

MAKE 1896 THE BANNER YEAR IN MISSIONARY OFFERINGS.

THE HOME MISSIONARY

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

VOL. VIII.

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FORBIDDEN FRUIT.

THE sad, sad story of the fall of man
Has oft been echoed in the notes of song,
And yet new truths are there, which, like bright gems
In caverns deep, await the toiler's touch.

In that fair garden in the days of old,
One tree the Lord reserved as his by right,
For he was King and owned the earth. He 'd have
His creatures recognize his power and know
That he was God, and show allegiance true.
Disloyal was the act that he forbade,—
A blot that blurred creation's record page.

The sweet, sad story of the cross of Christ
Falls on the ear, like music in a dream.
We list, and listening bow before our King.
We know he gives us life and strength and all
The blessings we enjoy. We know he lives;
We fain would show our love and loyalty.
What shall we do to recognize by act
His ownership and power? He claims a tithe,
Not as a tyrant grasps a revenue,
But as a means for human hands to use
To push the gospel work, to win the world.

O ye, who oft perchance have robbed the Lord,
Beware. O ye who would be blessed, give heed.
God's word is true, his promise sure: "Thy barns
Shall overflow." How sweet to say: O Lord,
The earth is thine, and we are thine. The tithe

Is thine, and we return it at thy word,
To show that we acknowledge all as thine.
The serpent would beguile and lead our minds
Astray, lead us to stretch forth wanton hands
To rob thee, O our God. The tithe is seed
From which shall spring a harvest, plentiful,
To glorify thy name, thy precious name.

The sweet, sweet story of the earth redeemed
Will be the song on joyful lips in days
To come, when Jesus claims all that he died
To save. No more a tithe, but all for God;
And we shall reign with him as heirs — joint heirs.
Then let us haste the coming of the One
We love, by speeding on his work, nor dare
To touch the means made sacred by our Lord
For his own cause. It is forbidden fruit.

ELIZA H. MORTON.

WAYS OF WORKING.

EVERY one may have a part in the advancement of the message. There is opportunity for all; there are different ways of working in which all may engage. The harvest is fast ripening, and the reapers are few, yet there are many who, like the men in the market-place, stand idle, urging as an excuse for their indolence the reason that no man has hired them.

In this time of abundant opportunities such excuses have little point. On every side are open doors. Look where we will, souls are found longing for greater light. The possession of a humble heart, a willing spirit, and a desire to work for the One who has done so much for us, will reveal to the longing gaze a multitude of ways to minister to the Lord Jesus in the person of his creatures.

To those who have given the subject little thought, but who are wondering what they can do to advance the message in their particular locality, we will suggest the following ways of working:—

1. *Distribute tracts.*—When an especially interesting tract treating upon some live question of the day is issued from the press, send to your State tract society for a quantity of the same, distributing them among your neighbors. If kindly received, as they will be in the majority of cases, an opportunity is afforded for placing in their hands publications treating upon other phases of the message.

2. *Sell tracts.*—This has been done in many localities; it can be made to succeed in your neighborhood. The money thus obtained will enable you to make further purchases of literature to sell or give away, as may appear advisable.

3. *Sell papers.*—The *Signs*, the *Sentinel*, the *Good Health*, the *Pacific Health Journal*, the *Medical Missionary*,—all may be sold, not once, in a passing way, but regularly, and again and again, to the same persons. The *Present Truth*, published in England, has a circulation of twelve thousand copies, and this has been accomplished, and is still maintained by house to-house sales from week to week. The *Bible Echo* in Australia is circulated in the same manner. In our own country the Salvation Army sell thousands of their *War Cry* every week. With respect to our own papers, it has been thoroughly demonstrated that they can be sold in this country as well as in Australia and England. It has been tried in the Atlantic Conference, and made to succeed. Why should it not be undertaken in every Conference and in every church? Isolated brethren and sisters especially have good opportunities afforded them to engage in this work.

4. *Lend literature.*—Lend the *Review* or your personal copy of the *Signs* to your friend or neighbor. Offer to exchange your church paper for the church paper of your neighbor. Reading his paper will not hurt you, and from it you may obtain new ideas; the reading of your church paper cannot but be helpful to him. Thus a mutual bond will be formed, whereby conversation regarding religious questions may be entered upon.

5. *Canvass for our books.*—Some may not be able to enter regularly upon the work of selling our large subscription books, nor could they devote all their time to this class of labor. Smaller publications may be taken up. "Gospel Primer," "His Glorious Appearing," "Christ Our Saviour," "The Saints' Inheritance," "The Ministration of Angels" and a score of such small books will be found good sellers, and are especially adapted to the needs of those who have had but little experience in selling books. A few hours spent among friends and neighbors in canvass-

ing for such works would produce excellent results. A small book will be read when a larger one would remain untouched; thus by the sowing of the seed a demand for further light will be created.

6. *Hold Bible readings.*—This valuable means of advancing the message seems to be falling into disuse. Let it be revived, for there is no more efficient way of introducing to the hearts of others the ruth which is so dear to us. The distribution of literature will furnish many openings for this class of labor.

7. *Organize Sunday-schools.*—There are many localities where such schools do not exist. In a destitute part of a town, in a country schoolhouse, in a farmer's dwelling, in a barn if no better place can be secured,—anywhere an opening may be found,—gather the people together and enlist their interest in the Book of all books. If consistent, introduce our own lesson leaflets and papers.

8. *Hold prayer-meetings.*—Start one in your own house, and invite your neighbors. Don't talk your own peculiar views, but seek God with them for mutual help and blessing. The way will soon open for holding the meeting in other homes. From a small beginning a great work may often start.

9. *Hold meetings for the children.*—There is much need of this among our own little ones, and a greater need exists in the world. Labor for the children will gain access to the parents' hearts. Thus the opportunities for good will be multiplied.

10. *Reflect Christ in the life.*—Live out that which is professed. Let the life more than the words point to Jesus. Be living epistles. Don't become self-righteous or egotistical. Don't labor for others in the rôle of a teacher, but as a friend, a brother. Teach in trying to learn. Be honest in deal, obliging in all of life's relations. Then will a power deeper than words accompany your labors and make them fruitful in the Lord.

WHAT WE MEAN BY ORGANIZATION.

A GREAT deal has been said at various times and by different persons upon the subject of organization among Seventh-day Adventists, and we often flatter ourselves that we have a most thorough and efficient system; but notwithstanding the fact that it is quite perfect in general, it lacks some essential points in detail.

When we speak of our organization, the minds of our people usually revert to some of our organized

bodies, such as the General Conference or the State Conference, the International Tract Society or the State Tract Society, etc. It seems to be the idea that if a society is started, given a name, and officers are elected, there is an organization. This preliminary step is an essential part of an organization. We organize local tract societies, choose church elders, librarians, etc., and then, with great satisfaction, say, "Truly the organization is now complete, and we have all the machinery for a great work. Now bring us some plans." Plans soon begin to be developed. We say: "We will give the *Signs of the Times* an immense circulation. Why not increase its subscription list to 100,000?" So we start in to do this. We try to get many persons interested in the *Signs*; we take clubs of the paper, and send them out by mail; we also canvass for it, and there seems to be a lively interest manifested.

But there are other things to be looked after besides the *Signs of the Times*. So we ask, "How about the *Good Health*?" Then we begin to talk about that journal, and a good many who have been working for the *Signs of the Times* say, "See here! here is another plan. Now let us take hold of that, too." So they drop the *Signs*, and go to work on the *Good Health*, forgetting that they said, "Let us take hold of that, too," rather than, "Let us drop the *Signs*, and work for the *Good Health*."

Then another plan is suggested; for instance, general colportage, or Christian Help work, or that something be done for the circulation of the *American Sentinel* or the *Youth's Instructor*. Perhaps some one writes to us that we are not looking after our poor, etc., etc., to the end of the story. Judging from letters we sometimes receive from leading brethren in different parts of the field, we would think they were absolutely bewildered, and that it was certainly wicked to have so many plans, and to undertake to tell the brethren and sisters about them all at once.

Let us consider a few other questions. Have we not been instructed through the testimonies of God's Spirit, that all of these various agencies for the advancement of the truth, besides many others which have not been mentioned, should be in operation? Some have thought we have too many periodicals to look after, but we have learned that this is not the case. Certainly no one would think the poor should be neglected, or that what has come to be known among us as the Christian Help work should be left out of our missionary plans. Now to the point.

When we find ourselves bewildered as all of these various things are suggested, is it not because we fail to comprehend the necessary minute details of our organization? It is true that no one person could properly attend to all the various things that need to be done in connection with the cause, at the same time; but we do find persons who seem to be especially fitted for one line of work, while others are equally fitted for some other lines of work. It is the most essential part of our organization for our State officers so to educate the local officers that whenever a plan is suggested, the local officers can at once select various ones who are fitted for work in that particular line. Then as other plans are developed, the officers can bring them before the attention of those who are fitted to take hold of these branches of the work, until every person shall be engaged in advancing the truth in some way, and all of the plans shall be carried on at the same time, harmoniously and aggressively. Above all, let it be understood that each one is to look to God rather than to man for wisdom and help.

What we lack is not organization in its general features, but organization in the details of our work. We believe this is and has been sadly neglected. The important thing is to teach the people how to do the work God has placed upon them. Often they will start out in the work, but become discouraged. Then we should be ready to speak encouraging words to them and make helpful suggestions, thus assisting them to renew their courage, that they may start again in the work, and keep on until they make it a success.

So, brethren, instead of becoming bewildered as various plans are suggested for the advancement of the work, let us make a careful study of the situation of the field, and see if we cannot find those who will be interested in these plans, and who will assist in carrying them forward. When the tract society work is mentioned, let us not rivet all our attention on the International Tract Society at Battle Creek, or on the State tract societies, with their headquarters at Chicago, New York, Oakland, and Indianapolis; but rather let us think of the local societies, whose place of meeting may, perhaps, be on the "four corners" somewhere, with members scattered throughout the surrounding country. The work of the local societies, and not that of the general organization, is what needs the most attention now. The essential thing for us to do now is to help the individual, rather than spend our time on the general organizations, which would take

care of themselves if the detail work in connection with the individual were looked after promptly and carefully.

