

THE HOME MISSIONARY

HE THAT RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETERNAL.— John 4:36.

VOL. IV.

BATTLE CREEK, MICH., U. S. A., APRIL, 1892.

No. 4.

THERE IS MISSION WORK AT HOME.

THOUGHTFUL ATTENTION.

Ye who sigh to till the acres
Of more distant harvest fields,
Long to plant, in far-off furrows,
Seed which precious light will yield;
Know that not to all there cometh
Calls in foreign lands to roam,
For close by the fields are whitening;
There is mission work at home.

Ye who yearn to tell the heathen
Of a Saviour's love and claim,
And in ears that never heard it
Speak that Saviour's precious name;
Know that there are those much nearer,
Whom kind words, in tender tone,
Yet might win as sheaves for Jesus;
There is mission work at home.

Ye who look beyond with pity,
For the souls in darkness deep,
While, at knowledge of their blindness,
Heart is chilled, and eyes must weep;
Oh, forget not in their sadness,
That they do not stand alone
In their need of truth and Jesus,
That there's mission work at home.

Broad the fields for harvest whitening,
Some to each the Master calls;
No mistake his wisdom maketh
When he plans the work for all.
Does he call across the waters?
Go, then, in his strength alone;
Does his hand restrain? then meekly
Do the mission work at home.

Hallowell, Me.

MRS. NELLIE M. HASKELL.

IN the day of final reckoning, every one must take the sickle and mow down the crop his own hand has sown.

IN the multiplicity of cares incident to a busy life, many of the niceties of the social relation are neglected. Kind words and friendly smiles cost nothing, yet what a world of good they do. How many a heavy heart has been relieved of its load by a pleasant "Good morning!" and how many burdened souls have slept sweeter because of a kind "Good night!" Yes, somebody cares for them, and they will care for themselves. If the elaborate floral offerings that cover so many caskets could have found their way to the sick chamber when the one now lifeless was longing for the pleasure that flowers alone can bring, how much more appropriate it would have been. Kind words and unselfish deeds are a panacea for many of the ills of life. They bless the giver as well as the receiver. They reflect the character of the Great Teacher, and all who come in contact with them are elevated to a higher plane of living.

A touching incident is related of Miss Julia A. Ames, one of the editors of the *Union Signal*, who recently died. Her office was not far from that of Miss Alice Guernsey, editor of the *Young Crusader*. Although these ladies were ardent friends, their busy hours hardly admitted of social intercourse. One day last summer, however, the former came into the latter's office, and standing by her desk, said: "Alice, we all lead lives so busy here that I have thought we often fail to speak the good we think, and I just came in to-day to say, *I love you.*" So it is, as one has said, there are "little alabaster boxes of precious ointment, of loving and appreciative words, that would make the world sweeter and brighter if only the seal of silence were broken." So these simple words, spoken from a heart of love, to lighten the burden of a fellow-worker, will linger

long in the memory, and not only help all to form a good opinion of the one who utters them, but also serve as an incentive for them to go and do likewise.

W. E. CORNELL.

SHORT SERMONS FROM THE "TESTIMONIES."

RIGHT actions are unmistakable fruits of true goodness.

SUBDUING self, and looking to Jesus, is an every-day work.

TAKE time to pray, and as you pray, believe God hears you.

EVEN facts may be so stated as to convey a false impression.

EVERY action, good or bad, prepares the way for its repetition.

LIGHT does not come to a man who makes no effort to obtain it.

It is a sin for parents to allow their children to grow up in ignorance.

BY humble confession, remove the blots from your Christian character.

THE mind, when not properly occupied, dwells upon improper things.

THE enemy will contend either for the usefulness or the life of the godly.

CHILDREN should be taught to respect and reverence the hour of prayer.

WE must not yield one inch to the customs and fashions of this degenerate age.

GOD calls for his own. You are his by creation, and doubly his by redemption.

IF God should deal with us as we often deal with one another, we should be consumed.

SATAN is enraged at the sound of fervent prayer, for he knows that he will suffer loss.

WE can walk safely in the darkest path, if we have the Light of the world for our guide.

THOSE who fail to manage wisely in temporal matters, generally lack in spiritual things.

NEITHER young nor old are excusable in trusting to another to have an experience for them.

A NOBLE nature does not exult in causing others pain, or delight in discovering their deficiencies.

IF you encourage, in the least, the temptations of Satan, you place yourself upon his battle-ground.

You have been bought with a price, even if you perish because you will not be saved in God's appointed way.

THERE is so much great *I*, and so little Jesus exhibited in the life and character of many, that God will accept nothing from their hands.

IT is the virtue, intelligence, and piety of the people composing our churches, not their numbers, that should be a source of joy and thankfulness.

THE entreaties of the Spirit of God, like divine melody, the promises of his word, so rich and abundant, its threatenings against idolatry and disobedience,—all are powerless to meet the world-hardened heart.

THE fruit Christ claims, after the patient care bestowed upon his church, is faith, patience, love, forbearance, heavenly mindedness, meekness. These are clusters of fruit which mature amid storm, and cloud, and darkness, as well as in the sunshine.

READINGS ON FOREIGN MISSIONS.

FROM reports received from workers in various parts of the field, we are led to believe that many are not making use of the "Readings on Foreign Missions and First-day Offerings," to their own best good and advantage to the work. This pamphlet was furnished free to every Seventh-day Adventist family, on the recommendation of the General Conference, and we hope those who have received it will not fail to profit by the readings by laying the book aside and forgetting or neglecting it.

One tract society director writes that in his district, "some are following the plan outlined faithfully, and are reaping benefit from it. Others are reading rather carelessly, and are not getting much benefit from the reading. Others (not a few in some places) are neglecting it altogether. Some do not even know where to find the pamphlet when I call for it on first-day morning. Many, I am sorry to say, are in too great a hurry with their work to take the time to serve God acceptably. But we have many things to cheer us. There is among our people as a whole a coming up, and a drawing nearer to God."

✓ Every believer in the third angel's message rejoices at the reports which come in from the field laborers to the effect that the Lord is blessing our churches with a richer experience. As our own hearts are purified by faith, and we learn more of the freedom in Christ Jesus, we shall be drawn out toward others, even toward those that are afar off, and the cause of foreign missions will appeal to our sympathies with increasing force. It was to help on in this direction, both for our own profit and the ad-

vancement of the cause among other peoples who are only waiting for us to send them the light, that the General Conference voted to prepare this pamphlet, presenting facts calculated to increase our interest in some foreign fields, and laying down the Bible principles regarding offerings.

