

1897: THE BEST YEAR FOR MISSIONARY WORK AND OFFERINGS.

THE HOME MISSIONARY

Arise, Shine; for thy light is Come, and the Glory of the Lord is Risen upon thee

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"I AM the vine, ye are the branches." The vine, the branch; one life permeates and sustains both. This is a divine organism,—the process of perfecting the divine life in the human soul. A maxim reads, "A holy life is a life in a supernatural realm—a walk with God." The Scriptures represent the regenerated soul as "dwelling in God and God in him," as effecting his safety, "preserved in Jesus Christ," as effecting his devotions, "praying in the Holy Ghost." Thus is portrayed the environment of Christian living and work. The Lord, it will be seen, has specially provided for our spiritual relations and connections, in order to specially glorify our aims, and make sure our spiritual successes.

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"LIFE without God is not worth the living." This is, and always has been, the cry of the human heart. The Christian knows the joy of salvation, and can by experience institute a comparison between his present and past estate. He discovers that little headway can be made in the divine life by thinking and acting exclusively in the interests of his own personal salvation. Christian perfection can never be reached by those whose efforts are directed to themselves, their

personal benefit and blessing. The very genius of Christianity is opposed to principles so selfish in their nature; God's plan includes saving souls through the means of saved souls. Pardon may be considered to be but the initial work of grace, whose office is essentially more than the riddance from sin; it gives birth to that missionary spirit and zeal that seeks to secure for others all the blessings of the favor of God, and an elevation to the aims and purposes of the Saviour of men. Christ prayed, "As thou hast sent me into the world, even so have I also sent them into the world." Christ came into the world to save sinners. His followers, imbued with his Spirit, engage with him in the same work, and thus become "laborers together with God." The Christian's highest blessing is the privilege of working for the good of others. "It is the very nature of true religion that the more of it its possessors give away, the more they have left for themselves; while they who try to keep and use it for themselves only, finally lose it altogether. Receiving through giving, being blessed through becoming a blessing, finding our life by losing it,—this is Christ's law for the individual Christian and for the individual church; this is Heaven's own philosophy."

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"I DELIGHT to do thy will, O my God." Joyful activity was a marked feature of the work of Christ while in this world. His disciples "follow in his footsteps." "Duty?"—Certainly. But "privilege" expresses it better; it deprives duty of all irksomeness and formality, and throws constantly around His service the "love atmosphere" and an energy born of the Infinite. With love reigning in the heart, the readiness to hear the voices of Providence calling around us is so great that even the low tones heard pass not unheeded. Every need of the sinner becomes the call of God for loving effort. There need be no lack of opportunity, surely, for

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doing good. "The field is the world." But this declaration may convey but little meaning to us; it all depends upon the degree of spiritual life possessed. Anointed faith opens the shut doors. Open doors are revealed and entered only through the agency of the Spirit of God. The Christian never lacks for opportunity for doing his duty. Buried talents go with neglected privileges. It is do-nothingism that degenerates Christian living. Benumbing is the atmosphere of inactivity; it corrodes the soul, erases the memory of the blessings of God, and stifles the very desire to do others good. The true missionary spirit is only compatible with divine energy and zeal. The last public utterance of Dr. Livingstone in his native land was, "Fear God, and work hard." There should ever be in our hearts a growing appreciation of the value of loving, active service for the Master.

L. T. N.

CHRISTIAN HELP WORK.

REFERENCE was made in the December number to the great importance attaching to this line of labor. At that time the principles underlying this work, and its connection with the church of God, were quite fully discussed. We cannot, however, allow this opportunity to pass without seeking to emphasize what was said in the December number regarding Christian Help work.

This is the opportune time of the year for this class of labor, and there are abundant opportunities to engage in the same. There is no neighborhood or hamlet however remote and sparsely settled, but contains those suffering with some form of physical disease. In the great majority of cases, associated with such suffering, there will be a lack of proper clothing and proper food. What grand opportunities are afforded by these conditions for the missionary worker to put in real, earnest labor for Christ! God has graciously bestowed light upon us with reference to the laws of our being. In bestowing this light, he had a twofold purpose: first, that we ourselves might be made better thereby; and secondly, that we may prove channels whereby the light may be shed abroad into other hearts. Hence in endeavoring to present to others our principles of healthful living, one of the first conditions is that these principles should be exemplified in our lives. Living the truth precedes talking the truth. This is the divine order. If in talking the truth to others, the lie is given to our own actions

and lives, the words uttered fail of the otherwise good effect they might produce.

In many neighborhoods where our people have circulated large quantities of literature in the past, a deep prejudice exists against the principles of truth we hold. Might it not be advisable to say less about doctrinal points, and begin to represent the principle of the gospel of Christ, in visiting the widow and the fatherless, ministering to the sick, and alleviating the suffering that exists around us? Even the hearts of those who may feel bitter against us on account of our religious faith, may be warmed into new friendliness and neighborly love by such ministerings as may lie in our power to give. There is no narrowness in the gospel of Christ and in the religion that should take possession of our hearts. We want that warmth, love, and breadth of the Christian sympathy and charity that steps outside of the circle of those whom we may count as social equals, or who feel friendly toward us as individuals, or toward the views we profess. We have a duty to do toward our enemies as well as toward our friends. We are to overcome evil not with evil, but by doing good.

So let us in our association with our neighbors and with all men, manifest in our lives the everlasting principles of love, of long-suffering, of meekness, of forbearance, and of Christian, neighborly helpfulness. The life we live has greater force than the words we utter. Let us live Christ, manifest his spirit in all our relations, and then when we come to talk of Christ, those with whom we converse, in seeing that our profession is backed up by a live Christian experience, will desire to have that as their own, which has worked so effectually in us.

F. M. W.

HOW MAY I KNOW?

THERE is no Seventh-day Adventist but believes that we have a very important message to carry to the world, and there should be no Seventh-day Adventist but believes, also, that each individual has an important part to act in connection with this work. If there was any doubt upon this point in any of our minds, certainly it would be forever dissipated by the statement from the Master himself, that he has given to every man his work. Mark 13:34. And since the Lord has said that no less a personage than he, himself, has given each individual his work, we may know of a surety that he sends us as individuals to do something for the advancement of his cause.

This point, we will say then, is settled beyond a peradventure.

Now, the question arises, How may I know what that work is, and how am I to perform it? In considering this matter, we may be sure of one thing, that if we are living in the United States, for instance, at the present time, the work which the Master wants us to do to-day is not in India, China, or Japan. It may be that at some future time he will want us to go to some of these foreign countries to labor, or perhaps may desire to have us move out of the neighborhood in which we are living, into an adjoining State or county. But for the present, we may know for a surety that our work is right where we are located. This must necessarily be so, because if we are living in one neighborhood, it would be quite impossible for us to be working in some other place, except in a very small way, perhaps by correspondence.

I believe quite fully that a great deal of time is wasted by many of our people in worrying over this question of what we shall do and where we shall do it, when in reality it is one of the simplest things that we are ever called upon to decide. We go too much on the plan of laying out our work for a whole lifetime ahead. But, instead of doing this, stop and consider that God only gives us our time moment by moment. We are living and active this minute, but the next may find us prostrate with disease or asleep in death. So the one great thing to do is to live in the ever-living present, and not try to live in the future. And in the words of the wise man, "Whatsoever thy hand *findeth* to do, do it with thy might." It is not whatsoever the mind may devise, as something that might be done in some distant country, in the distant future, but it is *whatsoever thy hand findeth*. Note that it is in the present tense, "*findeth*." So in the place of asking what we may do next winter, or next summer, or at some other remote period of time, simply keep asking and looking for what there is about us to do to-day. And as we thus fulfil the tasks that arise day by day, God by his providence may say to us sometime that our duty is to go to a foreign field, or to advance into some more responsible position in his work. But be sure that the individual who is not looking about him for work to do for the Master to-day, will never find anything to-morrow; because the "*to-morrow*" is a sort of *ignis fatuus* that is always one day ahead of us. And the Lord does not give us the promise of the to-morrow, but simply points us continually to what we shall do to-day. And it is the individual who is living in the

to-day, who is ready to go into the to-morrow when it comes, and these to-morrows as they come are only to-days after all.

Then do you ask, How may I know what my work is? And if that question is in your mind, is it not clear to you that it is simply to do the work that lies at your hand to-day? What God may have for you to do later on is not the question for you to be considering now, but simply to be asking him moment by moment, Lord, what wilt thou have me to do to-day? And if we are asking him that question continually, our minds will be opened to see the duties that lie around us, and we will ever find our hands filled with useful work in the Master's cause.

So then, let us not be continually asking the Master what he would have us do some other time, but let us rather pray that he may open our eyes to see the work that he has already arranged for us right at our very doors. This work lying at our doors may be sufficient to keep us occupied until he comes. And it may be that we can finish it before that, and that he will want to send us to some other field; but whatever he may desire to have us do in that direction, leave the future with him, and let us spend our time in the ever-living present.

A. O. T.

OUR WORK IN INDIA.

ONE of our most interesting mission fields at the present time is found in the Indian Empire. Three years ago two of our brethren went to that field to engage in the canvassing work; they succeeded in placing some ten thousand dollars' worth of books in that great country. One year later, Miss Georgia Burrus sailed for Calcutta to study the language, and prepare to take up the Bible work on the formal opening of our mission in that field. She was fortunate in securing comfortable quarters in what is known as the "Young Women's Christian Association Home," where her associations brought her in contact with some of the missionaries and best people of India. For two years she has faithfully pursued the study of Bengali under a native teacher, and at the present time is able quite freely to use that language in communicating with those who speak the same.

One year ago Elder D. A. Robinson and wife, and Miss May Taylor went to India, and securing mission buildings, formally opened up the work. Brother Ellery Robinson and wife, of England, followed later, to take charge of the book work in that field. Thus

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has our India mission work been formally opened.

But from the first inception of the work in that field it has been felt by the Foreign Mission Board that medical missionary work should be a prominent feature of the work. This has been emphasized many times in letters from Elder D. A. Robinson. It was therefore decided to send workers to India to engage in this line of labor.