Then let us go ahead, brethren, to perfect our organization by educating more fully the workers in the local societies. Let us seek God, that we may all have that breadth of mind which will enable us to take in the scope of the third angel's message, and work for its advancement in all of these lines. In doing this we must not forget that the most important part of the work of organization is so to seek God that he may direct various ones to the places where they can do the work that he would have them do at this time. When this is done, and all our people are at work,—not idlers, as many of them are now,—there will not be any difficulty in advancing all the important branches of the cause. A. O. T.

HELPS TO GIVING.

Look around you. Note the people who support benevolent enterprises, and who assist most in sustaining the gospel. You will observe that they are industrious and economical. These graces are invaluable helps to Christian giving. Consecration cannot be made effective without them, nor can it take the place of them.

Much is said concerning the importance of giving, but giving depends, first of all, upon having the wherewithal to give. It is true that all who have means do not give, but it is also true that those who do not *have*, cannot give. Self-sacrifice to earn and save money must precede the self-sacrifice of giving.

Industry and economy are the laws governing the rightful acquirement and maintenance of property. Idleness and wastefulness result in poverty. "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and *have nothing*." Even comparatively trivial violations of the principles of industry have their fatal effects. "Yet a *little* sleep, a *little* slumber, a *little* folding of the hands to sleep; so shall thy poverty come as one that travelth, and thy *want* as an armed man."

The blessings of life, livelihood, and giving, are all conserved by activity and industry. "Like the strings of the harp and the lute, our capacities and powers make music only when they vibrate." Stagnation tends to death. Sloth and laziness are inconsistent with happiness and the proper support of life, and are diametrically opposed to the idea and possi-

bility of doing good. "Degrading toil!" the rather, "degrading idleness!" Welcome the labor of hands or brain that guarantees the fulfilment of the lawful demands of personal existence, and secures the privilege of generous giving. "It is more blessed to give than to receive." Paul writes, "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4:28. Solomon says of an industrious woman, "She looketh well to the ways of her household, and eateth not the bread of idleness." Prov. 31:27. "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." Verse 20.

This is a peculiar age. We boast that the necessities of our existence and the means of meeting them, are greatly increased; and it would seem that the greater our willingness to satisfy our numberless wants, and our inability to refuse them, the more respect we pay to civilization. But it were better for us to submit to a little of the "primitive," than that economy should become with us a lost art, and that our multiplied necessities should exhaust our incomes. Some of our greatest victories are won over our real necessities. This is the freedom of self-denial. Think of the slavery where people submit themselves to a perpetual grind to meet the so-called "necessities" of life, where luxury and want ever keep company,—bad companions these! Emerson says: "It is for cake that we run in debt; it is not the intellect, not the heart, not beauty, not worship, that costs so much. . . . But we are first thoughtless, and then find that we are moneyless. . . . Economy is a high, humane office, a sacrament, when its aim is grand, when it is the prudence of simple tastes, when it is practised for freedom, or love, or devotion."

If you are a farmer, how do you treat your land? your stock? your machinery? your buildings? Are you known among your neighbors as an industrious, painstaking, intelligent tiller of the soil? or do you waste your time, allow your fences and buildings to get out of repair, your stock to become lean and diseased, and everything around you to assume the air of inevitable dissolution? If you belong to that class of farmers, there is no mistake; you are not industrious and economical; you are on the road to poverty and ruin, and you need not comfort yourself with the thought that when you reach that condition, you can take a place among the Lord's chosen poor of this world; you do not belong there.

Are you a mechanic? how do you do your work? how do you conduct your business? I once knew a carpenter who did some poor work, and when remonstrated with, said, "Time is short; it's good enough." His employer replied, "I would not want the Saviour to come and find such a poor job as you have done." To say the least, there was not much economy in employing such a man, and surely the carpenter was using poor economy by the practise of slipshod methods.

Mechanics, and all others, how do you use your hard-earned means? Does it require most of your earnings to meet the expenses of your domestic affairs? Do the members of your family attach greater importance to so-called "good living" than to economical living? If so, you may have a duty to do in the kitchen, and possibly at the store. The following, from Prof. W. O. Atwater, is to the point:—

"We waste at the store, the market, and in the house, enough to make us wealthy if we would only save. The means that might be used for beautifying the home, educating the children, higher intellectual culture, travel, and the various forms of benevolence, religious and secular, are lost. A large body of people in this country say, practically, though not in words, 'To economize closely is beneath us. We do not want to live cheaply; we want to live well.'"

It is considered by some that to curtail their giving as much as possible, is to keep in line with the practise of good economy. Not so. Judicious giving helps to give. "There is that scattereth, and yet increaseth. . . . The liberal soul shall be made fat." Saving to meet one's lawful necessities is commendable, but to save to give, to sacrifice for others' comfort, to assist liberally in supporting the cause of God, is to crown the practise of economy with an enduring and glorious purpose.

It is a Christian duty to be industrious, economical, benevolent. Can any question be more serious than that God will hold us responsible for the use of our time and our means? All the admonitions of Scripture to careful industry and frugality, have their application down to the end of time. The exhortation, "Not slothful in business; fervent in spirit; serving the Lord," will be heeded by Christians living in the last days. The glorious truths they obey cause them to shine as lights in the world; and the reason they can find time to engage extensively in home missionary work, is because they are economical in the use of their time; and the reason that they can assist so substantially in sustaining home and foreign missionary enterprises is because they are both industrious and economical.

L. T. N.

FAMILIARITY.

FAMILIARITY is a means of power. If it be kept pure, it is a power for good; but if it degenerate into vulgarity, it is a power for evil, a source of corruption, for we are told that evil "communications corrupt good manners." The loss of true dignity deprives us of the ability to exert an elevating influence. As "dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor." That is a forcible truth stated plainly, and we have all had experience in it. Some one whom we have almost revered for wisdom and prudence, has, in a careless moment, by a thoughtless speech revealed a weak spot in his character that we supposed did not exist, and our high opinion of that person has suffered. It may be that we have caught ourselves doing that silly thing, and have blushed with the consciousness that we have foolishly made ourselves an offense to those whose esteem we desired to retain. It is a fact worth bearing in mind that familiarity brings many people dangerously near the line of vulgarity. From this fact arises the old proverb that "familiarity breeds contempt." It need not be so; it *should* not be so. The religion of Christ brings the hearts of its possessors into the closest touch with other hearts, without losing its divine savor.

It has been tersely said that we have the most beautiful truth of which the heart can conceive; and it deserves to be told in the most beautiful language the tongue can command. Sam Jones is a poor example for those who carry present truth. The use of slang or of vulgar idioms ought not to be indulged in, in public by any ambassador for Christ; and the way to avoid using them in one place is to exclude them from every place.

Simple language may be pure. Pure, simple speech is to the thirsty soul like cool, clear water in a burning desert. But improper language is always murky. By improper language is meant undignified expressions of every sort, including the ungrammatical use of language. This does not imply that it is necessary to be over nice, so hypercritical or fastidious in the use of words as to make ourselves awkward and our hearers uncomfortable, but it does mean careful attention to the plainest rules of good speech. These are frequently mangled out of all recognition by public workers. Indeed, it is with Americans a national defect that we are so ruthless of good gram-

mar. Our standard of education is more apt to be mathematics or some of the other sciences, whereas a correct use of our own language is undoubtedly the best mark of culture.

We started out with the idea of mentioning some of the more common blunders of speech, but our space is mostly full of these generalities. Here are a few: If we wish to suppose a case, don't say, "Spos'n." Say rather, Let us suppose, or, Supposing, or simply, Suppose. Don't say "less" for let us. Be sure not to say, "Less spos'n." Don't commit the very, very common mistake of saying, "try and" for try to. One says, "I will try and come." What has he promised? He promises to do two things without condition,—to try, and to come. He means to say, "I will try to come." Use "came" for the past tense of come. Don't say, "He come yesterday;" there is no excuse but carelessness for such blunders. Don't use "done" for did; *i. e.*, don't say, "He *done* it;" or, "I don't know who *done* it."

This list of common inaccuracies might be greatly extended. Careful observation in our reading, and hearing good speakers ought to enable us to criticize our own speech. On one occasion one of our ministers was heard to refer to some good Bible characters as "those fellows back there." That might be called a familiar form of speech, but it was also inelegant and weakening to a good discourse, to say the very best of it. But it is not to ministers alone that these things apply. They apply almost equally to canvassers, Bible workers,—yes, to everybody.

G. C. TENNEY.

REVIVAL OF THE TRUE MISSIONARY SPIRIT.

THE true missionary spirit is the spirit of Christ. To revive it is to revive Christ in the soul; or perhaps, more properly, to revive the soul with the life of Christ within. Christian living is Christian doing.

We cannot conceive of a lifeless life, neither of a workless worker. Missionary *work* necessarily implies workers, and workers will not operate unless in the possession of the Spirit which is life and impels the possessor to "go unto all the world and make disciples of all nations." This Spirit is born of love; therefore the true missionary is one who is "born again," possessed of that divine nature that finds its chiefest pleasure like the Saviour Son, in doing his Father's business.

The missionary society has been defined as "the

church at work." "The church" is declared to be "God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world; and the obligation rests upon all Christians. Every one to the extent of his talent or opportunity, is to fulfil the Saviour's commission. The love of Christ, revealed to us, makes us debtors to all who know him not. God has given us light, not for ourselves alone, but to shed upon others." From this it is evident, that as members of the church of Christ, we have a mission,—a work to do to carry the gospel,—the news,—the glad tidings of good things to a lost world. The gospel is the power of God unto salvation to every one that believes. In the work of salvation, God has made man a *necessary* instrument in the accomplishment of his purpose.

In 1 Cor. 3: 9, the great apostle to the Gentiles declares, "We are laborers together with God." The *true* missionary spirit is that of earnest, unselfish labor, working: not alone, but "*with God*," and is full not merely of pity, but of godly sympathy. Pity looks at human woe, and wishes that the conditions of wretchedness were better. No doubt but both priest and Levite pitied the unfortunate man that fell among thieves, and sorrowfully wished that it had not been so. Sympathy, good Samaritan like, dismounts and lends a helping hand, and opens the pocketbook, too, and with ready good will aids to a safe refuge the unfortunate neighbor, who, unaided, must soon have perished by the wayside.

