as the season lasts only three months, the missionary society would have to aid the agent financially.

I believe that God in his providence has brought about this state of things, and that he wants us to use every opportunity for bringing the blessed truth of the soon coming of our Saviour before the people. May God hear the prayers of his children to send out laborers in the great field, and may he give us willing hearts to do what we can.

C. CASTBERG.

#### THE GRAND DUCHY OF FINLAND.

THE distance from Stockholm to St. Petersburg is about six hundred miles, and occupies three nights, with stops upon the intervening days at Abo and Helsingfors, in Finland.

All the ships that ply between Sweden and Russia are Russian ships—that is, they are Finland ships and are manned by Finns, but under the control of Russia, who claims the supremacy of the Baltic. The Baltic itself, called the "Mediterranean of the North," is a great inland sea with two extensions, the Gulf of Finland and the Gulf of Bothnia.

The Gulf of Bothnia, four hundred miles long, runs up to Tornea. It is separated by the Archipelago of Ahland from the Baltic. Just south of the same Archipelago runs out the Gulf of Finland to the east. It is two hundred miles long, and ends beyond Cronstadt, at the mouth of the Neva.

Steering from Stockholm, the direction, therefore, is northeast across the Baltic. The Scandinavian steamers all leave at midnight, and the next morning we found ourselves among the isles of Ahland, beautiful and green as those of the St. Lawrence.

## ANCIENT ABO.

About three o'clock in the afternoon we steamed up the small and shallow Aura, *joki*, or "river," and found ourselves lying at the dock of Abo. It is a quaint old town of twenty-five thousand inhabitants, the ancient capital of Finland, and once the seat of a well-attended university, but greatly fallen off since the removal of the government to Helsingfors, nearer St. Petersburg.

We are now in the Grand Duchy of Finland, on the Russian side of the Baltic, and the old original domain of the Lapps, who, coming hither from the Southern Ural Mountains, crossed over from hence, or rather passed round to the north, and so into Sweden and Norway.

Finland has been called the "Switzerland of Russia," but its people call it fondly and poetically, "the country of a thousand lakes." Its coasts present a succession of fjords and rocky headlands similar to those of Norway, but not so wide or deep or grand. The interior is hilly, intersected by a vast number of great inland seas. With the exception of some parts of British North America, there is no country so covered with water as is Finland.

The word *Finn* is accordingly derived from the Gothic word *Fennen*, which means swamp or morass — our word *fen*. The term is not one by which the Finns know themselves, but one by which they are known to the Daro, or Normans. The Finlanders call themselves *Suomelaiset*, which means, however, almost the same thing; and their country they call *Suomen-maa*, land of lakes, from *Suo*, a pool. But the Russians call them *Tchouds*; and the Swedes call them *Qvaen*, and their language the *Quennish*. The language of the Finlanders is different from that of any other European tongue, and belongs to what is called the Ural-Altaiic. Its principal feature is that all changes whatsoever are made by suffixes, so that the root begins every word. Its nouns are declined, and have fifteen case terminations — nominative, genative, dative, and the like. The language has no genders and no articles. Another peculiarity is that no word begins with two consonants.

As for the government of Finland, it was, of course, under Sweden until its final cession to Russia in the year 1809. The court language is therefore Swedish, as is that of the upper classes. One can get on splendidly in Finland if he can talk Swedish.

The Czar of Russia is now the Grand Duke of Finland, and at the time of the cession, Russia promised Finland certain rights. One of these was the maintenance of the Lutheran religion. Another was a parliament, or diet, which consists of four estates — nobles, clergy, burgesses, and peasants. Besides these things, they have a separate budget at St. Petersburg; a coinage of their own, which makes the Finnish mark or franc independent of the fluctuations of the Russian ruble; and more, they have a splendid educational system, so that while in Russia proper not one man in twenty can read or write, there is scarcely a man, woman, or child in Finland that cannot read his Bible. — *Rev. Geo. S. Bishop, D. D., in Christian Intelligencer.*

## OUR SCANDINAVIAN MISSION.

SCANDINAVIA comprises Sweden, Norway, and Denmark. Sweden has an area of 170,705 square miles, and a population of 4,717,189. Norway has an area of 122,869 square miles, and a population of 1,925,000.

Oscar II., king of Sweden and Norway, was born Jan. 21, 1829, and ascended the throne Sept. 18, 1872. He has followed the liberal policy of his brother, Charles XV., whom he succeeded, has extended the liberty of the press, and made many reforms.

Denmark has an area of 14,789 square miles, and a population of 2,033,959. The king is Christian IX., who was born April 8, 1818, and succeeded to the throne Nov. 15, 1865.

The state religion in each of these countries, is Lutheran, and most of the people belong to that faith; but there is an increasing dissatisfaction with the dead formalism of the state church, and there are many sects of dissenters. The Methodists and Baptists are gaining ground quite rapidly.

Mission work in Scandinavia by the Seventh-day Adventist Church was commenced in 1877. On the 6th of June of that year, Elder J. G. Matteson began work at Vejle, in the southern part of Jylland, Denmark. In September, 1878, he went to Norway, and after visiting Trondhjem, Bergen, and Stavanger, settled in Christiana, which has since become the center of our Scandinavian work.

A Conference was organized in Denmark, May 30, 1880. In June, 1890, there were in this Conference, 5 ministers, 1 licentiate, 5 Bible workers, and 7 colporters. The Conference has 11 churches, with 333 members.

Work was begun in Sweden in 1880, by J. P. Rosqvist. March 12, 1882, a Conference was organized, which has been prospered to the present time. June 30, 1890, there were in this Conference 3 ministers, 3 licentiates, 6 Bible workers, and 23 colporters. The Conference has 15 churches and 398 members.

In Norway, a Conference was organized June 10, 1887. At last report it had 3 ministers, 1 licentiate, and 12 canvassers. In its 3 churches there were 301 members.

These figures added together, show that in the 3 Scandinavian countries we have 29 churches, with a membership of 1,032. There are also 318 Sabbath-keepers not yet church members.

The total number of laborers is 11 ministers, 5 licentiates, 11 Bible workers, and 42 colporters.

The names of the laborers that have been sent to Scandinavia from America, with the date of departure for the field, the name of present field of labor, or the date of their return, is as follows: —

J. G. Matteson, May 24, 1877. Returned June 12, 1888.

\* Knud Brorsen, Aug. 13, 1878. Norway.

J. P. Jaspersen, June 14, 1879. Returned, 1881.

A. B. Oyen, April 22, 1884. Returned about Nov. 10, 1886.

- E. G. Olsen, April 22, 1884. Norway.  
 O. A. Olsen, May 15, 1886. Returned May 7, 1889.  
 N. Clausen, May 15, 1886. Christiana.  
 J. Lorentz, May 15, 1886. Christiana.  
 L. Johnson, Jan. 26, 1889. Scandinavia.  
 J. M. Erickson, Jan. 7, 1888. Returned July 28, 1890.  
 J. F. Hansen, May, 1889. Copenhagen.  
 H. L. Henriksen, Jan. 4, 1887. Trondhjem.  
 R. Peterson, Nov. 23, 1889. Christiana.  
 M. M. Olsen, March 26, 1890. Copenhagen.  
 Emil Johnson, July 26, 1890. Stockholm.