It may be that some of the readings will be found too long to consider carefully in one morning. Two or even three first-day mornings might perhaps sometimes be spent to advantage in taking up the facts and principles brought out in a reading. But let us not neglect to make use of these readings. The brother before quoted says, "These readings are just what we need, and if all would enter into the plan, and really get in their hearts the facts and principles in even these readings, we would soon all be awake, and 'that day' would not overtake us a thief."

There is everything to encourage us to a deeper interest in the foreign work. It is moving forward every day and every hour, as those know who follow the reports from abroad which appear in our papers from week to week. If every day and every hour we shall realize that we are debtors to give the message to millions who yet must hear, it will surely lead us daily and hourly to a fuller consecration of heart and means to the Lord's service. It was when the disciples gave all the little store of food they could find, that the Lord's blessing multiplied it to meet the needs of the multitude; and so when we are appalled by the great extent of the work to be done in foreign and heathen lands before Christ shall come, it is for us likewise to give to the Master what we have, and the blessing of Him who made the world in six days, and who fed the multitude with five loaves and two small fishes, can multiply the efforts of his children and speedily warn the world of the events before us.

W. A. S.

MISSIONAR WORK ON ELLIS ISLAND.

THE Landing Bureau of Immigration, for immigrants, which was opened up in what has long been known as "Castle Garden," New York City, was transferred to the Barge Office (the government building) in the month of April, 1890, and all immigrants were landed at the Barge Office till January 1, 1892. At this time the Bureau was moved to Ellis Island, where all immigrants are now landed.

The island is about one mile from the city, and about half-way between Bedloe's Island (where the statue of Liberty is located) and Jersey City, N. J. The

building on Ellis Island is 450 x 250 feet, two stories high. The upper rooms are for registering and examining the people, to see if they shall be allowed to land. The lower room, or ground floor, is used as a baggage department. The government runs a ferry to and from the city, on which are carried the people who stop in New York City. All the other passengers are taken directly to the railroad stations, whence they continue their journey westward to their new homes. This has been done to protect the immigrants from hotel runners and other unscrupulous men. The immigrants are quite well protected now, and well cared for.

The tide of immigration begins to increase about the first of March, and continues to increase up to the middle or last of May. From the first of June to the first of September it decreases; then during the next three months it increases again.

There are twelve missionaries besides myself, who are permitted to work among the immigrants, among whom over twenty different nationalities are represented during the year; and nearly all of these different nationalities are supplied with reading matter from some one of the different missionaries. I have literature in seven different languages, to hand out, and some of the missionaries have more. Many of the immigrants receive publications gladly, and carefully put them away in their pockets or valises; and after they have changed their foreign money, purchased their railroad tickets, and rechecked their baggage, if they have any time before they are taken to the trains, some of them sit down and read the reading matter given them. I have counted over twenty at one time reading our publications, and many others reading the New Testaments supplied them.

It is no small task to walk around among the people all day, finding out the nationality of each person, and whether, if he can read, he is willing to do so. This is the work of all the missionaries. I call this real missionary work for the Master, and I love to do it.

The New York Bible Society supplies the immigrants with New Testaments and Bibles. Mr. Jackson their representative, told me this morning, that between August 1, 1890, and September 1, 1891, he distributed 67,245 volumes, at a cost of \$7,000. So we can see something of how the gospel is going "to all nations, kindreds, tongues, and people." He has the New Testament in twenty different languages.

In this work we have a great privilege and an opportunity to reach many people.

DANIEL THOMSON.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, April 23.

GROWING UP INTO CHRIST.

THE change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner those who are just converted to Christ are, as "new-born babes," to "grow up" to the stature of men and women in Christ Jesus. Or like the good seed sown in the field, they are to grow up and bring forth fruit. Isaiah says that they shall "be called trees of righteousness, the planting of the Lord, that he might be glorified." So from natural life, illustrations are drawn, to help us better to understand the mysterious truths of spiritual life.

Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men. Unless a man is "born from above," he cannot become a partaker of the life which Christ came to give.

As with life so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by his power that the seed develops, "first the blade, then the ear, after that the full corn in the ear." And the prophet Hosea says of Israel, that "he shall grow as the lily." "They shall revive as the corn and grow as the vine." And Jesus bids us "consider the lilies, how they grow." The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life,— air, sunshine, and food. What these gifts of nature are to animal and plant, such is Christ to those who trust in him. He is their "everlasting light," "a sun and a shield." He shall be as "the dew unto Israel." "He shall come down like rain upon the mown grass." He is the living water, "the bread of God . . . which cometh down from heaven, and giveth life unto the world."

In the matchless gift of his Son, God has encircled the whole world with an atmosphere of grace, as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live, and grow up to the stature of men and women in Christ Jesus.

As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that Heaven's light may shine upon us, that our character may be developed in the likeness of Christ.

Jesus teaches the same thing when he says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. . . . Without me ye can do nothing." You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from him you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in him, you may flourish. Drawing your life from him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water.

Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, "Without me ye can do nothing." Our growth in grace, our joy, our usefulness,— all depend upon our union with Christ. It is by communion with him, daily, hourly,— by abiding in him,— that we are to grow in grace. He is not only the author but the finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. David says, "I have set the Lord always before me; because he is at my right hand, I shall not be moved."

Do you ask, "How am I to abide in Christ?" — In the same way you received him at the first. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "The just shall live by faith." You gave yourself to God, to be his wholly, to serve and obey him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your

heart; but having given yourself to God, you believed that he for Christ's sake did all this for you. By *faith* you became Christ's, and by faith you are to grow up into him,—by giving and taking. You are to *give* all,—your heart, your will, your service,—give yourself to him to obey all his requirements; and you must *take* all,—Christ the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,—to give you power to obey.

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Abide with me, and let all my work be wrought in thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him, to be carried out or given up, as his providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ.

A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to his strength, your ignorance to his wisdom, your frailty to his enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon his love, upon the beauty, the perfection, of his character. Christ in his self-denial, Christ in his humiliation, Christ in his purity and holiness, Christ in his matchless love,—this is the subject for the soul's contemplation. It is by loving him, copying him, depending wholly upon him, that you are to be transformed into his likeness.

Jesus says, "Abide in me." These words convey the idea of rest, stability, confidence. Again he invites, "Come unto me, . . . and I will give you rest." The words of the psalmist express the same thought: "Rest in the Lord, and wait patiently for him." And Isaiah gives the assurance, "In quietness and confidence shall be your strength." This rest is not found in activity; for in the Saviour's invitation the promise of rest is united with the call to labor; "Take my yoke upon you, . . . and ye shall find rest." The heart that rests most fully upon Christ will be most earnest and active in labor for him.