At the recent council meeting in Battle Creek, this question came up for consideration, and definite recommendations were made for workers to supply this call. The workers chosen were, Dr. and Mrs. O. G. Place, Brother and Sister G. P. Edwards, and Sisters Maggie Green and Samantha Whiteis. These workers are en route for that field, and will prove valuable acquisitions to our present force of laborers. The Board also decided at the recent council meetings to open up a school in India for boys, where they will be clothed, fed, educated, and trained for native work. Ten dollars per annum will provide all the necessities of home and education for one boy. It will thus be seen that one thousand dollars will furnish a home and educational facilities for one hundred children. The last mail from India brought a letter from Sister Burrus to the students in our American colleges, setting before them the needs of that great country. This letter was duplicated and sent to our schools and read before the students. For the benefit of those who were not privileged to hear it in that capacity, we present it here-with : —

Dear Student Friends: During the year and a half that I have been in India, I have realized as never before the vastness of this great field, and its need of workers, and I want to write a few words especially to those in our schools who are preparing for foreign work, with the hope that God may lay the burden upon the hearts of some to dedicate their lives to *this* needy field; for it is *such* a needy field. Here in this vast country is a population of almost three hundred million, and their gods are more numerous than the people. It is almost impossible for those who have never seen it to conceive of the thralldom and degradation of idolatry in this land. And yet, in spite of all their objects of worship, in mingling with these people, one finds in them the same sense of need, the same yearning after something better, which is worldwide, and which nothing but the gospel of Jesus Christ can satisfy.

Some time ago a young Brahman came to the house of a missionary here in Calcutta, seeking an interview with him. In the course of the conversation he said: "Many things which Christianity contains, I find in Hinduism; but there is one thing which Christianity has that Hinduism has not." "What is that?" the missionary asked. His reply was striking—"A Saviour."

To me, there is something overwhelming in the thought of the thousands and millions in this land who are following out so many different devices to get rid of the burden of sin, and find rest and

peace for their souls, and it makes one long for the power and opportunity to tell them of a salvation "without money and without priece." There are thousands of young men in India who, through the influence of English education and contact with Europeans, have lost all confidence in idolatry, and who are fast drifting into atheism. Many of them have read the Bible, and are attracted by the beauty and purity of the teachings of Christ; but not knowing him as their personal Saviour, they are not ready to make the sacrifice of home and friends, which embracing Christianity involves; for, for a Hindu to become a Christian means in a most *literal* sense, and in a sense which few of us have ever experienced, to forsake *all* for Christ.

What the cause of Christ needs in India above everything else is workers whose hearts are so warm and full of the love of God, and love for the souls for whom Christ died, that, in their associations with these people, they will reveal in their own lives the preciousness of the love of Christ. My native teacher remarked to me one day: "One life lived in accordance with the teachings of Jesus Christ will do more for Hindus than a thousand sermons."

But it is the women and children of India who call most loudly for our sympathy and help and love. I think if the veil could be lifted, and we could see how millions and millions of our poor sisters in India live, if we could for one day change places with them, live as they live, feel as they feel, we would have more of the impartial love of Christ in our hearts toward them. But of their sad condition I need not write, for you have heard it again and again. One of their own writers thus speaks of them: "The daughters of India are unwelcomed at their birth, untaught in childhood, enslaved when married, accursed as widows, and unlamented when they die." I would not say that all Indian women are thus unhappy, or unkindly treated. Circumstances may modify some features of the case in individual instances; but their condition as a whole is what has been described.

And there is a still darker side to the picture; this Hindu writer was only looking at their sad condition in this life; but the Christian must add, "Having no hope, and without God in the world."

May God fill the hearts of many of our dear students in America, with a desire to carry the precious light of salvation to the millions of India, who are still sitting in darkness, and in the region of the shadow of death, is the prayer of

Your sister in His happy service,

G. A. BURRUS.

Truly the needs of the Indian mission field are such as to call forth from every loyal and loving heart, an earnest response. The Lord has a great work to do, and for that work he requires consecrated men and women and consecrated means; in one of these ways every reader of these lines may have a part in giving the truth to the people of India.

F. M. W.

ALL are called to bear their several parts in the great household of the church, the management of which may be thoroughly disorganized by the sloth or refusal of one.—*F. B. Meyer.*

WHAT? HOW? AND WHY?

MEMBERS REPORTING.

1. WHY are the members of local tract societies asked to report the work done by them?

2. Some do not think it right to do so, because they think it shows a disposition to make a show of work, contrary to the teaching of Matt. 6:3. *How would you meet this objection?*

PRES. OF STATE TRACT SOCIETY.

Ans.—One reason why they are asked to report is that others may be encouraged by knowing what they have done. If each member of the society can do but a little, and this little be faithfully reported, the aggregate amount of work performed will be sufficient to encourage the whole church to greater activity; while if every one is deprived of the stimulus derived from the knowledge that his brethren and sisters are working in the same good cause, the effects upon his spirits will be depressing, and the work will suffer in consequence. We have known instances when one worker has said to another, "When I saw what you were doing, I felt that I ought to do more." This individual gave himself to the work as never before, inspired with the thought that he was not doing all that God required of him. It is often a source of encouragement to a society to compare the amount of work which they are doing at the present time with what they have done in former years, and this they cannot do unless they have a record of the work performed by their members.

In writing to the Corinthian brethren, the apostle Paul speaks concerning "the ministering to the saints," which is one form of missionary work, and states that he had boasted of them to the brethren in Macedonia, and their zeal had "provoked very many." Paul must have had a report of what the Corinthian brethren had done, or he could not have aroused others by their zeal.

The instruction given by God tends toward system and method in his work. The record of inspiration contains many reports that must have been rendered by individuals, since all God's work is an individual work.

There are different ways of reporting. If one's motive in reporting is to get glory to himself, then the text found in Matt. 6:3, would probably be applicable to his case. We seem to have illustrations

in the work of Christ where his labor is recorded in every detail, and if this were wrong, he surely would not have left us such an example. We not only have a record of the work performed, but also of the methodical manner in which it was done. See Mark 6:38-44. Christ's life is a perfect pattern for us, and he did nothing contrary to the instruction he gave his disciples. Perhaps the meaning of the text referred to in Matthew will be made clearer by the following comments:—

As Judas brought up the poor as an excuse for his selfishness, so professed Christians, whose hearts are covetous, will seek to hide their selfishness under a put-on conscientiousness. Oh, they fear that in adopting systematic benevolence we are becoming like the nominal churches! "Let not thy left hand know what thy right hand doeth!" They seem to have a conscientious desire to follow exactly the Bible as they understand it in this matter; but they entirely neglect the plain admonition of Christ, "Sell that ye have, and give alms."

"Take heed that ye do not your alms before men, to be seen of them." Some think that this text teaches that they must be secret in their works of charity. And they do but very little, excusing themselves because they do not know just how to give. But Jesus explained it to his disciples as follows: "Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward." They gave to be regarded noble and generous by men. They received praise of men, and Jesus taught his disciples that this was all the reward they would have. With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. This lesson of Jesus to his disciples was to rebuke those who wished to receive glory of men. They performed their almsgiving at some very public gathering; and before doing this, a public proclamation was made heralding their generosity before the people; and many gave large sums merely to have their names exalted before men. And the means given in this manner was often extorted from others, by oppressing the hireling in his wages, and grinding the face of the poor.

I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it. I was directed to these texts: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "By their fruits ye shall know them." I was shown that Scripture testimony will harmonize when it is rightly understood. The good works of the children of God are the most effectual preaching that the unbeliever has. He thinks that there must be strong motives that actuate the Christian to deny self, and use his possessions in trying to save his fellow men. It is unlike the spirit of the world. Such fruits testify that the possessors are genuine Christians. They seem to be constantly reaching upward to a treasure that is imperishable.—"Testimonies for the Church," Vol. I, pp. 192-194.

J. T.

GENERAL ARTICLES.

[Fourth Sabbath Reading for January.]

**OUR DUTY IN VIEW OF WHAT WE ARE,
AND WHAT IS COMING.**

"Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?" 2 Sam. 7:18. This question asked by King David, would be a pertinent one for every Seventh-day Adventist at this time. God had taken David from the occupation of sheep-herder to fill a high position in his work. His was a sacred, solemn trust that he knew could not be discharged by himself alone, and so he pleaded for divine power that he might be faithful to his trust.

But David's specific work was to be done in his period of life alone. He "served his own generation by the will of God," and then fell asleep. Acts 13:36. Each generation has its own specific work, and that work must be done by the people of that generation. Those whom God calls to do a special work for any particular age, are all, to a man, responsible for the accomplishment of that work, to the extent of the strength and ability of each to perform it.

We are living in the last generation—the time when the closing message of mercy is going to the world. This great three-fold message is to all the world—to every nation, kindred, tongue, and people, calling upon them to keep the commandments of God and the faith of Jesus. When this has gone its round, and gathered out from the world those who were willing to listen to the message, then will be seen the Son of Man seated on the white cloud, having in his hand a harvest sickle, with which to reap the long-delayed harvest of the earth. Rev. 14:6-14. When the Lord thus appears, it will not be to preach the gospel, but to reap the fruits of the gospel. Then he gathers to himself those who have believed on him, and had their sins washed away through the blood of the everlasting gospel, the closing part of which is proclaimed in the third angel's message. Matt. 24:30, 31; 25:31, 32; 1 Thess. 4:15-17.

One thing, therefore, is evident; until the message has run its appointed course, and been preached to all nations, the Lord's coming must be deferred. It follows then that the Lord's coming may be hastened or retarded, according to the pace of the mes-

sage. But if the message suffers delay, its agents must be held responsible, since God has given into their hands the commission of its proclamation.

These are serious propositions indeed, and they mean infinitely much to those connected with the work of God for to-day. Let us see just what they do mean. First of all, we believe that before the Lord comes, he will send a warning message of that event to the world. Rev. 14:6-12. We know also that the work undertaken by Seventh-day Adventists is based on these same prophetic utterances. The very fact that we have undertaken this work shows that we believe the time has come for these messages to be given, and that ours is therefore a God-given work. Our belief thus far is rather justified from the fact that no other people on the earth claim to be giving these messages. Then, by the part we have already acted, we virtually say to the world that we are the people whom God has called to carry these messages to their remotest destination.

Is this all true? Let us consider well before we decide. Suppose that all our brethren should renounce their faith in the work, so that those who make our literature should cease that calling, and all our ministers and Bible workers engage in other avocations; would the third angel's message then be going to the nations? Then if the cessation of the work of the Seventh-day Adventists, would be the discontinuance of the message, what constitutes the working part of that message? But to bring the matter a little closer; if those commissioned to represent God's message of warning to a doomed world, shall let their ardor abate and so forfeit the divine power in the efforts they do put forth, does not the message lose its force and power in proportion?—It certainly must. But where does the responsibility for this loss belong? Let each one search his own heart for the true answer.

Such a course cannot long be taken without sorrowful results. The words of our Saviour are as true to-day as when he uttered them at the close of his earthly ministry. Speaking of the signs which were to herald his coming and of the people who should witness them, he said: "Verily [truly] I say unto you, This generation shall not pass, till all these things be fulfilled," Matt. 24:34. The word

"verily," or truly, is used to give assurance; as though some would think the generation about to pass away without seeing the Lord come. He virtually says by that assuring word: "The time may seem long, the remaining years of the generation few, but do not lose faith; 'heaven and earth shall pass away, but, my words shall not pass away;' it will surely come as I have said."