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### SCANDINAVIA.

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1. WHAT is the population of Denmark? of Norway? of Sweden?
2. Who are the rulers of these countries?
3. What is the state religion of each?
4. What can you say of dissenters in Scandinavia?
5. When was the first Seventh-day Adventist minister sent to Scandinavia?
6. Where did he first labor? See "Historical Sketches," page 61.
7. What city was finally selected as a center for our work? "Historical Sketches," page 63.
8. Tell us what you can about our mission printing house in Christiana. "Historical Sketches," pages 74, 75.
9. How are the publications issued from our three cylinder presses, sold?
10. How many colporters are now at work in Scandinavia?
11. How many Bible workers?
12. How many preachers?
13. How many Sabbath-keepers are there now in Scandinavia?
14. Let each one name one of our laborers in this field, till all are named.
15. What country lies east of northern Sweden?
16. What is their religion?
17. What circumstances especially favor an early effort to send to them the second advent message?

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### THE SUPERVISION OF OUR MISSIONS BY LOCAL COMMITTEES.

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At the July meeting of our Board of Foreign Missions, the following plans were adopted relative to the appointment and work of Advisory Committees in Mission Fields:—

1. Whenever the Foreign Mission Board deems it advantageous to its work in any mission field, they may appoint an Advisory Committee, of not less than three, nor more than seven members, of which the superintendent of the mission shall be one, to take a general oversight of the work in that mission.
2. The superintendent of the mission shall be chairman of the Committee. A majority of the Committee shall constitute a quorum for the transaction of business.

3. The Committee shall choose of its members, or otherwise, a Treasurer, a Recording Secretary, one or more Corresponding Secretaries, and as many Field Secretaries for the superintendence of special lines of work, as the growth of the mission demands. All appointments of the committees shall be subject to the approval of the Board of Foreign Missions.

4. It shall be the duty of each Advisory Committee,—(a) to carefully study the field under its care; (b) to counsel together relative to the best way of advancing the work of the mission; (c) to collect, and submit to the Board, information relative to the necessities of the mission, the efficiency of the several workers employed in it, and the character and number of additional laborers needed; (d) to assist the superintendent in the economical and efficient management of the mission, and to encourage the spirit of liberality and self-support.

5. For the consideration of these matters, the Committee should meet as often as once a quarter, except where large expense would be incurred, or important work interrupted.

6. At each regular meeting of the Advisory Committee, the following subjects should be considered:—

(a) The progress of the work of the traveling preachers.  
 (b) The condition of the treasury, reported by the superintendent, and the state of the canvassing work, reported by the Treasurer.

(c) The condition of the churches, the Sabbath-schools, and the local tract societies, reported by the Corresponding Secretaries.

(d) Following each report, the subject introduced should be discussed; and before the close of the session, plans should be laid for the advancement of the work in all its branches.

7. At the first meeting, after the close of the fiscal year of the General Conference, the Committee shall audit the accounts of all persons employed in and having claim against the mission, and then forward them to the General Conference Auditing Committee for final settlement. At the same meeting, the Committee shall prepare a careful estimate of the funds necessary for the support of the mission for the ensuing year, and of the amount of tithes and contributions that can be expected from that field.

8. The Treasurer shall have the custody of all property belonging to the General Conference, and of all funds furnished by it for use in the mission; and he shall disburse the same as the Board of Foreign Missions may direct. He shall also receive all tithes and contributions from those in the field, and pay out the same on the order of the Advisory Committee.

9. The Recording Secretary shall keep a record of the proceedings of all meetings of the Committee, and at the close of each session shall transmit a copy of the minutes of the same to the Board of Foreign Missions.

10. The Corresponding Secretaries in each mission field shall conduct such correspondence with the churches, Sabbath-schools, and local tract societies, as may be directed by the Committee.

11. The Committee shall have no authority to purchase or lease real estate, nor to involve the Board in any financial enterprise except by vote of the Board.

12. The Committee may grant colporter's license, subject to the approval of the General Conference. They shall submit to the Foreign Mission Board recommendations of those they deem fit to receive ministerial license or credentials, with a statement of their qualifications and Christian experience. All decisions relative to giving ministerial license, granting credentials, and ordaining ministers, shall be made by the General Conference.

These committees have heretofore been appointed by the Executive Committee of the General Conference, at the close of each annual session. Hereafter the Board of Foreign Missions will appoint these local committees annually, at its winter session.

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ELDER J. G. MATTESON is preparing an article on Denmark and Norway, which will be found in the Mission department of the *Review and Herald*. It was intended for the HOME MISSIONARY, and should be studied in connection with what is here presented. It was delayed by the sickness of Elder Matteson till too late for this journal.

## RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

### SUNDAY AND THE WORLD'S FAIR.

THE question of closing the World's Fair on Sunday is being agitated at the present time. It is insisted by a numerous and influential class of citizens that the Columbian Exposition to be held in Chicago in 1893, shall be closed to all the world on Sunday.

It is not the purpose of this article to discuss whether the Fair shall or shall not be closed on Sunday, but to inquire what motive prompts to the making of such a demand. On what ground is the demand that the Fair be closed on Sunday, based? Why not ask that it be closed on Monday? or why ask that it be closed on any day?

Sunday is regarded by a large majority of Christians as a religious day, and from these, and for religious reasons, comes the demand that the Fair be closed on Sunday. This is the reason the demand is made, — their religious views of the character of the day. The demand, then, is made by a class of religious people, from religious motives, and for religious ends. To their religious views they certainly have a right; but when it is insisted that the religious views of some, even though they be largely in the majority, shall be made a rule of action for all, another question at once arises, —

#### CAN A LAND OF RELIGIOUS LIBERTY ENFORCE RELIGIOUS VIEWS?

The World's Fair is not a religious concern. Others beside those who regard Sunday as a sacred day will visit it, and contribute to its support and success. Thousands may wish to attend it on Sunday who will not have an opportunity to do so on other days. Should the Fair be kept open, those who regard Sunday religiously need not visit it on that day. Their action in the matter would depend solely on their own choice. But to demand that the World's Fair shall be closed to all the world on Sunday because some good people regard that day religiously, is unreasonable. What right have those who regard the hours of Sunday as holy time, to dictate how or where those who do not so regard them shall or shall not spend their time? With all respect to religion, it must be said that when its devotees assume such an attitude, they are taking unwarrantable grounds.

This demand is not made in the interests of the Fair, or of the nation, but to secure national sanction to certain religious views. It is prompted by the same spirit which demands a national Sunday law, and an establishment by law of a national religion. But—

#### IS CIVIL GOVERNMENT THE PROPER CONSERVATOR OF RELIGION?

The object of civil government is not to make its citizens religious, but civil. Religion pertains to a man's obligations to God and his well-being in another world. Civil governments are instituted to protect men in their rights in this world. It is not the province of religion to run civil governments. The church has never assumed control of the state without persecution quickly following in its train. Forgetting their high calling, religionists have sometimes made it their chief business to meddle with worldly affairs, and sought to place civil governments on a religious basis; but all such efforts have invariably proved disastrous, both to religion and the governments.

The success of Christianity does not depend upon the closing of the Columbian Exposition on Sunday. Christianity is a great deal larger than Columbia, or the Exposition, and Sunday-keeping is not all there is to Christianity. Christians differ as to which day is the Sabbath, some claiming the first and others the seventh day of the week, and it is not the province of the government to say which is right.

