

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

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THE MODEL MISSIONARY.

JESUS was the model missionary. He was so in his perfect and cheerful obedience to the will of the Father who sent him. "When he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin, thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God." It was his "meat" to do the will, to speak the words, and perform the works of his Father. When the crowning test of his obedience came, in the agony of Gethsemane, his prayer still was, "Not my will, but thine, be done." Thus he came into the world, and faithfully fulfilled his whole mission, all in obedience to the will of Him who sent him, setting a perfect example of conformity to God's will, whatever it may require, for all his disciples to imitate.

He was the model missionary, also, in his self-sacrificing spirit. His entire mission was one of self-sacrifice for the good of others. "He pleased not himself." "Though he was rich, yet for our sakes he became poor," so poor that "he had not where to lay his head," "that we through his poverty might be rich." He left the bosom of his Father, laid aside his glory, and voluntarily became subject to poverty, to disgrace, to toil, to suffering, and to death, even the ignominious and painful death on the cross. His self-sacrifice was complete; he laid all upon the altar; a standing and most impressive example to his disciples, but alas, how seldom followed.

He was the model missionary, also, in his condescension. He condescended to come down from the throne of the universe, to take upon him human

nature, yea, the "form of a servant," to dwell among ungrateful and sinful men. He humbled himself to the lowest depths of man's fallen, wretched condition, that he might raise him up.

Moreover, he was the model missionary in his mode of preaching. He adapted himself to the condition and comprehension of his hearers. He "preached the gospel to the poor," and to the worst of sinners, and mingled with all classes, that he might win them to repentance. His preaching was specially characterized by the kindness, yet pointedness and authority of his words; by his condescension, zeal, and faithfulness; by the persistent singleness of his aim, which rejected all irrelevant themes, and ever held his hearers to the great subject of their personal salvation and their duty to serve and glorify God; and by exemplifying and enforcing the principles that he taught in his own consistent and perfect life.

Again: he was the model missionary in his love and benevolence. The crowning feature in Christ's life, that which threw a beautiful halo around his whole character, was his love. He was, indeed, the very embodiment of the love of God. He lived and moved in an atmosphere of love. Love was the spring of all his acts. From this divine fountain of love flowed a constant stream of beneficent deeds. The whole of his course was a history of pure and disinterested benevolence. "He went about doing good." Wherever he went, he scattered blessings around him. He was devoted to the work of making others happy; relieving the afflicted, comforting the distressed, instructing the ignorant, reforming the erring, saving the lost. "He did nothing for

himself; whatever he did was for the advantage of man. Selfishness stood abashed in his presence."

Finally, in his blameless and holy life he was the model missionary. The prophetic description of his character was fully answered in his practical life. "Thou art fairer than the children of men." He "did no sin, neither was guile found in his mouth." His enemies could bring none but false accusations against him. His judge was forced to declare, "I find no fault in this man." His disinterested, blameless, and holy life gave effect to his teachings, and afforded proof of his divinity and the proof of his gospel.

Thus Jesus in his whole spirit and life was a true missionary. He was the living exponent and embodiment of the principles which he taught. Hence, Christianity is not the mere theory of a teacher, or a mere faith in a system, but a "life." The life of Christ in the soul constitutes a man a Christian. And since the life of Christ is so purely missionary, it is evident how essential a place the spirit of missions holds in Christianity. A Christianity that does not possess a missionary spirit is a fraud. Missionary operations, so called, are simply so many indications of the existence of a vital Christianity. They are signs of the presence of Christ's Spirit.

That missions hold a fundamental place in the Christian economy, appears again from the fact that Christ sent forth the preachers of his gospel in the character of missionaries. His apostles were "the sent" — were missionaries. And every true minister of Christ (I do not say ought to be) is a missionary. To this there is no exception. "As my Father hath sent me," says Christ, "even so I send you."

In other words, "As I am my Father's missionary, even so ye are my missionaries." As the Father sent me to preach the gospel and save the lost, so I send you on a like mission. You are to be my representatives on earth. You are to carry forward the work that I have begun. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." If Christ was a missionary, then are his servants who go forth at his command and in imitation of his example, also missionaries.

Moreover, the great commission, "Go ye into all the world, and preach the gospel to every creature," constitutes every gospel preacher a missionary. This commission is very broad. It is not confined to any particular class of laborers, nor to any circumscribed place, but it applies equally to every herald of the cross, in whatever part of the world duty may call

him to labor. And it is so purely missionary in its spirit and tenor, that it constitutes every person acting under it, though he may be the settled pastor of a church, to all intents and purposes a missionary. The pastor is the missionary of his parish. Within the district occupied by his congregation, dwell many souls unconverted, ignorant, benighted, for whose enlightenment and salvation he is to labor in the same spirit, mode, and purpose, as his Master, the model missionary.

Taking this view of the subject, it is no longer a question with you, my brethren, who shall be missionaries. That question need not be agitated, for you are all missionaries. The only question is, What field? The language of every truly loyal heart is, "Lord, I am thy sent one, thy missionary. Where in the field, 'the world,' wilt thou have me labor? Send me where thou wilt."

Again: every disciple of Christ is also essentially a missionary. In Christ's remarkable prayer for his disciples, as recorded in the seventeenth chapter of John, he employs language respecting all of his disciples similar to that addressed to the apostles. "As thou hast sent me into the world, even so have I also sent them into the world." Here the reference evidently is to all his disciples, in every land, through all time. As Jesus was sent to be his Father's representative on earth, so the Christian is sent by Christ to be his representative in the world. He dwells in Christ and Christ in him. He has "put on Christ," has "put on the new man," he has "Christ formed within." It was "the life" that was the "light of men." And each disciple being a partaker of the life of Christ, is sent forth to impart that life to others, to those "dead in trespasses and sins." Moreover, life implies action. Life is full of activity; it must have occupation. And the life of Christ in the soul is an active, productive principle, inciting to Christ-like benevolence and activity.—*Rev. M. J. Knowlton, D. D., in "The Foreign Missionary, His Field, and His Work."*

"THE followers of Christ have one leading object in view, one great work, the salvation of their fellow-men. Every other interest should be inferior to this; it should engage the most earnest effort and the deepest interest."

"THE Lord calls upon you to bring your offering to the altar, and not hold it within reach merely, but lay it on the altar. The altar sanctifies the gift when it is placed upon it, and not before."

Bible Workers' Page.

CONDUCTED BY E. J. WAGGONER.

"HOW READEST THOU?"

It is certain that at no previous time in the history of the world have there been so many Bibles in circulation as now. Not only have there never been so many actually in circulation, but the proportion of Bible readers has never before been so great as now. Without doubt there has never before been a time when there was so general a stir about the Bible, and when there were so many places in which it is the subject of study. And yet, in the face of all this, there doubtless has never been a time, at least since the Reformation, when the Bible had less actual power on the people. There have doubtless been times when there was a greater proportion of avowed infidels than there is now, but never when there was so much infidelity in the very teaching of the word. As a sample of the opinions which religious teachers are coming to hold in regard to the Bible, I quote the following from a letter to the *Christian Union* of July 24, 1890:—

"Will not a higher and truer criticism, before long, come to regard the writings of the apostles to be just what they are, namely, the expression of their *personal* opinion? May they not have been sometimes mistaken? What warrant have we for assuming that Paul, Peter, James, or John were able to draw any truer conclusions from the contents of the four Gospels, than Lyman Abbott, H. W. Beecher, Dr. Channing, and a thousand others, especially if we accept the claims of Edward Abbott, that the Spirit of Truth is *now*, as well as has been, 'in the church'?"

This is probably an extreme case, and yet I could cite many other expressions from religious teachers, which are equally infidelic. This is quoted only for the purpose of bringing before the reader a marked instance of the way people quite generally regard the Scriptures, that he may consider whether he finds the same thing to any degree in himself. In reading the Scriptures, do you ever feel it necessary to make allowance for the early training or the prejudices of the writers? Do you ever find yourself thinking that this or that statement is due to the Jewish prejudices of the writer, or that the apostles would be better able to meet the situation now if they lived in these days? If you do, then the Bible is not to you fully the word of God. It cannot in such a case be final authority to you. Indeed, it can really be no positive authority at all, for your principle obliges you to put every statement of Scripture to the test of your own

reason, before accepting it, and he that judges the law is not a doer of the law. James 4:11. The Bible is not to be brought to the bar of human reason, but is to be the guide of reason.

The following text tells us just how we are to regard the Scriptures: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The term "The Scriptures" was universally understood as applying to the Sacred Writings of the Jews, now commonly known as the Old Testament. "Scripture" means "writing." There were many writings in existence, but the Old Testament writings were so pre-eminent that they were known as *The* writings; just as everybody knows what is meant by *The* Bible, that is, *The* Book, although there are millions of books.

But the writings of the apostles are included in the term Scripture, as is seen by the following texts:—

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Peter 3:2. "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the *other Scriptures*, unto their own destruction." 2 Peter 3:15, 16.

So "all Scripture" includes all the Old and the New Testament. And it is all inspired of God. There is not a particle more than is necessary, for it is all profitable; and there is everything that is necessary, for it will make a man of God perfect, "thoroughly furnished into all good works."

In future numbers we shall consider further the nature and power of the inspired word; not reasoning upon it, but simply listening to what the Bible has to say of itself.

It is of little use to have the Scriptures *by heart* unless we have them *in the heart*. I have known people who could give Bible readings by the hour, to cite the reader to the exact chapter and verse, and repeat it in every instance, if necessary, without having the Bible in their hands; and yet of the life and power of the words which they so glibly quoted, they were totally ignorant. Of course there could be no power in such a reading. Even under such circumstances, however, the power that is in the word may convict and convert the hearer; but the one who thus brings the truth to him is no more of a missionary than was the wall upon which were written the words that terrified Belshazzar; and he has no reason to expect any more reward.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, October 24.

THE AMERICAS AS A MISSIONARY FIELD.

In the last fourth Sabbath reading, attention was called to the commission given by Christ to the church to preach the gospel in all the world for a witness to all nations. To the church is intrusted a very important and responsible part in carrying forward the work of reconciliation begun by Christ when he was upon earth; for the apostle says, "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Then he defines the relationship that exists between us, as members of the church, and Christ: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." In the light of these scriptures, we can understand clearly the character of the work which God has committed to the church; it remains for us to consider the extent of the work that lies before us, and the efforts that we are making to accomplish that which the commission of our Saviour enjoins upon us.

Our special object in this reading will be to show the demands for missionary work in the Americas. With all the activity which the church has shown in missionary enterprises in recent years, comparatively little has been done for the portions of America which may properly be considered missionary ground. But He in whose mind "there is a season and a time for every purpose," is turning the attention of his people to this continent, the larger part of which is in as great need of the living gospel as were the nations of Europe at the beginning of the sixteenth century.

To demonstrate this assertion, we have but to look at a few facts.

SOUTH AMERICA.

In South America there are eleven nations, with a combined population of more than thirty-three million, in all of which, with the exception of Brazil and perhaps a portion of Guiana, Catholicism is the religion recognized and supported by the State. Catholicism was the State religion in Brazil until the political revolution of two years ago, which resulted in making that country a republic, and in separating religion and the civil government after the plan of

our own country; but having been under the dominion of the Catholic Church so long, its condition, viewed from a missionary point of view, is practically the same as that of the other South American States, in all of which the legitimate fruits of Catholicism appear. Education is neglected, till not more than one in six can read; the physical and intellectual powers of the people are dormant; material prosperity, except in a few of the sea-coast towns, is lacking; morality is at a low ebb; superstition occupies a large place in the minds of the people, and the real happiness which comes from a living faith in Christ and the promises of the gospel, is unknown. While Catholicism predominates, and is recognized as the State religion by nearly all the countries of South America, other sects are tolerated by all except Bolivia, Ecuador, and Peru.