The generation that witnessed the falling stars of 1833 has had the message of the Lord's coming committed to it. Immediately following that sign, came the great proclamation of "the hour of his judgment is come." The attention of all the world was called to it, and the deepest impressions were made. Since then organized work has been going on for the propagation of that message, until the years of nearly a generation have been numbered. The Lord is waiting, as he has long waited, to fulfil his word and close up his work in power and glory. He has long called upon his chosen people to have their eyes anointed with the eye-salve of grace, and to receive by faith the heavenly garment of righteousness, which he stands ready to bestow; but they have preferred to look about and reason that there was no hurry in the matter; the work to be done before the Lord comes is so extensive that it cannot possibly be done in our generation.

O faithless ones; when the Lord has spoken so plainly concerning this generation! His word will be fulfilled, and the work *must go now*, and go in power. Hear what the Lord says: "I saw another angel come down from heaven, *having great power*; and the earth was lightened with his glory. And he cried mightily with a strong voice." Rev. 18:1, 2. By studying the entire chapter, it will readily be seen that this angel gives final warning to the world. The power to accompany it is to be greater than any before witnessed. This done, none will have a valid excuse for their rebellion against God's law. Be assured, too, that the Lord will choose some people to be the bearers of this message to the world. Who that people will be, depends upon the course taken by us in the near future.

This part of the work is now due. Shall we accept the trust offered us by committing ourselves to the current, and letting the Lord carry us on to certain victory? or shall we wait for the other and only alternative—our rejection of God, and the choice of another people to whom he may safely commit this work? The glory of this calling may be shared by us, if we will. The Lord still says to us, as to his

immediate disciples: "*Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*"

Christ said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the *light of life.*" John 8:12. Upon his followers he did, and does still confer this light, that they in turn, may let it "shine" upon others. In his personal absence from the earth, we are to be just what he would be if personally present. We are his representatives, and are to shine for him. But when we let earthly interests, and personal preferences eclipse the work of God, we are not shining so brightly. How sorry he must feel, to see himself so poorly represented among men!

He calls to us from the heights of his throne to "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. In other words: The dark night is passing; the glory-tinged horizon brings the light of day to you; why sleep longer? Arise, and shine with the glory of the Lord, that is beginning to lighten the earth with its fulness. Some may rest in the thought that it is time enough to hasten when the promised light has dispelled darkness from the earth, and the church at least rejoices in its bountiful rays. But do not be deceived; the world at large will never receive this light from God. Some struggling souls will, but they will be those only who get it from the regular source—from those who are the light of the world, who by personal connection with Christ, make themselves channels for its diffusion. Do you hear what the Lord says? "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Verse 2.

That is just it; the people at large will not have the glory first; the earth itself will not show any evidence of its presence; but the first knowledge that these will have of that glory will be by seeing it upon the people of God. If they ever have it at all, it will only be by being attracted toward it as it shines through God's people. Thus the Lord says: "And the Gentiles shall come to *thy light*, and kings to the brightness of *thy rising.*" Verse 3. Then let us unitedly arise and shine in order to reflect upon others the light of the Lord's glory, through his last message of mercy.

In just this way will the earth be lightened with glory, as predicted in Rev. 18:1. The power of this

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message, which is to ripen the earth for the coming of the Just One, will be the light of God's glory shining upon his people, enlarging their hearts, and drawing them together in the love of God. Then will they lift up their eyes, and view thousands gathering together to see their brightness, and to be nursed at their side; they will bring their gold and incense with them, and "shall show forth the praises of the Lord."

This is the very day the Lord desires to be hastened. Already the time has been too long. Already the restrictions of the Lord are being removed, letting the hitherto restrained evils loose, and crime increases, and death and destruction follow on every hand.

Human agents are being trained, and are using their inventive power to put in operation all the most powerful machinery to wound and kill. . . . Fire and floods are destroying thousands of human beings, and the property that has been selfishly hoarded by the oppression of the poor. The Lord is soon to cut short his work, and put an end to sin.

The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and the power of Satan is working in the world to stir up the religious elements, under the training of the great deceiver, to work with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshalling under the leadings of the prince of darkness, and this is only the beginning of the end.—*Special Testimony*, given July 20, 1894.

Thank God that there is yet a little time for his people to consecrate themselves to his service. Let us also be thankful that amid the moral darkness of these times, the glory of God is to rest on his people to give light to those who are in darkness. But let us be more thankful that we are the people called to receive this wondrous gift, and so make haste to arise and shine. The time hastens; soon the days of the marked generation will be numbered. "Hold that fast which thou hast, that no man take thy crown."

J. O. CORLISS.

WORDS OF APPROVAL.

SINCE the appearance of the HOME MISSIONARY EXTRA for November, we have received a number of letters from persons in different States, containing warm words of approval for the plan of recanvassing territory by the same agent. Several have expressed their approval of the plan, because that in it they see a way to surmount many difficulties which have hindered them in the past. A number have quoted their personal experience to verify the points of excellency claimed for the plan of recanvassing territory by the

same agent. The idea of having a place that they can call home, "be it ever so humble," and having their work so arranged that they can be at home every night, is greatly appreciated by those who have been in the work a long time with no certain abiding place.

One brother in need of a regular diet of good, healthful food, instead of the unhealthful food upon which he is, under present conditions, obliged to live, thinks that his health will be greatly improved by the new plan, and that he can thereby accomplish much more than formerly. Another thinks that his joy in the work will be increased many fold, if he can work where he can see souls rejoicing in the truth as a result of his labor. Another says that as soon as the people learn that an agent is located in their midst, it gives them confidence in the agent that otherwise he could not get, and thereby secures him sales that he could not have made. One brother who has been following this plan for a few months, says the people already call him "our book agent."

F. L. MEAD.

THIS IS NOT A DAY OF SMALL THINGS.

WE live in the time of the angel, of whom John says that he came "down from heaven, having great power; and the earth was lightened with his glory." Why is it then, that we are doing so little?—Simply because our faith is so small. We do not expect much of God, and so we get little.

Faith, as Spurgeon has well said, is the channel through which all divine blessings flow to us. Now when the channel is small, it is impossible for much water to pass through it at one time, and so if our faith is small, it is impossible for God to use us to do great things. Let us enlarge the channels of our faith. The Lord will surely keep them filled all the time with his blessings, and then we shall be enabled to accomplish a great deal more to his praise. O for more enthusiasm in the Master's work!

M. E. OLSEN.

WALKING AS HE WALKED.

"HE that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

To walk as Christ walked, is to do as he did, to take the same view of the work of God in the earth

as he would take were he here in the world, to manifest the same interest in the salvation of souls that he (Christ) manifested when he was here among men. A study of his life, shows us that his one great object was to do his Father's will, and to save souls. Worldly interests were of very small moment with Christ. He cared nothing for the vain display made by men, only to rebuke the same. This he did in many ways.

A quiet, consistent life, filled with earnestness, love, and tenderness, such as our Saviour lived, was a continual rebuke to the indolent, selfish life of many who lived in his day. If we walk in his steps, we will be more interested in the work of God than anything else of which we have any knowledge. Worldly enterprises will have the second, not the first place in our affections. Our conversation will be upon heaven and heavenly things, and it will be our delight to labor for perishing souls about us.

Christ's experience with the woman of Samaria gives us a correct idea of the character of his labors. After having traveled on foot until worn and weary, as he was sitting by the well while his disciples went to buy them something to eat, an opportunity presented itself to bring some rays of light to a perishing soul. Although tired and worn, he could not allow such an opportunity to pass unimproved. He must give light to this poor soul. And so earnest was he, that when they came to him with temporal food, he refused to eat, saying, "I have meat to eat that ye know not of." John 4:32. How few there are even among us who are so deeply interested in the work of God that they would rather work for souls than to partake of food when they are hungry! Yet if we walk as he walked, we must manifest the same interest for souls that he manifested.

"If any man have not the Spirit of Christ he is none of his." Rom. 8:9.

The Spirit of Christ led him to go about doing good (Acts 10:38), and he never grew weary of performing good deeds. He would labor all day for the people, and then spend the evening, and at times, all the night long, seeking God in prayer, that he might be able to do the work as his Father desired it should be done. He was often in prayer, as the following scriptures show:—

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12. "He took Peter and John and James, and went up into a mountain to pray." Luke 9:28. "And it came to pass, that,

as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11:1.

If we walk as he walked, we will often be found seeking God in earnest prayer that he may guide us in our work, and make us efficient in the same, by his grace.

Brethren and sisters, does the work for this time rest with sufficient weight upon our minds? are we willing to spend many hours in prayer as Christ did?

If all who believe the truth were so interested in it that they would seek the Lord in prayer every day, asking him to give them wisdom to work effectually for him, we would see the work move forward rapidly in all lines. When a man becomes so interested in a thing that he is thinking about it every day and earnestly desiring to do something in that line, he will embrace the first opportunity to carry out his desires, and something will be done.

With the light of present truth before us, if we do not embrace every opportunity of shedding light upon those around us, are we walking as Christ walked? — No. If we do not walk as he walked, are we in a condition to be saved? — No. It follows, then, that he who is not working in some line of work, is in a very sad condition; for death and not life is before such an one, unless there is a reformation.

There are none who need be idle now. There are so many lines of missionary work, that all can find a place, if they have a desire to work. And as we have seen, Christ had such desire; and if we are Christ's, we shall have a desire to do all we can, and like him we will carry these desires into effect every day. The time is not far distant when the Lord will have an army of missionary workers in this world, who will walk as Christ walked, who will pray as he prayed, who will labor as he labored, who will not grow weary in well-doing, who will not be satisfied, as many are now, to remain idle for weeks and even months, but they will do something every day to advance the cause and work of their Master.

"When trees WITHOUT FRUIT are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ." "*Testimony for the Church*" No. 31, p. 77.

"Then will the church of Christ appear fair as the moon, clear as the sun, and terrible as an army with banners." *Id.*, p. 78.

Soon those who have not interest enough to labor in some way to advance the cause, will be shaken out by the way, and left in darkness to perish with the wicked.

Reader, how will it be with you? May the Lord help his people to walk as Christ walked.

J. W. WATT.

THE RIVER.

I stood at the river's border,
As 't flow'd through the thirsty land,
And thought, May my life a river be
And flow from the founts celestial, free,—
The world like this shimmering sand.

But then from my heart's own portals
There echoed the same old sigh;
That I am so like the pebbly shore,
Though longing I be forevermore
For life that is like that on high.

And then from the river's bosom
I heard its sweet, murmurring song :
" My life has, in flowing ever free,
As 't flows in its winding course to sea,
A secret unread by the throng."

And then there were wafted breezes
From down o'er the rippling tide,
In murmurs like angel whispers sweet,
The ears of the wayworn trav'ler greet,
Who longs for the Saviour's dear side.