Aside from divine revelation, the strongest argument any one can make in favor of the day he regards as sacred is for him, to keep it. The consistent course for those churches to pursue which regard Sunday as sacred time, is for them to prohibit their members from attending the Fair on that day, and discipline those who do. This they may do, and this is as far as they can consistently go. The membership of a church is the extent of its jurisdiction. It is not the business of churches to demand of nations, states, or municipalities that everybody shall be required to conform to their ideas and customs in religious matters. Any attempt in this direction is but a step toward a union of church and state. — *N. R. L. A. Leaflet, by W. A. Colcord.*

### QUESTIONS.

1. WHAT question is being agitated quite largely at the present time?
2. Upon what does a certain class of citizens insist?
3. What is the purpose of the foregoing article on "Sunday and the World's Fair"?
4. How is Sunday regarded by many?
5. From whom does the demand come, that the Fair be closed on Sunday?
6. For what reason is it made?
7. Is it proper that the religious views of some should be made a rule of action for all?
8. Should the Fair remain open on Sunday, would those who regard the day religiously be obliged to visit it on that day?
9. Upon what would their action in this matter depend?
10. In the interests of what is this demand that the Fair be closed on Sunday, made?
11. By what spirit is it prompted?
12. For what purpose is civil government instituted?
13. To what does religion pertain?
14. Is it the province of religion to run civil governments?
15. What has been the result of attempts in this direction in the past?
16. Upon what do Christians differ in regard to the Sabbath?
17. Is it the province of the government to say which day is the Sabbath?
18. What is the consistent course for those churches to pursue which regard Sunday as the Sabbath?
19. What is the extent of any church's jurisdiction?

"THE World's Fair" is the title of No. 1 of the "Pearl of Days" leaflets recently issued by the American Sabbath Union. In making a plea that the Fair be closed on Sunday, it says:—

"Respect for religion is due, not only from professing Christians, but from others. . . . No man can show a decent respect for religion, and pursue his secular business on the Sabbath-day."

When respect for religion demands that the irreligious shall act religiously, religion must be getting altogether too respectable.

Again it says: "The State does not require the suspension of secular business on Sunday as a religious measure; but in this requirement there is an exhibition of respect for religion: it is a measure for the protection of religion."

How a law that is a measure for the protection of religion, can be said not to be a religious measure, is not exactly clear.

Again it says: "Many pleasurable enjoyments are proper on the secular days of the week, in which Christians can and do engage without prejudice to their Christian profession; but when their convictions oblige them to object to these things on their

sacred day, ought not their scruples to be regarded? . . . They object to all these things that prevent them from sacred work in behalf of others."

By this is clearly shown the fact that the demand for closing the World's Fair on Sunday is made by the religious, for the religious, and solely for religious ends. It is not enough that they have perfect liberty to act in accordance with their own religious scruples. They want those scruples to be made the rule of action for others, and everything made subservient to their "sacred work."

THE president of the Illinois Sabbath Association, Rev. W. W. Evarts, who for twenty years was pastor of the First Baptist church of Chicago, died September 25. It was he who, at the Elgin Sunday Convention, in November, 1887, said, "The Sunday train is another great evil. They cannot afford to run a train unless they get a great many passengers, and so break up a great many congregations."

Commenting on his life-work, the *Inter Ocean* says: "His last efforts were in the line of Sabbath observance. He was a great organizer, and his whole soul was absorbed of late in bringing the influence of all the churches to bear in favor of preventing the coming World's Fair in Chicago from being opened to visitors on Sunday. In that work he was engaged when the summons came to cease from toil, and find repose where the weary are at rest."

AN interesting case is to be tried at the present term of the Supreme Court of Illinois, involving the question of the State's compelling attendance at prayers. One of the students of the University of Illinois, an institution established by an act of Congress and the Legislature of Illinois, absented himself from morning worship, and was for that reason expelled. He has brought action against the trustees of the University, and bases his case on Section 3 of Article II., or "Bill of Rights," of the State Constitution, which says, "No person shall be required to attend or support any ministry or place of worship against his consent."

THE question of closing the World's Fair on Sunday is not likely to be settled for some time at least. To decide it either way just now would undoubtedly work injury to the Fair. The commissioners are wise enough to see this. So it will doubtless remain an open question for a year or two, during which time the commissioners and local directors will be feeling of the pulse of the people, and then decide upon whichever side they find a preponderance of public sentiment.

THE assistant secretary of the N. R. L. Association, A. F. Ballenger, is now in Chicago, looking after matters in the line of the work of the Association in that city. This is not only the center of the agitation on the question of closing the World's Fair on Sunday, but the question of the reading of the Bible in the public schools is also being urged there at the present time.

# HOME MISSIONS.

CONDUCTED BY L. C. CHADWICK.

## MISSIONARY CORRESPONDENCE.

In the August number, we considered the subject of the "Use of Periodicals," and in the September number the general features of the subject; "Working for God." One important line of God's work, and one in which many can engage who cannot in any other, is missionary correspondence. When the judgment reveals the results of the work that is being done in the earth, I believe there will be many things seen that will surprise even those who have been trying to do what they could in the Lord's work. Of course we all expect to see many souls saved as the results of the labors of our ministers and Bible workers; but if there is any virtue in the promises of God at all, we may also expect that those who quietly and humbly try to disseminate the principles of God's truth by means of missionary correspondence, will also have many stars in their crowns of rejoicing. This part of our work is not receiving the attention it should. While our numbers are increasing and some lines of work are rapidly developing, we find by examining our annual reports that the number of missionary letters written is growing less and less. I have tried in many different States to learn the cause of this, and I almost invariably receive a reply to my inquiries something like the following: "I do not see any results from my missionary correspondence;" "I have written a great many letters, but have only received a few replies, and have become discouraged;" "I have received so much opposition from some to whom I have written that I have given it up." My object in referring to this matter is to try to encourage any who have been meeting such experiences.

We find that the Lord says by the mouth of the prophet Isaiah, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11. Now if we believe that the truth which we send out in the letters we write is in harmony

with God's word and is part of his truth, then we can take this language as applying to our individual cases. And whenever we send a missionary letter in the right spirit and in harmony with a plan which the Lord can bless, we have just as much reason to expect that good results will be seen in the end as the minister has who preaches the word from the sacred desk; for just as sure as the rain and snow descend from heaven, so sure will the word of God prosper in the thing whereto he sends it, and accomplish that which he pleases; and when the harvest of the world is gathered, we have the sure promise that the word will not return void.

Another objection I find raised by some of our good missionary workers is that they feel so incapable of writing letters. Now if we feel our inability as we ought, it is very positive evidence that we are in a condition where the Lord will help us in our work; for he has promised that his grace will be sufficient for every time of need; and if we feel our lack of wisdom and ask him, he will bestow upon us liberally. But the trouble is that many times we plead our inability simply because of our lack of a disposition to do that which the Lord would have us do.

If we had some good news about worldly affairs that we wished to convey to our friends, how many of us would refrain from writing to them on account of inability? But we have the good news of the soon coming of Christ, and the precious truths which the Lord has permitted us to learn, and why should we not have the same earnestness and zeal in sending these truths to our friends and acquaintances who do not know them, as we would in worldly things?