A strong and steady stream of immigration has been pouring in for the last few years, until nearly every country and language of Europe are represented in almost every part of South America. This facilitates access to, and communication with, the people, and adds greatly to the importance of that country as a field for missionary work. The Mission Boards of the different denominations are taking advantage of the present favorable circumstances, and are sending many missionaries into that field.

CENTRAL AMERICA.

Leaving South America, the five States of Central America next claim our attention. The total population of these States is 3,193,543. The population of Central America contains a much larger per cent of aborigines than that of South America. In Guatemala, which has a population of nearly one and a half million, it was estimated some time ago that of every thousand inhabitants, five hundred and fifty were of pure Indian blood, four hundred of mixed races, forty-five were whites, and five were negroes. As in South America, the Catholic religion also predominates in these countries, and the facts we have stated in reference to education, material prosperity, superstition, etc., in the countries of South America, are true of the Central American States in an even greater degree. There is perhaps but little emigration from Europe to Central America at the present time, and the probabilities are that

the missionary would labor under greater disadvantages here than in South America.

MEXICO.

Mexico has an estimated population of 11,632,000. It is a strictly Catholic country, though Protestant sects are tolerated, and there are at the present time one hundred and nineteen Protestant churches in the Republic. The people are largely a mixture of Spanish and Indian blood, only nineteen per cent being of pure white blood. Here also education is to a large extent neglected, and formal rites and ceremonies, and superstitions born of ignorance, are accepted for religion by the masses of the people. Many of the churches in the United States are sending their missionaries to Mexico, and some encouraging results of their labors are already seen.

BRITISH AMERICA.

To the north of the United States lies a large area of territory under British rule, with a total population of a little less than five million. The advantages of the citizens of British America are far superior to those of South and Central America, and Mexico. In some portions of the country, Catholicism has a strong hold upon the people, but in the main they are educated, enterprising, and progressive.

THE UNITED STATES.

The United States, with a population of sixty-two million, presents a marked contrast to the other American States. It contains more than half the population of the entire continent. Church and State have so far been kept entirely separate, and here exists the most perfect freedom in matters of religion that is to be found in any part of the world. Education has been encouraged, and is more widely diffused among the masses than in any other country in the world. In material prosperity, and the extent and development of resources, the United States has no parallel in the history of the world. Its population includes representatives of all races and many languages. Its peculiar history led a well-known Christian author to say that it was "separated by a beneficent Providence far from the wild and cruel history of the rest of the continent." Notwithstanding the many blessings which a beneficent Providence has for some wise purpose bestowed upon this nation, there are large sections, principally in the South and West, where consecrated missionaries will find needy fields awaiting them.

Taken altogether, there is in the Americas a total population of about 114,000,000 souls. Of these, more than one half are Catholics, and of the remainder many are atheists, infidels, Spiritualists, or are indifferent to the claims of God upon them, leaving but a small per cent who are trying to live godly lives.

OUR PRIVILEGES.

What is it our duty, or if you prefer to put it differently, what is it our privilege, to do for this great multitude of people? There is at the present time a mighty missionary movement throughout Christendom, which indicates plainly that a knowledge of the true God is to go to all the world in a very short time. Thousands of young men and women are preparing themselves for missionary work, and hundreds are going out to all parts of the world every year. But God has given to us a special message, which, as the latter rain, is to ripen the fields for the final harvest, and we cannot expect that others will do the work which is committed to us. Should we not regard this great awakening in missionary work as the moving of God's Spirit to prepare the way for the "gospel of the kingdom" to go to every "nation, and kindred, and tongue, and people"?

God has permitted the work of proclaiming the soon-coming of Christ and kindred truths, to have its rise in this nation in which we live, and has permitted us to become connected with that work. What should we do for these millions of people that surround us? In South America nothing has been done to get the present truth before the people, except what may have been done by a few Sabbath-keepers in the Argentine Republic, and a small company in Guiana, on the northeast coast. In Central America and Mexico nothing has been done. But little has been done in British America, and a large section in the southern and western portions of the United States has scarcely been touched. We are glad to be able to say that the Sabbath-schools devoted their donations for six months, amounting to \$8,278.67, toward opening up the work in South America. Already a company of canvassers have been selected to go there to sell our denominational books, and the Foreign Mission Board has decided to send a representative to visit that country and look over the ground with a view to establishing missions there. Before these lines are read on the fourth Sabbath in October, the canvassers and the representative of the Mission Board will be on their way to South America. This is but a feeble beginning, and much more must follow. Our sympathy and our prayers should follow the missionaries, and we should contribute liberally of our means for the support of the work.

Not only are means needed, but consecrated missionaries are needed also. Where are the young men and women whose minds the Spirit of God is leading out to prepare to enter some of these fields? The experience of the churches of Macedonia, as described in 2 Cor. 8:1-5, should be our experience at the present time. Much can be done by those who give "their own selves to the Lord." This all may do, even if they cannot go out as missionaries. Reading matter carefully selected and sent out, and missionary letters written, will break up the fallow ground, and prepare the way for the living missionary, and make his work easier. This all can assist in doing, and we can also pray for these destitute fields, that in them "the word of the Lord may have free course, and be glorified." DAN T. JONES.

Extracts from Correspondence.

From the warden of a prison, in Maine :—

"Sample package of literature received. I consider them the best and most common sense tracts that have ever been published. I have no doubt but what we could use them with much profit to the men. Health and temperance tracts would be preferable ; but all kinds would be most welcome."

From the Sup't of a Reform School :—

"I received the circulars you sent, and I thank you for them. I will read most of them aloud to our 560 boys in chapel, and I thank you for sending them, and I ask in behalf of the boys that you send us others. It is such work as this that will do much to make the social current purer. Again I thank you."

From British Honduras, Central America :—

"The repeated perusal of the address on 'Social Purity' has made a deep impression on my mind, and I trust that those to whom I have lent and shall lend the same, will be benefited."

A young man in Canada writes :—

"I received your sample of tracts on social purity, health, temperance, and religion, and have read most of them carefully. They are just what I have been looking for during the past two years, and will certainly give me much help in getting up addresses for young people.

"I am a young man who was thrown upon a wicked world at a very early age, but the Lord has helped me over the hard places by saving me from the power of sin, as well as from its consequences.

"I have been led by the Spirit of God out of business into college, to fit myself for a life which I hope to spend in the uplifting of humanity and the spread of the everlasting gospel. I do a good deal of work in connection with the Y. M. C. A. of this city, and have been blessed in my work among young men. I have found that gospel addresses, prepared with thoughts on social purity, have a great drawing power, and are used by the Lord in drawing souls to himself. For this reason I have always been seeking for good thoughts and solid information on social purity subjects. I shall be going to college about the middle of September, and shall have a grand opportunity for the dissemination of pure thoughts on social subjects. I occupy the pulpits of different denominations, once a week at least, and have also been blessed in this direction. This I shall continue to do next winter, although in college.

"I am a self-supporting student, having to depend upon what I can make through my speaking talent. I find it very difficult sometimes to get all necessary money, but the dear Lord, who has been so graciously leading me, always supplies all my needs, and has always brought a bright dawn after a night of anxiety.

"I shall be able to distribute a goodly number of tracts in connection with my work, and besides shall get a great deal of information useful to me in public speaking.

"I shall be very much pleased to co-operate with you, and to do all in my power, both with word and pen, as I am endeavoring to do now, to bring sinners to Jesus, thereby introducing them to the great Social Purifier. Pray for me. I wish to be a prince with God and a power with men! Gen. 32:28."

From a teacher in South Carolina :—

"Permit me to thank you a second time for the literature. It is just what we need for our nine hundred students. I assure you it will be used to the greatest advantage. Hoping you will send us whatever you can spare in that line, I am yours in the cause of Christian education."

From a teacher in Mississippi :—

"I am teaching near the above place, and have a very nice Sunday-school. I am doing my best to help the young people improve their minds. We are not well supplied with books and papers, but I am doing the best I can with what we have. I have a reading society among my pupils,— a society of those who intend to read the Bible or some good book for twenty minutes every evening. Fifty-three have already joined our society. You sent me some good books before I left college. I read them, and was very much pleased with them. Since coming here, I have given them out to those who promised that they would read them. Please accept many thanks for your kindness."

From a teacher in North Carolina, who began to observe the seventh day from reading one tract upon the subject :—

"Your letter, the papers, and tracts, are received, for all of which I thank you sincerely, especially for your kind letter, so full of Christian counsel and encouragement. I am still keeping the Sabbath. The temptations, scoffs, and jeers are many, but underneath are the everlasting arms. I would rather please my dear heavenly Father than please my dearest earthly friend. Some weeks ago I consecrated myself anew to the Master. I begged him to mould me as the potter does the clay, that I might be fit for whatever service he wished. The first thing that came to me after this was your tract concerning the Sabbath, and your kind letter. 'Keep my Sabbath,' I took as a direct message from God in answer to prayer, and can I turn away from this God-sent message? I have no desire to. When I think of the few who were saved in the ark, and the few who were saved out of Sodom, I feel that it is not always safe to be on the side of the many. Please continue to pray for me, that I may be the means through the help of God of convincing many others of this great truth."

From a lady in Alabama :—

"I am very much pleased with the *Signs of the Times*, and I will thank you very much for a continuation of the papers and tracts for a while longer. Christ's second coming is an all-important subject, and I think the event is close at hand. I first became interested in this subject especially from reading 'Bible Readings for the Home Circle,' contributed by quite a number of Bible students, and published by the Review and Herald Publishing Co., Atlanta, Ga., Chicago, Ill., and several other places. If you have never seen a copy of the book, I suggest that you get one ; for I know you will enjoy it."

From a lady in Kentucky :—

"I was well pleased with the tracts you sent me, and would be glad to receive any reading matter touching on those subjects. I have been interested in the doctrine of the Seventh-day Adventists for about a year. I was first induced to think seriously on the subject, by the teaching of a man named M——, and by the perusal of a book entitled 'Bible Readings,' which I obtained from him. I am fully persuaded that the Adventists teach the true doctrine, and I think it is time the world was awaking to a matter so vastly important."

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

SWITZERLAND.

SWITZERLAND is the smallest of the Central European powers, and is about one third the size of the State of Michigan. Four languages are spoken here, — German in the North, French in the West, Italian in the South, and Romanish in the Southeast. The last is spoken by only 45,000 of the inhabitants, and is thought to be the colloquial dialect spoken by the ancient Romans in this district. Anciently, Switzerland was a league of independent republics; but in 1848 these were united, under a new constitution, into a federal republic, the former independent divisions, now called cantons, still having their own constitution and government, similar to our States. There are now twenty-two cantons, which are, on the average, as large as our counties. As a general thing, each canton has its distinct dialect, so that people can usually tell by a person's brogue where he came from. The German cantons have a very bad corruption of the German, so that people from Germany can scarcely understand them. With the Germans, this brogue "hurts the ear," as they express it; but to the Swiss ear, it is an improvement in sound on the high German.

In twelve hours on the cars, one rides the longest way through Switzerland, and during the journey at various stages, hears three languages spoken. First, the conductor calls for the tickets in German; a few hours later, the French is used; and still later, he seems to be an Italian. This frequent change of language makes it necessary for men engaged on the railroads, in business, or in public affairs of any kind, to have at least two languages, and some have the three. Of the better families, the French send their children to German cantons, and the Germans to French cantons, to learn a second language. Being accustomed to this from youth, the Swiss seem to acquire a foreign language with greater facility than Americans, who usually hear but one language. As a rule, the Swiss learn our language much more readily than we learn theirs.

Switzerland has all the climates of the frigid and temperate zones. From the regions of perpetual ice and snow in the high Alps, one descends to the sunny climate of Italy in the south. "Extremely variable," says the encyclopedia, of the climate of Switzerland, and we have found this to be most literally true, not only of the country as a whole, but of a single place, and in a single day.