They told that in snow-capped mountains,
Away from the world and strife;
And down 'long its winding pathway here
The pattering rain-drop — Nature's tear,
Is feeding its bright flowing life.

May I from the mounts celestial
E'er draw the life-draft so sweet,
From purling, bright fountains flowing free,
From fast-falling show'rs from heaven to me,
Supplied I will be and complete.

S. E. HYATT.

DISTRIBUTING PERIODICALS NOV. 19, 1896.

THE moisture had been descending during the night; it was quite muddy, and about eight o'clock A. M. it began to rain; but there are fifteen or twenty persons in my territory who are taking periodicals by the month, and the papers are to be delivered weekly. Knowing the subscribers would expect the paper, and that poor and lonely ones were to be visited, it seemed altogether necessary to go over the district that day, even if no time was spent in selling single copies or

in soliciting new subscribers. After completing a piece of work which could then be done, I was pleased to see that it had stopped raining, although the appearance was that it might begin again at any time. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap;" but, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Selecting twenty of the latest issue of the *Signs*, three of the *Pacific Health Journal* two or three each of the *Sentinel*, *Instructor*, and *Our Little Friend*, with about a dozen each of back numbers of *Signs* and as many of the other papers combined, and asking the Director of this work to guide me that day to just the ones most in need of this reading, I started out at about ten A. M.

At the first place I stopped, the woman had said the week before that she would take a *Journal* the next time I came. When she saw who was there, she said "Yes, I am ready this morning," and as I handed her the paper, she paid me for it. A few pleasant words were spoken, and I went on my way. At the next place a *Review* and *Signs* were delivered with few words. At the next place the woman was not at home, and as her subscription had expired, I called at the house of her next-door neighbor, but did not find the woman I desired to see. The neighbor said she had read the *Signs*, and enjoyed it, but that for a lack of means, she was not at present taking any paper. She thanked me for a back copy, and at the next place, and the one following that, no one being at home, the paper was left, according to previous arrangement in such cases, at the door.

At the next house is a family of four or five children, and the husband finds it difficult to earn enough to provide for their daily wants. At the third house from there about the same state of affairs exists financially. At each place arrangements have been made to lend a copy one week, and on taking it up the next, give out the number of the paper following that just read. (But all copies loaned are at least a month old.) Children's papers are occasionally furnished them. These families not only express thanks for this reading, but the children take pains to collect all the papers at one place, ready for me on the day of delivery. They manifest much interest in my work, and if it is late in the day when I come, or my time is limited, they will joyfully carry a paper to any house to which they can be directed.

At the next house the subscriber was pleased to receive the paper, and her monthly subscription hav-

THE HOME MISSIONARY.

was informed that she could obtain it until January 1898 for seventy-five cents. At the next place the subscription had expired two weeks ago, and the woman not being at home the last time I called, had missed one number of the paper. She met me at the door saying that she desired to continue it, and that she wished to have the back copy (I had taken the precaution to carry a few of that date), as well as the latest paper. Pursuing my way, there was soon opportunity to give away two papers to poor families, and a *Little Friend* to a poor boy. After this, two (tried patrons) renewed their monthly subscriptions, although they had no change on hand, but said they would pay next week.

It was growing late, and had the appearance of raining again, and I was in a very muddy part of the city, when I looked up and saw a small, neat cottage at the right, to which I was strongly impressed to go. The sorrowful-looking woman who came to the door, after learning that I had papers, inquired what kind. "The *Signs of the Times*," I said: her face grew brighter, and she said, "Come in and talk to me." She lives alone in her own cosy house, but she wept much as she spoke of having crossed the ocean some fifteen years ago, to bring her brother over here; and they have since lived together until last May, when he died. Since that time she has met the misfortune of having her right arm broken, and thus she can do but little work. A kind girl of about twelve years comes almost every day and assists about the house-work. She needs some one to do plain sewing for her, but says she wants a true Christian. I have seldom seen a person who seems so completely overwhelmed with grief, and wonderful words of comfort were given me for her. Reading some from an article in the *Signs* on "The Healing Touch," and following this with prayer, seemed to calm her troubled heart. I had forgotten my mission of selling papers, and was about to leave her a paper which seemed best for her case, when she inquired the price of the *Signs*. On being informed, she said, "I used to take the paper at thirty cents a month, and if you will furnish it at that rate, I will subscribe to-day for two months," and then she paid me my price. When we place ourselves in God's hands, surely "he will direct our paths."

At a place near here the *Signs* was delivered to an elderly woman and her daughter, who find in it a companion that brings enjoyment as well as instruction. At the next place when I delivered the fourth number of a monthly subscription, the woman said,

"I will be ready to renew when you come next week." At the next place the woman was ready for her paper, and also to pay for some numbers for which she owed.

At the last place I stopped about dark, and delivered the last *Sentinel* on a monthly subscription. This subscriber said she did not wish to take the paper longer, but I called her attention to the case of the poor woman who sold a few yards of cloth on Sunday for the support of her family, and the work done by the New York Sunday law for that woman. This case has been placed in the hands of the Lord, while it is my work to watch for further developments.

Sitting at home, well protected from the inclemency of the weather that evening, and looking over the day's record I found to my regret that two subscribers had been passed by, neither had an invalid woman been visited, also one that had been reported sick. But I felt to thank God that twenty-five papers had been delivered on sales, and about a dozen loaned and given to those who could not buy but had time to read; examining my purse it was found to contain seventy cents more than when I started out, and I felt less tired physically, and greatly refreshed spiritually.

It is more than six months since I have been distributing papers in this part of Oakland, and the greatest hindrance appears at present to be that I have not half enough time in which to work so large a district. Who will enter upon this labor, and be used by God to make up the deficiency?

HANNAH MOTT,
Cor. Sec'y Cal. Tract Society.

THE CANVASSING WORK IN THE WEST INDIES.

[Extracts from a private letter.]

I HAVE been at Saint Vincent a little over a month. I landed here October 8, and have delivered about one half of my orders so far. Some of them I will deliver later, and some, never. I have taken twenty-nine orders for the February delivery. All but four were taken last week. The orders are mostly for "Bible Readings." Times are very close, and I expect will get worse, but I look forward to the good time coming, when all wrongs will be made right, and all will be happy. Brother Beans is doing well taking orders for "Great Controversy" in Barbados, and Brethren Cozier and Batson selling "Patriarchs

ing expired with that number, she slipped a coin into my hand to pay for the paper another month. A woman to whom she has been giving a home in her house, told me that she would be very glad to get some plain sewing or housework to do, so she could earn a little money. She seemed much discouraged, and I was thankful that words of caution and comfort came to mind for her assistance.

At the point of delivery after this, is a young lady, who came to the door to receive the *Signs*, and to her was handed a sample copy of the *Instructor*, and the request made that she examine it, and special rates now offered on this paper were mentioned. The *Signs* was next delivered at a bakery, and some buns taken in exchange, and carried to a poor woman who lives about a block from there, but who is so afflicted with rheumatism and other diseases that she cannot go out of her yard. This woman was glad to see me. It did me good to know that the little son of one of our sisters had been over, as usual, that week, to pump and take in water, look after the chickens, and run necessary errands, which must be done for this afflicted Christian woman, who lives alone. She inquired after some of the needy and suffering ones whom I meet occasionally on my circuit, and with whom she is thus becoming acquainted.

The next place where a *Signs* was to be delivered, the woman saw me coming with papers in one hand and umbrella in the other, and kindly came to the gate, with a pleasant face. At the next door lives a woman whose monthly subscription for the *Signs* had expired the week before, and she being absent when I called the last time, her husband had met me at the door. By talking with him, it was found that he had read the papers taken by his wife; he stated that he did not think she desired to continue it longer. He said, "There are a whole lot of things in those papers I do not believe." My answer was, "Did I not believe them to teach the truth, I should not be circulating them." Then I asked him to mention anything which he had observed to be erroneous. It was just time for him to start to his work, and so there was not further opportunity for conversation. However, he said, "If my wife wants the paper, I shall not object, but she will let you know when she is at home." As I went up the steps of this house again, it began to rain more, and the pleasant little woman invited me in, and there was an opportunity for visiting. They have known two families of our faith in different localities where they have lived, and these isolated Sabbath-keepers they highly esteem.

From these friends they have received and read some of our papers in the past. This woman enjoys reading the *Signs*, but thinks it duty to take her own church paper, and does not find time to read both. Having with me the little tract "Fighting Against God," I read from it a statement of how many Seventh-day Adventists have been imprisoned, and caused to work in chain-gangs since 1878, and inquired if she had read anything about these things in her church paper (Presbyterian). She answered that she had not, and after looking over the poem, said she would buy one, and handed me five cents. It was further agreed after some conversation on the Sabbath question, that I should bring her a pamphlet and some tracts on that subject, and show how the day has been changed.

As we went to the door, it having stopped raining, a man came along whom she addressed, and inquired if his children were all well. After he passed on, she explained that a few days previous to that, his youngest child, of three years, had died of diphtheria, and they feared the other children would contract this dreaded disease. A short time after this I was met at the door of a house not far distant by the same man. When I presented my papers, he spoke of his wife's sister being a Seventh-day Adventist, and said she had given them copies of the *Signs* in times past, but he had read them very little, and household duties prevented his wife's devoting much time to reading. He did not feel able to buy any at present, and said he had given little thought to religious subjects, although he considered the Seventh-day Adventist faith as good as any. I addressed him with the most comforting and encouraging words which came to mind, but felt they were far from being what was needed for this sorrowing family who appeared to be in darkness. Among my "give-away papers" was one containing an article headed "Assurance in Trial." That paper I presented him, inviting him to read this as a source of aid. He expressed thanks as I bade him good day. For such families as this, who need their hearts cheered by the bright beams from the Sun of Righteousness, it is the privilege of every one who engages in this work not only to watch and pray but to invite his brothers and sisters who are not doing their duties of this kind which God requires of them, to enter now into this work with godly fear.

At the next house the last number of a monthly subscription to the *Instructor* was delivered, and the woman, who says she prizes the paper for her boy,

and Prophets" in Antigua are doing well. Brethren Lewis and Crichlow I expect are now at Montserrat. I am all alone here, and it seems so good when I can get a paper to read, and can hear how the third angel's message is going. I want to do my part.

St. Vincent is a mountainous island with an irregular coast line. It has no railroad, and travel on the leeward part of the island is done by rowboats, to a great extent, the boats making daily trips, except Sundays, touching at different points. The last of these is about twenty-two miles north of Kingston, the capital and chief town, and a traveler can go the entire distance for one shilling — twenty-four cents. The eastern part of the island has a good stage road, too, running from Kingston to Georgetown, twenty-two miles away, with a fare of six shillings by stage.

WILLIS HACKETT.