Neighbors are on every hand wounded by sin and lost in the darkness of error, groping on to certain destruction. Jesus is the mighty Healer, the eternal Refuge, and where are the men and women possessing the heaven-born sympathy to "lift him up," that the dying may look and live? He that is possessed of the *true missionary spirit* is not full of sad regrets and melancholy sighs, deploring the terrible state of things, yet doing nothing but complain; but, "laboring together with God," rejoices with the angels of heaven over the souls, who, through his agency, repent and turn to God and are washed from their defilement. He "labors together *with God*" not merely *for* him, but as a copartner.

To illustrate this exalted relation: Mr. Adams labors for Mr. Brown and receives one dollar and fifty cents per day. He labors faithfully to earn the money, as he is an honest man. The motive is *duty* to give a full equivalent in work for money received. He can do this from the standpoint of duty and have no special pleasure in the work or particular interest

in the success of the business. Mr. Smith labors with Mr. Jones, they are co-laborers, partners. Mr. Jones kindly offers Mr. Smith the position, furnishes all the capital, and shares with him in the success of the enterprise. The motive now to work is a *privilege*; he has both pleasure and interest in the work because he labors together with him; their interests are identical, and they share together in the results.

The apostle Paul presents to us the position of the Christian worker in 2 Cor. 5:20: "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." We are in Christ's stead, standing in his place and with authority from him to proclaim liberty to the sin-bound captives through the blood of the Son of God. The missionary spirit is the *motive* that moves to the performing of the missionary work, and I presume the reviving of it might be put in other words to express the same meaning, that is, the means or methods by which this spirit is kept alive in the hearts of the workers, and thereby in active exercise. As a foundation to true missionary effort I would mention the following:—

1. *Willing service.* When the Lord desired his people to build the temple,—an institution which at that time, perhaps, more than any other one thing would be to the people a constant reminder of the true God and his worship, and therefore a missionary work,—asked them, "and who then is *willing* to consecrate his service this day unto the Lord?" 1 Chron. 29:5. Into these willing hearts God puts his wisdom and fits them for the work.

2. *Organization* of the members and regular times for meeting are essential to the success of the missionary work. The workers need instruction and training, and plans are necessary for the prosecution of the work,—not a complication of machinery so cumbersome as to require all the energy and force of the laborers to run it, but some simple, well-defined methods, adapted to the circumstances of the place and condition of the members.

3. *Instruction.* In our State, Minnesota, we have found institute work a practical and efficient way of instructing officers and members of the local tract society. Neighboring churches were gathered together, and a week spent in teaching librarians how to keep their accounts and do the business of the society. Instruction was given the members in missionary correspondence in connection with the distribution of the *Signs, Sentinel*, and other publications through the mail; also on the envelope plan of securing readers

for our tracts, pamphlets, and books, as well as encouraging as far as practical the Christian Help work.

4. *The sale of our smaller publications* has had some attention, and we believe it to be an aid to the work in reviving and keeping alive the true missionary spirit, as it affords work.

5. We believe at this time, that efficient *colportage* would be as good an agency in encouraging the missionary spirit as we could adopt. We are of the opinion that at this time there is a great opportunity for this line of work, that will yield satisfactory results in furthering interests already awakened by the books sold by the canvassers, and other publications placed in the homes of the people and other methods of missionary labor.

To my mind a large and promising field is comparatively unoccupied that is now awaiting the faithful labor of the colporteur; and his work properly arranged and connected with the efforts of the local tract society work, will be a great aid in encouraging and keeping alive the *true missionary spirit*.

N. W. ALLEE.

DOING GOOD FOR GOOD'S SAKE ONLY.

CHRIST did not do the works that he did to prove that he was the Christ, or in any way to advertise the fact. He did them because he *was* Christ. He was simply continuing to men on earth that spirit of loving service which he had manifested toward men for ages, in heaven, and how it grieved him when he saw that men were beginning to lose sight of this, and to use his miracles as a mere advertisement of him! He found it necessary to caution them again and again not to tell it to any man, and he largely practised his loving ministry to those whom nobody else would help. How clearly he taught that lesson when the supreme opportunity arrived to demonstrate before Herod by some work, that he was the Christ! But as that would be clearly doing good for some other purpose than merely good's sake alone, he utterly refused. This lesson is all the more forcible to us who know that Herod actually brought in before Christ a number of the same class of sufferers that he had been accustomed to heal, and so he could certainly have done some good, to all human appearances at least.

The inspired record gives one instance in the work of Christ, which is undoubtedly only a sample of

thousands of other similar cases of which no account is left us, and which should teach us a profound truth upon this question. One day Christ met ten lepers "which stood afar off;" that is, the law was that they must keep at a certain distance from others, and proclaim to others their awful condition. This in itself must have been a touching sight, and must have moved the heart of the Master to compassion; but when they appealed to him, he at once gave himself in loving service to them, and they were cleansed. Now Christ knew, undoubtedly, as well before as afterward, that nine of these men would not eventually appreciate what was done for them; but did this deter him from doing good to them?—Not at all; his work was to do good for good's sake alone.

When it shall be seen how wonderfully God blesses his people when they begin to follow Isaiah 58 more closely; when, as a result of this, it is seen that multitudes are drawn to the truth as they were drawn to Christ formerly, then it will be a great temptation to some to do this as a *means* of leading people into the truth, instead of doing good out of pure love for the individuals themselves. That this has been done before, both Scripture and history bear abundant evidence. Some of the Jesuits, with their characteristic foresight, often did the kindest acts toward those whom they wished favorably to influence. In such a case, where good was done to attain a certain object which in itself was evil, the principle becomes apparent, but Christ's example shows us what should be the actuating motive in doing good.

What would be our conception of a father who would, on a stormy winter night, refuse the shelter of a warm and comfortable home to a wayward son, perishing with cold, unless the boy should show an intention to reform? Parental love would give the suffering youth a hearty welcome. If we will only apply the principle of love in dealing with souls for whom Christ died, angels of God will follow us on our errands of mercy, and make impressions upon human hearts, and create a longing for the truth that has caused our lives to become so fragrant with loving service for others. We should then see multitudes in the valley of decision, hungry for the truth. But if, on the other hand, we merely do something for others, that we may get them to see as we do in matters of religion, we shall find that God cannot bless our efforts; he will eventually declare, "I never knew you." It must be the love of Christ that constrains us to perform *every* act of mercy to our fellow men.

DAVID PAULSON.

QUALIFICATIONS FOR A MISSIONARY.

I ONCE heard of an examination given to a young man who had applied to a Missionary Board for a commission to the heathen. The Board appointed its wisest and most original member to examine the young man on his fitness for the work. The old man said he would try his best to find out what his qualifications were. It was very cold weather—the middle of winter; the young man lived nine miles away in the country. The examiner sent him a message to be at his house for examination, at three o'clock sharp, the next morning. He told his servant to kindle a good fire in his study, and notice exactly what time the young man arrived, and tell him to make himself comfortable. The young man rang the door bell as the clock struck three. The servant showed him in and gave him a paper and a seat by the fire. And there he waited, waited, and waited, five long hours; the old man did not come down till eight o'clock. Then he came in, and said, "O, you're here, are you? all right; when did you get here?" "Three o'clock, sharp." "All right; its breakfast time now; come in and have some breakfast."

After breakfast they went back to the room. "Well sir," said the old man, "I was appointed to examine you regarding your fitness for the mission field—that is very important—can you spell, sir?"

The young man said he thought he could. "Spell baker, then." "B-a ba, k-e-r, ker, baker." "All right; that will do; now, do you know anything about figures?" "Yes sir, something." "How much is twice two?" "Four." "Three and one are how many?" "Four." "All right, that's splendid; you'll do first-rate; I'll see the Board." When the Board met, the old man reported. "Well brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tip-top missionary, first-class!"

Now, my young friends, what do you think of that examination—was it fair? Well, I'll tell you what I think. I do n't reckon you all could stand it—not all of you.

"First," said the old examiner, "I examined the candidate on his self-denial. I told him to be at my house at three in the morning. He was there. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up—never asked me why.

“Second, I examined him on promptness. I told him to be at my house at three, sharp. He was there — not one minute behind time.

“Third, I examined him on patience. I let him wait five hours for me, when he might just as well have been in bed; and he waited, and showed no signs of impatience when I went in.

“Fourth, I examined him on his temper. He did n't get mad—met me perfectly pleasantly; did n't ask me why I had kept him waiting from three o'clock till eight on a cold winter morning.

“Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums in arithmetic a five-year-old child could do, and he did n't show any indignation; did n't ask me why in creation I wanted to treat him like a child or a fool.

“Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance.”

Now, my friends, I think that was the hardest examination I ever knew. I've seen a great many examinations in Hebrew, Greek, Latin, calculus, church history, and theology; but that was the hardest examination I ever knew a candidate to be put through, and I never heard of any one but that young man who would have stood it.

Yet, my young friends, I assure you that that is the very examination the world is going to give you, all through life; that is the examination God is going to give every one of you, and your success for time and eternity will depend on how you pass it.

Once the examiners questioned Peter and John; and this was their report: “They are unlearned and ignorant men; but we took knowledge of them that they have been with Jesus.” And it was these men who had heard something that the others could n't understand; something brighter than anything that shone in the wisest of them; something stronger than any power that lived in the smartest of them, and something deeper than the profoundest depths of their philosophy; it was these unlearned, ignorant men— who had been with Jesus— that went forward conquering the Roman world, and they are still conquering the whole world for Christ. He himself tells you the same that the examiner said as to the qualifications necessary for doing his work in the world.

“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”—
Bishop Penick, in Sierra Leone Weekly News.

A HOME MISSIONARY.

A CHRISTIAN who remains at home to follow the common avocations of life should become a “home missionary.” The great essential necessary to success in home missionary work is to be a consistent Christian; and that which has most to do in making a Christian, is the word of God. If by a diligent, prayerful study of the Scriptures, Jesus has built himself into the very nature of such a missionary, there will be a power and a life manifested which will bear fruit to God's glory. The Bible should be studied, not to learn a theory, nor yet to tell it to others, but the object should be to feed upon its life.

The physiologist who lectures on the science of foods, and eats by rule, while thinking of his stomach, will often become a dyspeptic; while another may eat the same kind of food with a good appetite, enjoying the eating, and he will grow strong. So in the study of the Bible; theory should never be the first consideration. An appetite for the truth, that will give a relish for its sweetness and life, will make a strong Christian. The one who reads the Bible in living communion with its Author, makes the most capable worker. Drinking in the word of God, fresh from the living fountain, is that which gives most strength, and builds up the strongest missionary. “And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.” Ps. 1:3.