I was much interested in a letter recently received from Elder Haskell, from which I will quote a few statements. He says:—

"There are ideas which we hold about Christ that present him in an attractive light to the sinner and to those who believe in him, as much ahead of the ideas of the other denominations as our peculiar views are different from theirs. Now why not present these attractions in Christ, and let them first see that we have Christ, and that we see in him matchless charms far beyond their ideas of him? If I should be permitted to say why I think Christ is not presented more prominently by our missionary workers in their missionary correspondence, it would

be that they themselves have never seen any superior charms in him. They have never had that depth of experience, that they have realized there is in Christ any more than the ordinary professor finds in him. So it would be impossible for them to present these features of Christ which they have never seen or known. And consequently, their ideas of the missionary spirit and missionary correspondence are to present some denominational features, some doctrinal points that others do not see."

I believe there is a great deal of truth in these statements of Elder Haskell; and I feel very anxious that all our missionary workers may reach that place in their Christian experience, where Christ will be their all in all; where they can say with the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. The same principles that we applied to the use of periodicals, in the August number of the HOME MISSIONARY, apply to our work in our missionary correspondence.

I find many of our missionary workers are depending upon some one who has had a good deal of experience to furnish them with the form of a missionary letter to be written, so that all they have to do is to copy that letter, and send it out with the first package of reading-matter to those with whom they intend to correspond. I do not believe this is the way the Lord would have us do. If we should apply this principle to the work of the minister, and have some one write out a sermon for all of the ministers to preach, we would feel as though that was making a mere machine of the ministers, leaving no opportunity for the Spirit of the Lord to direct them in their work; and yet many of our missionary workers are satisfied to copy a letter that has been written by some one else.

I believe the language of the apostle Paul in 2 Tim. 2:15, applies with just as much force to the person who undertakes to write a missionary letter as it does to the minister. And this part of our work should be studied as carefully and entered upon with as much desire to have the approval of God as any other. When the Spirit of God in answer to earnest prayer, directs the mind of a faithful brother or sister in penning a missionary letter, the same Spirit will impress the truths contained in the letter upon the heart of the one who receives it. But on the other hand, if the one who writes the letter simply copies it from one furnished him, and does not seek for wisdom from the Lord, we cannot expect that the Spirit of the Lord will have much to do with it

when it reaches the one to whom it was written. Let us, then, seek the Lord for wisdom, have unlimited faith in his promises and work, and continue our missionary correspondence with more diligence and care than ever in the past.

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### QUESTIONS.

1. WHAT important line of God's work can be engaged in by many who cannot labor publicly?
2. When will the results of the work be revealed?
3. Who besides the ministers may have stars in their crowns of rejoicing?
4. How does the growth of our missionary correspondence compare with our increase in numbers?
5. How sure does the Lord say the results of our work may be? Isa. 55:10, 11.
6. Does this apply to the ministers alone?
7. Ought we to refrain from this work on account of our lack of ability? James 1:5.
8. What kind of experience must we gain before we can teach to others the charms that are in Christ?
9. Who should dwell and work in us? Gal. 2:20; Phil. 2:13.
10. Ought we to be satisfied simply to copy letters that others have written?
11. If the Spirit of God directs in writing a letter, what may we expect?
12. With how much faith should we enter upon our work?

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### WORK WHILE THE DAY LASTS.

IN our missionary work, at home as well as in foreign lands, we need something of the aggressive spirit and breadth of mind of Bishop Taylor, who has recently returned to this country from Africa. He says: "The thirty-five mission stations I have already planted and manned in the midst of purely heathen tribes, furnish but a specimen and an earnest of what can be done on a scale commensurate in breadth with the stupendous work to be done. With funds coming to hand as required, I can yet, in the afternoon of my day, by the will of my Father and Saviour, plant and develop to a self supporting basis, a thousand stations in Africa before I quit the field; and no station shall be the ultimatum of its own existence, but a center of evangelizing light — a beacon amid the dark mountains, and a base of evangelizing agency, extending the work in all directions."

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THE Missionary Home Association of Oberlin, Ohio, has been chartered to provide a home at that educational center, for the children of foreign missionaries.

# HEALTH AND TEMPERANCE.

CONDUCTED BY MRS. C. E. L. JONES.

## SOCIAL REFORM.

THE subject of Social Purity is a branch of the health and temperance work, which is among the first, if not itself the first, in importance. While the physical and temporal well-being is not to be overlooked, as related to the comfort of *this life*, the moral and spiritual, affecting the possession of the life which is to come, assumes a superiority proportionate to the result sought; and since this question affects the physical, mental, moral, and spiritual interests, it certainly is worthy of the most careful attention.

The word *social* has its derivation from a Latin word signifying companion, and the literal meaning is pertaining to society; relating to men living in society, or to the public as an aggregate body. The signification of the term *social purity* must then relate to a freedom from that which contaminates, defiles, or blemishes, in the social intercourse in which all who occupy a position on the active stage of life are called to engage.

We are told that some centuries after the creation of our world, the Lord looked down on the earth, and "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Viewing this state of man, the Lord was even grieved that he had made him on the earth. Yet, finding a solitary representative of his creative skill who was "perfect in his generation," he sent him forth to become a "preacher of righteousness" to forward the interests of reform; but the labors of more than a century proved that the only effectual reform could be brought about by the waters of a flood.

So, as we pass along through the history of our earth, we find its inhabitants falling into the ways of those wicked antediluvians, and receiving the vengeance of the Almighty for their disobedience. We have the smoke of Sodom and the ashes of Gomorrah, with many other witnesses to the fact that God's Spirit will not always strive with man. The God who is the same *yesterday, to-day, and forever* requires the same unsullied character to stand before him *now* that he ever has required.

The subject of Social Purity, as a reformatory movement, promises to become a prominent feature

of the health and temperance work. This work was first taken up in England, and the White Cross movement for men was instituted. Afterwards the White Shield movement for women was organized.

The Woman's Christian Temperance Union was the first to begin this noble work in the United States.

This organization instituted mothers' meetings, in the interests of this movement. The object of these meetings is to gain, by an interchange of thought, and by mutual research, a better knowledge of the work of training their children, so that they may resist the evil influences that surround them. This we understand to be, largely, the object to be attained in agitating this subject.

This training must be done almost altogether in the homes and by the parents of the boys and girls. Of course much help in the work may be received from outside sources, if sought; but it is for them to utilize the knowledge thus gained for the salvation of those committed to their charge. There is a demand for prompt, constant, and persevering effort on the part of parents,—mothers, we might say; for the work will necessarily devolve, largely, upon them. It is certainly high time for this subject to be more vigorously urged upon the consideration of parents among our people, seeing that in times of "peril" there is greater danger and more need of vigilance than at other times. Observation teaches us that it is a fact that many do not view the subject as seriously as the real merits of the case demand. They allow themselves to become engrossed with less important matters, and let the son or daughter drift away into evil, hardly realizing what is transpiring until their power to influence is gone.