THE RELATION OF OUR SCHOOLS AND CHURCHES TO THE CANVASSING WORK.

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The everlasting gospel of the third angel's message is now going to the world to prepare a remnant people for the coming of the Lord. God is going out by the influence of his Holy Spirit, and is preparing the hearts and minds of people for the reception of this message. "The Macedonian cry is coming to us from all directions. 'Send us laborers,' is the urgent appeal from the east and from the west. All around us are fields white already to the harvest, but while the harvest is great, the laborers are few. There should be one hundred engaged in the work where there is now one." We have reached the time when the following testimonies apply with great force — testimonies which reveal the relation that our schools and churches sustain to this work in general, and the canvassing work in particular: —

Every member of the church should be instructed in a regular system of labor. All are required to do something for the Lord.

We have a greater and more solemn truth than was ever before committed to mortals, and we are responsible for the way we treat the truth. *Every one of us* should be intent on saving souls. We should show the power of the truth upon our own hearts and characters, while doing all we can to win others to love it. To bring a sinner to Christ, is to elevate, dignify, and ennable his whole character, and make him a blessing in the home, in society, and in the church.

Very much more might be quoted, showing that the last warning message is now going to the world, that every one should take a part in the extension of this message, and that the churches should make provision for the education and training of workers.

In the providence of God, schools have been established to educate and fit men and women for gospel work; and it is the duty of the church to make use of this faculty for the education and training of its members where they may, to the best advantage, "study to show themselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" and the duty of our schools if they have not already done so, is to provide that course of study and carry out that discipline, which will, in the shortest possible time, fit and prepare young men and women, and older ones too, for that matter, to engage in some branch of the Lord's work, in that way and manner that will accomplish the greatest possible good for themselves and their fellow men in the cause of God.

The nature and the importance of the preparation needed on the part of all who enter the work, is commensurate with the nature and importance of the work itself, which cannot be overestimated. "It is a very nice work to win souls to Christ. It is the greatest work ever given to mortal men, to deal with human minds." This reveals the foundation principle that must guide in every department of the work, and suggests the preparation to be made. Our work is that of dealing with the human mind. It makes no difference what branch of the work it is, whether the ministerial work, Bible work, canvassing work, teaching, or corresponding, — those who engage in these branches of the work must influence the minds of those for whom they labor, with the truth; hence it should be presented in a manner that will make it attractive to the intelligent mind, in order that it may be favorably received.

Christ met the case of every class in the subject and the manner of his teaching. He dined and lodged with the rich and the poor, making himself familiar with the interests and occupations of men, that he might gain access to their hearts and minds. Christ is our example, and he will give success to intelligent, God-fearing men and women who do all in their power to save souls.

"Truth must be apprehended by the intellect, received into the heart, and its principles incorporated into the character of those for whom we labor." All, therefore, who enter the work, must have this accom-

plished for themselves, or they cannot by their influence and example, bring others to Christ. If those who enter the work will prepare to present the truth intelligently in the spirit and meekness of Christ, the Holy Spirit will water the seed sown, and often it will spring up after many days and bear fruit to the glory of God.

So far I have only spoken of the work in general. And, although the work is one, there are many branches, each of which, taken alone, the same as when all are taken together, has for its object the salvation of souls. And though each is a work of influencing the human mind, requiring the same general preparation, yet a special preparation is needed for each. And as the object of this paper is to show the relation of the schools and churches to the canvassing work, I will now speak particularly of this branch of the work, trusting all may be led to see the nature and importance of it, the qualifications needed by all who enter into it, and the position of the colleges to provide this preparation and training.

The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth, . . . if there is one work more important than another, it is that of getting our publications before the people, thus leading them to investigate the Scriptures.

The canvassing work is more important than many have regarded it, and as much care and wisdom must be used in selecting the workers as in selecting men for the ministry.

This places the canvassing work on an equality with the ministry, and shows the care that should be exercised in selecting canvassers. Heretofore those who have had this work to do, were not in a position to make this wise selection; they did not have the time or the opportunity to study the disposition, habits, and character of those that offered themselves for the work. Hence they had to take them largely as they came, for better or for worse, and it often proved to be the latter; and, to make a bad matter still worse, they were sent out with but little, if any, preparation for their work; consequently the majority of those who have gone out in this way have failed to make a success of the work. But the school is the place where the disposition, habits, and character of those who desire to enter the canvassing work may be studied by the teachers. Wrong habits may, by a correct discipline, be broken up, and correct habits be cultivated, until the student develops a character that, with the knowledge he gains of his work, will enable him to go out and make a success.

"The canvasser should do his work with tact, and in an humble, prayerful spirit. He should be famil-

iar with the word of God, and have words at his command to unfold the precious truths and to show the great value of the pure reading-matter he carries." This requires, first, that the canvasser become familiar with the Bible. "We all need a guide through the many strait places in life, as much as the sailor needs a pilot over the sandy bar or up the rocky river; and where is this guide to be found? We point you to the Bible, inspired of God, and written by holy men; it points out with great clearness and precision the duties of both old and young. It elevates the mind, softens the heart, and imparts gladness and holy joy to the spirit."

A knowledge of the books to be sold is needed on the part of each canvasser. He must know and feel the subject-matter of his book before he can lead the minds of others to see and appreciate it. Our schools, therefore, should offer both these lines of study to those desiring to enter the canvassing work, in addition to giving that general culture and training which will prepare the canvasser to make such favorable impressions upon the minds of the people as will gain their attention, and enable them to make use of the knowledge acquired in the study of his book.

Very much more efficient work can be done than has yet been done. The canvasser should not rest satisfied unless he is constantly improving. He should make a thorough preparation and not be satisfied with a set form of words. The love of souls abiding in his heart will enable him to gain access to individuals and families.

Canvassers need self-culture and polished manners, not the affected and artificial manners of the world, but the agreeable manners that are the result naturally of kindness of heart and a desire to copy the example of Christ. Canvassers should cultivate thoughtful care-taking habits, habits of industry and discretion, and should seek to honor God by making of themselves all that it is possible for them to become. Jesus made an infinite sacrifice to place them in right relations to God and to their fellow men, and divine aid, combined with human effort, will enable them to reach a high standard of excellence.

The personal appearance, manner, and language of the canvasser will have much to do with his success or failure. If he is neat and clean in his person and personal appearance; if he is self-possessed and graceful, and ever tactful and unobtrusive, cheerful and hopeful in his manner; and if he has words at his command always appropriate for the occasion, and if these words are softened by the spirit and love of Christ, he will make such favorable impressions upon the minds of the people, that doors and hearts will be open to receive him, and he will gain and hold the attention of the people to the subject-matter of his book, and he will have success.

The teachings of Christ were impressive and solemn; his voice was melodious. And should not we, as well as Christ, study to have melody in our voices? He had a mighty influence, for he was the Son of God. We are so far beneath him and so far deficient, that, do the very best we can, our efforts will be poor. We cannot

gain and hold the influence that he had, but why should we not educate ourselves to come just as near the Pattern as it is possible for us to do, that we may have the greatest possible influence upon the people? Our words, our actions, our deportment, our dress—everything should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them, that right impressions may be made upon them.

The time has come when God says, Go forward and cultivate the abilities I have given you. . . . He who guides the planets in their course and upholds the worlds by his power, has made provision for man formed in his image, that he may be little less than the angels of God while in the performance of his duties on earth. The harmonious, healthy action of all the powers of the body and mind result in happiness. An aimless life is a living death. The powers of the mind should be exercised upon themes relating to our eternal interests.

In conclusion my prayer is that all our churches may take a deeper interest in the canvassing work, and that the teachers in our schools may see the importance of imparting that instruction to those desirous of entering this branch of the work, which will enable them to make the best possible use of all their God-given faculties, as they go out to meet the world, in circulating our publications.

E. M. MORRISON,
Gen. Canv. Agt. West of the Rocky Mts.

A WORD OF ENCOURAGEMENT.

As laborers, we are very apt to become discouraged if we do not see almost immediate results of our efforts in the Master's vineyard. Especially is this so with the canvasser. He goes from house to house, and sometimes travels a whole day without selling one book; no one invites him to stop and spend the night with him. Darkness overtakes him, and he is compelled to seek shelter as best he can; wearily he lies down and weeps, almost wishing himself back home, where he could enjoy sitting at father's table, and resting his weary limbs in mother's bed. Finally he drops asleep and perhaps dreams that he has reached the time for the final reward. He now realizes for the first time, that all his efforts, prompted by a true motive, were sacredly chronicled in the ledger of heaven. Every step had been numbered; every tear bottled up; all his prayers in behalf of dying sinners, and his almsgiving had gone up before God as a sweet memorial.

As he awakes, he sees the beautiful sun lifting his head and showing his golden face over the hilltop, throwing rays of light and warmth over the earth,

causing all nature to praise the great Architect of the universe. And as he hears the beautiful songs of the birds, he takes new courage and starts on his mission. This day he is successful in selling one copy of "Bible Readings"; but when the day is ended, he almost feels that his efforts were next to nothing. But not so, my brother. I had the privilege some time ago of baptizing a lady who embraced the third angel's message through the agency of a copy of "Bible Readings" sold her in old Sweden. When the canvasser showed her the book, she felt as though she was too poor to purchase; but after he told her the advantage it would be to her in finding the truth, she bought a copy, and in less than one year the truths of that book so fastened themselves upon her that she began keeping the Sabbath. Although her husband and other friends have been opposing her, she stands firm to her convictions. When she came from the watery grave, she was a happy soul, praising the Lord for the precious light of his word; although she spoke in the Swedish language, and I could not understand a word she said, yet I could see from her countenance as it would light up, that the Spirit of the Lord was with her.

Courage! my brethren, courage! we will soon reap if we faint not. "Cast thy bread upon the waters; for thou shall find it after many days." One may sow and another reap; but both he that soweth, and he that reapeth, will finally rejoice together. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "They that sow in tears shall reap in joy."

M. G. HUFFMAN.

INDIA'S MATERIAL AND SPIRITUAL NEED.

EDITOR HOME MISSIONARY:—

WHEN I was asked by a member of your Calcutta branch to write something for your paper, I felt not a little hesitation in complying with the request; my hesitation arose from the feeling that, living in the antipodes, and differing from you and your readers in every possible way,—in language, religion, color, and tastes,—and without any direct knowledge of America and her great people and her still greater enterprise, what I might say might appear positively distasteful to the majority of your readers. But knowing full well how charitable your people are toward brother man, whatever his color or creed, I

have thought it worth while writing once for your paper as an experiment, and I expect you would not exact that standard from me as you would from writers of your own.