Switzerland is the most mountainous country of Europe, about two thirds of it being uninhabitable. It has most charming scenery. Perhaps no other portion of the earth's surface combines in the same compass such a variety and profusion of all that is grand and beautiful in nature. A noted critic once

said, "Show me the finest passage on any subject in any poet, and I will show the same better done in Shakespeare." The same may be said of Swiss scenery as compared with that of other countries. Deep forests, shaded glens, tree-clad hills, backed by lofty mountains rising one above another till their climax is reached in shining, snow-clad summits above the clouds; rippling brooklets, mountain cascades in endless variety, great rivers, lovely lakes, the largest glaciers and steepest mountains in the world, — all unite their charms in one scene of glory and grandeur far beyond the power of man to describe, and almost sufficient to convince the beholder that had Solomon been here, he would not have written, "The eye is not satisfied with seeing." From some peaks, one beholds the Alps for one hundred and twenty miles, including some three hundred snow-capped summits; looking below, he sees, on the far-reaching plain, cities and villages, many white roads winding like a silver thread among the trees and through the fields, and here and there railroad trains creeping along, and appearing no larger than a child's toy. These are scenes worth traveling half way round the world to see. Many travel far to see the works of the great masters in the art galleries of Europe; but what are these imperfect copies compared with the sublime works of the great Master? Switzerland is the grandest art gallery of Europe.

In the tillable parts, the soil is productive, and yields a great variety of fruits, grains, and vegetables. The people mostly live in small villages in the valleys or on the mountain-side. The country is laid out in small, irregular parcels, which have no fences, but are distinguished from one another by corner-stones and furrows. Some families own enough of these parcels to make a respectable farm, if all were together. Each family has its meadow land, its potato field, another parcel for grain, etc. When the children marry, and set up for themselves, of course each must have land suited for the various products, so there is another partition of the various parcels. In this manner, the division has gone on till some of the fields are very small. These tiny patches, differently planted, and in different stages of development, present every shade of color in vegetation, and from the mountain-top afford a charming view, not unlike a huge quilt of crazy patch-work.

The natural beauties of Switzerland are enhanced by the works of art as seen in the well-kept parks and shaded promenades. The lakes are supplied with efficient steamboat service; and the country has an abundance of railroads, some of which pass through the most charming and thrilling scenery of the Alps, even to the very summit of some noted peaks. The country is also bountifully supplied with

palatial hotels, pensions, and mountain health-resorts, which are annually visited by thousands of tourists from all parts of the world.

Basel, Switzerland.

H. P. HOLSER.

OUR WORK IN SWITZERLAND.

THE work of Seventh-day Adventists in this field was begun seventeen years ago by Elder J. N. Andrews. By other means, a number had previously embraced the Sabbath. From the time of its introduction, the message has gradually gained adherents, until there are now in Switzerland three hundred and fifty-five members, in twelve organized churches. More than half of these are French, and the remainder German. The work here is organized on the same plan as in America. On the whole, the people are faithful in paying tithes and zealous in missionary work.

Many publications have been placed in the hands of the people, so that the message is quite well known. The prejudices of the people are stronger than in the States, making it a greater cross to accept the truth. As people associate much with one another, prejudice travels very rapidly, and once set on foot, seems like many of the old traditions, which never die.

Ministers, as a general thing, do not try to refute the truth, but, being afraid of it, seek to keep people from investigating it by inventing and circulating something that makes it look hideous. With great eagerness, the papers publish and continue to circulate some of the groundless assertions of apostates from the truth, in the States. But many know in their hearts that we have the truth, and the masses, fearing its power, see our work in a greatly magnified light, like the enemies of old to whom a few advancing Israelites appeared a mighty host. When a few books have been circulated in a neighborhood, the report is blazed abroad that the Adventists are "making propaganda" everywhere, and that they are circulating their publications in great quantities all over the country. Recently, two persons from a Catholic village near Basel embraced the faith, which so stirred up the "fathers" that they published a series of three articles entitled, "A New Sect," in which Sabbatarians were represented as pressing into all parts of the world with their doctrines, and especially among Catholics.

Seed sown in Switzerland is not lost, though some of it may long lie dormant. Cases have recently been found where the truth has been working in hearts for years, and now bears fruit. The chief means employed to advance the truth are preaching, Bible readings, and the circulation of our literature. This country being the center through which most tourists pass, our periodicals in three languages are kept on file in two of the most frequented cities. Excepting Bern, we now have churches in the leading cities of Switzerland, of which may be named Basel, Zürich, Geneva, Lausanne, St. Gall, Bienne, and Chaux-de-fonds.

Our working force at present consists of two ministers, two licentiates, and five colporters. These are about equally divided between the French and the German population. The publishing house at Basel employs twenty-four hands, and is constantly improving its facilities. During the past year, publications in the Russian, Bohemian, and Spanish languages have been added to our list; while others in the Polish, Hungarian, and Armenian are in preparation. The composition and the proof-reading are done by other houses, and matrices are furnished us, from which we make plates, and print as much and as often as needed. The part done by other houses is produced about as cheaply as we could do it ourselves had we the complete outfit of type, etc., and thus without the large expense of educating and maintaining competent persons in the various languages, we are able to produce publications in them nearly as cheaply as in the French and German. Herein is seen one of the special providences of the Lord in preparing the world for carrying the message. In almost every civilized nation there are trained printers and equipped printing offices which are glad to work for us at prices which have been pressed down to the lowest point by sharp competition.

The facilities for work are at hand. The great need is consecrated workers to use them. The need for educating help is being felt more and more. Steps have been taken to hold a school for this purpose the coming winter. A canvassers' drill will be held at the same time, to recruit our forces in this branch. Efforts are also being made to do missionary work by correspondence with French and German colonies in various parts of the earth. By this means, it is hoped to extend the message to new fields, and to strengthen the home work.

The finances of Switzerland are in a good condition, the tithe not only supporting the work at home, but assisting in other fields. Last year, it amounted to \$2,669.22, and other donations to \$925.85, making a total of \$3,598.07, or \$10.13 per capita. This average is higher than in many fields where wages and resources are much larger. We have good reason to be encouraged for the work in this field. The prospects for growth in the future are good. The work is the Lord's. Hitherto he has helped, and we know that in his way, the work will be accomplished.

Our people here feel deeply grateful to our brethren in America for the aid given them. Switzerland is a small country, surrounded by mighty nations; she has a heart large enough to carry the truth to all of them, but her pocket-book is too small; hence she is the more thankful for the help which she receives for this work. The majority of our brethren in America will never meet in this life those who have received the truth through their means; but soon the great reunion will take place, when all the faithful will enter into the joy of their Lord, and then, for the first time, they will meet those who will thank them, next to their Lord and Saviour, for the joys of eternity.

H. P. HOLSER.

THE GERMAN EMPIRE.

To the Protestant, the central point around which are grouped all other events in the history of Germany, is the Reformation of the sixteenth century. The history of modern Germany may very appropriately begin with that movement, which spread so rapidly over Northern Europe, freeing multitudes from the bondage of a formal service and a godless life. When, however, the German princes, who had rallied to Luther's defense, and espoused the cause of the Reformation, began — under the protest of the Reformer — to form political alliances and to resort to the power of the sword in the new cause, they brought weakness and division into the Protestant ranks. Joined by many who were influenced merely by motives of policy to cast in their lot with Protestantism, the strife was begun which culminated in the Thirty-Years' War.

At the beginning of the war, it was a struggle of the disunited and jealous Protestant States of Germany, against the Catholic powers. Before it closed, the war lost its original religious character. Yet the treaty which ended the struggle, in 1648, granted what was then called religious equality in Germany.

The condition of Germany was deplorable. It had been wasted by war and famine for thirty years, and two-thirds of its population had disappeared. There was no national unity whatever. The country was divided into numerous petty States, each suspicious of the others. This divided condition continued — with a gradual uniting of many of the States, either by conquest, or considerations of mutual interest — until the war between France and Germany in our own day. All Germany united in this combat, and at its close, in 1871, the States united in making the king of Prussia the German emperor.

Thus the German empire is composed of twenty-six States, of which Prussia is by far the largest. The total population is about forty-seven million. Of these, two-thirds are Protestants, and one-third Catholics. Education is general and compulsory. The people are industrious, and the country is productive. But the great national evil now threatening Germany is its crushing military system. It has been aptly said that Germany is not a country with an army, but an army with a country. Every able-bodied German is liable to military service.

Yet in spite of these burdens, the German loves his fatherland. There are still the fine meadows and farming lands and vine-clad hill-sides, the forests and rivers, the thriving cities and towns, and the quiet villages. And above all, as we view the field from the missionary standpoint, there are the multitudes who still revere the word of God which Luther gave to their fathers in their own tongue. The Lutheran, or State church has, it is true, lost the inspiration of the great Reformer. As a noted German has said, "The land of Luther needs again the spirit of Luther." But there are many, we know, among both Protestants and Catholics in the empire, who are longing to bear a gospel of life and power, and are praying for just such light as is found in the

third angel's message. It has been our privilege to have a part, by our means and prayers, in the beginning of the work of the message in Germany. We shall appreciate and use our opportunities for helping in the future just in proportion as we experience the mighty truth that came to Luther from the Word, "The just shall live by faith." This was the gospel of the Reformation, which begins the history of modern Germany. That history, as also the history of all the world, will close with a reformation wrought by the power of the same Word of God.

THE CAUSE IN GERMANY.

UNTIL the Hamburg mission was established, in May, 1889, there was no permanent center on German soil for our work in that empire. Some work had been done for Germany from Switzerland, by preacher and canvasser, sufficient to show how ripe was the field, and how necessary it was to devote continuous and systematic labor to it.

The first course of the Hamburg training-school was held in 1889, with an attendance of eight persons. The results of the three months' term of instruction were highly encouraging, and a greater degree of success attended the work. The next year there were fifteen in the school, and last winter's attendance was thirty-five. Germany, Holland, Russia, Switzerland, Hungary, and Scandinavia were represented. The present mission building in Hamburg was crowded to its utmost capacity to accommodate those who came to the last school. Now our brethren in Hamburg are forced to look for more commodious quarters, as there is good prospect that the number who will avail themselves of this opportunity for training and instruction in the work will be again doubled at the next winter's term.

The work at large in Germany shows encouraging growth. There is a church of sixty members in Hamburg, as the result of quiet labor in connection with the training-school and city mission. Up to June 30, the end of the Conference year, four churches were reported in Germany, with a membership of one hundred and eleven. There were also fifty-seven scattered believers in Germany, Holland, and Hungary, which latter countries are included in the German mission field. This shows an increase of about sixty Sabbath-keepers during the year. A still later report of progress in Germany, will be found in Elder Conradi's interesting article in the "Mission Field" department of the *Review* of September 29.

The amount received from tithes and contributions last year was double that of the year before. The sales of the canvassers amounted to nearly \$5,000. Those who are embracing the truth in Germany give every evidence of a willingness to bear burdens, and to engage in work for their fellow-countrymen. For some time to come, Germany must be the principal training ground for workers for Russia, Austria-Hungary, and Holland, as well as for Germany. The times are growing more and more unsettled in Europe.

People and rulers are preparing for and expecting a general European war in the near future. Now is the time for us to send workers into these fields, and help them to develop laborers. There are at present in Germany two ordained ministers, three Bible workers, four corresponding secretaries, and twelve canvassers. The harvest truly is great, but the laborers are few in the great German empire.

HAMBURG, THE CENTER OF OUR WORK IN GERMANY.

THE city of Hamburg is quite an ancient place. We find it first mentioned in 811 A. D., in the reign of Charles the Great, who conferred certain privileges upon it. The then small fishermen's town, situated on the Elbe, about ninety miles from the mouth of the river, just at the point where the flood tide ceases, grew rapidly, and at the time when the imperial power in Germany was next to nothing, it was one of the leading cities which formed the mighty "Hansa," from the thirteenth to the seventeenth century. The Hansa is a peculiar feature in the history of Germany. It was a corporation of seventy-seven united free cities, and was instituted to secure peace, and to protect the merchants' caravans while traveling with goods from one place to another.