"A small error at the *beginning* of a series of calculations in applied mechanics, may lead to a great disaster; the *slightest variation from a right line at the beginning* will throw a projectile hundreds of yards away from its object. It is in the little things at home, the almost unnoticed departures from order and good government, the neglects arising from parental thoughtlessness, the weakness of love that fails to *nip a fault in the bud*; and many other things that might be instanced, which turn the young feet into ways of life, that, as the years go by, lead farther and farther from safety and happiness. The Bible, experience, and reason all declare that the future of a child depends upon his early training. If this is bad, the chances are nearly all against him."

We know that it takes but slight causes sometimes to disturb the harmony in the workings of the physical organism; and our enlightened intelligence warns us that the moral and spiritual faculties are equally susceptible to influences exerted upon them, and that it will not do to trifle with the endowments of an all-wise Creator.

Now there are many avenues that lead into the way of temptation—so many that it would be impossible even to mention more than a few of them. There is an old proverb which says, "An idle mind is the devil's work-shop." No wonder that so much bad work comes from this shop, for the grade of work always depends upon the head workman. There is no necessity of our furnishing this workshop, as we can avoid an aimless idleness by keeping the mind actively employed in some useful work, thus driving away every evil imagination, and avoiding the danger into which the idler falls. By furnishing the child with employment, and teaching him to enjoy being useful, you are covering a multitude of sins, and, it may be, saving a soul from death.

But perhaps the crowning source of evil, the most wide-spread and devastating scourge among the young people of our land, is novel-reading. It is a habit that when once formed, is much like the taste for strong drink. There is a fascination about it that is as hard to break as that of the inebriate for his cup. And, indeed, it is only one kind of intoxication. Fortunate indeed is he whose home training enables him to escape this breaker of destruction.

"Be not deceived; evil communications corrupt good manners." While reading bad books does its silent, undermining work, there are other influences that must be guarded against, which are equally pernicious. One of the most marked indications of a well-trained, pure-minded young person is the taste displayed in the dress. This is especially applicable to the young lady. A neat, becoming, and modest apparel not only proves a safe-guard to the wearer, but speaks volumes in favor of the character as well.

Outside associations, the manner, conversation, and example of home life, all have their weight in molding the character of the child. We are admonished to shun the very appearance of evil, and the home should be to the child a hallowed place—a safe refuge from the snares and temptations without. What a blessing to the human family it would be, if the prayers of David were more universally offered: "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing;" "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

No word or deed of doubtful character should mar the record of the Christian life, which should be as a city set on a hill that cannot be hid—as a lamp that emits no rays of darkness, but giveth light unto all

that are in the house. Parents who, with their children, would share the joys of the world to come, be heirs of God, and joint heirs with Jesus Christ, and live forever in the company of holy angels, in the light of God's presence, would do well to consider these things seriously. From Paul, in Phil. 4: 8, we have the following: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

A writer in a religious journal a few years ago, in commenting on the various "wants" found in the advertising columns of our daily papers, made the following good suggestions, which we may all take to our own hearts and ponder, and determine if we are helping to supply the demand:—

"One of the greatest wants of our times is men who are *honest* and *pure*; men who are wholesome and truthful; men who are like fair, refreshing fruit, sound to the heart's core. Women wanted, who know their own business better than their neighbors'; women who are true and pure: women who will not drift with the tide, but will courageously stem the current, trusting to the Omnipotent arm for support; women who will not allow their noble impulses to be crushed by the hand of society; women who will be stepping-stones to lift people up—not stumbling-blocks to hinder and trip them down; women who listen to the still small voice, and heed its monitions; women who will keep their eyes fixed upon the loving Master, and will not listen to the murmuring crowd, but will brave the scorn of the world to be crowned of God. Men and women wanted, who, for the sake of mankind, and the glory of the Father's name, will never forget to look up—ever up—as the Great Shepherd leads them onward, upward, to the heavenly fold—the land of eternal day."

MISS VITA MORROW.

QUITE an interesting health and temperance meeting was held by the Battle Creek Tract and Missionary Society, September 27. The subject of Medical Missionaries received the attention of the evening, instead of the subject suggested in the HOME MISSIONARY. Some interesting facts were brought out about the work of this class of missionaries, showing that they reach a larger number of people, and do more good, than those who have not some knowledge of medicine.

"BLESSED are the pure in heart; for they shall see God."

#### PROGRAM.

1. Opening Song.
2. Responsive Reading, 5 minutes.
3. Essay or address, subject, "Social Reform," 15 minutes.
4. Discussion of the subject, 20 minutes.
5. Business, 20 minutes.
6. Closing song.

# CANVASSERS' DEPARTMENT.

CONDUCTED BY C. ELDRIDGE.

WE had every reason to believe that the plan adopted for placing that most excellent book, "Patriarchs and Prophets," in the hands of our people, was all that could be desired, and that it would meet their full indorsement. We are still of the same opinion, and hope that it may serve the purpose we had in view; viz., place our subscription books in the hands of our own people at a reduced price. But as only a small number of orders has thus far been received, and but few reports from our district and State agents have come to hand, we are at a loss to account for it, and are led to inquire, What is the cause of the apparent friction? We cannot believe you do not want this book, brethren, and can only account for it on the ground that perhaps the plan we set on foot has not been fully carried out, which of course we are very loth to concede, as we have never known our agents to hesitate about carrying out whatever plans have been suggested for the betterment of the canvassing work, especially when those plans emanated from the proper source. This plan was devised to meet, what we supposed, the best interests of all our people. Surely a more liberal offer was never made them in the subscription book line, and all our brethren from whom we have heard, with barely two exceptions, have expressed themselves as fully in harmony with the plan. This being the case, we are led to inquire, *What is the matter?*

This manner of supplying our people with our subscription books, you are aware, is an entirely new departure, and upon its success or failure will depend our future efforts in this direction. We hope, brethren, that you will give this matter your serious consideration and a fair trial. Then if, in your judgment, it is not the wisest course to pursue, we invite your co-operation in devising something more practicable and better suited to accomplish the end in view.

C. E.

## HINTS ABOUT CANVASSING.—NO. 7.

As I take my pen to write the seventh contribution of "Hints," I wonder not a little what I can say that will be of benefit to our readers, and what will do most to help on the good work of publishing the glad tidings of peace and salvation. There are a few things which rest with weight upon my mind, and concerning which I will speak.

Do we as workers appreciate the privilege it is to have a part with God in carrying out his great purpose, which is from eternity to eternity? and do we realize the responsibility of having to do with this work just now, when the forces are fast mustering on either side for the last great conflict of earth's long night of sin? What are our motives? Are we

seeking alone to advance the interests of God's cause, and trusting him so to shape things that our temporal wants will be supplied? Are we willing to hold on till we are brought to the last extremity of hardship and poverty, if need be, rather than give up the struggle, and turn aside to worldly pursuits? Have we the necessary elements of—

### CONSTANCY AND PERSEVERENCE

within ourselves, so that we will work steadily and long? In nearly every business and calling in life we see that it is necessary for men to apply themselves constantly for a series of years before they realize the desired results. The farmer, for instance, does not think of giving up the business because his crops are a failure; but he expects to continue, hoping that the next year will be more favorable; and thus he goes on year after year,—on the whole making a living, and perhaps accumulating some property. Just so it is with the merchant or the manufacturer. He expects to have his ups and downs, and he does not give up the business when he is down, but holds on till the tide turns in his favor. Thus it is that men make a success in life.