When the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence it is Satan's constant effort to keep the attention diverted from the Saviour, and thus prevent

the union and communion of the soul with Christ. The pleasures of the world, life's cares and perplexities and sorrows, the faults of others, or your own faults and imperfections,—to any or all of these he will seek to divert the mind. Do not be misled by his devices. Many who are really conscientious, and who desire to live for God, he too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ, he hopes to gain the victory. We should not make self the center, and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the Source of our strength. Commit the keeping of your soul to God, and trust in him. Talk and think of Jesus. Let self be lost in him. Put away all doubt; dismiss your fears. Say with the apostle Paul, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Rest in God. He is able to keep that which you have committed to him. If you will leave yourself in his hands, he will bring you off more than conqueror through him that has loved you.

When Christ took human nature upon him, he bound humanity to himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and he will preserve us. Looking unto Jesus we are safe. Nothing can pluck us out of his hand. In constantly beholding him, we "are changed into the same image from glory to glory, even as by the Spirit of the Lord."

It was thus that the early disciples gained their likeness to the dear Saviour. When those disciples heard the words of Jesus, they felt their need of him. They sought, they found, they followed him. They were with him in the house, at the table, in the closet, in the field. They were with him as pupils with a teacher, daily receiving from his lips lessons of holy truth. They looked to him, as servants to their master, to learn their duty. Those disciples were men "subject to like passions as we are." They had the same battle with sin to fight. They needed the same grace, in order to live a holy life.

Even John, the beloved disciple, the one who most fully reflected the likeness of the Saviour,

did not naturally possess that loveliness of character. He was not only self-assertive and ambitious for honor, but impetuous and resentful under injuries. But as the character of the Divine One was manifested to him, he saw his own deficiency, and was humbled by the knowledge. The strength and patience, the power and tenderness, the majesty and meekness, that he beheld in the daily life of the Son of God, filled his soul with admiration and love. Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master. His resentful, ambitious temper was yielded to the moulding power of Christ. The regenerating influence of the Holy Spirit renewed his heart. The power of the love of Christ wrought a transformation of character. This is the sure result of union with Jesus. When Christ abides in the heart, the whole nature is transformed. Christ's spirit, his love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and heaven.

When Christ ascended to heaven, the sense of his presence was still with his followers. It was a personal presence, full of love and light. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was still upon his lips, been taken up from them into heaven, and the tones of his voice had come back to them, as the cloud of angels received him, "Lo, I am with you alway, even unto the end of the world." He had ascended to heaven in the form of humanity. They knew that he was before the throne of God, their friend and Saviour still; that his sympathies were unchanged; that he was still identified with suffering humanity. He was presenting before God the merits of his own precious blood, showing his wounded hands and feet, in remembrance of the price he had paid for his redeemed. They knew that he had ascended to heaven to prepare places for them, and that he would come again and take them to himself.

As they met together after the ascension, they were eager to present their requests to the Father in the name of Jesus. In solemn awe they bowed in prayer, repeating the assurance, "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." They extended the hand of faith higher and higher, with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." And Pentecost brought them the presence of the Comforter, of whom Christ had said, he "shall be in you." And he had further said, "It is expedient for you that I go away; . . . for if I go not away, the Comforter will not come unto you; but if I go away I will send him unto you." Henceforth, through the Spirit, Christ was to abide continually in the hearts of his children. Their union with him was closer than when he was personally with them. The light and love of the

indwelling Christ shone out through them, so that men, beholding, "marveled; and they took knowledge of them, that they had been with Jesus."

All that Christ was to the first disciples, he desires to be to his children to-day; for in that last prayer, with the little band of disciples gathered about him, he said, "Neither pray I for these alone; but for them also which shall believe on me through their words."

Jesus prayed for us, and he asked that we might be made one with him, even as he is one with the Father. What a union is this! The Saviour had said of himself, "The Son can do nothing of himself;" "The Father that dwelleth in me, he doeth the works." Then if Christ is dwelling in our hearts, he will work in us "both to will and to do of his good pleasure." We shall work as he worked; we shall manifest the same spirit. And thus, loving him and abiding in him, we shall "grow up into him in all things, which is the head, even Christ." — Mrs. E. G. White, in "Steps to Christ."

REPORT OF LABOR, MARCH, 1892.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	16,132
" " " " " United States.....	23,558
Number periodicals sent to foreign countries.....	3,181
" " " " " United States.....	323
" letters written to foreign countries.....	25
" " " " " United States.....	15

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	15,876
" " " " " United States.....	79,871
Number periodicals sent to foreign countries.....	181
" " " " " United States.....	1,151
" letters written to foreign countries.....	3
" " " " " United States.....	234

LAURA C. BEE.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out.....	121,875
Number copies <i>Sentinel</i> sent out.....	4,028
" " " " " <i>American State Papers</i> sent out.....	43

MARY E. SIMKIN.

GERMAN WORK.

Pages books and tracts sent to foreign countries.....	3,884
" " " " " United States.....	4,768
Number periodicals sent to foreign countries.....	103
" " " " " United States.....	272
" letters written to foreign countries.....	38
" " " " " United States.....	55

LENA STEINEL.

Chicago Office.

Pages denominational publications sent out.....	37,242
" N. R. L. publications sent out.....	2,078
" Health and Temperance publications sent out....	60,936
Number <i>Signs, Present Truth, and Instructor</i> "	952
" <i>Good Health and Pacific Health Journal</i> "	41
" <i>Sentinel</i> sent out.....	637
" letters written.....	804

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	5,278
No. copies <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out.	688
" letters written.....	95

TENA JENSEN.

Extracts from Correspondence.

From a gentleman in North Carolina, who has read our publications for some time :—

"I gratefully acknowledge the receipt of a package of tracts from you. I could use a great amount of them, and would like some on the nature and destiny of man, the nearness of the advent, a preparation for the Judgment, and kindred truths. I am well situated to distribute tracts or any good literature, and will take pleasure in distributing any that you will send me."

From the superintendent of an Industrial School in Tennessee :—

"I am much indebted to you for the literature you have so kindly sent us. I can assure you it has proved of great value to us in the institution. The children are being educated into a practical way of living, and all the appliances that we can bring to bear on their moral, intellectual, and physical advancement, we desire to apply. The *Youth's Instructor*, *Good Health*, and 'Social Purity Leaflets' are all valuable to us."