India, you are already aware, extends from $8^{\circ} 4'$ to 36° north latitude, and from 66° to 90° east longitude (Greenwich). The vastness of its extent you will realize when I say that its area is about one million and a half square miles, and its population in round numbers, two hundred and seventy millions; while the corresponding figures for the United States are three million five hundred thousand square miles, with a population of only sixty-three millions; or broadly speaking, while the area of the United States is two and one-half times greater than that of India, the population of India is more than four times larger than that of the United States.

And what do you expect to find when you look around, and take a survey of this vast population? My heart fails me—I shudder to think what utter darkness you will find all around you! The people—I mean the masses—are steeped in poverty, helplessness, ignorance, and every possible form of hardship and suffering engendered by them. You may have some idea of the poverty of the people when I say that the average income of the people for every individual is said to be twenty-seven rupees (Indian money); or, in your currency, some seven and a half dollars a year. Now you will perceive that this income covers the rich and the poor alike, between whom, here as everywhere, there is the greatest disparity; and if in actual life you leave the rich out of consideration, the figures for the poor must go down lower still. And if you try to conceive how many among a population of two hundred and seventy million are to be taken to be poor, you will find the task overpowering, as there are no means at our command to verify this part of the calculation. But a very high British official, since retired from India, acknowledged that sixty million in India can scarcely get more than one meal a day, and that consisting of the coarsest rice and vegetables only. Mind that this means almost as much as the whole population of the United States. Now, is not the simple English proverb, "Truth is stranger than fiction," verified here in these figures? A population as vast as the population of the whole United States of America living upon scarcely one meal a day!

About the utter helplessness of this vast number, and their utter inability to cope with the least pressure in times of scarcity, I can say that they live in

the merest huts, worth scarcely a couple of dollars, and the only goods and chattels they own would not be worth more than a dollar or two of your money. So they have nothing to fall back upon in times of pinch, even if they can with difficulty keep the wolf from the door in times of plenty. By the failure of the rains of the season 1876-77, there was a terrible famine in the Madras Presidency, one of the provinces of India. The deaths from starvation and attendant diseases in that one famine were computed at some six million. To tell this in language intelligible to you, I should say that a population numbering more than that of the State of New York, or a trifle less than that of the States of Pennsylvania and Massachusetts put together, was swept out of existence by *one* famine, caused by the failure of the rains of only *one* season!

What an appalling tale! You will like to know what constitutes a famine. The principal staple food of the people is rice. If rice sells at the rate of a *maund* (eighty-two pounds in weight) for between a dollar and a half up to two dollars, that is supposed to be hardest pressure. I think in your part of the world, even in the easiest of times, it is never less. The soil of India is one of the richest in the world, or the people could not live. The simple scratching of the soil, with the help of the natural rain in season, raises an abundant crop. The people are mostly agricultural, and their implements are almost primitive—so conservative are they to accept modern scientific improvements, and their poverty also stands in the way of introducing such improvements.

It is fortunate that the people of India live under the British government, which is now trying to introduce modern arts and industries into the country, and spanning distances by constructing railways and the telegraph, and carrying out vast irrigation schemes, thus lessening the chances, or rather the rigors of famine. But what they have accomplished is a mere drop compared to what yet remains if the people of India are to be raised in the scale of civilization, and if the stupendous mass of darkness and superstition is to be dispelled. At this time of day the planting of a branch of your mission in Calcutta has not been undertaken a day too soon. That a body of men living from twelve to fifteen thousand miles away, differing in every conceivable point from them, have felt for India and her people, only shows that they are led by abiding faith in their great Master, who commanded them to go forth into distant lands

and carry with them the light of truth and the message of peace to distant people, and not to rest satisfied by themselves getting the same.

Although a Hindu, I can quite appreciate your efforts in this direction. It is worthy of America and her great people. Their efforts in spreading truth and righteousness cannot be sufficiently praised. I wish you God-speed.

"A CRY FROM DISTANT INDIA."

GOD'S WORK GOES ON.

God's work goes on in spite of war and famine,
The dreaded pestilence of baneful blight.
In spite of all the selfish greed of mammon
That toils amid the shadows of the night;
In spite of evil hearts and hands essaying
To crush the temple that we build upon,
The law and order so divine obeying,
Unmoved by man's device—God's work goes on.

Not always in a radiance of splendor,
The brilliant dazzling of the noonday sun,
But in an atmosphere serene and tender,
His mightest miracles are daily done;
And though short-sighted and dull-witted mortals
Themselves against his majesty array,
Nor give him entrance through the heart's closed portals,
God's work goes on and will not make delay.

No human power can interrupt its mission;
As well attempt the planets to remove,
Or change a single star from the position
It holds amid the galaxy above.
And so when all our plans prove unavailing,
When busy hands and throbbing hearts are stilled,
Doubt not, but rest assured and still; unfailing
God's work goes on — his plans are all fulfilled.

—*Josephine Pollard.*

MISSIONARY WORK BY CORRESPONDENCE.

So much has been written upon this subject, that it is not designed to present anything new, simply to repeat what has been written before, hoping to encourage some persons who have not yet found their place among the laborers in the vineyard. Upon receiving a letter recently from a sister whose heart was burdened to do something for the Saviour, who had done so much for her, inquiring about missionary correspondence as something she might do, being compelled to remain in the home, my mind was led to think of the possibilities before those who can-

not leave home, and scarcely ever have a visitor to whom they have the privilege of presenting the message.

"To every man his work." Many whose hands are tied with home cares feel that there is nothing they can do; but God's word is true, and by looking about them, even these will find pleasant work for the Master in sending out papers and writing letters to those who may be interested in the truths for these times. So much care is exercised now in the selection of names, that those who take up this work can do so intelligently, knowing that in most cases these persons have consented to receive reading-matter, and in many instances have requested that something be sent to them.

To the mother it is encouraging to know that God has spoken especially concerning her work. To whom has been given a greater mission than that of training young minds to think the thoughts of God and molding their character like his own? Yet even the earnest, faithful mother will not be content to do this, and this alone, when so many outside of her own family are sitting in darkness and the shadow of death, who, with one word of encouragement, might be lifted up to the service of Jesus. These very mothers could send papers, accompanied by letters, in which work they may interest their children; form them into a missionary society, and let them fold the papers, and, above all, the little hearts can be taught to remember these souls in prayer, and the interest aroused and spirit awakened in the children will be worth the effort, to say nothing of the great blessing accruing to the one receiving the papers and letters.

Many homes have no little ones, and yet the sisters cannot go out to do missionary work. To all such, this work can be recommended. You may feel that your education is so limited that this work is beyond you. But, after thought, you will remember that there are many people in the world with less education than yourself, who would be helped by a letter from you. In this work there is opportunity for all grades of education. Let each work for that class she may be best fitted to help. Many upon receiving your papers would feel timid about writing if they thought you were highly educated, but seeing that you are like themselves, the dread is taken away. A heart imbued with the Spirit of God, where the love of Christ constrains it to the work, so that it cannot refrain from doing what it does, will be able to accomplish much. The language may not be as smooth as that

of others, but the Spirit of the Saviour breathed into the letters will touch a responsive chord in many hearts.

The greatest qualification for this home missionary work is a heart that knows by experience the peace that passeth all understanding; the blessing of him whose iniquities are forgiven and whose sins are covered; and the joy of recognizing the hand of a loving Father in every circumstance in life. If this is your experience, many will appreciate your papers and letters, and through them may be brought to the Master. Souls are hungry for the Bread of Life. We with whom God has dealt so bountifully ought freely to give to others.

Who can estimate that which may be accomplished by sending out a single paper? That wonderful promise, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," certainly applies to our work in this direction. Just as far as our papers contain the word of God, just that far God's word declares they shall accomplish that which he pleases. He who knows the end from the beginning puts it into your mind to send out the paper, and indites the letters, and he will direct these to the heart longing for his presence. This may not be the one you addressed. You may never hear from these again, but nevertheless God's word is pledged, and the work he designed is accomplished. The soul that has been helped may impart the truth to another, and so the work go on, widening, until he shall say, "it is finished."

Contemplate the infinite value of one soul! it is only to be compared with the life of Christ, yet the simple effort of writing one letter and sending out one paper may save that soul. Eternity alone will reveal the result of this disinterested work for the Master. It is a significant fact that so many have embraced the truth through reading the *Signs of the Times*. This should encourage every one to circulate our papers. "The great lack of men to go from place to place and preach the word may be in a great degree supplied by tracts and papers and by intelligent correspondence."

Many who receive the papers may never embrace the message, but the paper has been an educator,

molding thought, and at least pointing out a better way. We need not expect that every effort will result in the salvation of souls. We are to sow the seed. God will give the increase; we know not whether shall prosper, either this or that, or whether they both shall be alike good. If the paper does not prove a blessing to others, the effort will redound in blessing to ourselves. "In working to bless others, we shall be gathering strength and courage to our own souls, and shall receive the approval of God." Dare we say that in this case any less than in the other, God's promise has been fulfilled and his word accomplished that which he designed it should?

There is still another line of missionary correspondence which is equally fruitful, upon which we hear but little; writing to our isolated brethren and sisters. How much they appreciate a warm, Christian letter! They are alone, having no one of like faith with whom they can converse; often meeting opposition every day of the week; in many cases with access to none of our publications, the means being withheld from them with which to purchase these. A letter does them so much good, and even an old copy of the *Review* is appreciated. In some instances those who have the *Review* could send it regularly to these, and what a blessing it would be. Your State secretary will no doubt gladly furnish you with names of interested parties, giving such assistance as you may need in taking up the work of missionary correspondence, and will also furnish names of isolated Sabbath-keepers who do not have our publications. Truly the blessing of God will rest on those who engage in this work.

"All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications." "The souls saved by your personal efforts will be most precious. The stars in your crown will shine forever and ever, and will a thousand times repay you for the self-denial and self-sacrifice you have exercised in the cause of God."

ESTELLA HOUSER,
Cor. Sec'y Ohio Tract Society.

If you want to be pungent, be brief, for it is with words as with sunbeams, the more they are condensed, the deeper they burn.—*Southey*.

THERE is nothing so wholesome, so salutary, so strong, as Christian love.—*F. B. Meyer*.

WHEN thou art either to do or to suffer anything, when thou art about any purpose or business, go, tell God of it, and acquaint him with it,—yea, burden him with it,—and thou hast done for matter of caring. No more care, but sweet, quiet diligence in thy duty, and dependence on him for the carriage of thy

matters. Roll over on God, make one bundle of all; roll thy cares, and thyself with them, as one burden, all on thy God.—*Leighton.*

THE man who follows Christ in earnest is always looking up and lifting up.—*Ram's Horn.*

REPORT OF THE CANVASSING WORK FOR MONTH OF NOVEMBER, 1896.