At that time the dukes and knights lived by wholesale robbery on the highways, using what was termed the *Faustrecht*, or right of private warfare. The merchants, therefore, sent a strong body of troops with their caravans; and by and by this force became so strong that they not only declared war against the king of Denmark and Norway, but even defeated him twice. In those days the Hansa established settlements in London (of which there still exists a remnant in East India Avenue), in Norway, Sweden, Russia, and Holland.

Ansgarius, the apostle of the North, located at Hamburg in 834 A. D., preaching Catholicism, and organizing and building a church there. But when the light of the Reformation began to spread, Hamburg was one of the foremost in adopting the Lutheran doctrines, and in 1529 A. D. freely opened its churches and pulpits to the preaching of the gospel truth. Ever since, Hamburg has been a stronghold of Protestantism. The Catholics never again gained much influence there, excepting during the short time of French rule (1806-1812), when a school and a church were delivered into their hands. At the present day, when the papists have systematically planned to recover their lost ground, they have made Hamburg the center of their operations in the "white North," as the Protestant North is called. In fact, they are building a second church there now, at St. George, one of the suburbs; also a church and school at Ottensen, a manufacturing place in the vicinity.

Being governed by republican principles, Hamburg has supported free thought and liberty; but its rulers, the majority of whom were merchants, devoted most of their energy and means to the

development of its commerce, in which they surely succeeded, inasmuch as the Hamburg fleet was the beginning of the German marine service, and her flag was well known in all waters long before Frederick William, the great Elector of Brandenburg, and one of the founders of Prussian supremacy, sent his ships to the west coast of Africa.

The Thirty-Years' War (1618-1648) greatly crippled the trade of Hamburg, but it soon recovered from that. More harm was done by the first Napoleon, who made it a French town in 1810. In 1813, it was relieved by the Russians, but the French then bombarded the town, and forced the Russians to evacuate. When the French reoccupied the city, about 30,000 poor and sick people were exiled, in the bitter cold of winter, and a forced contribution of eighty-seven million marks (twenty-one million dollars) was raised. In 1814 the French left Hamburg. In 1815 she joined the German Confederation, and by the diplomacy of her mayors and senators, supported by the spirit of sacrifice of the people, managed to preserve, during all the unsettled political times, her rights as a free and hansa city; and when Nuremberg and Frankfort lost their privileges in 1866 by supporting Austria and the Southern German States against victorious Prussia, Hamburg, Lubeck, and Bremen had placed themselves on the Prussian side, and thus secured their positions, although many of their privileges have been "peacefully" rescinded, they yielding to the irresistible desires of Prince Bismarck. These three free cities are each represented in the Bundesrath, or Federal Council of the German States, by one delegate. They have their own government, and not Prussian but Hanseatic civil law rules them, which, to a great extent, is said to be more liberal than the Prussian law.

This is of importance for our truth, and it was doubtless the leading of God that our brethren have chosen this place as the missionary center for the German work. Hamburg is the second city of Germany. It has about 600,000 inhabitants. Including those of the surrounding Prussian cities of Altona, Ottensen, Wandsbeck, and Harburff, we may safely take the figure to be one million. Among the sea-ports, Hamburg ranks the first on the continent of Europe. It is thus to be seen that a great ship-missionary work can also be done there. Hundreds of thousands of emigrants pass through the city every year.

The work of the third angel's message in Germany would be greatly helped by the possession of a mission house in Hamburg, because there is not one hall, among the many, which is really suitable for our meetings. But, thank God, a beginning has been made, and God will not forsake either his cause or his people in Hamburg and Germany.

EMIL SEVERIN.

ERRATUM.—In giving the list of missionary appropriations last month, it was stated that they were for the year ending June 30, 1891. It should, of course, have been the year ending June 30, 1892.

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

NON-CONFORMISTS.

THE following is from Judge Hammond's decision in the King case:—

"While out of our 64,000,000 of people there are a comparatively very few who prefer the seventh to the first as a day of rest and for religious observances, according to the strict letter of the commandment, and who, possibly with good reason, resent the change that has been made as being without divine sanction, the fact remains that the change has been made by almost universal custom, and they must conform to it so far as it relates to its qualities as a day of public rest. . . . It may be harmless in itself—because, as petitioner believes, God has not set apart that day for rest and holiness—to work on Sunday; and yet if man has set it apart, in due form, by his law, for rest, it must be obeyed as man's law if not as God's law; and it is just as evil to violate such a law, in the eyes of the world, as one sanctioned by God—I mean, just as criminal in law."

Did Judge Hammond never hear of non-conformists? They antedate the history of England even. We will cite a case. Out of the millions in the Babylonish Empire in the days of Nebuchadnezzar, there were a comparatively very few who preferred to worship the only true God, according to the strict letter of the commandment, and who with good reason resented the change that had been made in this respect by the heathen idolaters, without divine sanction; which change had become an almost universal custom. But when upon a certain occasion an image was erected in the plain of Dura, and an edict issued by the king that all should bow down to it in conformity to this almost universal custom, these few said: "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Of these, professed Christians now sing,—

"Honor them, the faithful few;
All hail to Daniel's band."

And so like honor awaits those who will be loyal to Him who rules above, and have courage to refuse to comply with customs contrary to God's law; for the same God who said, "Thou shalt have no other gods before me," said also, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

AN OLD JURY.

BUNYAN thus describes the jury and their private verdicts, that sentenced to a cruel death poor Faithful, whose godly manner of life condemned the inhabitants of the town in which was kept a fair called Vanity-Fair:—

"Then went the jury out, whose names were Mr. Blindman, Mr. No-Good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. Highmind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr. Blindman, the foreman said, 'I see clearly that this man is a heretic.' Then said Mr. No-good, 'Away with such a fellow from the earth.' 'Ay,' said Mr. Malice, 'for I hate the very look of him.' Then said Mr. Love-lust, 'I could never endure him.' 'Nor I,' said Mr. Live-loose, 'for he would be always condemning my way.' 'Hang him! hang him!' said Mr. Heady. . . . 'Hanging is too good for him,' said Mr. Cruelty. 'Let's dispatch him out of the way,' said Mr. Hate-light. Then said Mr. Implacable, 'Might I have all the world given me, I could not be reconciled to him; therefore let us bring him in forthwith guilty of death.' And so they did; therefore he was presently condemned to be had from the place where he was to the place from whence he came, and there be put to the most cruel death that could be invented."

Said Christ to those who did not believe in him, "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." John 7:7. To his disciples he said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

HERESY TWO CENTURIES AGO.

NEW YORK *Evening Post*: Theological controversies still appear to be bitter, but how mild they would seem to the early settlers of this country! The pending disputes render very timely the publication, by the New York *Learner and Teacher*, of the following letter, which is claimed to be genuine, and the original of which is said to be in a book of records, dating

from early in 1600 to 1749, and kept in an old Quaker meeting-house in Greenpoint, R. I. : —

“ SEPTEMBER 15, 1682.

“ To ye aged and beloved — Mr. John Higginson : —

“ There be now at sea a ship, called the Welcome, which has on board an hundred or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them.

“ The General Court has accordingly given secret orders to Master Malachi Huscott, of the brig Porpoise, to waylay the said Welcome slyly, as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified, and not mocked on the soil of this new country with the heathen worship of these people.

“ Much spoil can be made by selling the whole lot in Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked, but we shall make great good for his minister and people.

“ Master Huscott feels hopeful, and I will set down the news when ship comes back.

“ Yours in ye bowels of Christ,
“ COTTON MATHER.”

We feel bound to say that this letter has rather too strong a flavor of a later century, and a more unregenerate humor, to justify its hasty acceptance as authentic. But whether this be a true bill or not, it is matter of history that only a little more than a century before this date—to wit, on the 27th of October, 1553—Servetus was burned at the stake in Geneva, Switzerland, at the instigation of Calvin, because he taught doctrines in which Calvin did not believe.—*Inter Ocean*, May 22, 1891.

NOT REQUEST, BUT DEMAND.

A CONVENTION was held September 15, at Atlanta, Ga., to decide on the question of an exhibit for that State at the World's Fair. Upon the introduction of a resolution that an exhibit be made, according to the *Atlanta Journal*, “an unexpected debate sprung up” in regard to “keeping open on Sunday.” One gentleman, a Mr. Traylor, of the State Legislature, proposed an amendment to the effect “that Georgia would have an exhibit, provided the gates were closed on Sunday.” During the discussion which followed, the following remarks were made :—

Mr. Taylor : “The Georgia Legislature pays you [Mr. Traylor] as a member \$4.00 per day for every Sunday.”

Mr. Traylor : “No, sir; it does not.”

Mr. Lyon and others : “Yes, sir; the pay does not stop on Sunday.”

Mr. Traylor : “Well sir, I am opposed to exhibitions at Chicago if they open on Sunday. My wife is the best Methodist in Georgia, though I am not a member.”

A motion to substitute in the amendment the word “request” for the word “demand” was lost, and the following was added to the resolutions adopted :—

“That the exhibit shall not be for display at Chicago on the Sabbath day, and we demand that the World's Fair exhibition be closed upon that day.”

A BROTHER, writing from Dayton, Tenn., in a recent letter says that a number of individuals in that section have on certain Sundays been “watching to catch Saturday keepers at work,” for the purpose of arresting them. Referring to one occasion, however, he says: “While we were eating wild honey in the mountains and at the Graysville church, they were looking up the wrong tree.” Tennessee somehow seems to be the foremost in thirsting after the blood of Sabbath-keepers just at present, though we are sure the day is not far distant when the wounded pride of religious bigotry will unmantle its hideous form all over the land.

At the hearing granted Col. Elliott F. Shepard's delegation in Chicago, before the late meeting of the World's Fair Commissioners, September 3, Rev. Dr. Patton said: “If the workingman cannot attend the Fair on week days, so much the worse for the workingman. The Fair must not be opened on Sunday.” This the *Chicago Herald* called “brutal.” It shows about how deep and how sincere the pretended interest and sympathy of the Sunday-law workers is for the laboringman. From such statements it is evident that these clamorers for laws and regulations for Sunday observance, intend to carry their point, if they have to outrage every principle of justice, and trample upon every human right.

In “Great Controversy,” Vol. IV., page 409 (edition 1885), the following statement is made :—

“The miracle-working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Messages will come from the spirits, declaring that God has sent them to inform the rejecters of Sunday that they are in error, and that the laws of the land should be obeyed as the laws of God.”

THE COVENANTER Church, otherwise known as the Reformed Presbyterian, whose membership is only 11,272, contributed \$4,520 to the National Reform work the past year. At the same ratio, Seventh-day Adventists should give \$12,000 for Religious Liberty work.

MR. CRAFTS says: “In our reform, let us make the best possible engine, and then by prayer and courageous earnestness fill it with POWER.”—*Christian Statesman*, Oct. 30, 1890.

The Spanish Inquisition is the model after which these “Reformers” are patterning.

RESOLUTIONS in religious assemblies, calling upon the World's Fair directors to close the Fair on Sunday, are becoming, as stated in the *Chicago Inter Ocean* not long ago, “the most popular of any brought before the Convention.”

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

SOWING BESIDE ALL WATERS.

Toiling on for Jesus, though the way be long ;
Toiling on for Jesus, for he makes us strong ;
Toiling on for Jesus, though the path be drear ;
Toiling on for Jesus, for the end is near.

Toiling on for Jesus, whom, unseen, we love,
Bringing many with us to his home above ;
Toiling on for Jesus, who has toiled for us,
Leading lost ones homeward, serving Jesus thus.

Toiling on for Jesus with our might and main,
Scattering by the wayside his own precious grain ;
Toiling on for Jesus, not for self at all,
Working in his vineyard, yielding him our all.

Toiling on for Jesus, 'neath the noontide heat ;
Toiling on for Jesus ; work for him is sweet ;
Toiling on for Jesus, though the way be lone ;
Toiling on for Jesus, till the work is done.—*Sel.*

MISSIONARY CORRESPONDENCE.