From a Normal School in South Carolina :—

"We received the pamphlets upon the 'Life of Christ,' have added them to our library, and we are sure they will be read with interest and profit; also those upon health and the dress of women. We have begun circulating them among our girls, and I trust they will be the means of opening their eyes to the dangers of wrong living and dressing. We distribute the tracts at our Sunday-school and also at our temperance meetings. Please accept our thanks for your generous contributions to our school."

From a superintendent of schools in Kentucky :—

"The books that you have sent us, together with the *Signs of the Times*, have been a source of pleasure to us, and I am sure have benefited us very much. We have read the tracts and lectured upon them. . . . We are so thankful to you, and hope you will send us more books and tracts, as they are just the things we have been needing for a long time."

From a Seminary in Georgia :—

"Accept many thanks for the package of tracts received. We would like more of those treating upon the dress and health of women, to distribute among the girls in our missionary training class. They will be very useful to them when they go to their fields of labor."

From another school in Kentucky :—

"Please send some more tracts. Send a goodly number of them. I received those you sent last week, and they were eagerly read by all who received them. The bound books which you sent me are read by almost every pupil, and their influence has found its way into nearly every home represented in the school. I am very anxious to increase the stock of reading for the school, and will be thankful for anything more that you can furnish me for that purpose."

From a lady missionary in Louisiana :—

"I received your letter with the package of tracts upon tobacco, and copies of them were used directly. Drinking, gambling, and tobacco-using are so prevalent that somebody needs to do some thing about it. The using of tobacco by women is especially noticeable. They will hurry out of church to have a smoke in the church-yard. An old woman told me that they formed this habit

in slavery times. They would have a certain amount of work to do in the field, and when they would get hungry, they would smoke to quiet the feelings of hunger. There is a great work here to do. Education of the intellect alone will not do; there must be an entire reconstruction—*new creatures in Christ Jesus*."

From a school in Tennessee :—

"The students are so elated over the books you sent that there is a general stir in the entire school to read them. Please send me by return mail 'Thoughts on Daniel and the Revelation.'"

From a lady teacher in Georgia :—

"We thank you for the various publications sent to us. We make a very varied use of them. There is great call for them outside our work as well as in, and we find use for all you send us. We have found your 'Words to Mothers' especially valuable, and hope its timely suggestions may be helpful in many a home."

From the principal of a Collegiate Institute in North Carolina :—

"I wish to acknowledge the receipt of the books you recently sent me. They will be read with much profit. I will gladly send you postage for any books or pamphlets you may have to send. I will do all I can to spread your wholesome literature, which is so much needed in every home."

From Barcelona, Spain :—

"I have to acknowledge with many thanks your favor of late date, and also package of literature forwarded at the request of some, to me, unknown friend. I have read what you have been good enough to send, and shall gladly distribute it as occasion offers. With regard to your sending me further supplies, I can only say that they will be thankfully received and given away, and I shall be especially glad to have your leaflets bearing on temperance, purity, and religion. A part of my work as chaplain of this port lies among the sailors, for whom I am hoping this year to start an institute, in which I should wish to put literature of a character likely to benefit this class of men.

"Thanking you in advance for any help you may be able to give in the way of literature for distribution, and commending my wants, especially for sailors, to your kind consideration, I remain yours faithfully."

From St. Croix, W. I. :—

"I cannot let this mail leave without tendering my thanks to the International Tract Society for their kind favors. I beg of you to accept the inclosed donation with my best wishes. I have had the pleasure of meeting Elder Ball, and listening to his addresses. Pray for us, that the Holy Spirit may be poured out upon us, as we stand in great need of it."

From a University in New Orleans, La. :—

"The package of tracts will be distributed among, and read by, our students, and then sent to their friends at home, thus reaching a large field. We can use to advantage all you can send us, as we have about three hundred who have pledged total abstinence and temperance work in the last two years."

From an editor in North Carolina, who offers to exchange with the *Sentinel* :—

"As far as I am able to see, you are in a good cause, and I hope your aims and purposes will be crowned with success. Religious liberty is one of the fundamental principles of our American institutions, and as long as we remain a free and independent people, so long will religious liberty prevail; that is, if the people will not be carried away with the Catholic doctrine to unite Church and State, a calamity that all good, law-abiding citizens should do all in their power to prevent."

[STUDY FOR FIRST WEEK IN MAY.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

AUSTRALIA.

THE people of Australia and New Zealand are, in some respects, different from those of some other colonies, where, as in the Indian empire, the Europeans are not permanent citizens, and their interest is not so much to build up the country as to acquire what they can from the country, and then return to their homes. But the people of Australia have gone there to stay. They realize that it is a large country, and look forward to the time when it will all be settled.

The aborigines are found principally in the northern and northwestern portions of the country. A railroad extends from Melbourne to Sydney, and so on to Brisbane, the capital of Queensland. There are towns of considerable size for at least 500 miles above Brisbane. Our books have been sold even in some of the most northern portions, at least 1,000 miles north of Sydney. Sydney is the capital of New South Wales, which is a rival colony to Victoria. Victoria is the smallest of all the colonies, but thickly populated. Melbourne is its capital—the most American city in all the British colonies. Here is the headquarters of our work in Australia. A railroad extends from this place to Adelaide, the capital of South Australia, a distance of about 500 miles. The southern portion of this section is quite thickly settled, and there are settlements for some distance north.

West Australia is more than 1,500 miles from Melbourne. Our work has been carried forward here. There are now those observing the Sabbath scattered over a territory from the northern portion of Queensland to West Australia, a distance of at least 3,000 miles. This is all one Conference, numbering 492 members, and one district for canvassers.

South of Australia is Tasmania. Hobart is its capital. Here Elder Israel went with Brother Baker, and as a result of their labors, a church of about sixty members was organized. Brother Steed went to Bismark, some ten or fifteen miles back in the woods, where another church was organized, and a meeting-house was built. This was among the German Baptists. These two churches are now in a prosperous

condition, and other companies have been brought out.

It has been the object of the brethren to form another headquarters of our work at Sydney. There are many advantages that will grow out of this. First, New South Wales and Queensland would make a large Conference, and Sydney, the capital, is a free port, while there is a high tariff to the other colonies. It would save the shipping of many of our books to Melbourne, 500 miles farther south, as the American steamships touch first at Sydney.

Adelaide, in South Australia, is a beautiful city, about two miles square. A park nearly half a mile in width surrounds the city. Beyond this park are the suburbs. Our brethren are scattered through the various suburbs. The Adelaide church was first organized by Elder Corliss, when he was in Australia; also the Ballarat church, and the church at Melbourne. The cause in Australia has extended to a greater or less extent through the entire country that is settled by Europeans.