Here is a healthy, fruit-bearing laborer. Such a person may not always be in the employment of the Conference, but God will recognize him as in his vineyard. He becomes a *living epistle*, known and read by his neighbors. His Christian living is an open book, studied and discussed by those within the church and by those outside of the church. If Christ, through his word and Spirit, has become incarnate in the believer, his neighbors have that word to study in a living character. Paul said, “Christ liveth in me;” and this should be a fact apparent in the life of every Christian. Wherever this is true, the Lord has a light which cannot be hid; and if it be a whole church, that church is as a city on a hill. With such there is a constant, living testimony borne for the truth.

That person who embodies the truth in himself is qualified for missionary work on the home plan, even though he does not go abroad. Many of his neighbors will hear and respect his Bible lessons. He will not be inclined to teach in the way of controversy, or

by comparing creeds, but he will set forth the gospel of Christ in the richness of the living Word, while his own life, even the intonations of his voice, will illustrate the truths which he brings forth from the written word. Well-chosen literature left to occupy the ground between visits will then be as seed placed in well-prepared soil.

Such missionaries are the great need of the times; and here is the real hope of the church just now. When the larger per cent. of those who profess the truths of the great threefold message, really become the incarnate exponents of its life and power, then will the earth be lighted with the glory of the truth.

WM. COVERT.

OUR ONE TALENT.

THERE is not one in the wide world to whom God has not given one talent. The words of Christ are, "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13 : 34. Thus to every one God has given a work, and the talent with which to do that work; and it is expected that he will improve upon it. When Christ comes, his reward will be with him, "to give to every man according as his work shall be." Therefore, if we do nothing, we shall not receive anything; for God does not require anything of us, except that with the requirement he also gives the ability to perform the thing required. He says, "Without me ye can do nothing." And Paul says, "I can do all things through Christ which strengtheneth me."

Humility is one of the Christian graces, an ornament which, in the sight of God, is of great price. No grace is more highly commended in the Bible; and yet, while we should cultivate it, may there not be danger of hiding behind a false humility when we desire to shrink from duty? Many an individual has buried his talents in the earth, hidden his light under a bushel, vainly believing that he was cultivating the grace of humility. Such are now leading useless lives, when they might have been useful agents in carrying His blessings to others.

Even our Sabbath-schools plead for teachers, and often in vain, on the plea of inability and unfitness for the work. Can we not take the work God assigns to us? Trusting in the Source of all wisdom, knowing that if, he calls to a work, wisdom will be given to perform it?

In every line of work there are urgent calls for laborers—many fields which may be rendered fruitful by proper culture. Duty's calls are continually sounding in our ears. There are cries of distress coming to us with urgent appeals, but amid all these opportunities, we sit with folded hands, pleading our unfitness, our inability. Such excuses will be unavailing in the judgment. They are too much like that offered by the man in the parable, with the one talent. He said that he knew his Lord, and that he was a hard master, reaping where he had not sown, and gathering where he had not strawed; and he said that he was afraid and went and hid his Lord's money in the earth, instead of improving upon it. Let us, one and all, ask the question, Am I following in the footsteps of this unfaithful servant? Let us ever remember that Christ is the vine, and that we are the branches; that our heavenly Father is the husbandman, and every branch that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit.

It is faithfulness in improving the one talent, that is pleasing to God. And there is not a gift so small that it is not needed in carrying forward the third angel's message. The hiding of that small gift, will deprive its possessor, and how many others we may not know, of a needed blessing. We were not put into this world to spend our time in idleness and selfishness, but for earnest work. The way to spiritual health lies in the paths of toil. And when God calls us to a work, he gives the needed strength. How little do we realize the possibilities for usefulness that lie folded away in a napkin, with the one talent. The Lord can use human feebleness, as well as human strength, when it is fully consecrated to him. And to him that is faithful in a little, more is given. Let Christ live in us, speak through us, and be seen in us day by day, and then we can work with and for him. It is a pleasure to toil for one whom we love; and if our hearts are filled with love for Jesus, it will be our joy to work for him.

Jesus is our example. Let us learn of him. He worked unceasingly, healing bodily infirmities, and sympathizing with the sorrowing. He fed the hungry and lifted up the fallen. He visited with the people, dined with the Pharisees and publicans, and often enjoyed the hospitality of Lazarus and his sisters. And amid all the labors with which the days of our Saviour were filled, he found time to take little children in his loving arms, and placed his hands in

blessing upon their heads. Can we not learn a lesson from all this, that our life work may not be confined to one particular line, but we are to be faithful in the many things?

St. Paul, Minn.

MRS. M. H. HONEYWELL.

RELATION OF THE STATE SOCIETY TO THE LOCAL SOCIETIES.

THE influence, strength, and success of any enterprise is in its organization. Seventh-day Adventists as a people have a well-organized system, and if every person faithfully performs the duties assigned him, by devoting "his entire ability, his influence, the energy of his whole being, in an earnest endeavor to discharge the responsibility laid upon him" (*Review*, July 23, 1895), one of the greatest works ever done upon earth can be accomplished. In fact it will be accomplished; for if Seventh-day Adventists do not do the work, God will raise up a people who will. The truth will triumph.

We have had some most excellent instruction through the medium of the HOME MISSIONARY, with reference to the various lines of work, and it may not be out of place to speak of the relations which our State secretaries should sustain to our local societies and their work.

The first and foremost of these relations is unity. Christ and the Father were one in the great work of salvation, and his prayer is "that they may be one as we are one" in carrying forward the same work. The instruction in a late *Review* seems to be to the point. "We need to leave more room for the working of the Holy Spirit, in order that laborers may be *bound together* and may move forward in the strength of a united body of soldiers." In this great work "the great General is not only leading a few soldiers; but the Captain of the Lord's host is leading the armies of both heaven and earth to battle. If the Lord's army will obey orders, they will find themselves influenced by the Holy Spirit to work the work of God." *Review*, July 16, 1895.

Not only are the workers on earth to be united under the leadership of the great General; but the armies of heaven are also to be united with them, and in this united band they are to present a bold face to the enemy.

The brethren put the State secretaries in office for what reason? To lord over them?—No; but to be servants, and as such they are to be "all things to all men." Perplexities will arise on every hand, and

at times they will be "at their wits' end," but remembering the words of the Lord, "The battle is not yours; but God's," they will flee to him for instruction.

"Why was it Christ did not choose the scribes and Pharisees [to do his work]? It was because he could not trust them. Why is it the Lord does not choose the learned and popular to-day, and work with the churches?—It is because they follow the same course as did the scribes and Pharisees." From this we see that although our secretaries may not have a college education and be versed in all the sciences, yet if they are humble, consecrated, and devoted men, God will use them to successfully carry forward his work. Have confidence in the person God chooses to fill the responsible place of State secretary. "When you are inclined to doubt that God is working by his Holy Spirit through human agents, remember that God has used his church and is using it to the glory of his name." *Review*, July 16.

Planning the work is a very important factor in the work of State secretaries. "The best medicine you can give the church is planning work for them." *Review*, June 25, 1895. But where will we get our plans? "The Spirit of truth is pledged to take of the things of Christ and show them unto us." *Review*, Sept. 10, 1895. As a faithful officer of the Lord's army, he will at all times be looking to the great General for orders, and will not make an advance step without such a command, neither will he "interpose the commandments and rulings of men between the soldier and his Captain." *Review*, July 16, 1895.

Having his plans before him, he will next study his field and workers to see whether they will work successfully in this society or that. This takes sanctified wisdom. After having submitted the plan of action to a society, he will not leave it there; but will educate *how* to successfully carry it out, by directing, encouraging, and lifting in every way possible. It will readily be seen that all plans will not succeed in every field; so a secretary will necessarily possess a broad mind to see the needs of every society, and plan accordingly. Different lines of work will receive due consideration. A builder does not have his whole attention centered upon a door, a window, or simply one room; but he keeps the whole building constantly before him. He lays the foundation with this in view and plans accordingly. After a plan has successfully been operated, the secretary will be on hand with another line of action thus having the *life* of the society at heart. "A *living* church is one that

is engaged in earnest work for the Master." *Review* July 2, 1895.

In all their work, secretaries, if men of God, will never manifest a dictatorial spirit; but all their actions will rather be suggestive. They will see that "the scheme of salvation is not to be worked out under the laws and rules specified by men. There must be *no set rules*. Our work is a progressive work, and there must be room left for methods to be improved upon; but under the guidance of the Holy Spirit unity must and will prevail."

R. T. DOWSETT.

NEW ZEALAND.

As the HOME MISSIONARY has come to us from month to month, and we have read the reports from the canvassers and other laborers in both the home field and distant lands, our hearts have been made glad to know that the message is being rapidly carried to "every nation, kindred, tongue, and people," and that the Lord is preparing the way before his servants that the truth may go with power, and gather out a people who will be ready to meet their returning Lord with joy. Surely the Lord is pouring out his "Spirit upon all flesh," and "more hearts are being prepared for the réception of the truth than we imagine." These many evidences of God's presence with us, and his willingness to bless every consecrated talent with success, should be to us the "sound of going," signifying that every one should bestir himself, for the Lord will give us the victory.

We are specially glad to know that a revival is taking place in the canvassing work in America. The Lord is holding in check the power of the enemy a little longer, and his servants will heed the warning and hasten the work.

In this field we have much to encourage us, although we are small in numbers and have few laborers. Two of our canvassers have gone to Australia to attend the school, and another had to leave the work as a result of illness. This leaves us only five regular workers, as we have not been able to supply the places of those who have dropped out; these are meeting with fair success. Our deliveries have been quite encouraging. One canvasser has lost but thirty-five out of a total of one thousand orders, taken in New Zealand. This brother has delivered in all more than three thousand copies of "Great Controversy" and about one thousand and two hundred of other

works. Other agents deliver from eighty-five per cent. to ninety-five per cent. of their orders. But what is more encouraging, the seed that has been sown is springing up, and some is bearing fruit. During the past few months, six persons have accepted the truth, largely as the result of our canvassers' efforts, and we know there are others interested. One gentleman, whose father purchased a copy of "Thoughts on Daniel and the Revelation" several years ago, has since purchased other books, and is now asking for a minister. From other places where our literature has been circulated, and other work has been done by our local societies and individuals, earnest calls are being made for help. At one place where we visited some time ago, and held a few Bible studies, the people offered voluntarily to provide a tent large enough to accommodate as many as could come together, if we would return and hold meetings with them.