STATE.	No. Can-vassers.	Av.No. Re-ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Distr. No. 1.											
Atlantic.....	5	.....	200 $\frac{1}{2}$	310	.....	211	\$ 83 55	56 70	.....	\$140 25	
Maine.....	7	4	.....	.....	.....	157	186 78	14 00	.....	200 78	
Maritime Prov.											
New England....	17	10 $\frac{1}{2}$	146	664	215	\$174 05	648	529 80	113 07	642 87	
New York.....	7	5 $\frac{1}{4}$	69	356	8	19 25	82	170 50	90 56	261 06	
Pennsylvania....	30	23 $\frac{1}{2}$	245	1,437 $\frac{1}{2}$	578	646 35	967	731 30	258 44	989 74	
Quebec.....											
Virginia.....	8	4	.....	.....	.....	113	114 60	.....	.....	114 60	
Vermont.....	5	3	37	210	13	29 75	284	325 10	3 00	228 10	
West Virginia....	9	6 $\frac{1}{4}$	37	199	28	20 25	161	114 85	29 00	143 85	
Alabama.....	11	9 $\frac{1}{2}$	.....	1079	159	340 75	113	115 75	210 80	326 55	
Cumb. Mis. Field.	16	15	.....	1439	143	281 50	222	357 70	187 47	545 17	
Florida.....	3	3	.....	229	30	66 75	30	64 25	34 50	98 75	
Georgia.....	7	5	.....	581	62	140 25	33	67 50	92 62	160 12	
Louisiana.....	7	4 $\frac{1}{2}$	.....	561	311	421 50	7	15 75	56 20	71 95	
Mississippi....	4	3	.....	249	50	114 50	.....	.....	5 55	5 55	
North Carolina....	6	5 $\frac{1}{2}$	.....	570	85	179 24	82	118 00	50 95	168 95	
South Carolina....	4	3 $\frac{1}{2}$	.....	292	32	70 75	50	107 25	39 75	147 00	
Tennessee....	9	6	81	475	146	358 55	83	190 50	63 25	253 75	1,777 79
Indiana.....											
Illinois.....											
Michigan.....											
Ohio.....	27	18 $\frac{1}{2}$	246	1107	88	201 00	320	699 50	121 25	820 75	820 75
Ontario.....											
South Dakota.....											
†Iowa.....	20	.....	2448	887	1,516 05	603	663 60	417 10	1,080 70		
Manitoba.....	2	2 $\frac{1}{2}$	14	89	11	33 50	19	54 00	24 60	78 60	
Minnesota.....											
Nebraska.....											
Wisconsin....	10	2	19	283	15	10 45	111	115 30	70 20	185 50	1,344 80
Arkansas.....	7	3	105	943	.....	518 00	488	1,447 75	94 40	1,542 15	
Indian Territory....	11	.....	.....	.....	.....	476 44	105	113 40	28 00	141 40	
†Kansas.....	36	20	.....	4581	997	1,247 55	2169	1,401 40	250 51	1,651 91	
†Missouri.....	24	.....	582	4656	549	1,410 30	1755	1,940 65	420 13	2,360 78	
Texas.....	11	30	89	483	300	801 85	327	494 25	102 85	597 10	
Colorado....	5	3	.....	714	.....	.....	638	722 48	84 05	806 53	7,099 87
California.....	3	.....	.....	.....	.....	.....	.....	.....	4,195 70		
‡North Pacific....											
Upper Columbia.....										4,195 70	
Montana.....											
Australia.....											
New Zealand.....											
Great Britain....	30	23	.....	1890	.....	.....	1566	1,316 34	.....	1,316 34	
Central Europe....	11	11	.....	1845	.....	.....	1533	807 04	93 78	900 82	
Germany.....	26	26	544	4045	93	123 00	135	165 00	724 00	889 00	
Norway.....	18	11	209	1737	.....	59 35	825	1,159 60	30 29	1,189 89	
Denmark.....	20	18	327	2812	.....	.....	1841	1,256 88	30 37	1,287 25	
Sweden.....	36	22	.....	3163	.....	1,641 62	1201	1,310 27	76 70	1,386 97	6,970 27
*South Africa....	3	3	48	251	393	1,723 24	286	1,694 00	1,623 20	1,817 20	
South America....	1	.....	.....	.....	.....	359 20	87	230 20	.....	230 20	
Jamaica.....											
Bahamas.....				.....	.....	118 10	50	147 00	.....	147 00	3,694 40
West Indies....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....	442	322 $\frac{1}{2}$	2798	39,089	5508	\$13,103 09	17,302	\$18,931 84	9,692 99	\$28,624 83	\$28,624 83

* Three months.

† Seven weeks.

‡ Two months.

§ One year.

LESSON SERIES.

MISSION STUDIES.

INDIA.

OUR Sabbath-school donations of the past two quarters, go to open up missions in India. Perhaps some of us who have been contributing our means will be called upon to follow our offerings to this strange, weird "land of the Vedas," the land of sacred bulls and monkey temples. We are accustomed in our thoughts of India, to picture in our mind a country of uncivilized, uncultivated, and ignorant idol-worshippers, who know nothing of the arts and sciences, and even less of the methods of modern life. But we forget that for two centuries or more, this country has been under British rule and British influences, and that the customs and habits of the people are more or less broken up and leavened by the active commercial life carried on between it and foreign countries, and also by mission stations that have done as much; and with twenty thousand miles of railway, as many miles of telegraph, the telephone, the electric light and electric railway, with two thousand miles of irrigating canals, the many government and mission schools and higher colleges of learning, India may well rank as one of the civilized countries of the world.

The people belong to the Caucasian race, and although dark skinned, possess the features and physiognomy of the European race. India is a very ancient country, and B. C. 327, Alexander the Great (who led his army as far as the Indus River) found a warlike and highly civilized people, inhabiting the vale of Cashmere and the Punjab, the two northernmost provinces, the latter being one of the one hundred and twenty-seven provinces of Darius, made mention of in Esther 1:1. To-day, although India has but one-half the area of the United States, yet she has four times the population, and the bulk of this population is massed along the fertile valley of the Ganges, the sacred river of India. Believing that a knowledge of the country and her needs, will awaken in us more of an interest, and a desire to give ourselves and of our means to this needy mission field, we will proceed to give a brief description of the country, the home of one sixth of the inhabitants of the globe.

The country is a well-watered plain between two seas and the mountains. On the north lie the broad

Himalayas, with two thousand peaks of from twenty to twenty-nine thousand feet in height, eleven hundred of which have been accurately measured. Near by is a range of salt hills, yielding annually three million rupees (\$1,200,000) of revenue.

In the mountains and on the coast, the climate is moderate, and ice is often formed. But on the plains, where the bulk of the population is to be found, in May the temperature ranges from 104° to 118° F. in the shade; and during the period of the monsoons—hot winds—that blow from the inland during this part of the year, foreigners have to flee to their houses, which of necessity are constructed very large and roomy, and covering their doors and windows with heavy matting and keeping them well drenched in water, the air is thus cooled. Metals become hot enough to burn the hand, and pamphlets curl up in the heat, and the one studied plan of the foreigners during these heated periods, is how to keep cool. In December, however, the temperature is more equable, ranging from 24° to 60°.

Now turning to view some of the larger cities of India, we ascend the Ganges, eighty miles from the mouth, where is located the capital, the metropolis of the nation, Calcutta, the city of palaces. Four hundred and ninety-six miles farther, we come to Benares, the most sacred city of the Hindus,—a Mecca visited by devotees and pilgrims, who can be seen entering and departing from the city constantly throughout the year. They come from all parts of India. Many carry away with them bottles of the sacred waters of the Ganges. The sanctity of the city is noted. Its soil, its wells, its streams, its temples, of which there are fifteen hundred, and its inhabitants,—everything in it and around it is considered holy. The city stretches for about four miles along the north bank of the river. The streets are generally crooked, and some too narrow to admit carriages. The sanctity of the city extends for several miles outside of it, and whoever dies there, whether Hindu, Mussulman, or Christian; whether pure, or outcast, or murderer, is sure of heaven.

Other cities along the Ganges are Allahabad, the capital of the northwest provinces, and Cawnpoor, a modern city of 150,000—the scene of the massacre of the English women and children during the Sepoy rebellion of 1857. Lucknow is a city noted for its beautiful palaces, gardens, and imposing

buildings, many of which from a distance look to be magnificent marble palaces, glistening in the summer sun, but on a nearer view are found to be constructed of rough, white limestone. Agra is noted for the Taj, the most noted palace in the world. It was built by an emperor as a tomb for his wife. The building is of the purest white marble, and so perfect are its proportions that it seems too pure and mystic to be the work of human hands. The whole building is so airy that it looks like a cloud castle; it has been called a "poem in marble." It is octagonal in shape, with a dome and crescent and minarets on its top, and is surrounded by a wide and beautiful garden. The interior is inlaid with mosaic wrought with precious stones into the form of flowers and other beautiful designs. A most marvelous echo repeats in soft and solemn tones whatever is recited at a certain point within the building. On the entrance-stone is the inscription, "To the memory of an undying love."

The last city that we will mention is Delhi, nine hundred and eighty-four miles from Calcutta. The whole surrounding country is covered with ruins, it being one of the earliest seats of the Aryan race, and in more medieval and modern times, the scene of many sanguine and bloody frays. In 1739 the Persians entered the city and massacred thirty thousand in one forenoon, and continued to plunder the city for fifty-eight days. They carried away booty to the amount of twenty to thirty million dollars. This included the celebrated peacock throne. During thirteen years of the last century, there were five great Afghan invasions which form one of the most appalling tales of bloodshed and wanton cruelty ever inflicted upon the human race. In 1877 Queen Victoria was proclaimed, at Delhi, empress of all India.

India is cursed with the caste system. According to the law of caste, there are four tribes. The first are the Brahmins, or priest caste, which numbers ten million. The second class are the warriors and rulers; the third class, farmers and travelers; the fourth class, laborers and servants; and finally the *lost* caste, who are outcasts, having forfeited their standing in their respective castes, and having become polluted, have sunk to the lowest pitch of social degradation, and are regarded as utterly vile and contemptible. A loss of caste involved under the native rule a forfeiture of all civil rights and of all property. The British government, however, promulgated a law in 1850, giving protection to all its Hindu subjects.

Another curse in India is child-marriage. Little girls are married to little boys by their parents, before ever seeing each other. If the husband dies, even if they have never met, the widow is held accountable for his death, and henceforth is doomed to social ostracism, an outcast from society, and driven from home. Her parents, who once loved her, now hate her; her relatives, who cherished her, now spurn her; and her friends, who admired her, now loathe her. To her, all of life is lost, and having no promise of a future life, and never afterward allowed to marry, the remainder of her days are dragged out wearily and heavily in a worse than living death. And there are thirteen million of such in India. Do you wonder that their faces are sad and that their hearts are sick? Does not India need the healing balm applied,—the gospel of our Lord and Saviour? Will you not consecrate yourself and means for the purpose of carrying this love to them?