Thus can be seen something of the size of the Conference, and the situation of those who are keeping the Sabbath in that country. The country is settled to a greater or less extent between 500 and 1,000 miles from the sea-coast, beginning on the northeast coast, extending around to the western coast, Perth being the capital of West Australia.

S. N. HASKELL.

NEW ZEALAND.

In the South Pacific two long islands, separated by Cook Strait, together with Stewart Island at the south of them, form what is known as New Zealand, extending altogether, north and south, 1100 miles, with an average breadth of 140 miles. The total area is 104,103 square miles, or more than twice the area of England. Chatham Island is east of South Island, and contains 377 square miles. The whole population of these islands, according to the census taken last year, was 668,353; this includes 41,523 Maories. The colony has been settled principally from Great Britain, though there are a number of other nationalities represented, especially Danes and Norwegians.

I have not the statistics present, but as nearly as I can remember, there are over five thousand Scandinavians. There are several little villages composed mostly of these nationalities, with quite a number of Germans.

There are four principal cities. Wellington, the capital, has a population of 31,000; Auckland, 29,000; Christchurch, 16,500; and Dunedin, 22,381. There are five other towns that contain over five thousand and less than ten thousand; and seven others which have a population of nearly five thousand each, besides which there are many small country towns.

The most of these places have been canvassed more or less for our denominational books, but only a very few as yet have had any ministerial labor. Five churches have been organized in the North Island, with a total membership of 219 members. Unorganized and scattered Sabbath-keepers would swell this number to about 270. It will be seen by this that the work is only begun as yet in New Zealand.

The people are mostly English-speaking, and every place is quite well supplied with churches and schools. Since it has become known by the religious teachers that ours is a work of reform, it is quite difficult to get those who attend the other churches to come to hear us. This fact makes it necessary for us to stop much longer in a place, in order that the misconceptions as to our real character may be corrected in the minds of the people. Our books, to a certain extent, help in this direction.

We have long felt the need of having some one labor among the Scandinavians. During the last few weeks, while the "Pitcairn" has been undergoing repairs, Brother Anderson, one of the crew, has been canvassing and holding meetings with this people, with results that are greatly encouraging. He has taken a large number of orders during the time; and at one of his last meetings the place was crowded, and after the meeting was dismissed, the people took their seats again, and wanted to know when he would hold another meeting. No doubt if labor could be continued with them, a large number would obey the truth.

The Maories, as may be observed from the figures given above, constitute quite a per cent of the population. They have very little literature printed in their language, except the Bible and school books. One of the tribes, as the readers of the HOME MISSIONARY are already aware, observe the Bible Sabbath. They are an intelligent people, and we hope the time will soon come when the third angel's message can be published for and preached to them.

All these matters will be considered at our Conference, to be held from the 1st to the 15th of April, when we expect to have Brother and Sister White, Brethren Starr and Gates and their wives, and also Brother and Sister Read, from Norfolk Island, with us. The repairs on the "Pitcairn" having been completed, she goes to Norfolk Island, expecting to return to Napier in time for the Conference. M. C. ISRAEL.

Nelson, N. Z., Feb. 23, 1892.

LESSER AUSTRALASIA.

AUSTRALASIA includes not only Australia and New Zealand, but properly a number of large islands and populous groups to the north and east of Australia. The London Missionary Society has done a good work in some of these fields. As an example, take the story of Mr. McFarlane, who landed in the beautiful island of Lifu, of the Loyalty Group, in 1859. Before he left, after twelve years of labor, cannibalism and war had ceased, schools had been established which were training native pastors and teachers, and the natives were supporting their own ministers, and contributing men and means to carry the gospel to other islands.

In 1870 it was desired that Mr. McFarlane should begin mission work in New Guinea, which at that time was practically an unknown land. Laying his plans before the native teachers of Lifu, and fully informing them of the danger of the mission, on account of climate and the savage inhabitants, he called for volunteers. "Every native pastor in the island, and every student in the seminary offered himself for the work!" A corps of teachers was selected, and the mission begun in New Guinea in 1871. This was not many years ago; but while there are yet multitudes of savages to be tamed by the influence of the gospel, the work is well started, and nearly a hundred mission stations are established along the coast. Portions of the Bible are printed in six of the different dialects, and two institutions are turning out native teachers and preachers, who are carrying the truth to their fellow-natives.

The New Hebrides Group comprises thirty islands, scattered over a distance of about 400 miles. These islands are about 1400 miles from Sydney. The population is now something over 70,000, though formerly there were many more. It was in this group that the pioneer missionary to the South Seas, John Williams, was martyred by the savages, almost as soon as he had landed on Erromanga, in 1839. The men who followed Williams in the effort to reach the people, since 1848, have lived to see whole isl-

ands transformed, and churches and schools take the place of vicious orgies and almost continual strife.

Other islands have likewise witnessed the triumphant power of the gospel of Christ over the fiercest natures. And, to a great extent, this work has been done while the third angel's message has been sounding to gather out and prepare a people for the final work of evangelizing the last generation. Shall not these fields opened before us be soon entered with a fuller gospel? and shall not the day be hastened when our missionary operations shall be so extended that this gospel of the kingdom, as it is in Jesus, may be seen demonstrating its power on the hearts of multitudes still remaining within the boundaries of Australasia, who have never yet heard of the God of revelation?

THE population of Melbourne is about 450,000; that of Sydney is about 390,000; of Adelaide, 130,000. The total estimated population of Australia is considerably over three million.

THERE are now in Australia about fifty canvassers and a dozen ministers and licentiates in the field, besides the twenty-four workers in the office of the *Bible Echo*, and those engaged in ship missions and other lines of work.

READ the reports of the Australian Conference in the *Review* of March 8, pp. 152 and 156. In this, as in all reading and study of the fields, keep the map before you, so as to know just where the work is being done.

THE Australian Conference has not only a large field among the English-speaking colonists, but will be called upon to do considerable work among the French, Scandinavian, and German peoples who have sought a home in the Antipodes. There is an especially large sprinkling of Germans in South Australia. In some quarters the country is dotted over for many miles with German farms. A recent writer says: "The stream of German immigration to South Australia never ceases. It is not a matter of fits and starts. It goes on quietly from year to year, and the proportion of German colonists steadily keeps pace with the growth of population. Some of the finest steamers on the Australian trade are now engaged in bringing passengers direct from Bremen and Antwerp to the chief cities of Australia, and Adelaide receives a large proportion of this influx."

POINTS FOR QUESTIONS.