It was our privilege to attend the Union Conference which was recently held in Melbourne, Australia. We there met Brother E. R. Palmer, who was sent to that field a few months ago to take charge of the canvassing work. We were glad to find him of good courage, and the work prospering in his hands. With the assistance of his colaborers, he is getting the work on a good basis, and with the Lord's blessing added, we believe there is still a bright future for the work in that colony. The people are ready to hear; the harvest is ripe, but the laborers are few. Pray ye the Lord of the harvest that he will raise up laborers for the harvest.

W. M. CROTHERS.

Wellington, N. Z., Nov. 25, 1895.

HEALTH AND TEMPERANCE LITERATURE.

THE subject of health reform and its relation to the work of God, is, we believe, pretty well understood by the readers of this paper. We will not quote lengthily from any authority to show the importance of this branch of the work, but will take a few glances at the work as it is and ask what you are doing to forward this phase of the message.

The work of God at the present time is making rapid advancement, and we are continually reminded of the words of the angel, "Ye must step fast." We are hurried from one startling development to another in such quick succession that we have not a moment to lose if we would keep pace with the work of God. We are called to the exalted privilege of being laborers together with God, and his work for

man will not be done without the co-operation of human instrumentalities; the only question is, Who will identify himself with the cause of Christ, and be one of his body of workers?

The judgments of God are even now abroad in the land, and men's hearts are failing them for fear of the things that are coming upon the earth; yet they understand not the meaning of the signs they witness, and as it was in the days of Noah, they will "know not" until the Lord shall be revealed. Why do they not understand?—because they are blinded by sinful indulgences, prominent among which is excess in eating and drinking, and the Lord has said that "if their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement, or the exalted character of the work of God." Here, then, is one of the great causes why the message of God is not received,—they *cannot* appreciate it.

Our duty in the matter, then, is plain. Since a "Continual transgression of nature's laws is a continual transgression of the law of God," we should be as diligent in pointing out the transgression of the one as the other. Is this what we are doing? Are we circulating literature on this subject, and carrying a burden of the work in our hearts? Are we making a study of the principles of health reform, that we may be able to live it consistently, and thus recommend it to our neighbors and friends?

We are sure that the local tract societies can make larger use of this class of literature in their missionary work. The new "Health and Temperance Series" has been planned to meet this need. The numbers will be issued monthly in tract form, and it is designed to have many of the numbers short, so that they can be read in a few minutes' time. Once read, they will have a molding influence upon the mind. Great good may be done in this way. Then, why not keep a few of these tracts by you in your home, to hand to your friends as you have opportunity? If this is made a subject of prayer and study, many opportunities will offer to present this subject. Now when disease of every kind is so prevalent, every one is seeking the surest way to ward off its attacks, and there is scarcely a person that calls at your home but has some ache or pain to tell about. Surely these are excellent opportunities to speak of the laws of health, and to offer something to read on the subject.

The "Health and Temperance Series" will contain matter of the most practical value. The subjects will be discussed by physicians who have given them careful study, and are well prepared to speak from ex-

perience in practice as well. The first number will be a brief but comprehensive treatise, covering the essential principles of healthful living. It will be from the pen of Dr. J. H. Kellogg. This number will be followed by contributions from the pens of other well-known physicians.

We trust that all will take hold of this work heartily, and seek to give this literature as wide a circulation as possible. Your State tract society will always keep a full stock of this literature on hand, and will be able to make suggestions for its circulation.

ANNA C. KING.

SUMMARY SKETCH OF THE YEAR'S PROGRESS IN AUSTRALIA.

THE past year has witnessed encouraging growth in the Australian and New Zealand Conferences. The camp-meetings held in Epsam, New Zealand, and Ashfield, New South Wales, were each followed by protracted labor, resulting in each case in the organization of a good-sized church, and the building of a commodious meeting-house.

The report of the New Zealand Conference shows an increase of two churches and thirty-one members.

In the Australian Conference, six churches have been organized during the year, and the increase of members is two hundred and eighty-eight. Of these new churches, two are in Queensland, one in New South Wales, and three in Victoria.

Everywhere the fields are white for the harvest. Scores of laborers could be employed if we had the means to support them. A peculiar feature of the work in these colonies is that while the people are hungry for truth, they cling to their old association and churches, and dread the appearance of disloyalty in attending a new place of worship. Therefore, the work of proclaiming the message must devolve largely upon church members, generally, and Bible workers, who will carry the publications to the homes of the people, and then study the Bible with them.

A noble effort is being made by our brethren and sisters, to circulate the *Bible Echo* and the *Sentinel*; this effort is not in vain. Many are led to acknowledge that the truths advocated in these journals are of primary importance, and some are taking their stand to obey.

During the three months that meetings have been held Sunday evenings, in the heart of Sydney, about forty-four thousand copies of the printed sermons

have been distributed gratis, to thankful readers. And lately, our workers have been selling a thousand copies of the *Bible Echo* each week, principally to those who have received and read the sermons. In Melbourne our brethren are selling twenty thousand copies of the camp-meeting edition, which has a cover giving notice of the meeting, and a sketch of our faith and hope.

Notwithstanding the hard times, our canvassers have sold nearly as many books as in more prosperous years, and a most encouraging feature of the work is, that persons are constantly embracing the truth from reading the books, and from the study of the Word to which their reading leads.

W. C. WHITE.

LETTERS IN MISSIONARY WORK.

By looking over old files of the *Review, Signs, True Missionary*, and HOME MISSIONARY, it will be seen that from the introduction of methods of missionary work through the mails by Elder Haskell and his co-laborers, to the present time, much has been said and written on the subject of missionary letters. Is it therefore unnecessary that more be said and written?

A passenger on a local train as he goes daily to his place of business, soon knows all the stops, names of towns on the route, etc. Does he therefore get tired of hearing the trainmen call out the names of each place, and wish they would be quiet? Or do the trainmen grow weary of announcing the towns over and over?—No, for this is a necessary part of the work of running trains for the benefit of passengers, and because new ones are coming on all along the way, and they need the information thus given.

So in the work in which we are engaged. Announcements must be made over and over, partly for the benefit of new workers who wish to learn, partly to stir up the minds of those who have been longer in the way, that we all may surely do what our Lord has left us to do.

What is a missionary letter? The best definition I can now give is, a letter prompted by the love of the Lord for others, to help at least a little in our Saviour's mission to this world. Think how much that means. His mission was naturally different from that of any other being in human form, for he was born to save all others who choose life, whether kings or menials, millionaires or paupers. "Ye shall call his name Jesus, for he shall save his people from their sins," said the angel. That is *his* side. The other side is

ours. We are of those to *be* saved, and our nature is not to save others but to save self. Consequently, it is only when we go over to the Saviour's side and receive of his spirit, that he can entrust any of his mission work with us. More than this, it is only when we have received of his spirit that we have any right desire to be used by him in his work. Believing this, each has a test for himself and herself in the query, "Do I have a reaching out, a yearning love for the salvation of those who have not become acquainted with my precious Saviour, or who are walking in error?"

Of those whom we can reach through correspondence there are two classes,—acquaintances and entire strangers. Letters to strangers are usually considered more difficult to write than those to acquaintances; therefore let us consider these. Why should we write, and when, and how? We should write, in order to do as we would be done by in the same circumstances, that the receiver may know who is sending the paper, and something of the reason for sending it, and thus make it more likely that it will be welcomed and read.

When shall we write? Unless some information like that just mentioned is given with the first paper, there is quite a probability that it may be treated as "nothing but a sample copy" from among the multitude of papers promiscuously sent everywhere in these days, and that it will not receive the attention we so much desire or that it would if kindly introduced by the sender. Therefore write with the first paper, and write again later on, whether anything is received from the person or not, though of course *what* the second letter should be is to be determined by the circumstances when the time comes for it to be written.

Now *how* shall we write? The important thing, is to be moved by the love of Christ; his words and work should be studied with prayerful mind till his love warms the heart, then a kindly spirit will be manifest in what is written. Make sure that the letter be neat and nice in every particular, having a plain handwriting—fine penmanship is not the most important item—and correct spelling. Try to write so as to be clearly understood, but this does not require a lengthy letter. At the last give your full name, that in case the letter fails to reach your correspondent, it may be returned to you. A return request on the envelope will prevent the letter going to the dead letter office, if it is not received by the person addressed, and this is thought by some to be as commendable in missionary correspondence as in business.

S. ADDIE BOWEN.

CANVASSING WORK.

WHILE at the Ohio camp-meeting the writer met a sister who is engaged in the canvassing work in that State, and although sixty-five years of age she walks two miles to her work five mornings in each week and puts in eight to ten hours a day at work. In eight weeks she sold more than eighty bound books besides quite a number of helps. If an aged lady can make such a record as this, how encouraging it must be for our younger workers who have good health and strong bodies with which to work for the Lord.

Another sister has sold forty-two "Glorious Appearing" in twenty-one hours. She put in this time in four days, while living in the country, with a family to care for. After the neighboring work was done, she would take the horse and buggy and work such part of the day as she could, returning in time to do the necessary household work in the evening.

The above will show what can be done in this line of work if we put to practical use that little word "try." While visiting one of our tent companies a few days ago, where there seemed to be an unusual interest to hear the truth, we learned that "Bible Readings" had been sold in almost every house in that vicinity. As a result, the tent was well filled every night, many are deeply interested, and some are already keeping the Sabbath. These books were sold by a widow woman who has a family of children to care for. Certainly the Lord will bless the efforts of his servants who faithfully engage in the sale of our publications, and souls will be saved in the kingdom of God as the result of this kind of work.

We are glad to note that this line of work is coming up, the past few months, and that the outlook at present for the canvassers is very encouraging indeed. Why should not many others take up this work and enter the field, and assist in carrying the precious truth to many homes? Patient, faithful labor will bring success to those who will take up this line of work and prayerfully go forward, trusting in God.

J. W. WATT.

"FOR HIS SAKE."

A SISTER in Battle Creek who is old and feeble desired greatly to be useful in some branch of the Lord's work. After praying over it, she conceived the idea of gathering up old papers that were fit to send away, and she sent them to the address of one who advertised for them in the *Review*.