WHEN we consider this subject in all its bearings, we realize that it is indeed an important one, and worthy of our careful thought and study. In the first place, what is our object in securing long lists of addresses of persons whom we have never seen, and by correspondence and distribution of literature spending considerable time and money upon them? Is it not that they too may come to a knowledge of the truth as it is in Christ Jesus?

So the first element necessary to insure any degree of success in this, as well as all other similar lines of work, is love for God and our fellow-men. If this principle is within our hearts, it will not only actuate us to labor on from day to day, finding genuine pleasure in the work, but will show itself in our correspondence, and react upon those to whom we write, even though they are thousands of miles away. These persons will either be drawn toward us or repulsed by the spirit which they see manifested in our letters. "It is not by might nor by power, but by my Spirit, saith the Lord."

If we have the Spirit of Christ in our hearts, loving all and wishing to do them good, will we not become interested in them, and express our interest in a manner that will leave no room for doubt? We can do this in various ways,—first, by a carefully

written letter and well selected literature, to meet the needs of that particular person, or the field which he supplies, and thus prepare the way for more effective work; second, if the individual is discouraged, and expresses it, or has a need that we can supply, even if it involves some trouble, we can help by giving him sympathy and aid, which will bring a blessing to the giver as well as the receiver.

First impressions go very far toward influencing the mind of another for or against us and the message of life we would give them. For this reason great responsibility rests upon us, and we should realize fully the work we have undertaken. If we would secure the attention of our correspondents, we must make a favorable impression in the beginning, and interest them if possible, in the literature sent. Humanity is the same the world over. Love, kindness, and true Christian courtesy will win their way to the hearts of all, regardless of race or condition; and who can measure the results?

When an interest has been secured in different lines of gospel work, and literature is eagerly sought after, not only for personal work but for general distribution, it is not long before questions begin to come, in relative to important Bible doctrines long lost sight of, and how easy then, to direct the mind to the Book of all books, sending at the same time some tract, pamphlet, or book, which not only settles the question to their satisfaction, but shows the harmony that exists in the Scriptures. Truths which at one time would have been obnoxious to them, have gradually become very interesting. Thus step by step is taken, until the law of love has helped wonderfully to point souls to Christ and his claims upon them.

In this branch of the work, if we do not always see the results we desire, it should not be considered a cause of discouragement. Our duty is to persevere. "The work is not ours, but God's, and we are not responsible for success. What we *are* responsible for, is downright hearty obedience and earnest, *pains-taking* service. Have we given the message just as our Master would have it given? Have we taken pains to make it understood? Further than this we cannot go, and if the message be neglected, the invitation slighted, take it to the Lord. It is his province to decide what to do next."

The details of the work have been dwelt upon many times, and various suggestions have been given as to the best methods, so that these need not be referred to lengthily in this article. The manner in which we do our work tells for or against us, and for this reason the details should receive very careful attention. As each individual has a different plan for his own personal work, so it will be with missionary correspondence. If in our letters we seek to win the favor of those to whom we write, that the truth may find a lodging place in their hearts, we must also see that our literature is sent out in a condition that is in keeping with the profession we make. Packages *neatly* wrapped, addressed, stamped, and tied or pasted, have an influence, and speak silently of the people who send them. If our work is done in any other way, it will leave an unfavorable impression in the minds of many, that cannot be easily removed, and which of itself might possibly form a barrier to the entrance of the truth.

No set rules can be laid down for all to follow, but with love in the heart, and faith in the message we bear to others, combined with sanctified common sense, there need be no hesitancy in beginning and pushing this work, doing it in such a manner that through its agency many souls may be brought into the kingdom.

If we say we are not capable in this direction, we are directed to One who is able to supply all our needs, and the same One, by his Holy Spirit, can press home to the hearts of the readers afar off, those truths so necessary to their salvation.

Let us, then, who are engaged in this work, resolve that we will be more faithful in the performance of every detail, more careful to make that impression which will lead men and women to desire the "righteousness of Christ," and thus become "reflectors of Him." Individuals in foreign fields are praying for the success of this work, and as our united prayers ascend to heaven, that the blessing of the Most High may rest upon it and us, that our lives may be fully consecrated to him, let us not be anxious or mar the work by discouragement and doubt, but wait patiently, and eternity will reveal the results.

MRS. S. L. STRONG.

"THE present is our day of trust. To every person is committed some peculiar gift or talent which is to be used to advance the Redeemer's kingdom. All God's responsible agents, from the lowliest and most obscure to those in high positions in the church, are intrusted with the Lord's goods. It is not the minister alone who can work for the salvation of

souls. Those who have the smallest gifts are not excused from using the very best gifts they have; and in so doing their talents will be increased. It is not safe to trifle with moral responsibilities, nor to despise the day of small things. God's providence proportions his trusts according to the varied capabilities of the people. None should mourn because they cannot glorify God with talents which they never possessed, and for which they are not responsible."

"The secret of life's success is in a careful, conscientious attention to the little things. God makes the simple leaf, the tiny flower, the blade of grass, with as much care as he creates a world. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. All should learn to be faithful in the least as well as in the greatest duty. Their work cannot bear the inspection of God unless it is found to include a faithful, diligent, economical care for the little things."—*Testimonies for the Church, Vol. IV., pp. 618, 572.*

"The workers should take Jesus with them in every department of their labor. Whatever is done should be done with an exactness and thoroughness that will bear inspection. The heart should be in the work. Faithfulness is as essential in life's common duties as in those involving greater responsibility. Some may receive the idea that their work is not ennobling; but this is just as they choose to make it. They alone are capable of degrading or elevating their employment."

QUESTIONS.

1. WHAT is our object in missionary correspondence?
2. What is the first element necessary to insure success?
3. What must we do in order to secure the attention of our correspondents?
4. In what should an interest first be awakened?
5. What will help wonderfully in pointing souls to Christ?
6. Is failure to see results any cause for discouragement?
7. For what alone are we responsible?
8. In what condition should the publications be sent out?
9. Does success depend upon our ability?
10. Who will supply all our needs?
11. What instruction has he given? Eccl. 11 : 6.
12. What will be the result? Ps. 126 : 5, 6.

PROGRAM.

1. Opening song.
2. Scripture reading, 1 John 3.
3. Prayer.
4. Song.
5. Consideration of the lesson.
6. Business.
7. Closing song.

HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

TWO SUPPLIANTS.

Two suppliants bowed before the throne.
 One was of high degree,
 Whose plea was made in courteous tone,
 And worded eloquently.
 With flattering phrase he sought the king,
 And stood in rich attire ;
 But all his words' high flowering
 Was marred by low desire.

The other suppliant to the king
 Was poor, unblessed, unknown,
 Who came another's want to bring
 For favor at the throne.
 No flowery word had he, but fair ;
 His heart made dew and fire,
 And love with fragrance filled his prayer,
 And heaven-born desire.

The lord of state received reward
 According to his plea ;
 The selfish thing he sought, his lord
 Granted him graciously ;
 But with it came no other mead,
 No richening of the heart,
 No power to 'suage another's need
 In home, or field, or mart.

The other suppliant, too, was given
 The wealth of his desire ;
 The unselfish plea reached on toward heaven,
 And kindled heavenly fire.
 And he who 'd sought the throne in love,
 With great, unselfish plea,
 Went like a king crowned from above,
 To give right royally.

F. B.

VEGETARIANISM.

ACCORDING to the common acceptation of the term, one who eliminates from his bill of fare all forms of flesh meat, is a vegetarian. In England, one class of vegetarians, calling themselves "Danielites," go farther than this, and reject all articles of wearing apparel, the production of which necessitates the taking of animal life. Sealskin cloaks, buckskin gloves, leather shoes, etc., are entirely discarded by them. From a hygienic point of view, however, vegetarianism, as practiced by many people, falls far short of presenting a model bill of fare. Those who strictly reform from the use of flesh foods, and at the same time continue to regale themselves on such articles as cheese, vinegar, condiments, rich and highly seasoned foods, hot soda biscuits, large quantities of

sweets, etc., have made little or no progress in dietetic reform.

A true vegetarian diet consists of a bountiful supply of properly prepared grains, fruits, and vegetables, with the addition of milk, entirely free from spices or condiments. To this, eggs and a moderate amount of sugar and butter may be added, though there is rarely any need for the last two articles, as fats and sugars are found in the grains and fruits in sufficient quantities to meet all the requirements of the system, and in much better form for assimilation than the form in which they are usually taken.

It may be in place to state here that a vegetarian is not one who eats vegetables only, and that the term was not derived in that way. According to a German writer in *Over Land and Sea*, the word "vegetarian" is from the Latin, *homo vegetus*, meaning, among the Romans, a "strong, robust, thoroughly healthy person."

The reasons in favor of a non-flesh diet are numerous and convincing. This is acknowledged by all who have given the subject careful thought and thorough investigation. The *Westminster Review* some time ago remarked: "We must frankly admit that the arguments are almost all on the side of the vegetarians."

A few facts from which some of the arguments may be drawn, briefly stated, must suffice for this article.

In stating what should be food for man in the beginning, God mentions grains and fruits only. Gen. 1 : 29. Without question, our heavenly Father gave to Adam that food best adapted to his needs, and to the needs of his posterity. The fact that man, under certain peculiar circumstances, the result of the curse of sin, was permitted to use flesh meats,* does not militate in the least against this argument. God's original design was that man should subsist on the fruits of the ground ; that there should be no death, and consequently no killing of animals for food. God's original plan will ultimately be carried out, and there will be "no more death."

"Will the people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels, continue to take the life

* Gen. 9 : 3. See "Patriarchs and Prophets," p. 109.

of God's creatures, and enjoy their flesh as a luxury?" "Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth."—*Christian Temperance*, pp. 48, 119. Will we let the Lord lead us? Those who reject flesh foods are certainly, in this respect, working in harmony with God's original plan.

But some will say, We need flesh meats to sustain our strength in times of severe physical taxation, or, We need them to keep us warm in cold climates, or, to furnish variety, or, to suit the diseased conditions of our stomachs. Yes, the cry is repeated, "Give us flesh meats lest we die!" Ancient Israel lusted after flesh, and God gave them what they lusted after, and —leanness of soul. Paul says that it was written for our admonition upon whom the ends of the world are come, and warns us not to lust after the things they lusted after. 1 Cor. 10:5-11. Will we heed the warning?

To one who has confidence in the "Word" and the "Testimony," no further argument would seem necessary. But as God's restrictions are not arbitrary, and good hygienic reasons exist in favor of the primitive bill of fare, a few facts from common observation and scientific investigation are presented:—

1. The use of flesh meats is entirely unnecessary to supply our ordinary needs. More than half the inhabitants of the earth are practically vegetarians, while at least three hundred million of them (nearly five times the population of the United States) are strictly such. Indeed, with the exception of a few savage tribes, like the Patagonians or the natives of Abyssinia, the English speaking people are the greatest meat-eaters on the globe.

2. All the food elements necessary properly to nourish the body are found in the grains and fruits in better proportion, and in a condition to be more easily assimilated, than in flesh meats. Peas, beans, lentils, milk, eggs, etc., contain a large per cent of the nitrogenous elements, and are good substitutes for flesh foods, while most of the grains contain a sufficient quantity for ordinary needs. Some of the fruits, too, as the banana and the date, are rich in this necessary element.

3. The present diseased condition of the animal kingdom would seem to be an argument of almost overwhelming force against the use of flesh. Newspapers frequently contain reports of persons suffering with trichinosis, tape-worm, consumption, typhoid fever, etc., contracted by using diseased meats, until it would seem that no well-informed person could be tempted longer to make a sepulcher of his stomach.

4. The fact that the excretory matter carried off by the eliminative organs is found in the tissues of all animals, and when taken into the system, produces poisonous effects, should not be forgotten as having an important bearing in this discussion. No one can be in a healthy condition who is constantly taking into his system the waste matter of other animals.