1. POPULATION and extent of Australia. What part of the country is settled? What are the chief cities?
2. Over how wide a range of territory has our work gone? How large a Conference and working force are there?
3. Area and population of New Zealand, nationalities represented, and principal cities.
4. Extent of our work. What are the opportunities to labor for other than the English-speaking peoples?
5. What other territory does the term Australasia include? What was the condition of these islands at the time when the third angel's message began? Give some facts in the history of missionary effort here?
6. Is it to the Christianized or civilized peoples alone that we owe the message? Rom. 1:14; Isa. 49:6; Matt. 24:14.

PROGRAM.

1. Song.
2. Scripture reading, Isa. 52.
3. Prayer.
4. Study of lesson.
5. Call for interesting items regarding foreign fields generally.
6. Discussion of the resolutions on foreign missions on p. 50 of the "Year Book."

CENTRAL EUROPEAN INSTITUTE.

OUR readers will be interested in taking a glance, through one of Elder Holser's letters, at the workers' institute, which has recently closed at Chaux-de-Fonds, Switzerland:—

"Our school is now drawing to a close, so I will drop a few items to give you some idea of its character and work. There have been eighteen in attendance from abroad, besides a number from the church here. A good degree of interest has been manifested in the various branches taught. Brother Morrison has been with us from the first, and has succeeded in awakening an interest in the canvassing work. As you know, there was not much enthusiasm for this branch of our work; but the instruction given has awakened hope, and now there are some twelve in training, eight of whom we expect will enter the work. These will be formed into a company to canvass this city (population 28,000) and surround-

ing villages. Judging by the enthusiasm of the class, we have good reason to hope for success.

"The class in hygiene has also been attended with interest. It was placed at an hour when members of the church could attend. The instruction given will be of much value to the workers in caring for their personal health, and will enable them to communicate many useful hints to others. This branch of our work will receive an impulse from this school.

"The course in general history has been such as to throw light on the prophecies, and will give a clearer idea of the nations represented in prophecy, and will doubtless stimulate further study in this direction.

"The Bible study has also been attended with interest. The Lord blessed in studying his word. It is truly wonderful what depths of truth the Bible contains. We have received much light, comfort, and encouragement during this brief course. We believe that this alone will abundantly reward us for having held the school. We shall all be able to work with more power than in the past. The same good spirit that is lighting up the hearts of our people in other countries, has been felt here; and we believe that our workers will go forth bearing the same to others, and that the result will be an advance move all along the line.

"We have had genuine winter all the time of the school. We are high up in the Juras, where nothing but grass can grow, so we have mountain air and climate. It has snowed nearly every day, yet the air is dry and pleasant. We have all enjoyed this vacation from our usual round of work. While we have not been able to cover as much ground in our studies as might be covered in a longer course, the lessons have been such as to stimulate and direct in further study.

"Brother Erzenberger has not sufficiently recovered from his sickness to attend any part of the school. Brother Conradi will be with us the last two days, for the Conference Committee and Missionary Board meetings, and will then visit the German churches of Switzerland."

ACTIONS RELATING TO FOREIGN FIELDS.

THE Board of Foreign Missions held its spring meetings last month, to consider the situation of the work in foreign lands, and to plan for its best advancement. The reports from the different missions were encouraging, and the calls that come for the Board to authorize the entering of many favorable openings, show that the way is prepared before us

for still greater things to be accomplished. It is the duty of the Board at these meetings to look over the ground from the standpoint of the funds and workers available for foreign missions, and decide in which direction Providence most urgently calls for the work to be advanced. A summary of some of the recommendations of the Board will be of interest to our readers. It was recommended,—

That Elder E. J. Waggoner, before taking up his work in London, attend the annual Conference meetings in Scandinavia and Central Europe, to be held in June and early July.

That E. M. Morrison remain in Europe another year, in the interests of the canvassing work.

That an experienced minister be sent to labor in Ireland.

That two Bible workers be sent to Great Britain.

That Brother Baharian, of Basel, be encouraged to begin work in Asia Minor.

That Elder Conradi be requested to spend some time in the United States, in the interests of the German work, after the Central European Conference.

That Elder J. F. Hansen be requested to labor in the interests of the Scandinavian work in New York City and Brooklyn.

That Roumania and Bulgaria be added to the territory of the German Mission.

That we approve of the action of the Swedish Conference in sending two Bible workers to Finland.

That Sydney be made the headquarters for the Polynesian mission field.

That we request the Australian Tract Society to locate an agent in Sydney, to carry on a missionary correspondence with the South Sea Islands.

That suitable books in the Spanish should be prepared, and the work begun in Mexico as soon as men and means are available.

That Elder Chadwick be requested to visit South America, and from there cross to the Gold Coast of Africa, and return to America by most direct route.

All will be glad to learn that the progressive and industrious people of Finland have now some of our workers among them. This move has been taken none too soon, as the Russian power is encroaching on the liberties of the people more and more. The work for Asia Minor will be an interesting one also, we feel sure. Brother Baharian, while working and studying in Basel, has been carrying on a correspondence with individuals in Turkey and Armenia, and many have become interested. The cause is pushing on into new fields, and the Lord is manifestly leading the way.

[STUDY FOR SECOND WEEK IN MAY.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

THE TWO CLASSES, AND WHY.

It is a fact which should arouse every student of prophecy and every believer in the Bible, that we have reached the last phase of that three-fold message which was to go to the world just before the command was given to Him who sat on the cloud, to thrust in his sickle and reap the harvest of the earth.

About fifty years ago the world began to hear the message, "Fear God and give glory to him, for the hour of his judgment is come," and were stirred with the thrilling words, "Behold the bridegroom cometh; go ye out to meet him." Sweet was the sound of those words to all who loved their Saviour; but the disappointment and perplexity into which they were afterward thrown because they did not fully understand the message which they in the order and Providence of God had been giving, gave to the world-loving Christian what was to him a sufficient assurance that the end was not near, and that he might, without peril to his soul, again turn his attention to worldly pursuits. Thus there came a "falling away," as at the first, since which the message, "Babylon is fallen, is fallen," has gone forth.

Bishop Foster, the oldest and most revered bishop of the Methodist Episcopal Church, has witnessed to the truthfulness of this message in the following words:—

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is a fashionable church. . . . Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days."

With the rejection of light—Christ's message of love to his followers that he was coming again—came the moral fall and the consequent loss of spiritual power. Conscious, not only of the moral decline and the inroads which Satan has steadily been making, but of the lack of inherent power to correct these evils, the fallen churches are stretching out their hands and calling for help, but not, the

help of God; for power, but not the power of the gospel, which is the power of God unto salvation to every one that believeth. Strange as it may seem, they are seeking for help to rid themselves of these evils, from the very source of the evils—the world. And yet it is not strange; for after having allied themselves to the world and learned its ways, it is no wonder that worldly means should be employed to carry on their work and assist wherever assistance is needed.