Many, learning her intention, brought large packages to her house. She also went out and solicited some, and by the blessing of God, in a few days she had a barrel of our literature ready to send and had money enough donated to pay freight charges. The latter was collected in small sums from those who were glad to help in that way. The barrel was received just at the time of the State camp-meeting and caused much joy to the people who carried home the precious truth, to be in turn distributed and read by their neighbors. Some of it was tied up in packages and placed in the wagons of farmers who had come to market. Some was placed in a rack at the post-office and eagerly carried away. It was necessary to often refill the rack, so quickly were the papers taken by the people, who had very little reading in their homes. It was afterward learned that the people were only too glad to get good religious papers, and to get them free meant a good deal to many who could not afford to take one regularly.

It may never be known until the light of eternity reveals it, the amount of good done by that work of faith and love which this sister undertook for Christ's sake. The letters that came to her with thanks for kindly aid she said more than paid her for the labor, and put a new song of joy in her heart, which was a fresh inspiration to continue the same kind of labor for others. She is now collecting the second barrel.

MRS. M. E. DURKEE.

STATE CANVASSING AGENTS' LETTERS.

NEW ENGLAND.

THOSE who have been engaged in the canvassing work, in this Conference, the past season, have found the conditions for success far more favorable than during the previous year, and the outlook for the future is such as to lead us to hope for still better results in the year to come.

Our field embraces the States of New Hampshire, Massachusetts, Rhode Island, and Connecticut, having an area of nearly twenty-four thousand square miles and upwards of three million seven hundred thousand inhabitants. There are about twenty-five cities with a population of twenty-five thousand or more. This territory has been worked largely for "Bible Readings" and about one half of it with "Great Controversy," also to a limited extent for some other books, but as much remains yet to be done as has been

COLORADO.

accomplished thus far, if the field should be canvassed for all of our standard books as thoroughly as it has been for "Bible Readings."

"Great Controversy" has been the leading book during the past season, and the success attending its sale has been nearly equal that of "Bible Readings," and in some places even greater. In several places Bible readers and other missionary workers have followed up the interest created by the canvassers, and as the result many are rejoicing in the truth, some of whom are now engaged in the good work themselves.

In some respects the conditions for success in the circulation of our books were never better. While business is dull in some lines, it is more than usually good in other branches, and by selecting territory carefully, with reference to the business prospects, the results are very encouraging.

The widespread interest in regard to some of the religious and political movements of the day, the attitude of the Roman Church toward this country, and the work of opposing organizations, all serve to make it easy to gain the attention of the people to books that throw light upon these great questions. These facts show the importance of making special effort to push the sale of such books as "Great Controversy," "Two Republics," and "Right of the People," which are so well calculated to educate the people, and mold public sentiment in the right direction. Experience has shown that it is by meeting the people along the lines in which they are especially interested, that our greatest success is attained. We have the best material possible with which to work the field that is now so well prepared.

The only lack is men and women who appreciate the present golden opportunity, and are not afraid of a little hardship and self-sacrifice, those who have the idea that it is their mission to sell books because the people need them, and because the Lord has said, "If there is one work more important than another, it is that of getting our publications into the hands of the public," rather than because they "feel" that it is their "duty to canvass."

If the books and smaller publications are circulated as extensively during the coming year as they should be, it is reasonable to expect that through their influence our time of comparative peace and prosperity in which to complete the work may be prolonged. We have good reason to expect an increase in our canvassing force and can only express faith and courage for the work in New England.

H. C. WILCOX.

There has been but little done in this Conference in getting our subscription books before the people since camp-meeting. However, but few of us realize the wonderful amount of literature that is going before the people. I find isolated ones who are stirred over the importance of this matter, and are getting the printed page into the mining camps, handing out tracts in their own neighborhoods, and talking with others when opportunity is presented. God has said, "The love of Jesus abiding in the heart will enable the individual to devise means to gain access to individuals and families."

Three brethren and myself arrived here the evening before the election, to work this territory. Knowing that we could not do a thorough work on election day, we sold *Sentinels* on the streets of the town. One man was found who said he wanted the paper, but did not even have any flour in his house for the support of his family. Three of us decided to go and look after this case, stopping on our way at a flouring mill to purchase some graham flour; but as the miller sold only to dealers, we told him what we wanted it for, and he offered to give us fifty pounds. Before taking the flour, we told him we would go and see if indeed the truth had been told.

We found a nice family, the father, mother, one grown up daughter, and two smaller children; they had just come from California, and had spent all their money in paying for a little home. The father had two fingers off the right hand, which had prevented him from securing work. Three times had he tried to get work at the mill, but had failed.

We returned to the miller, and laid the matter before him, and also mentioned our work. He gave me the flour, and told me to call and sell him a book. He also gave the man work.

With the flour, we returned to the house of the distressed family, and, having had a season of prayer with them, given them some reading matter, and sold them a copy of "Patriarchs and Prophets," for which they are to pay by washing for us, we left them happy, and desirous of knowing more about the truth. They want us to hold Bible readings with them.

The miller seemed to be a Christian gentleman, and I loaned him a copy of "Steps to Christ" to read. We hope that both the miller and the family whom we visited will fully accept the truth.

W. J. KEELE.

ONE of our missionaries in the Southern States writes that about twenty persons, mostly colored, have embraced the truth through his efforts and those of his wife. They circulated a club of the *Signs of the Times*, furnished by the International Tract Society, and this brother informs us that the papers were a great help in leading these people to a knowledge of the third angel's message.

REPORT OF THE CANVASSING WORK FOR MONTH OF DECEMBER, 1895.

(Furnished by the General Canvassing Agent.)

	STATE.	No. can- vassers	Av. No of Re- ports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Distr. No. 1.	Atlantic.....											
	Maine.....	8	8			36	\$ 48 84	61	\$ 86 00	\$ 2 50	\$ 88 50	
	Maritime Prov.....											
	New England.....	10	4 $\frac{1}{2}$	61	359	263	655 55	159	400 70	5 90	406 60	
	New York.....	13	9 $\frac{1}{2}$	160	968	474	965 50	124	266 00	256 35	522 35	
	Pennsylvania.....	35	32 $\frac{1}{2}$	356	1866	1474	1094 15	1672	1226 25	353 40	1579 65	
	Quebec.....											
	Virginia.....											
	Vermont.....											
	West Virginia.....	17	7	38	227	78	143 70	37	66 40	14 85	81 25	\$2678 35
No. 2.	Alabama.....											
	Cumb. Mis. Field.....											
	Florida.....											
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
	North Carolina.....											
No. 3.	South Carolina.....											
	Tennessee.....											
	Indiana.....	15	15	37	284	140	135 75	43	93 00	377 00	470 00	
	Illinois.....	14						519	304 85	78 20	383 05	
	Michigan.....											
No. 4.	Ohio.....	25	16	182	1246	456	1137 75	357	751 00	97 30	848 30	
	Ontario.....											1701 35
	South Dakota.....											
	Iowa.....	13	10		505	402	810 25	133	177 60	145 55	323 15	
No. 5.	Manitoba.....	5	1 $\frac{3}{4}$	14	100	46	130 75	16	40 50	10 00	50 50	
	Minnesota.....											
	Nebraska.....											
	Wisconsin.....	10	9	34	324	199	264 05	22	29 75	41 05	70 80	444 45
	Arkansas.....	11	7 $\frac{1}{2}$	17	71	385	843 50	18	43 00	23 00	66 00	
No. 6.	Oklahoma.....											
	Kansas.....	26			1400	579	1248 55	231	523 90	133 30	707 20	
	Missouri.....	15	13	110	997	556	607 80	358	199 95	238 90	428 85	
	Texas.....	9	2		233		287 84	93	242 75		242 75	
No. 7.	Colorado.....	6	4		190		105 55	142	161 05	22 85	183 90	1628 70
	California.....											
	North Pacific.....											
	Upper Columbia.....											
No. 8.	Montana.....											
	Australia.....	23	15	317	2036			837	3214 20	150 90	3365 10	
	New Zealand.....	7	4			110	384 81	50	123 55	24 35	147 90	
	Great Britain.....	25	16		1168			364	860 72		860 72	4373 72
	Central Europe.....	25	25		2497			888	1382 70	24 55	1407 25	
Misc'L.	Germany.....	21	21	710	2262	516	775 00	225	370 00	207 00	577 70	
	Norway.....											
	Denmark.....											
	Sweden.....	32			3432		929 61	812	1072 89	52 65	1225 54	
	South Africa.....	6	5 $\frac{3}{5}$	94	581	341	527 78	836	955 25		955 25	4165 74
	South America.....	5					352 55	10	39 20	149 40	188 60	
Jamaica.....												
Bahamas.....												
West Indies.....	7	6			23	33 12	165	309 97	10 80	320 77	509 37	
	Totals.....	383	232 $\frac{3}{10}$	2130	20,746	6078	11,483 40	8172	\$13,031 88	\$2469 80	\$15,501 68	\$15,501 68

LESSON SERIES.

THE CALL.

As I sat and mused in silence,
Thinking of the glad, good word
Of the message of salvation
Which by all men should be heard ;

Thought I of the lands in darkness,
Of the heathen far away,
Those who 've never heard of Jesus
Nor the great soon-coming day.

In my mind as in a vision
Saw I heathen temples throng'd —
Saw the devotees there burning—
Saw the pagan rites performed.

Then I, startled, asked the question,
“Have these people never heard
Of the message of salvation ?”
Came the answer, “Never heard.”

Then I thought, “Will not some Christian
Who has felt the cleansing blood
Tell to them the loving story,
Tell the message sweet and good ?”

Then I heard a gentle whisper,
As of yore he gave command,
“Unto all the world now go ye,
I am with you to the end.”

Then made I this shameful answer,
“Lord, I cannot ; other call.”
Sweetly, gently, spake the Master,
“Go, my child ; 't is I that call.”

Then I heard this plaintive murmur
Wafted o'er the ocean's wave
From the lands in darkness lying,
“Tell us of His power to save.”

Up I sprang, in joy made answer,
“Lord I'll go, the message tell.”
Spake the Saviour fondly, gently,
“I am with thee, all is well.”

S. E. HYATT.

MEXICO.—NO. 2.

A SKETCH OF ITS RELIGIOUS HISTORY.