In every business requiring capital investment men are compelled to continue until they can effect a sale; and thus by force of circumstances they do just what is the very best thing for them to do. Not so with the canvassing work, however. It is something that can be suspended or abandoned at any time. What we need is men and women who can look at this matter from a rational standpoint, and continue in the work, whether the circumstances are favorable or otherwise, because this is the only course that will insure success in the end. What our canvassers most need is—

### EXECUTIVE ABILITY,

that is, the power to set themselves to work, and so direct their efforts that they will accomplish the most good. They need to pray, as did Solomon, for wisdom to know how to go out and come in, and direct their affairs with discretion. See 1 Kings 3:5-14. Wisdom is defined as knowledge and the capacity to make due use of it, or common sense in an uncommon degree. Our canvassers are taken from the various callings and occupations of life, where they have been kept at work by constraining influences; and they do not seem to be able to direct their efforts, and keep themselves at work, when these influences are removed. The farmer gets up early in the morning because it is customary; because he knows that his neighbors would observe the fact if his chores were not done by a certain time, and if he is not out in the field as early as they are. Then, too, his crops must be planted, cultivated, and harvested in the proper seasons. The merchant opens his establishment

and attends to business, when he expects his customers to be on hand. The manufacturer and the shop-hand are governed by the movements of the clock. There is a time for them to begin work, and a time to close. But the canvassers are left to themselves to do as they please, and it is not always convenient for them to put in as many hours canvassing as they were accustomed to in their former occupation; and as they begin on the incline, they are apt to slide down farther than they ought to go in the scale.

The words of Solomon concerning the ant seem to express the one thing necessary for the success of the canvasser: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Prov. 6: 6-8. It is the power to control one's self, without the dictation of a guide, overseer, or ruler. Solomon continues: "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man." Verses 9-11. It will be observed that Solomon received the promise of riches and long life as well as wisdom, and it would not be at all objectionable for our canvassers to be favored in these respects. The more money they make, the more missionary work they do; and it is our opinion that they know how to make as good use of money as any class of people. They would doubtless remember the cause of God with a liberal hand if they had the means; and it is certainly desirable that they should be long-lived as canvassers.

Wisdom is something that can be obtained by asking for it in faith. The apostle James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." James 1: 5-8. This is a wonderful promise, and the conditions of its fulfillment are among the most essential qualities of the canvasser. He must not be double-minded; he must have concentration of mind, or oneness of purpose: he must devote all his time and the powers of his being to the one great object before him: and he must continue in this line. There must be no wavering. The waves of the sea are constantly changing, and are driven about by every wind that blows. The canvasser must be as firm as a rock. Excellence can be achieved in no other way. Reuben lacked this element of stability, and his fond father was obliged to say when lingering at the point of death, "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel." Gen. 49: 3, 4.

Some of our canvassers are too easily frightened. Their bump of caution seems to be abnormally large. Like the slothful man referred to in the Proverbs,

they say, "There is a lion without, I shall be slain in the streets." Prov. 22: 13. They pay too much attention to the color of the clouds and the movements of the winds, notwithstanding the declaration, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap;" and the admonition, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 4, 6.

Diligence is a passport which will bring the canvasser before even the most exclusive classes. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean [margin, *obscure*] men." Prov. 22: 29. Paul exhorted Timothy to be instant in season, out of season; and we have noticed that those canvassers who have the largest reports to show for their work follow this same rule. They make it a rule to canvass people wherever and whenever they have an opportunity. The old adage, "Where there's a will, there's a way," is sometimes expressed in another form which is quite as forcible. "We can if we will; and if we don't, it's because we won't." There are none of us who really want to confess that we cannot do what others have done, and our respect for canvassers as a class leads us to say that what canvassers cannot do cannot be done.

To refer again to the subject of wisdom, I would remark that it makes feeble instruments strong. We read in Prov. 30: 24-28 these statements: "There be four things which are little upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in king's palaces." It would seem that there are no obstacles in our way which need be considered insurmountable. The man of faith is a man of impossibilities. He is almighty. "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness," is the language of Paul in his letter to the Colossians; and in writing to the Corinthians he says, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Peter and John were without money, but they had the Saviour with them. Peter said to the lame man, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk;" and the record continues: "He took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength." Certainly Peter was enabled to do with divine aid what would have been an utter impossibility without help from God: and just so it is that we can perform the work of the Lord to-day.

That there are some hindering causes, we have to admit. Satan is come down in great wrath, because he knoweth that he hath but a short time; but we do well to remember that God is more powerful than Satan; and if we have right and truth on our side, we shall triumph every time. There are a few among us who seem to be afraid of opposition; and to avoid this, they are very cautious about committing themselves. They are not open, frank, free, and at ease. They dread to call upon clergymen and prominent church people, fearing that they will have to meet denominational prejudices; and if they are questioned as to what denomination they belong to, or what denomination publishes the book, they seek to avoid giving a direct and unequivocal answer. We have watched this matter very closely for a long time, and from our minute and extended observation, we are compelled to believe that it is better policy, to say nothing about its being more honorable, to give a straight and truthful answer to every query that arises; and it is certain that this is the only honest course to pursue; and the canvasser must be honest in order to hold up his head and respect himself as a man among men. If our course is open to just criticism, the very consciousness of this fact is of itself weakening and degrading to our manhood.

Now, the cases of real opposition as compared with the favor shown our canvassers, are very few indeed. We believe that it is a mistake to talk of the opposition, and to publish it in the papers. It is certainly inconsistent to do so, unless on the other hand we speak of the favors that are shown us. We will have to look at both sides in order to form just conclusions. That there will be some opposition arising from the circulation of our books, is to be expected, as long as things are constituted as they are in this world. It is not reasonable to suppose that any book treating upon religious subjects can fully harmonize with all the views of the various denominations; and if our books were to be excluded from circulation on this point, the same rule would exclude all other religious literature; and if carried a little farther, would silence all preaching.

One question that greatly perplexes our canvassers is to know how to meet this opposition, and we think that we have learned a successful way. The canvasser having correctly represented the book when he secured the order, and having brought it at the appointed time, has fulfilled his part of the obligation; and unless the subscriber can show that the book was not correctly represented, he is morally bound to take it; and hence the burden of the proof rests on him. So our advice to the canvasser is to pay no attention to the opposition, or to letters countermanding orders; but be on hand with the books at the time set for the delivery, and if the subscriber hesitates to take his book, talk with him, endeavoring to find out the reason why. If he objects because he has heard things against the character of the book, place the book in his hands, and ask him to point out the objectionable features, giving him plenty of time to do this. Assist him in finding any particular portion that he may wish to

examine; and as has been the case in many instances reported to us, you will probably find that he will convince himself that the book is all right, and take it without further trouble. If the warning has come from some minister, show him testimonials from other ministers of the same denomination, who have recommended it, knowing what it was. We have yet to learn of a single instance where this mode of procedure has not been productive of favorable results. We should not be much concerned about the opposition that may arise. This is God's work; we are his children; and he will certainly have a care for us, and see to it that his cause does not suffer. We are to do our work to the best of our ability, and leave the results with him.

It is better to get another to reply to the articles that may appear in the papers, than to do it one's self. It does not place one in a favorable light before the people to plead his own cause. The editor of the paper is really the man to do this. Go to him, and convince him that the opposition is unjust; and if he is a man of principle, he will defend you. It is not wise to keep up a heated discussion in the papers. It not only injures the one who is engaged in it, but all others who are canvassing for the same book where the papers are circulated.