Such was the course of the early church in its apostasy, and thus has the way been paved for again uniting Church and State, and making a veritable image to the papacy, which was the result of the first falling away. Against this, the third angel raises his notes of warning.

The first angel had the everlasting gospel to preach. But the gospel is the power of God unto salvation. To reject this, then, is to become disconnected from the power of God to save, and consequently to fall from grace. To cling to the form of the gospel, but to say that it is not able in itself to overcome evil, but must be assisted by the State, is a denial of its power, which is the power of God. Of this the apostle speaks when he says, "Having a form of godliness, but denying the power thereof." Hence, that condition of things against which the third angel warns, is but the logical outcome of the rejection of the message of the first angel. And this is being fulfilled before our eyes to-day. To this point in the prophetic drama we have come.

Thus definitely was the course of those who should reject the message marked out. And no less definitely was the faith and work of those indicated who should accept the light and follow its leadings. The first angel preached the everlasting gospel, and announced the hour of God's judgment come. What wonder that such a message should direct the attention of those who accepted it to the law of God, the great standard of the judgment, and develop a people who would "keep the commandments of God and the faith of Jesus." "Fear God, and keep his commandments; for this is the whole duty of man: for God shall bring every work into judgment," said the wise man. And the apostle James adds, "So speak ye, and so do, as they that shall be judged by the

law of liberty." The same message also said, "And worship him who made heaven and earth, and the sea, and the fountains of waters,"—the very foundation of the Sabbath institution. When God said, "Remember the Sabbath day to keep it holy," he gave as the reason, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." What wonder that such a message should develop a seventh-day-Sabbath-keeping people! And as keepers of the commandments of God and the faith of Jesus (the gospel), how could they do otherwise than to warn against anything which would make void the one, or deny the power of the other?

Here is to come the last great conflict between truth and error. The people of God are to stand in opposition to an apostate church, and in defense of the down-trodden law of God. An eventful future is before us, and a glorious triumph to all who stand true to principle, firm unto the end. W. A. C.

PETITIONS TO CONGRESS.

By the time this number of the HOME MISSIONARY reaches its readers, most of our brethren will have received a circular with reference to a petition to Congress.

The efforts to advance the interests of Sunday are growing stronger every day, and in no way are these efforts more determined than in what is being done to secure the closing of the World's Fair on that day. Nothing yet thought of is being left undone that will serve to create sentiment in this direction. Petitions are being sent to Congress from churches and various organizations, literature is being distributed, many speeches are being made, and a general stir is seen on every hand to have Sunday brought to the front, and all made to bow before it.

This is just what we have been looking for, and now that it is vividly before us, it emphasizes our duty to be alive and active in enlightening the people in regard to these things, and what will be the result when such laws are finally enacted.

Brother Moon, who is located in Washington, says that congressmen say to him that all the Christian people seem to be in favor of Sunday legislation. At least, they say, there are none of them protesting by petition against it. But when our petitions are read, it will be seen that there are some Christians who do protest against the government's becoming a party to any such laws. And we desire that as our protests are made, it may also be made to appear that we are not simply protesting because we keep an-

other day than Sunday, but because we oppose all such legislation from principle. We do not ask that Congress shall say that the Fair shall be open on Sunday. We would be opposed to a measure of this kind as truly as we would to one to close it. We simply ask that Congress take no action in the matter at all, and leave the settlement of the question with the Commissioners, where it properly belongs.

Of course, we do not expect to stop this Sunday law movement, but we can make use of the agitation now going on to bring the truth before the people. When anything like this arises, instead of remaining indifferent, and saying that "the prophecy must be fulfilled, and we should not try to stop it," it should be viewed as a great opportunity to place before the people the clear principles of truth. And we should learn, too, how to present our faith in such a way as not unnecessarily to arouse the prejudice and combativeness of those for whom we labor. Let us be content with giving them a little on the start, and not try to make them understand the whole message at once. By circulating these petitions among our neighbors as far as we may have opportunity, it will give us a chance to talk with them some, and if we are careful, we may be able to correct wrong impressions and make good ones. Do not be too ready to argue a point. We lose a great deal many times, by being too ready to argue. Try to find something on which you can agree with a man, and then do not crowd points on which there is a disagreement. Patient labor accomplishes much, but we fail to see wherein anything good can come of heated discussions, unless it might be to show us what ugly dispositions we have by nature, and how impatient we naturally are under trial. And if we would only profit by this knowledge, much might be hoped for; but often we fail to do so. There is, however, a valuable lesson for many to learn in this respect.

We trust our brethren will be alive to the importance of this work, and do all they can to urge it forward. A. O. TAIT.

PROGRAM.

1. Opening song.
2. Scripture reading, Joshua 24: 14-25.
3. Read the two articles in this department, and talk over the petition work, considering well the following points:—
 - (1) How best to prosecute the work.
 - (2) Our ground of opposition; not Sunday closing, but Sunday legislation.
 - (3) Object of the petition work.
 - (4) Spirit in which it should be done.
4. Business.
5. Closing song.

[STUDY FOR THIRD WEEK IN MAY.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE TRAYER.

"TO EVERY MAN HIS WORK."

How many of us consider what condescension it is for the high and holy One who inhabiteth eternity, who is the source of all power and wisdom, the Creator of the heavens and the earth, to permit weak, sinful man to have a part with him in the work of upbuilding his kingdom in the earth? How much do we realize what a privilege it is to be "laborers together with God" in the conflict between truth and error, good and evil? How often do we look forward in faith to the time when the warfare will be ended, and every one who has labored faithfully will hear, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord"? If these thoughts were more in our minds, if we sensed the importance of the work, and the short time that remains ere "He that shall come will come, and will not tarry," we would not so easily yield to discouragement, but would rejoice continually that God gives us a place anywhere to labor in the world's harvest field.

He does not call his laborers servants, but friends and brothers. We would consider it an honor to be regarded as a friend by an earthly monarch, and an infinitely greater honor is conferred upon us when we are acknowledged as friends by the "King of kings and Lord of lords." The condition upon which he owns us in this relation is that we do whatsoever he commands us, and he has promised that those who enter his service will find his yoke easy and his burden light.

To every one he has said, "Go work to-day in my vineyard," and he has given "to every man his work." We should ask ourselves individually, "Am I doing the work he has left for me?" Unless we can answer this in the affirmative, we should seek to know what he would have us do, and immediately prepare to engage in this work.