THE aborigines of Mexico had a well-defined and elaborate polytheistic system of religion. The historian says, however, that “the Aztecs recognized the existence of a supreme Creator and Lord of the universe. They addressed him in their prayers as, the ‘God by whom we live, omnipresent, who knoweth all things and giveth all gifts, without whom man is nothing, invisible, incorporeal, one God of perfect perfection and purity, under whose wings we find repose and sure defense.’” The sun was with them the supreme visible object of worship. Huitzilopochtli, the god of war, stood at the head of all the idols represented in their temples. Under him were thirteen principal deities and more than two hundred inferior ones. *Teocalis*, as their temples were called, were found in every village and town, and in their larger towns and cities there were many, some of which were of immense size. In the latter years of the Aztec Empire, human sacrifices came to be a prominent feature in their religious ceremonies. The number of such sacrifices annually offered on the altars of the gods in Anahuac is estimated at from thirty to fifty thousand. The victim was placed on his back on the sacrificial stone and held firmly by five men ; the officiating priest made an incision with a sharp instrument, and thrusting in his hand, tore out the heart and held it up as an offering to the sun ; he then threw it, still palpitating, at the feet of Huitzilopochtli. On certain occasions the flesh of human victims was eaten as a religious ceremony.

Notwithstanding these cruel and revolting customs, there were precepts in their religion not unlike those taught by Christ. At baptism, which was practised by them, the administrator prayed that the sin given before the foundation of the world might be “washed away” and the subject “born anew.” In their prayers are found such expressions as these : “Impart to us, out of thy great mercy, thy gifts, which we are not worthy to receive through our own merits.” In their moral code are found such precepts as : “Keep peace with all.” “Bear injuries with humility ; God, who sees, will avenge you.” “He that looketh too curiously on a woman, committeth

PRAYER is not the conquering of God's reluctance, but the taking hold of God's willingness.—*Phillips Brooks.*

adultery with his eyes." The repetition of an offense once confessed and atoned for, was considered unpardonable. A certificate of absolution from the priest was accepted in lieu of legal punishment and authorized acquittal in case of prosecution. The work of education was entrusted to the priests, and both the sons and daughters of the higher and middle classes were educated in all the wisdom of the Aztecs.

With the conquest came an entire change in the religious system of the country. The *teocalis* were razed to the ground, their idols were destroyed, and the exercise of their religious rites forbidden under heavy penalties. Papal missionaries were sent in, in abundance, to convert the natives to the Roman Catholic faith. The incentives used were force, fear, and the hope of bettering their temporal condition. To accept baptism at the hands of the Roman priests was received as evidence of genuine conversion, and two of these missionaries boasted that their ordinary day's work was from ten to twenty thousand souls. Robertson in his book entitled "America," says: "In the course of a few years after the reduction of the Mexican Empire, the sacrament of baptism was administered to more than four millions." Abbé Emanuel Dominic, a reliable Catholic author, says: "For want of serious instruction, you find in the Catholicism of the Indians, numerous remains of the old Aztec paganism." The latter observation is true, and the religious feasts of to-day are celebrated by pagan dances, and that, too, in the foremost cities of the republic. The writer has witnessed them in Mexico City and Guadalajara. These observations will give the reader an understanding of the peculiarly degrading form of Catholicism found in this country.

As we have seen, Mexico, within a few years after the conquest, had become a Roman Catholic country. It remained such without any interference for almost three hundred and fifty years. Catholicism had every opportunity to demonstrate what it could do for a people and for a nation. What has her record been? The Spanish Inquisition, driven from the soil of the Old World, revived and flourished here; the clergy, through abuses practised upon the people, held from one third to one half of the real property of the country, besides large sums of money which they controlled; the larger part of the population grew up in ignorance—not more than ten per cent. of the adults could read; fifty per cent. of births were illegitimate; individual ambition was cherished, and enterprise withered; the important public works that

distinguished the first years of Spanish rule were left to fall into ruins; the Bible was taken away from the people; the images of virgins and saints filled their churches, taking the place of the Aztec idols; indulgences were bought and sold; exorbitant fees were exacted for praying the dead out of purgatory; raffling for souls was introduced, and is practised at the present time, the highest prize being the immediate release from the pains of purgatory, of the soul designated by the winner.

The first Bibles were introduced into the country by agents of the American Bible Society, who accompanied the American army under General Scott, in its march to the capital in 1845-47. They seemed to the natives like a revelation direct from heaven. It is said they would go for miles to see the Bible, and hear it read. No Protestant missionaries were permitted to enter the country till as late as 1866, though Bible agencies were established on the northern bank of the Rio Grande as early as 1854, for the purpose of sending Bibles and other literature into Mexico. After the suppression of the French intervention in 1865, the government was firmly established under the constitution and Laws of Reform of 1857, which guaranteed freedom of religion. From that time Protestant missionaries were protected as far as the government could protect them, but sometimes the fanaticism of the people got the upper hand, and a number of missionaries who had come with no other motive than to be a blessing to the natives, joined the army of martyrs, who have given their lives for the sake of the gospel.

Among the first permanent evangelistic work in the country was that done by Dr. G. W. Provost, an American physician, through whose influence two large churches were raised up, one at Zacatecas, the other at Ville de Cos, a mining town near by. His profession gave him access to the homes of the people, and his evangelistic work was, at first, carried on privately and secretly. When parties became interested, they would go to his house to study the Bible. He was several times arrested on suspicion, but was released each time for lack of evidence. As soon as Protestants were permitted to enter the country openly, Dr. Provost sent for a minister, and his converts were baptized, and organized into churches.

At the present time there are about two hundred foreign missionaries in Mexico, scattered through all parts of the country, between four and five hundred native workers, and about twenty thousand communicants.

Our own work is opening up as favorably as could be expected under the circumstances. It takes some time to get established. Our medical work has brought us prominently before the people, and though the priests are doing all they can against us, the outlook is favorable for success.

QUESTIONS.

1. What can you say of the religion of the Aztecs ?
2. What revolting custom did they adopt in the name of religion in the latter years of the empire ?
3. Describe the manner of offering human sacrifices.
4. What ordinances and precepts did they have that show some resemblance to the teachings of Christ ?
5. Do you think God gave them over to destruction because of their wickedness ?
6. Does Catholicism in Mexico to-day bear some resemblance to the paganism of the Aztecs ?
7. What had occurred within a few years after the conquest ?
8. How long did Catholicism bear unmolested sway ?
9. What were its fruits ?
10. When and how was the Bible first introduced into the country ?
11. When were missionaries first permitted to enter ?
12. By whom, and under what circumstances was some of the first evangelistic work done ?
13. What is the present status of missionary work in the country ?
14. What can be said of our own work ?

DAN. T. JONES.

RELATION AND IMPORTANCE OF THE LAWS OF HEALTH TO THE CLOSING WORK.

AFTER Israel rebelled, God gave them that which was not for their own best good ; he gave them their own desire. Ps. 78 : 29. God often disciplines his people by allowing them their own way, like the prodigal, until they can see the evils that will surely follow such a course, and realize that God has the good of his children in view.

None have a better opportunity to see the results of disobedience than those living near the end of this earth's history, as they see men given up to

gluttony, eating and drinking to excess, and as a result, behold the misery and disease which are in the world, they realize that it is all due to a violation of the laws delivered to ancient Israel. Modern Israel, therefore, will especially treasure these laws delivered to them. All will see that they are based upon love, and that every restriction is for our present and eternal good. All will know him from the least to the greatest. When the laws are appreciated, and are written in the hearts of God's people, it will not be considered self-denial to obey them, but a pleasure ; with David they will say, " I delight to do thy will."

The apostle says that these things were written especially for those upon whom the ends of the world are come. 1 Cor. 10 : 11. At the end of this world God will again lead out a people from Egyptian bondage and darkness. He designs to make them a peculiar treasure unto him, a kingdom of priests and a holy nation, that he may lead them into the heavenly Canaan. God makes no mistakes. He does not change in his ways. His promises to his people are the same. The conditions upon which the promises will be fulfilled are the same. The same means that the Lord designed to use in making the children of Israel a holy people before establishing them in the earthly Canaan, he will now use. It follows then, that meat-eating, the use of stimulants, and other unhealthful things, will be given up by those who expect translation at the coming of Christ, and the laws of health in other respects will be kept.

When the children of Israel were deprived of these things, they lusted after them. The Lord does not want a service of force, but of love. Therefore he let them have their own way. " Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." 1 Cor. 10 : 6. This indicates that when God makes us a holy people, the same things will be given up by us that were to be given up by them. And we are therefore warned when that time comes, to remember them, and not fall into the same error, and lust after these things as they did. Holiness of character can only be attained in God's appointed way.

Many in the time of Israel claimed to be holy. They said, " All the congregation are holy." Num. 16 : 3. Moses said, " Even to-morrow the Lord will show who are his, and who is holy." Here was a test ; on the morrow the earth opened and swallowed up these men who made such great claims. Great professions to holiness may be made, but there is

before us a testing time which will determine who has been complying with the means God has placed in our reach whereby we may attain unto holiness. We cannot reach this state by ignoring the laws of health. The same thought is brought out in 2 Peter 1 : 5. "Add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity." And then he adds : "For *so* [in no other way] an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Attempts to climb up some other way will be failures. In Matt. 7 : 21, the Lord says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?" Then shall he say unto them : "Depart from me, ye that work iniquity."

It will be sad indeed to come up to this time, and find that our characters will not stand the test, that we have failed in making the necessary preparations, and then, like the five foolish virgins, we have no oil in our vessels. It will then be too late to secure the fitting up that we need. Therefore we are warned of God, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." No man is crowned unless he strive lawfully. We must make use of all the means God has given to attain that object. Having done all, we may be able to stand.

QUESTIONS.

1. What work is therefore necessary on the part of the people ?
2. What was God's object in leading the children of Israel out of Egypt, and establishing them in the land of Canaan ?
3. What means did the Lord make use of to accomplish this ?
4. What was the promise given to them ?
5. Could they claim this promise without observing the statutes delivered to them ?
6. What promise was made on the part of the people ?
7. Did they keep their promise ?
8. Could they claim God's promise ?
9. How does God often discipline his people ?
10. Why ?

11. What lesson may we learn from Israel's disobedience ?

12. Among what people will the laws of God be especially treasured ?

13. Will they consider it a self-denial or a pleasure to obey them ? For whose special benefit were these things written ? 1 Cor. 10 : 11.

14. What does God propose to do in the end of the world ?

15. What means will he use to accomplish this ?

16. What warning is given us in 1 Cor. 10 : 6 ?

17. Can perfection of character be obtained in any other than God's appointed way ?

D. H. KRESS, M. D.

ARMENIA AND THE ARMENIAN CHURCH.