E. E. MILES.

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#### CANVASSING WORK IN COLORADO.

As I expect to attend the ministers' school the coming winter, it has been thought best to appoint a new State agent, consequently at the close of our camp-meeting, the Conference Committee appointed Brother W. T. Pilcher. I trust our people will do all they can to assist Brother Pilcher in his work. There never was a time when the work looked as encouraging in Colorado as the present. Over \$7,000 worth of subscription books has been sold the past year by the few agents that have worked only a part of the time. Not an agent has worked over six months' actual time, and judging from what has been done, we can see that much more may be done if all our present force would put in full time. There are a number of new agents commencing, and we trust that under Brother Pilcher's management, with the blessing of God, a great work may be done. Thanking our people for the support they have given me the past two years, I bid you adieu.

GEO. O. STATES.

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#### ECHOES FROM THE FIELD.

BROTHER W. G. KNEELAND, leader of a canvassing company at work in Michigan, says:—

"We are thankful for the privilege we have of carrying the truth to the people. Although unable to report large sales, we feel sure that God has been with us in our efforts. From the fierce opposition we have met, we are led to believe that there must be honest souls waiting for the truth. We recently finished delivering 'Bible Readings.' Out of 444 orders taken this summer, we delivered 401 books,

this, too, in the face of organized opposition from both press and pulpit. Truly the Lord is in the work, and we trust his blessing will attend the seed sown, so that even the assaults of the enemy may result in bringing the truth to many that are in darkness and error, that they too may rejoice in a Saviour's love."

Mary Wilson, canvassing for "Bible Readings" at Mt. Clemens, Mich., sends us the following report and original poem:—

"It is with inexpressible gratitude to our heavenly Father for the success that has attended our efforts to place the truth before the people in this part of the State, that I pen this report for the HOME MISSIONARY. The Lord has indeed blessed our work in this place. We find people who are earnestly longing for the truth, and their faces beam with delight as we unfold before them the plain truths of the Bible, showing that it is possible for them to gain a comprehensive knowledge of the Scriptures. The people in this part of the State seem to know nothing of us as a people, or the peculiar truths which we prize so highly. A few days ago I heard that there was a lady of our faith living here, and called upon her. I found that she was a First-day Adventist. She wanted to know why I kept the seventh day. I told her that I did not have the time to tell her just then, but would do so at some future day. She wished me to say when I would come, and be sure not to disappoint her, adding, 'If the Bible teaches that the seventh day is the Sabbath now, I will keep it.' May the Lord direct her as she investigates the subject.

"The Master is coming; no words can express  
The rapture I feel at the thought;  
No pen can portray the glory of him  
Who shall bring earthly kingdoms to naught.

"Isaiah in vision his glory beheld,  
That glory we all shall soon see;  
To some it is terror, destruction, and death,  
To some what a joy it will be!

"For what is our hope, or our joy in the Lord,  
Or our crown of rejoicing to be,  
But to see others saved in the kingdom of God,  
For whom we have prayed earnestly?

"Constrained by an irresistible force,  
I take up my duties anew,  
And dash to the front, with banner unfurled,  
To fight with the brave and the true."

The following from a man in England, will explain itself:—

"'Bible Readings for the Home Circle' has found its way to my home, for which I thank God. I have studied the book carefully, and love the truths set forth in its pages. It has a strong tendency to awaken sleepy Christians to the fact that our blessed Lord and Master is soon coming, and will hold every one responsible for a waste of time and talents. I

indorse the book the more because its teachings are taken from the sure word of God, and it is my strong conviction that thousands of homes in England will be made happy and to rejoice in the God of their salvation through its circulation. 'Bible Readings for the Home Circle' will bring all into unity with God and his Christ."

This man has since decided to aid in its circulation by canvassing for the book himself.

We submit the following extract from a letter lately received from Brother George A. King. Especial attention is called to that part of it relating to the use of testimonials, as well as giving discounts to preachers. We have long been of the opinion that the indiscriminate solicitation and use of testimonials were undesirable. In the first place, it is to be presumed that a great number of them never would have been penned had the writers of them been fully cognizant as to what the book contains; for while the books are in full accord with the Bible in every respect, there are, of course, as many different opinions as to its interpretation as there are denominations.

"BROOKLYN, N. Y., Sept. 1, 1890.

"When I deliver this last lot of 'Bible Readings,' I shall have delivered one thousand copies of that book in this place. All these were sold without a single testimonial from any one, or the use of a testimonial in any way. The book was sold on its merits—sold to the millionaire, to the washer-woman, to preachers, teachers, lawyers, editors, doctors. On one occasion a preacher was willing to take the book if I would only discount it to him. I told him I had but one price for all classes, all ages. He concluded not to take the book. A few days after I met two of his church members who wanted to know if he had subscribed for it. At first they had no idea of taking the book, supposing he would tell them all about it. I explained to them fully the reason he did not have it, that I had but one price to all. Then they both took the book. GEO. A. KING."

From a private letter from Elder L. R. Conradi, written from Hamburg, Germany, we make the following extracts:—

"We had a splendid camp-meeting this year, since I have organized a church in Bremen, Rhenish Prussia, of sixteen members. Thus our churches, our membership, and the tithe have more than doubled in Germany the very first year. Our brethren are getting quite enthusiastic as to the school in Hamburg, and we now hope to have forty here this winter, instead of twelve. Our plan is to have our school commence the second week in January, when the Christmas and New Year deliveries are over, and then continue six weeks for the old canvassers. We will have a course of lectures in a large hall during the time. Then after the six weeks' drill is over, the beginners, who have never had the privileges of school, will stay six weeks longer, so that their long journey from Russia, etc., will pay them better.

"By the time this letter reaches you I hope to be in the Russian empire. If I should consult with flesh and blood, I would say I would rather stay at home with my family, but when I look at the field, its needs, and my connection with it, I feel it my duty, before God, to go and help them. The reasons are many. Much depends upon the right start. There are over three hundred, yes, about four hundred, Sabbath-keepers in Russia. These properly organized would be quite a power. Then how many workers might be secured there for the work in Russia, and the German work in general! We cannot gain great things without risking much. God has blessed the work there as in no other place, as far as numbers are concerned, and we are getting more and more people in the work. It is true we have something to risk in going there to visit them, but not more than Brothers Klein and Laubhan, who have to be there continually. But I think I have learned to be careful, and my trip shall not be to preach to outsiders so much as to visit our own people, help them, and pick out as many promising persons for our school as possible. On my return I shall stop at Constantinople, and visit the Sabbath-keepers there, as well as those in Roumania, and the few that have lately started in Transylvania. On my way out it is my intention to visit Berlin, Danzig, Königsburg, Riga, and St. Petersburg. I have never visited the three Russian provinces on the Baltic, and as we are getting more canvassers in Germany, it becomes necessary to find new fields. Then there are in these provinces some Sabbath-keepers who have been raised up by a certain preacher, Stangnowski, and I think we might gain some of these, or at least spy out the goodly land.