It may be asked why, in the face of all these facts, so few are found ready to adopt a vegetarian diet. The writer quoted above makes this reply: "Mankind is too weak, too little master of itself, to forego indulgences estimated as pleasures, and therefore is unwilling to abstain from the so-called enjoyment and stimulation of animal food." If this be true, we would call attention to the statement of Paul: "But I keep under my body, and bring it into subjection," simply adding, "I can do all things through Christ, which strengtheneth me."

W. H. WAKEHAM.

QUESTIONS ON "VEGETARIANISM."

1. Who is commonly known as a vegetarian?
2. From a hygienic point of view, of what does a vegetarian diet consist?
3. Why is there little need for free fats and sugar?
4. What is the meaning of the term from which "vegetarian" is derived?
5. What diet was given to man in the beginning, and what reason may be assigned for this?
6. Looking at it from the standpoint of God's wisdom and knowledge of what is best for his creatures, what diet should we use?
7. What was the result to ancient Israel when they became discontented with the diet God had given them? Ps. 78:24-31; 106:15.
8. Looking at it from a scientific standpoint, and the practice of the larger share of the earth's inhabitants, what may we conclude?
9. Is the argument true that we must have meat to supply certain food elements? If not, why not?
10. What argument in regard to disease may be made against flesh meat?
11. What besides food elements is contained in meats, which is not contained in fruits and vegetables?
12. What words of the apostle Paul would we do well to heed?

PROGRAM.

1. Opening song.
2. Responsive reading, Dan. 1:3-20.
3. Prayer.
4. Reading of selections from "Christian Temperance," pp. 41-50.
5. Questions on "Vegetarianism."
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

IN taking up the duties of the general canvassing agent, I have some appreciation of the importance of the canvassing work, and the possibilities which lie before us as a people, in this line, if it is wisely conducted; and of the unfortunate results which may follow if it is poorly conducted. As we look at the magnitude of this work, and consider some of the many difficulties it has had to overcome in reaching its present proportions, we can find no better language to express our feelings than that of the inspired writer when he exclaimed, "What hath God wrought!" Num. 23:23.

We know that the Lord works through men and women whom he selects for different places, and we believe that he has guided in the counsels and in the laying of plans which have brought such gratifying results to the canvassing work, which we as a people rejoice to see.

We sometimes meet individuals who question by action, if not otherwise, something like this: Can men and women make a living by selling our books? Do the people want such books as we send out from our publishing houses? and, Are the general plans upon which the canvassing work has been conducted the past three years, practical ones? All we have to say in answer to the first question is, Just look at the reports which have appeared in the HOME MISSIONARY from month to month. For an answer to the second question, we say emphatically, *Yes*. For proof, ask any successful canvasser who sells the books on their merits, with the blessing of God accompanying him. In regard to the last question, it seems as though a moment's reflection would enable any one to answer it. A plan that will sell books in this country from Prince Edward's Island on the East to California on the West, and from Manitoba on the North to Alabama on the South; and in the old country, in Norway on the North, South Africa on the South, England on the West, and Australia on the Southeast, in all climes, among so many different people, and with most remarkable success,—in the face of all this we ask, Does it not seem that plans which have succeeded under most trying circumstances in all these different countries, have at least stood a pretty fair test, and proved themselves to be practical?

As we contemplate the future of the canvassing work and our connection with it, it seems as though it would be the part of wisdom to follow the same general plans that have been followed so successfully in the past, adopting with good counsel such new methods as the advancement of the work makes necessary, and varying the details as circumstances may require and still be in harmony with the general plans.

It gives us courage, in taking hold of this work, to be assured of the counsel and advice at any time of those who have labored in this capacity in the past, and of the assistance of leading brethren in other branches of the work. The co-operation pledged us by the district agents, as well as many of the State agents, gives us confidence that we may be a band of workers, laboring together in harmony, believing that "where there is union there is strength."

There are six pages of the HOME MISSIONARY devoted to the interests of the canvassing work; and we are very desirous that these pages shall reflect the progress of the work all over the wide field. To this end, we earnestly request that all State secretaries and foreign general agents, forward their monthly reports in season for them to reach us by the 1st of each month. We hope that all the district agents and foreign agents, will furnish us each month, reports of the progress of the work in their respective fields. We also solicit articles of interest from all these and from State agents and experienced canvassers.

In reply to many urgent requests already received to attend various canvassers' institutes, we will say that we expect to attend as many institutes in the different districts as is consistent with other duties. We desire a free and frequent correspondence with all district, foreign, and State agents, canvassers at work in the field, and others who are directly connected with, or interested in, the canvassing work. May the Lord greatly bless the canvassers in all parts of the field, give us all a fresh baptism of the missionary spirit, and wisdom to do our allotted work so faithfully and well that it may be to the honor of his name and the advancement of his cause.

F. L. M.

DISTRICT NO. 1.

THIS is a year of plenty in our district as well as in other parts of America. Fruit is very cheap, and potatoes and grains cost less than in former years. It needs no comment to show that these things are favorable to the canvasser, and will tend to make it much easier to sell books. Letters received from our general agents bear a cheerful and hopeful tone. These men all feel a deep interest in their work, and are constantly studying to see how they can bring it up to a higher plane.

At this writing our people in the Atlantic Conference are holding their first camp-meeting, and a call has been issued for all the canvassers to attend. A course of instruction is to follow immediately at the

close of the meeting, at the same place. This meeting and institute will place a temporary check upon the work in this district, but in the end the effect will be better work and more of it.

New England has a general meeting October 2 to 11, which nearly all the canvassers are expected to attend. The instruction given will be adapted to both old canvassers and recruits, and two full days will be devoted to institute work at the close of the meeting. We have urged all to come to these meetings prepared to go at once into the field.

As a rule, canvassers lose too much time in connection with meetings that they attend. A meeting that lasts from one to two weeks usually interrupts the work from three to six weeks. In the language of the apostle James we feel to say of this matter, "My brethren, these things ought not so to be." It is a mistake to think that canvassers need be away from their work at such times longer than the farmer or the mechanic. Much is lost by waiting until the inspiration received at the meeting has died away, before entering the field.

After the holidays, we expect to assist the general agents in holding local institutes and conventions at different points, so that all may be benefited. In the meantime, all who wish to enter the work will be provided for if they will let their wants be known, and we hope that the working force will be considerably increased during the next three months in each of the several conferences. Individuals and classes will be instructed and started in the field whenever there is a demand for this work. Application should be made to your general agent.

The experiences of our faithful workers seem to be growing richer all the time. They find people just hungry for truth, their minds all prepared for it; and once in a while a poor struggling soul will hold right on to the canvasser, and ask to be shown how to become a Christian, and how to find the light. At such times the worn and tired agent feels that the gratitude expressed in words and tears is worth a lifetime of toil in the Master's vineyard.

We are impressed that the canvasser who thinks only of the good he can do, receives the most in every way, even here and now, to say nothing of his reward hereafter. God gave his Son, his only Son, to enter the hardest field in the universe, and the Son gave his glory and his life. "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."

The Christian worker in any department should study to see how much he can put into his work to bless others, rather than how much he can get out to it for himself. It were better if our people would speak of the number of orders taken, as indicating the number of families who will receive a volume of truth, rather than the value of the orders, as though canvassing were a money-making scheme. Canvassing is a missionary work, and should be considered in that light by every one at all times.

The canvasser acts under the gospel commission as much as does the preacher, and both should be classed together in the minds of our people. We are anxious to see the standard thus elevated throughout our district. Another matter which would result in good to the cause and to the workers, would be for them to concern themselves only about doing faithful service, and leave the results wholly with the Lord, knowing that all things work together for good to them that love God. Only let the territory be thoroughly and judiciously worked, according to the best light the canvasser can obtain; and whether the orders taken be few or many, he is entitled to the commendation, "Well done," for he has done his best, and has given all the people a chance to receive the truth.

E. E. MILES, *District Agent.*

DISTRICT NUMBER 2.

We are now attending the meeting at Austell, Ga., and never has there been a meeting in the South with greater interest manifested than there is here. We have but few canvassers on the ground, yet we feel sure that we shall be able to start out two full companies in Georgia after the close of this meeting. We can see the hand of the Lord working in the South. One brother arrived this week from California. He is a volunteer, paying his own way from there here, and has come for the express purpose of laboring in the South. Why cannot others make the same sacrifice? He leaves his family and loved ones, to help carry this truth to those in darkness. All over the district the work is moving, and the workers seem to be catching the spirit of the message. The State agents are full of zeal and courage. While talking with the State agents of Louisiana and the Tennessee River Conference, they informed me that before Christmas they expect to have more workers in the field than there have ever been at any one time since the work began in these States. I expect to visit several States between now and spring, for the purpose of holding canvassers' institutes.

We were glad of the privilege of meeting Brother John M. Craig, the new State agent for the Cumberland mission field. He will take charge of the work there immediately after the close of this meeting. One company in North Carolina delivered over two hundred books last week. This must indeed be encouraging to the faithful workers, and demonstrates the fact that books can be sold and delivered at any time of the year in the South. Brother Graber, of Alabama, informs me that some of the new workers in that State have already arrived, and are doing good work, and are well pleased with their new field of labor. I believe that all who will come to this district for the express purpose of advancing the third angel's message, will be satisfied and contented. O that the Lord may move upon the hearts of others to come over and help us!

A. F. HARRISON, *District Agent.*

DISTRICT NO. 4.

WHEN this number of the HOME MISSIONARY reaches its interested readers, a large share of the canvassers in District No. 4 will be actively engaged with their fall deliveries, which makes this a very important season of the year.

Abundant crops and good prices being the general rule, and we look forward to a very successful delivery. One encouraging feature connected with the work, is the almost general adoption of the Cash, C. O. D., or two-or-three-box plan of shipping the books to the canvassers, so that when the delivery is finished, all bills are paid; the canvasser does not have unpaid bills hanging over his head; the Tract Society does not have to say to the publishing houses, We cannot pay for our books, for our agents' have not paid us; but rather, Here are your just dues, and all are happy in one another's prosperity and the advancement of the work. Several States have reduced their work to the point of paying *every bill* inside of thirty days.

We do not expect that our canvassing force will be as large during the next few months, for when a canvasser has been having the success that many have had the past season, and they hear Union College giving such urgent invitations to attend school the coming winter, they are seized with an irresistible longing to say, "Here am I;" and while meditating on the question, they think right out loud, "Yes, I will go;" and so if you call around, you will meet many of them earnestly studying to become more efficient workers in the future. We say, "Success," to them all, and our prayers shall follow them, though we are sorry to be compelled to do without their present help.

One feature of interest in the work is the success that has attended the sale of so many different works the present season. In the past our force has been largely directed to the sale of "Bible Readings," while this year "Great Controversy," Vol. IV., "Life of Christ," "Sunshine at Home," "Eden to Eden," and *Good Health* have each been receiving attention, with very satisfactory results. We hope the time is not far distant when there will be in each State a large corps of workers on every book published. Why should this not be the case?

For several months two brethren have been at the Black Hills, South Dakota, working with "Great Controversy," with very gratifying results. Brother Devereaux, the State agent for Nebraska, will soon be in the field ready for labor, and we hope to see the work take a new impetus there.

F. L. MEAD, *District Agent.*

ONE question that has troubled many a State agent is that of the advisability of encouraging ladies to enter the canvassing work, and their prospect of success. We have before us a report of one lady from Dist. No. 4, who in one week, or forty-four hours' work, made sixty-nine exhibitions, and secured fifty-six orders, value \$152.25. This was for "Great Controversy," Vol. IV.

DISTRICT NO. 5.

WHILE at the Colorado camp-meeting we formed some very pleasant acquaintances among the canvassers. In talking with them about the work in Colorado, we learned about the difficulties, they have to contend with, and also the advantages there.

In some respects Colorado is the most promising field for canvassing that we have in District No. 5. Live, energetic agents can take a large number of orders, and they deliver well.