ARMENIA extends from the Black Sea to the Caspian Sea, and from the Caucasus to the Taurus Mountains, and is divided by the Euphrates into Greater, or Eastern, and Lesser, or Western, Armenia. Population, 4,500,000.

Although the Armenians are scattered throughout Europe and Asia Minor, they have preserved their nationality, their faith, and their civilization remarkably well. Physically speaking, they are a fine race, and their civilization is of a rather higher order than that of their conquerors.

Christianity was firmly established in this country near the end of the third century. The Bible was translated into the language of the people in the fifth century. The Armenian Church attributes only *one* nature to Christ. It believes that the Spirit proceeds from the Father alone ; that at baptism one must be sprinkled three times, and as often dipped ; that the Lord's Supper must be celebrated with pure wine and leavened bread, and that the bread, before being handed around, must be dipped in the wine ; that saints should be worshiped ; that pilgrimages are necessary ; and that there is no purgatory.

The country has been conquered by the ruling powers of antiquity,— Assyria, Babylonia, Media, Persia, Greece, and Rome. It is now divided between Russia, Persia, and Turkey, having no distinct political existence.

THE gifts of patients and others to the hospital in Canton are more than enough to pay all expenses apart from the doctor's salary.

LESSON ON RELIGIOUS LIBERTY.—NO. 13.

THE EASTERN QUESTION.—INTRODUCTORY.

It will be well, at the beginning of each lesson, to review all the leading points made in the previous one. For this purpose the leader should always have the number of the HOME MISSIONARY containing the last lesson with him at the meeting. These lessons, when finished, will form a complete whole. There is one thread of thought running through them all. If this is not recognized, much benefit that might be derived from the study will be lost. Much depends upon the leader, who, if he would prove a blessing to his flock, must study each lesson thoroughly before coming to the class.

1. Where is the Turkish empire ?
2. What vast empire lies to the north of it ?
3. Where is Armenia ?

NOTE.—It may be well to look up the answers to these questions in the atlas or geography used by the children in the district school, and also to have different members of the class bring atlases and geographies with them. If there is a Rand, McNally & Co., Sabbath-school map of the world in the house, hang that up, and point out the places, so that all will have a clear understanding of their location.

4. Is Armenia one of the Turkish provinces ?
5. What is the religion of the Turks ?
6. (a) Who was Mohammed ? (b) When did he live ? (c) Give the leading tenets of the religion which he founded. (d) Is the work of the Mohammedans described in the Scriptures ? if so, where ? (e) Does God describe the work of any power which it is not important for men to study ?

NOTE.—Answers to many of these questions may be found in "Thoughts on Revelation," by U. Smith; chapter 9.

7. What is the religion of the Armenians ? (See article on the Armenians and their religion in this number of the HOME MISSIONARY.)

8. What are the causes of the Armenian troubles ?

9. To what time in the world's history does the latter part of Daniel 11 refer ? Verses 35, 40.

10. What date marks the beginning of the time of the end ?

□ MOHAMMED, the founder of Islam, was born in Mecca, A. D. 570. In early life he was a camel-driver, and had no opportunity of gaining an education in the schools ; but he tried to learn from those with whom he was associated in different lands, and in 610 he began his work as a reformer, seeking

to have all men return to the worship of the God of Abraham. For three years he labored among his friends, gaining about fourteen converts, and within seven years all Arabia submitted to him.

The Mohammedan believes that there is one God, and that Mohammed is the prophet of God ; that Christ was a prophet, but not so great as Mohammed. Prayer, fasting, almsgiving, pilgrimages, and making war upon the infidel are the five principal commandments in the moral code of this religion. Pork and wine are forbidden ; slavery, polygamy, and concubinage are allowed ; and believers are promised a sensual paradise, with blooming gardens, fresh fountains, etc.

The worship of the Mussulman consists chiefly in the reading of the Koran, and in prayer at stated hours. The mosques are always open, and are frequented by worshipers with covered heads and bare feet. There are probably 180,000,000 Mohammedans in the world.

No man is born into the world whose work is not born with him. There is always work, and tools to work withal, for those who will, and blessed are the horny hands of toil.—*Lowell.*

EMOTIONS are stars that guide only when the heavens are clear, but reason is the magnetic needle that directs when stars are hidden and shine no more.—*Whittier.*

WHO can govern himself is fit to govern the world.—*Chinese Proverb.*

JUST TO REMIND YOU.

THIS brief note is simply to remind you of the special offer that has been made on the book, the "Life of Elder Joseph Bates." As has already been stated through the columns of the HOME MISSIONARY, we think that this book is one of the most valuable that can be placed in our homes. As those who have accepted the truth in recent years may not know about some of these publications that were printed in an earlier day, and may not appreciate their value, we take this means of calling special attention to them. Remember that until the first of March, the "Life of Bates" will be sent to any address for sixty-five cents. Send your orders to the International Tract Society, Battle Creek, Mich. A. O. T.

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BATTLE CREEK, MICH., FEBRUARY, 1896.

A LITTLE CRIPPLE GIRL'S CRUTCH.

THE following incident is related by a correspondent who lives in Vermont:—

A pastor of a certain church had been trying to have his members raise money with which to start a mission back in the mountains. He had tried and tried, until he was almost in despair; however, he resolved to try yet once more. Having made a very earnest appeal, the offerings were gathered up, but they were small.

Finally the deacon, for he was receiving the offerings, came to a little cripple girl, who had been saying in her heart: "Lord Jesus, I want thy truth to go to those who live off there in the mountains, yet I have nothing to give." Then a still voice answered, "Yes, you have one thing you can give—your crutch." "O, I will give it," she thought. Handing it out to the deacon, she said: "It is all that I have in this world."

The crutch was taken up and laid on the table before the pulpit. It affected the pastor so that he was unable to speak for a time; at length, holding up the crutch before the congregation, he asked: "Is there any one here who will pay the price of this crutch in money, to be used in starting the mission in the mountains?"

The banker said, "Put down \$50 for me;" another in the congregation gave \$25; a third turned over \$100, until \$600 had been given to the enterprise.

MISSIONARY RACKS.

THE placing of tract-and-paper holders, stocked with choice literature, in railroad waiting-rooms, hotels, restaurants, and other public resorts, may be the means of accomplishing much good. In a leisure hour, while waiting for the train or for other purposes, many will find pleasure and profit in reading such publications. A small railway station where there is no news-stand, or a small country hotel, often furnish more favorable soil for the sowing of

the seed in this way, than larger and more bustling places.

The rack should be neatly made by a good workman, and it should be of good material. A rudely constructed article would lower the dignity of the work which it purported to represent. Whole, clean journals of late publication, and a careful assortment of small tracts should be placed in the rack from week to week. Papers once read, if unsoiled and not too old, will be serviceable. Back numbers, if quite old, are not in demand. This is an age of daily papers, and old issues, whether religious or secular, do not meet with that reception given a new, crisp journal, fresh from the press. Hence, use the papers up closely. Do not leave old ones in the rack, but replace them with fresh numbers as often as possible.

Place the rack in a conspicuous place, where it will be readily seen. Of course permission should be obtained of the one in charge of the room; and if the rack will make an ornament to the wall and room, but little trouble will be found in obtaining the necessary permission.



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R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.					
10 Mail Ex.	4 L'rd Ex.	6 Ail. Ex.	42 Mixd Tr'n	2 Pl. H Pass.			11 Mail Ex.	1 Day Ex.	3 R'd L'rd	23 B. C. Pass.	5 P'no Ex.	
a m	p m	p m			.....D. Chicago A.....	p m	p m	p m			a m
9.00	8.10	8.15	a m	.....	.....Valparaiso.....	6.45	1.50	9.10	.....	.....	7.50
11.25	5.05	10.30	6.00	.....	.....	5.05	11.35	7.10	.....	.....	5.45
p m					.....South Bend.....	9.10	10.15	5.44	.....	.....	4.10
1.46	7.12	12.45	12.40	.....	.....Cassopolis.....	2.15	9.40	5.18	.....	.....	5.28
2.89	.....	11.33	3.42	.....	.....Schoolcraft.....	1.20	.....	.....	.....	.....	.....
2.44	7.55	1.48	4.30	a m	.....Vicksburg.....	1.10	8.52	.....	p m	.....	2.37
3.30	8.36	2.40	6.20	7.00	.....Battle Creek.....	12.15	8.15	9.65	9.36	1.50	.....
4.38	9.26	3.25	.....	7.47	.....Charlotte.....	11.14	7.28	3.07	8.40	12.58	.....
4.33	.....	4.00	.....	8.20	.....Lansing.....	10.40	6.55	2.40	8.00	12.20	.....
6.10	10.55	5.03	.....	9.20	.....Durand.....	9.35	6.05	1.55	6.50	11.28	.....
6.30	10.45	5.03	.....	9.20	.....Flint.....	8.35	6.35	1.28	5.47	10.35	.....
7.30	11.17	5.40	.....	10.05	.....Lapeer.....	7.49	5.02	1.00	5.10	10.01	.....
8.15	11.50	6.15	.....	10.48	.....Imlay City.....	7.28	.....	.....	4.48	.....	.....
8.42	a m	6.35	.....	11.06	.....Pt. H'n Tunnel.....	6.50	3.50	11.55	8.50	8.45	.....
9.50	1.00	7.30	.....	12.05	.....	.....	.....	10.40	4.05	8.45	.....
9.25	p m	.....	.....	.....	.....Detroit.....	a m	a m	a m	p m	p m	.....
a m	p m	.....	.....	.....	.....Toronto.....	.....	.....	.....	.....	.....	1.00
8.15	5.25	.....	.....	.....	.....Montreal.....	.....	.....	.....	.....	.....	.....
p m	a m	.....	.....	.....	.....Boston.....	.....	.....	.....	.....	.....	.....
8.15	7.25	.....	.....	.....	.....Susp'n Bridge.....	.....	.....	.....	.....	.....	.....
a m	p m	.....	.....	.....	.....Buffalo.....	.....	.....	.....	.....	.....	1.00
a m	p mNew York.....	a m	p m	8.00	
7.50	4.25Boston.....	8.15	8.10	7.00	
a m	p m	
7.00	5.40	
8.53	8.03	
a m	
11.20	

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