The Brahmins believe in the transmigration of souls. They believe that the soul of man passes into the lower animals successively, and so are very kind to lower animals. At Benares they keep an asylum for aged and decrepit animals, and we find them vegetarians in habit, from religious scruples, and will they not be ready to investigate a religion that will not needlessly slaughter innocent animals that God has blessed with capacity to enjoy life?

Already our missionaries have gone there, and others are under appointment, but the work is curtailed and held back for a lack of means. Shall we not begin to make some *real* sacrifices for God, who has sacrificed so much for us? Shall our brethren in darkness remain so because our brethren in the light selfishly withhold the saving light that God has entrusted to them, perhaps until that light goes out in darkness?—and how great will be that darkness! Let us answer the question, "Am I my brother's keeper?" by sacrificing of our means for the Sabbath-school donations, which now go to this field, and reap the hundredfold in human souls, from India, in heaven.

QUESTIONS.

1. For what purpose have our Sabbath-school donations for the past six months been used?
2. How are we accustomed in our thoughts to view this country?
3. What do we forget?
4. Name some of the modern improvements of the country.

5. What can you say of the people?
 6. Give a few historical facts concerning India.
 7. Tell something in regard to its area and population.
 8. Describe its geographical features.
 9. State particulars concerning the climate of the country.
 10. Where is its capital located?
 11. What is said of its most sacred city?
 12. Name some other important cities.
 13. Describe the Taj.
 14. State interesting points in the history of Delhi.
 15. With what is India cursed?
 16. Name a few of these castes.
 17. Under native rule, what does a loss of caste involve?
 18. What is another curse of the country?
 19. Give some particulars respecting the sad condition of widows.
 20. In what do the Brahmins believe?
 21. Hence, what do we find them?
 22. Where have we a mission in this country?
 23. How may we answer the question, "Am I my brother's keeper?"
- ARTHUR W. HERR, M. D.
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HEALTH STUDIES.

EXERCISE.—ITS IMPORTANCE.

BEFORE man had sinned, while he was yet perfect, God saw that he could not enjoy life and be happy without labor. He gave him his appointed work, *to dress and to keep the garden of Eden*. Gen. 2:15. After the fall, God said unto man, "Cursed is the ground *for thy sake*; . . . thorns and thistles shall it bring forth to thee; . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3:17-19. The ground was cursed, thorns and thistles were caused to spring forth *for man's sake*; that is, even the curse brought upon the earth which would make it necessary for man to labor harder in order to obtain his food, was designed by the Creator as one of the greatest blessings to man.

WHY IS MORE EXERCISE NECESSARY AFTER THE FALL THAN BEFORE?

As by one man sin entered into the world, and death by sin (Rom. 5:12); so death passed upon all men, because all have sinned. The day man sinned

by partaking of the forbidden fruit, death began in his body; he became a dying man. Gen. 3:17. This death has passed upon all, because all have sinned. It is a well-acknowledged fact that in the human body, tissue is constantly breaking down or dying. This broken-down, dead tissue, unless thrown off in some way, would accumulate and decay, and thus form highly poisonous products which would result in death to the individual in a short time.

Through the circulation of the blood, these waste products are carried to the kidneys, lungs, skin, etc., where they are expelled from the system. If a man is inactive, the blood moves sluggishly; as a consequence he becomes filled with these poisons, becomes diseased, and death finally results,—life is shortened. Exercise in the open air promotes the oxidation of this dead material, improves and quickens the circulation and the elimination of this poisonous substance. Therefore after the fall, God provided extra labor for man as a means to prevent disease and premature death. Man by failing to take sufficient exercise shortens his life, or commits suicide.

Death (excepting accidents) is always due to this one cause; that is, accumulation and decomposition of dead tissue in the system. In old age, the heart and kidneys become worn, and are not able to throw off the poisons; the result is disease and death. In Bright's disease, premature death occurs for the same reason—the inability of the kidneys to eliminate waste products.

WE WILL NOTICE HOW THESE POISONS MAY ACCUMULATE.

1. By introducing more poisons into the system than can be eliminated. They may be in the form of drugs, alcohol, tobacco, tea, coffee, or the waste products found in flesh foods.

2. By the regeneration of poisons in the stomach, by the use of animal foods, which readily undergo decay, or by making bad combinations of even healthful foods.

3. Poisons formed by tissue break-down, or decomposition, with inability to eliminate, as in old age.

4. Disease and premature death may result from a lack of elimination, due to Bright's disease, or a sluggish circulation brought on by an inactive life.

The lumberman, and others having plenty of exercise, may not pay any special regard to diet, etc., and for a time apparently enjoy a fair degree of health. Poisons may be taken into the system and generated in the alimentary canal; but while leading a vigorous outdoor life, the circulation is

good, and they are readily thrown off. *His existence, however, depends on exercise.* He is constantly walking on the edge of a precipice; if he contracts a cold or a fever, and is deprived of this exercise for a short time, death is very apt to follow. It is acknowledged that the most robust in appearance succumb most easily to disease. The farmer who has paid no attention to diet, but has worked hard all his life, concludes to sell his farm, and take life easy, so he retires, and in most cases this means disease and death. The young man who leaves the farm, where he has been accustomed to plenty of exercise and has paid very little attention to diet, and enters a school or office where he is deprived of exercise, yet makes no special change in diet, is sure to become a dyspeptic and bring on disease. Many lives have been ruined in this way. All should be careful in diet. But it is especially important for the one who leads a sedentary life and is deprived of physical labor.

RELATION OF EXERCISE TO MORALS.

It is very difficult or almost impossible for a man who uses alcohol to live a virtuous and pure life. The alcohol is a poison which, when taken into the system, is carried by the blood to the brain. It benumbs the brain and perverts the judgment. Satan takes advantage of this and leads men to commit sins that they feel ashamed of afterward. Poisons formed in the body by fermentation and decomposition of foods in the stomach or by the breaking down and decay of tissue, if allowed to accumulate, have the same effect upon the brain. They numb and pervert the judgment, and Satan gains control of the mind, and leads men to do things they would be ashamed of if clothed in their right mind.

By taking sufficient exercise to stimulate the circulation of blood and the elimination of these poisons from the brain and system, it is easier to lead a Christian life. Fulness of bread and *abundance of idleness* was the cause of all the iniquity committed by Sodom. Eze. 16:49.

QUESTIONS.

1. Even before man sinned, what was necessary to his happiness ?
 2. After the fall, what did God say to him ?
 3. What did God design the curse pronounced upon the ground should be to man ?
 4. What began in the human body the day man sinned ?
 5. State a well-acknowledged fact.

6. Unless these tissues were thrown off in some way, what would result?
 7. Tell how they are expelled from the system.
 8. Describe the effect of inactivity.
 9. State the effect of exercise in the open air.
 10. Then why did God provide extra labor after the fall?
 11. To what is death usually due?
 12. What is said of Bright's disease?
 13. Name four ways in which these poisons may accumulate in the system.
 14. What can you say of lumbermen and others who lead a vigorous outdoor life?
 15. What is the effect if they are deprived of this exercise by a cold or fever?
 16. What class of persons must be especially careful in diet?
 17. Explain the effect of alcohol upon the system.
 18. What poisons formed in the body have the same effect?
 19. What is said of taking sufficient exercise?

D. H. KRESS, M. D.

(To be continued.)

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

[†] Stop only on signal.

A. R. MCINTYRE,
Asst. Supt., Battle Creek

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

THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

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

BATTLE CREEK, MICH., JANUARY, 1897.

WE give this month a day's experience of one of our workers who is selling *Signs* from house to house. The smallest details of the work are included, showing how every circumstance is used in some way toward the furtherance of the work, and thus, seeming obstacles are made stepping-stones to its advancement. If any of our young friends are thinking of engaging in the work of selling papers, we hope they will read this article carefully, as it contains a lesson of being "instant in season, out of season" in laboring to win souls, and illustrates how the faithful laborer, like the Master, will be one who seeks not to be ministered unto, but to minister.

WE are glad to present a fuller report of the canvassing work than we have had for some time, and we feel grateful to the secretaries who have so kindly responded to our request that they report promptly. All will be cheered by the knowledge that so many of our books are placed in the hands of the people, and let us all follow them with our prayers, that they may accomplish a great work in ripening souls for the final harvest.

THE secretary of the Kansas Tract Society writes:—

Our churches in this State are taking hold of the *Signs* work with considerable interest, and the Lord is blessing them and "going out before them" to get the people ready to read the papers when presented. One church ordered five hundred and two *Signs*. Orders for one or two hundred copies come in often.

This report is encouraging, and we wish that we might have similar reports from all of our State conferences, till the *Signs* list reaches the 100,000 copies which it ought to send forth to the world each week.

GOD hath exalted him to be a Prince and a Saviour. We are too prone to reverse the order, and make him a Saviour and a Prince. And we are apt to think much more of being saved by him, than of doing as he bids. And it is because we know so little of Jesus as King, that we experience so little of him as Saviour.—*F. B. Meyer.*

"WE NEED MORE MISSIONARY MINISTERS."*

WHAT is meant by a "missionary minister?"—Doubtless one who himself knows how to carry on missionary correspondence and do house-to-house work with our papers, tracts, and books, and who is able to give the churches he has raised up and visits from time to time, such simple and practical instruction in work of this kind that they will themselves take up and carry it on successfully.

Such a minister will be so full of the true missionary spirit that he cannot help but enthuse those with whom he comes in contact. If he visits a church which has lost its hold on the missionary work, and is doing but little to circulate the *Signs* and our other periodicals, a radical change will at once be seen in that place. His labors, even though confined to a few short days, will awaken the slumbering missionary society, and infuse it with new life and energy. The members will get a clear view of the nearness of the Lord's coming and the greatness of the work which is to be accomplished in the earth, and with hearts filled with a love for souls, they will pledge liberally toward the support of the home missionary work, wipe away their debt, if they have any, and make a large increase in their club of papers.

O what a power for good is such a minister! He carries life and sunshine wherever he goes, and before his advance, the heavy clouds of "hard times" that hover over so many missionary societies and shut out the light and glory of God, will vanish as mists before the rising sun. Do our readers think we have drawn a fanciful picture? O no! we have many such ministers to-day. The results of their labors can be seen in our flourishing churches and wide-awake, energetic missionary societies. Let us hope that the time will soon come when all our ministers, without exception, will be in the true sense of the term, "missionary ministers." Then we shall see our tract and missionary societies grow like the cedars of Lebanon and spread themselves like a green bay tree. Then it will no longer be necessary to urge our people to take more copies of the *Signs*, for every Seventh-day Adventist will be an earnest, energetic, missionary worker, letting his light shine far and wide, and the church of God will look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

M. E. OLSEN.

*This expression is quoted from an article by Mrs. E. G. White.