One canvasser, who went to Colorado for his health, and was able to work only about three-fourths of the time, took over \$1,600 worth of orders during the last year. Another in nine months took over \$1,700 worth of orders. Only a few have worked steadily during the last year, yet over \$10,000 worth of books have been sold. All seemed to be encouraged, and a number of good men are making arrangements to go into canvassing, and make it a life work. The prospects are that much more will be done in the future in Colorado.

At the Florence, (Kan.) camp-meeting I met Brother S. B. Davis, who has been working in the Chickasaw nation, Indian Territory, since the first of last April. He looked worn, as though he had put in a hard summer's work. In a little less than six months he has taken over \$1,600 worth of orders. A brother who went with him, in a little less than three months, took over \$700 worth of orders.

Comparing this with what others have done in Arkansas and Indian Territory, we find that they have done equally well for the time put in.

As our canvassers are gaining an experience, and learning the value of time, we believe a far greater number will put in full time, and, as a result, many more books will be sold by the same number of agents than heretofore.

Since writing the above, I have received a report from the State agent of Arkansas. God is still wonderfully blessing the work there. One sister was sent to canvass for "Great Controversy," Vol. IV, in a city that had already been canvassed the second time for "Bible Readings." She took orders to the amount of \$52 the first week. Everything seems to indicate that God has gone out before us, and prepared the minds of the people to purchase our publications.

I believe that soon our canvassers, from choice, will take territory that has previously been canvassed for some of our books. By the time this number of the HOME MISSIONARY reaches our people, our canvassers in District No. 5 will have begun their fall delivery, amounting to thousands of orders. Will not our people remember these canvassers, in their prayers to God, that as he has given them favor with the people in *taking* orders, he will also influence the minds of the people so that they will be prepared to *take the books*, as they are brought to them? Remember, "the effectual, fervent prayer of the righteous man availeth much."

N. P. DIXON, *District Agent.*

NEW ZEALAND.

SINCE our last report the work here has gone on rather slowly. Owing to sickness, bad weather, and other causes, our sales have not been so large as heretofore. During June and July a number of our workers have been among the unemployed, so far as the canvassing work is concerned, owing to one or another of the three reasons given above. We have tried to encourage them, and are now publishing a *Workers' Bulletin* as a means to that end. So far it has been appreciated by the laborers. At the time we issued our first *Bulletin* we inaugurated a united prayer meeting for every Wednesday night. Our first issue was sent out July 20, and our first united meeting was held July 22. Since then greater enthusiasm, greater blessing, and consequently greater success, have been the result.

The reports for the first week in August are indeed encouraging, not only as regards the number of orders taken, but also on account of the evident missionary spirit which at this time prevails. We feel that the Lord is answering the united prayers of the workers in behalf of his truth. The experiences of two of our canvassers especially are worthy of mention. They are working on "Great Controversy," in the South Islands, and are full of hope. They write that they expect to sell four hundred and fifty books before Oct. 1. During the past week they have experienced an evident blessing. One of them writes that he knows the Lord is working for them. The other says, "I know the Lord has opened the way for me here this last week, and I feel it is good to be doing work for the Lord. . . . I trust that many in this district may be among the redeemed. One man, who has read 'Bible-Readings,' said to me yesterday, 'You are doing the Lord's work, and I wish you every success and blessing.' Another said, 'I will do all in my power to help you. Your work will call out the people of God in ones.'" He concludes by saying, "This is encouraging." We feel that this is true, but why don't we have many more such expressions and experiences? One of our workers writes that she "believes the Lord is going to bless those who work and pray for a blessing," and we think that in that expression lies the secret of success or failure, encouragement or discouragement. May the Lord help us all to *look* for blessings, to *work* and *pray* for blessings, for then we know we shall have them, for his promises are Yea and Amen.

JAMES HARRIS.

SECURING NAMES.

OF late we have frequently been urged to secure names from the canvassers, of interested parties who desire to read upon present truth, to whom members of local tract societies could send papers. Although this question has been spoken of many times before, we have felt constrained by these frequent pleas to call the attention of our canvassers to this point, and refresh their minds on a matter in which they can be of service to the cause. Many of our

canvassers have said that when they came to count up the number of interested parties, they found there were many more than they expected.

Now if each canvasser would make a careful memorandum in his record book, in the part especially prepared for the purpose, of the names of persons he meets from day to day who desire reading upon points of present truth, he would not only be instrumental in leaving books in many homes, which we hope will be read with interest, but would also be the channel through which many families that do not purchase books, could be reading on present truth during the coming months.

In securing names, be very careful to observe the following suggestions, as it is quite important that these points be carefully guarded: 1. Always indicate whether the person is a Mr., Mrs., or Miss. It would be rather awkward, after sending papers to a person for a time, to address a gentleman as Miss, or a lady as Mr. 2. Be sure to give post office box, if they have one, or street and number, where the mail is delivered, and the town, county, and State. 3. Indicate what nationality the persons are, whose names you send in—whether English, German, Dane, Swede, French, or any other nationality. 4. Following each name, make such notes as seem advisable, so as to enable the person to whom it shall be sent, to carry on an intelligent correspondence.

Send these names, with the information concerning the persons, to your State Secretary each week, while the circumstances are fresh in your mind. Write them on a sheet of paper which you should prepare specially for this purpose, from your weekly report. The various local societies may then be supplied from the State offices, with valuable names to which they can send reading matter. We are sure that if our canvassers will do this, they can be a means of greatly assisting many of our local workers.

F. L. M.

A CALL FOR HELP.

IN the last few years there has developed among us, in the providence of God, a line of work in which any one of intelligence may engage with every prospect of success, if he will only do his part. The sale of our books is rapidly becoming one of the most important branches of our work. We believe it is destined to be the avenue through which the Lord will reach and save many precious souls.

People will take books from the shelf, that perhaps have been untouched for years, because they see the fulfillment of just what is taught in them, and will read themselves into the truth, when a minister could not reach them; and in this way our books will help to raise the "loud cry" throughout the earth.

The canvassing work is not only self-supporting, but our publishing houses and tract societies are largely maintained by the canvasser. It furnishes employment, both to the salesman and to those who do the mechanical work in the offices, and is thus the means both directly and indirectly of supplying a large amount of the tithes which support other labor.

The canvasser has most excellent opportunities for the development of practical abilities. Brother Eldridge has said that the canvassing work has become the recruiting ground for all other lines of work, because the successful solicitor has developed qualities of perseverance, firmness, and endurance under difficulties, which fit him for work requiring the exercise of such traits of character, and which are calculated to increase his faith in God and his work.

The success of the workers last year is sufficient evidence that God is blessing this work, and that those who enter it with the Spirit, and work hard, depending on God for success, will not be disappointed. Are there not many young men and women among us who are not as yet engaged in the work, who could avail themselves of this opportunity of answering the Master's call? My brother, my sister, have you not a work to do for the Lord? Can you not sacrifice the comforts of home for the more enduring promise, and the peace that comes from a union with Christ in his work? May the Spirit of the Lord strive upon the hearts of his people, and stir them to activity, that they may arouse, and may dig up the buried talents, and use them in the Lord's business! He has given all for us; what will we give for him? Let us make up our minds now to enter the work, and begin to arrange home affairs with this end in view, and prove the Lord's words true, "He that watereth shall be watered also himself." W. M. CROTHERS.

GOOD HEALTH CANVASS.

To those who are interested in, and have labored to increase the circulation of, *Good Health* in the past, the results are very gratifying.

A good beginning has been made in the past few months, and we see by this good reasons why the work should go forward and prosper in the future.

A comparison of the figures in the following table will be interesting to many, showing the standing of a few States on the *Good Health* list last February, and the present standing in September.

| | Standing in Feb. | Standing in Sept. |
|--------------------|---------------------|----------------------|
| Canada..... | 173 | 231 |
| Dakota..... | 48 | 765 |
| Indiana..... | 236 | 311 |
| Illinois..... | 337 | 559 |
| Iowa..... | 293 | 1,046 |
| Maine..... | 14 | 120 |
| Massachusetts..... | 171 | 451 |
| Michigan..... | 1,278 | 2,380 |
| Minnesota..... | 87 | 439 |
| Missouri..... | 47 | 412 |
| Nebraska..... | 92 | 598 |
| New York..... | 194 | 270 |
| Ohio..... | 303 | 439 |
| Oregon..... | 49 | 239 |
| Pennsylvania..... | 294 | 475 |
| Wisconsin..... | 170 | 674 |

It will be seen by the above table that the increase in many States is very marked. It would be proper to mention that in addition to 2,380 now taken in

Michigan, 1,000 are used in Michigan by the International Tract Society, making 3,380 used in Michigan.

The publishers inform us that they published 15,000 in September, and expect to have to add at least 1,000 more for October.

May the good work go on until it will be necessary to publish more than one hundred thousand each month.

F. L. M.

UNEMPLOYED.

DURING the months that have passed of the year 1891, many and oft-repeated have been the announcements in the daily papers of lock-outs and strikes, and consequently of many unemployed. This state of social unrest, looked at from the standpoint of prophetic truth, assures us with unmistakable accuracy of the nearness of the consummation of all things. It is not, however, to the past or the future, but to the present, that we would call the especial attention of our canvassers, and in so doing would try to distinguish between the unemployed artisan, and the unemployed missionary canvasser—unemployed, consequently lost time, wasted opportunities. In the work of canvassing we too often permit ourselves to be in the position of those who can be classed as above. How different are the causes which bring about such a state of things in the different classes,—the artisan, and the Christian canvasser. In the first case it is usually compulsory; but not so in the second. The artisan is usually locked out, or strikes, or "gets out of a job." The canvasser is unemployed,—well, because he "gets tired, discouraged, does not feel like going out to-day," because "I didn't take any orders yesterday, and what is the use of my canvassing?" The artisan, unemployed, loses money, gets into debt, and oft-times becomes discouraged. The Christian canvasser, unemployed, like the artisan, experiences the same difficulties.

The Christian canvasser, unemployed, fails in his duty in just so far as he loses time. God's word says, "The desire of the slothful killeth him; for his hands refuse to labor." Prov. 21:25; see also Eccl. 9:10; Luke 9:62. There is another and most important aspect to the unemployed question, as applied to the Christian canvasser: we are stewards, every man has his work, and our Lord is soon to return. Before his departure to that far-off country, even heavenly, he said, "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work." John 9:4. That is the point,—the night cometh, when no man can work. It is important that we use our opportunities, that we apply ourselves to our work, that we may be instant in season and out of season. It will take all the time we have to reap the harvest, and the Saviour says, "Herein is my Father glorified, that ye hear much fruit." One way to do this, is to keep out of the ranks of the *unemployed*. Let us ever remember that "he that goeth forth and weepeth, bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

JAMES HARRIS.