"I hope to have the 'Bible Readings' in the German language translated and ready to send to America by the New Year. The 'Sabbath History' is ready so far as I am concerned. We are now getting the Hymn Book ready to send to America, and are beginning to set 'Spiritual Experiences,' or the biography of Sister White, as well as some of her best practical testimonies. 'Patriarchs and Prophets' is more than half translated. We shall make two volumes of it, as it would be too dear otherwise.

"We are of good courage, upon the whole. Everything moves harmoniously. The workers are increasing, in proportion to our business, and we have the assurance that many of our brethren in Germany will attend a general meeting in Hamburg at the close of the canvassers' drill. This will also be much of an impetus to the work here."

Brother A. F. Harrison, general agent for District No. 2, writes from Springville, Tenn. :—

"We have quite an interesting class. The prospect is now good for at least two companies to start with. I have arranged to hold a ten days' canvassers' drill at Hope Villa, La. Some have promised to start into the work from this meeting. I have just received a letter from St. Louis, Mo., saying that two brethren in that city want to join us in the work in Mississippi, for which I praise the Lord. I love this

work, and feel that the Lord has greatly blessed my efforts. Our work is growing in the South. I pray the Lord will give me wisdom to do his work acceptably."

#### ENLISTED FOR THE WAR.

From the rocky coast of stern New England, to the shores of the balmy Pacific; from the rigorous northland to the sea-girt shores of Florida, yea, from the great fields everywhere there comes to us the same Macedonian cry, "Come over and help us." As this number of the HOME MISSIONARY goes to press, a peculiar people are upon their knees, raising their supplications to the throne of the Eternal, that more laborers be raised up to bear the light of truth to thirsty, perishing souls. From the fireside, the closet, the sanctuary, fervent prayers are arising, like sweet incense to the Lord of the harvest: "O Lord, send forth still other laborers into thy whitened fields." "O Lord, bless the canvassers already at work, and impress others to carry the light of truth, glistening from the printed page, to other households." "O Lord, direct them to thy jewels, wherever they may be, that the truth, for which they have so long yearned, be recognized and accepted."

While many have left friends and home comforts to enlist as standard-bearers of truth, and are battling manfully to uphold it, who is prepared to say that we have reached our limit in that respect, or that our responsibility there ends? This is an advance, an aggressive movement; and as the opposition masses more compactly in our front, the reserves must be brought into action, that the flank of the enemy be turned, and his forces put to rout before he shall become too strongly entrenched. Our canvassers, deployed along the whole line as they are, are the skirmishers, or advance guard, of the great army which is now invading the realms of error. They are the vedettes, the pickets, ever found far in advance. The camp may, will, slumber, but they must be vigilant, for an alert enemy is in their front, directed by a wily leader. Yet are they not marshalled under one who is mightier than he, at whose bidding could come a legion of angels, each with the power of the one which in that fatal night descended upon a slumbering camp of his enemies, and destroyed them? Should not each State agent, secretary, and company leader consider himself a recruiting officer and drill master, to receive and instruct those who by these earnest prayers shall be induced to enlist for the war, and enter the work heart and soul?

The forces of evil are forming for the last grand charge. It is the plan of their wary leader to attack and defeat you in detail, by striking here and there, wherever he may discover a weak place in your line, an unguarded point, where only a few are found together. So stand shoulder to shoulder. Let there be no straggling or skulking in the rear. Let your advance be steady, determined, resistless. Do not let the enemy stop and intrench; keep him on the defensive, "on the run." Never allow him to

assume the offensive. Keep up a constant fire. If he is allowed to stop and fortify, it will be all the more difficult to dislodge him. Deserters from his camp are continually coming in, wearied of his service. They all tell the same story, and see the hopelessness of the cause under which they have been arrayed. Worn and footsore, they straggle in, take the oath of allegiance to the cause of truth, and are assigned a place in the ranks of the reserves which are marching with flying colors and steady step to your support.

It is promised that the angels of heaven shall encamp around about you, if you are found in the line of duty; and no matter what oppositions and discouragements you meet, you will not be tempted above what you can bear. For the angel standing by your side, though himself denied the glorious privilege of engaging in the work which has been intrusted to mortal hands, is nevertheless commissioned to whisper words of cheer, should you despair,

and to turn aside your feet from the evils that lurk in your path. If the Lord be for you, who can be against you?

While there are other fields to conquer, and new and untried dangers to meet, remember that the Lord is in command. Are you enlisted for the war? Go forward, then. You have the sword of the Spirit in your good right hands, and it is promised that one shall chase a thousand, and two put ten thousand to flight. The bugles are sounding the "advance" along our whole line. If any "recall" is sounded, let it be by the bugles of the enemy, only.

The Lord be with you to bless; may your ears catch the glad shout of triumph, your eyes see the king in his glory, your brows wear the victor's crown.

M. B. DUFFIE.

THE translation of "Bible Readings" into the Danish, Swedish, and Holland languages seems to have been a step in the right direction.

REPORT OF THE CANVASSING WORK FOR SEPTEMBER, 1890.

	STATE.	Days.	Mor.	Half Mor.	Libr'y.	Gilt.	Marb.	Plain.	Value of Books.	Miscel. Sales.	Total Value.	Total for Districts.
Dist. No. 1.	Atlantic											
	Maine											
	Maritime Prov.	34	8	2	20	27	92	34	\$ 407 50		\$ 407 50	
	New England											
	New York	125	28	22	35	122	173	33	992 50	\$ 17 45	1009 95	
	Pennsylvania	273							1871 95	185 80	2057 75	
	Quebec	85	19	17	29	65	248	17	899 25		899 25	
	Virginia	49	18	6	6	37	45	13	274 50		274 50	
	Vermont	40	5	1	8	11	72		220 25		220 25	
	West Virginia											\$ 4869 20
No. 2.	Florida											
	Georgia											
	Louisiana	102	8	5	17	70	164	5	618 50	8 00	626 50	
	Mississippi	24	14	6	12	13	115	22	368 50		368 50	
	North Carolina	56	8	1	35	22	137		471 50		471 50	
No. 3.	Tennessee											1466 50
	Indiana	181	43	29	57	94	268	23	1275 25	1 35	1276 60	
	Illinois	143	49	31	94	207	279	116	1871 75		1871 75	
	Michigan	81	16	17	46	102	312	216	2530 25	90	2531 15	
	Ohio											
No. 4.	Ontario	140	28	33	75	186	249	7	1444 10		1444 10	7123 60
	Dakota											
	Iowa											
	Manitoba	7	6	2	8	28	38	3	205 45		205 45	
	Minnesota											
No. 5.	Nebraska											205 45
	Wisconsin											
	Arkansas											
	Colorado											
	Kansas		49	28	61	89	212	35	1161 65	94 68	1256 33	
No. 6.	Missouri	203	33	22	71	165	290	20	1461 50	79 35	1570 85	
	Texas		24	5	165	26	35		752 25		752 25	3579 43
	British Columbia											
For'N.	California		61	71	71	226	81	91	1608 70	47 45	1656 15	
	Oregon											1656 15
	Germany											
	England	246	27		13	187	67	22	697 93		697 93	
	Australia and Tas.											
	New Zealand	160	95		92				1716 50		1716 50	
	South Africa	50	158	40		80	42		880 56	32 45	913 01	3327 44
	Totals	1999	697	388	915	1757	2919	1069	\$21,730 34	\$467 43	\$22,227 77	\$22,227 77