REPORT OF THE CANVASSING WORK FOR SEPTEMBER, 1891.

| STATE. | No. canvassers | Av. No. of Reports. | Days. | Hours. | Books Deliv'd. | Value. | Orders Taken. | Value. | Miscel. Sales. | Total Value. | Total for Dists. | |
|--------------|------------------|---------------------|-------|--------|----------------|--------|---------------|--------|----------------|--------------|------------------|-------------|
| Dist. No. 1. | Atlantic | 25 | 20 | 348 | 1881 | 959 | \$2,160 75 | 1015 | \$2,635 00 | \$28 50 | \$2,663 50 | |
| | Maine | | | | | | | | | | | |
| | Maritime Prov. | | | | | | | | | | | |
| | New England | 31 | 29 | 461 | 2559 | 1209 | 2,516 40 | 1190 | 3,395 40 | 44 65 | 3,440 05 | |
| | New York | 23 | 23 | 268 | 1176 | 612 | 1,420 50 | 738 | 1,809 50 | 46 60 | 1,856 10 | |
| | Pennsylvania | | | | | | | | | | | |
| | Quebec | | | | | | | | | | | |
| | Virginia | 4 | 2 | 20 | 135 | | | 73 | 166 00 | | 166 00 | |
| | Vermont | 10 | 7 | 49 | 304 | 275 | 649 25 | 116 | 266 00 | 6 25 | 272 25 | |
| | West Virginia | 7 | 6 | 70 | 502 | 137 | 309 00 | 205 | 465 50 | 46 05 | 511 55 | \$ 8,909 45 |
| No. 2. | Alabama | 3 | 3 | 42 | 225 | 73 | 170 00 | 216 | 504 75 | 26 00 | 530 75 | |
| | Florida | 3 | 3 | 24 | 191 | 63 | 151 75 | 123 | 311 00 | | 311 00 | |
| | Georgia | 7 | 4 | 84 | 677 | 59 | 137 50 | 394 | 843 25 | 1 45 | 844 70 | |
| | Louisiana | 6 | 3 | 75 | 600 | 14 | 35 75 | 624 | 1,616 50 | 14 45 | 1,630 95 | |
| | Mississippi | | | | | | | | | | | |
| | North Carolina | 6 | 3 | 60 | 474 | 217 | 467 75 | 291 | 650 00 | 3 60 | 653 60 | |
| | Tennessee | | | | | | | | | | | |
| | Indiana | 23 | 15 | 287 | 1949 | 758 | 1,827 50 | 715 | 1,764 00 | | 1,764 00 | 3,971 00 |
| | Illinois | 84 | 21 | 307 | 1879 | 1231 | 2,806 30 | 1018 | 2,275 35 | | 2,275 35 | |
| | Michigan | 40 | 36 | 446 | 3194 | 421 | 1,073 50 | 1328 | 3,233 75 | | 3,233 75 | |
| No. 3. | Ohio | | | | | | | | | | | |
| | Ontario | | | | | | | | | | | |
| | So. Dakota | 19 | 13½ | 255 | 1899 | 357 | 1,100 55 | 768 | 1,645 90 | 77 55 | 1,723 45 | 7,273 10 |
| | Iowa | | | | | | | | | | | |
| | Manitoba | | | | | | | | | | | |
| | Minnesota | | | | | | | 1562 | 3,768 75 | | 3,768 75 | |
| | Nebraska | | | | | | | | | | | |
| | Wisconsin | 29 | 21 | 346 | 1725 | 211 | 353 50 | 964 | 1,729 95 | 83 80 | 1,813 75 | 7,305 95 |
| | Arkansas | 33 | | 264 | 1753 | 18 | 42 50 | 978 | 2,526 25 | 25 78 | 2,552 03 | |
| | Indian Territory | 5 | | 21 | 211 | 325 | 819 00 | 76 | 174 00 | 3 00 | 177 00 | |
| No. 4. | Kansas | 9 | | 33 | 229 | 58 | 124 75 | 77 | 150 30 | 23 38 | 173 68 | |
| | Missouri | 26 | 15 | 220 | 1777 | 536 | 1,297 50 | 629 | 1,551 75 | 56 90 | 1,608 65 | |
| | Texas | 40 | | 137 | | | 465 00 | 1310 | 3,768 20 | | 3,768 20 | |
| | Colorado | | | | | | | | | | | |
| | California | | | | | | | | | | | |
| | North Pacific | | | | | | | | | | | |
| | Upper Columbia | | | | | | | | | | | |
| | Great Britain | 25 | 20½ | 484 | 3111 | 1175 | 2,759 34 | 1272 | 2,825 33 | | 2,825 33 | 8,279 56 |
| | Germany | 17 | | 249 | 1737 | | | 248 | 354 00 | 456 00 | 810 00 | |
| | Central Europe | 7 | | | 989 | | | 85 | 179 20 | 151 26 | 330 46 | |
| No. 5. | South Africa | 16 | 12 | 232 | | 496 | 2,343 34 | 648 | 3,399 26 | | 3,399 26 | |
| | Australia | 37 | 23½ | 427 | 2563 | 1031 | 4,296 84 | 1328 | 5,437 85 | 110 44 | 5,548 29 | |
| | Scandinavia | 14 | | | 1412 | 465 | 1,414 30 | 748 | 3,319 60 | 24 35 | 3,337 95 | 16,251 29 |
| | Totals | 549 | 280½ | 5,209 | 33,152 | 10,700 | 28,742 57 | 18,739 | 50,760 34 | 1,230 01 | 51,990 35 | 51,990 35 |

Mrs. N. H. Druillard writes from South Africa:—

“Our agents have not had books enough to deliver their orders, and as they could not enter another field until they had delivered, they have had to wait some, and thus could not put in full time. Although there has been so much to discourage and hinder the work, all seem to be growing stronger and more determined than ever to push the work and surmount every obstacle. The rains will soon be over, and they will not have the cold and wet to contend against.”

And we should think from the amount of work done, there is not much room for discouragement.

THE General Canvassing Agent left Battle Creek September 30 to attend a part of the Atlantic camp-meeting, and the Institute at South Lancaster, Mass.

On Wednesday, September 30, Brother J. P. Utley and wife and Brother Frazier of Michigan, started for Knoxville, Tenn., where they will engage in the canvassing work. Brother Frazier expects to go later in the season to join a company which will soon begin work at Spartanburg, South Carolina.

WITH this number of the HOME MISSIONARY, a six-page Extra is mailed, containing a list of valuable books, to which special attention is called. As the long evenings come, many hours each week can be profitably devoted to a careful perusal of these books, especially those pertaining to the missionary work. This Extra should be carefully preserved for reference. If desired, additional copies will be mailed free to any addresses that may be sent us of people who are not readers of the HOME MISSIONARY.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE
INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

W. A. COLCORD, }
W. A. SPICER, } EDITORS.

BATTLE CREEK, MICH., OCTOBER, 1891.

BROTHER L. C. CHADWICK expects to start on his missionary tour about the eighth of October.

BROTHER F. L. MEAD, our general canvassing agent, left Battle Creek September 30, to attend the Atlantic and New England camp-meetings, and to look after the interests of the canvassing work in District No. 1. He expects to be absent about two weeks.

THE Atlanta (Ga.) *Journal* of September 15, gives a two-column article in regard to the work of the Institute at Austell, Ga., and the rise, progress, and faith of Seventh-day Adventists, together with a cut of the grounds, tents buildings, etc., connected with the Institute.

WE were glad to receive, a few days ago, \$2 for annual membership for two years in the International Tract Society, from one of our correspondents in Egypt. This gentleman has been benefited by the work of our Society, and wishes in this way to assist us in helping others.

REFERRING to the King case, the October number of the Boston *Arena* repeats its statement made in a previous number, that "the prejudice of the majority sustains the infamous law," and that "the religious press is so dominated by bigotry and ancient prejudice, that it is blind alike to the Golden Rule, and the inexorable demands of justice." The New York *Independent* of October 1, thinks "the *Arena* has no right to make that statement," and says, "The *Independent* has followed the case all through the courts, and has again and again, and most emphatically, condemned the Tennessee law." Truly it were good if as much could be said of the press in general; but such is not the case. The Methodist *Michigan Christian Advocate*, so far from condemning the law, in its issue of Aug. 22, 1891, defends the whole proceedings, and says, "The Sabbath [Sunday] law must be obeyed."

TAKE THE SENTINEL.

OF course all our people, as well as thousands of others, are interested in the case of Brother R. M. King, and all that pertains to it. Doubtless, also, all are aware of the fact that Judge Hammond, on the first day of last August, rendered his decision in the case. We wish here to state that during the next three months, beginning with October, a series of articles will appear in the *American Sentinel* from the pen of its editor, Elder A. T. Jones, in review of this decision. We advise all who are not at present taking the *Sentinel*, to subscribe for it at once, and read these articles, which we know cannot fail to instruct and interest them. And after having read the paper, do not forget to hand or send it to some neighbor or friend.

CHEAP EXCURSION RATES TO CHICAGO EXPOSITION.

THE Chicago & Grand Trunk Railway announce very low excursion rates to Chicago and return, for the Exposition. The round trip rate from Battle Creek, including one admission to the Exposition, is only \$4.50. Tickets will be sold on Tuesdays, October 6, 13, and 20, good going on date of sale and good to return up to and including Monday next following date of sale.



Chicago & Grand Trunk R.R.

Time Table, in Effect May 10, 1891.

| GOING WEST. | | | | | | STATIONS. | | GOING EAST. | | | | | |
|-------------|-------------|----------|--------------|--------------|---------|----------------|------|-------------|----------|-----------|----------|----------|----------------|
| am | pm | am | pm | am | pm | | | am | pm | am | pm | am | pm |
| 3.00 | 9.00 | 7.00 | | | | Boston | | 8.30 | 9.50 | | | 10.10 | |
| 5.00 | 6.00 | 8.00 | | | | New York | | 9.55 | 7.40 | 5.07 | | 10.10 | |
| 6.00 | 6.00 | 1.00 | | | | Buffalo | | 8.55 | 5.00 | 4.20 | | 8.30 | |
| 7.45 | 7.35 | 2.45 | | | | Niagara Falls | | 7.30 | 3.17 | 3.10 | | 7.10 | |
| | | | pm | | | Boston | | 8.30 | 9.50 | | | 7.30 | |
| | | | pm | | | Montreal | | 8.10 | 7.45 | | | 7.45 | |
| | | | pm | | | Toronto | | 8.42 | 5.30 | | | 7.40 | |
| | | | pm | | | Detroit | | 9.50 | | 7.45 | | 11.55 | |
| Chl. Pass. | B. C. Pass. | Lmd Exp. | Pacific Exp. | Pacific Exp. | N. Exp. | | | Mail | Lmd Exp. | Alto Exp. | Day Exp. | Day Exp. | Port. H. Pass. |
| 5.59 | 4.14 | 12.13 | 8.59 | 7.24 | 7.16 | Port Huron | Arr. | 10.31 | 12.31 | 7.35 | 8.21 | 10.45 | |
| 7.28 | 5.40 | 1.20 | 10.10 | 8.55 | 8.31 | Lapeer | | 8.55 | 11.15 | 6.17 | 7.01 | 9.17 | |
| 8.05 | 6.27 | 1.49 | 10.49 | 9.45 | 9.03 | Point Sturgeon | | 8.03 | 10.45 | 5.40 | 6.27 | 8.35 | |
| 8.43 | 7.20 | 2.14 | 11.28 | 10.30 | 9.35 | Durand | | 6.50 | 10.20 | 5.03 | 5.55 | 7.40 | |
| 10.00 | 8.25 | 3.00 | 12.33 | 11.30 | 10.30 | Lansing | | 5.37 | 9.30 | 4.00 | 5.05 | 6.35 | |
| 10.37 | 8.58 | 3.25 | 1.06 | 12.07 | 11.00 | Charlotte | | 4.58 | 9.01 | 3.25 | 4.37 | 6.02 | |
| 1.00 | 10.00 | 4.10 | 2.00 | 1.00 | 11.50 | BATTLE CREEK | | 4.03 | 8.29 | 2.35 | 3.55 | 5.15 | |
| 1.43 | pm | | 2.50 | 1.48 | 12.30 | Vicksburg | | 2.55 | 7.43 | 1.43 | | am | |
| 1.58 | | | 1.58 | 1.32 | | Schoolcraft | | 2.42 | | 1.33 | | | |
| 2.52 | | 5.25 | 3.46 | 2.45 | 1.32 | Cassopolis | | 1.50 | 7.00 | 12.45 | 2.35 | | |
| 3.40 | | 6.00 | 4.25 | 3.35 | 2.10 | South Bend | | 1.00 | 6.20 | 12.00 | 1.67 | | |
| | | | | | | Haskell's | | | | | | | |
| 5.15 | | 7.21 | 5.55 | 5.10 | 3.40 | Valparaiso | | 11.25 | 5.00 | 10.30 | 12.40 | | |
| pm | | 9.30 | 8.05 | 7.30 | 5.60 | Chicago | Arr. | 8.40 | 3.00 | 8.15 | 10.40 | | |
| | | | am | | | Chicago | Dep. | | | | | | |

Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
Meals served in C. & G. T. Dining Cars on all through trains.
W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.
A. S. PARKER, Ticket Agt., Battle Creek.