The call to labor for God does not necessarily require a change of location or employment; for we read, "Let every man abide in the same calling wherein he was called." If we are called to be servants, we can show by the conscientious discharge of everyday duties that we are living for Him whose eye is ever upon us. Having thus recommended the re-

ligion of Christ to our employers, we may be able to speak a word when a fitting opportunity offers, that will lead them to the truth, as the little maid was instrumental in leading Naaman to be healed of his leprosy. If we have not courage to talk to those whom we wish to reach, from time to time we can leave a tract or paper where it will not fail to attract their attention, and pray earnestly that they may read and be converted by the power of the Holy Spirit. When our lives show that there is a reality in the religion that we profess, those about us will desire to know the reason of our faith; and then we can tell them of the hope that is within us, with meekness and fear, seeking wisdom from above rightly to divide the word of truth.

In whatever work we may be engaged, we will find those around us who are out of the ark of safety, ignorant of the perilous times in which we live and of the near coming of our Saviour, and many of them seemingly indifferent to their eternal welfare. Every one of us has at some time been in the same condition; and but for the infinite mercy of God, in sending friends to warn us and the Holy Spirit to impress the warning upon our hearts, we might still be aliens to the commonwealth of Israel and strangers to the covenants of promise. When we consider how we have been rescued from the horrible pit and the miry clay, and been set upon the rock, can we refrain from making an effort to rescue others?

There are so many ways of bringing light to those who are in darkness, that no one need feel there is nothing that he can do. Even the children can lend their papers to their little friends and offer tracts to older people. The printed pages can be easily circulated by those who have little time to hold Bible readings or to write missionary letters. They can take a few tracts, and calling at the houses, offer to leave one for perusal, stating that in a week they will call again taking up the tract left, and leaving another in the same way. By this method, publications may be introduced into houses where the canvasser or Bible worker could not gain an entrance. The order of presenting subjects should be much the same as is pursued in giving Bible readings, and care should be taken that the right publication be left

with each individual. The one circulating the literature should pray to be guided by the Holy Spirit in selecting the tract for each case.

If the love of God is shed abroad in our hearts, we shall take pleasure in laboring for him, and shall seek for opportunities to serve him, as we delight in conferring favors upon earthly friends, and study to see how we can please them, even at some personal sacrifice. When the love of Christ constrains us, we shall see openings for presenting him to others, that will never appear to us unless we have our whole hearts in his work. Though our labor for human friends, and the sacrifices we make in their behalf, are often wholly unappreciated, the least service rendered to our heavenly Friend will not be unnoticed,—even a cup of cold water given in his name, will not lose its reward.

In view of the great work that there is to be done, and the scarcity of laborers, let us all endeavor to do the work that lies at our door; and if we are faithful in performing present duty, a larger field will be opened to us as soon as we are ready to fill it. The Lord, who looks upon the heart, and knows the motives, will appreciate any loving service rendered him, though it may be insignificant in the eyes of men. We need never be discouraged because we cannot do some great thing; for we little know what large results may grow from small beginnings when they are blessed by the smile of Heaven. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

THE EXPULSIVE POWER OF SUPREME AFFECTION.

"JACOB served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." That sentence always charms us for its beauty and its truth. Love has the power of making a rough road easy, and a weary waiting time short. It makes us oblivious to many things, which, for lack of it, would be insupportable. The three mighty men broke through the armed host of the Philistines, to get one draught of water from the well for their beloved chieftain, oblivious of personal risk—*for the love they bare to him.* The trembling women on the resurrection morning, ventured out into the perils of the crowded city, while it was yet dark, that they might embalm the body of their Lord; nor do they appear to have considered the perils amid which they threaded their way to his grave—*for the love they bare to Him.* The martyrs died amid bitter

torture, with a smile on their faces and a song on their lips, not counting their lives dear, but reckoning it an honor to spill their heart's blood—*for the love they bare to Him.* Many a woman has nursed her children through loathsome disorders, doing for them what no money would hire a servant to do; but she has not considered the cost—*for the love she bare to them.* Yea, Jesus Christ himself endured the cross, and despised the shame; stooped to a felon's death; bore the base treatment of coarse and brutal soldiery; and rejoiced to lay down his life—*for the love he bare to us.*

Do you find it hard to deny yourself, to make the required sacrifices for doing his will, and to confess Him? There is one cure, a short and easy one. Go to the Holy Spirit, and ask him to shed the love of Christ abroad in your heart, and so teach you to love Him who first loved you. Then, as the tides of that love rise within your heart, they will constrain you to live, not for yourself, but for Him; then burdens will be light that once crushed; roads will be pleasant that once strained and tired; hours will fly that were once leaden-footed; years will seem as a day. Love's labor is always light.—*F. B. Meyer, in "Israel: a Prince with God."*

BIBLE READING.

1. WHAT relation do God's people sustain to him? 1 Cor. 3:9; 2 Cor. 6:1.
2. By whom is the work performed? Acts 15:4, 12; Phil. 2:13.
3. Is God dependent upon man to carry on his work? Ps. 103:20; Luke 19:40.
4. Then why does he use man as his instrument? John 4:36; Phil. 4:17.
5. Will man reap in the same proportion that he sows? 2 Cor. 9:6.
6. Of what are we assured? 1 Cor. 15:58.
7. What do we learn from Dan. 12:3?
8. What honor will those receive who have a part in the work of Christ? Rom. 8:17.

PROGRAM.

1. Opening song.
2. Prayer.
3. Business.
4. Consideration of the lesson
5. Reports from workers.
6. Closing exercises.

[STUDY FOR FOURTH WEEK IN MAY.]

HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

EXERCISE.

"The glory of young men is their strength."—*Solomon.*

"The growth and vigorous condition of every member of the body, as, in fact, of every function of existence, depend on *exercise.*"—*Blackie.*

FROM the earliest period of human existence to the present time, regular, systematic work has been considered necessary to human development and happiness. The health of both body and mind declines in proportion to the neglect to exercise all their functions. In the beginning of his history, we find provision made for man's development by this means. "The Lord God took the man, and put him into the garden of Eden, *to dress it and to keep it.*" Gen. 2:15. Also, in Gen. 1:28, we read that man was to "multiply, and replenish the earth, *and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the face of the earth.*" This employment, which would bring into use the mental as well as the physical faculties, was given to man before the fall, and is not, therefore, the result of sin, but was provided for man's best and highest good.

Exercise, by increasing the heart's action, causes the vital fluid to course more rapidly along the blood-vessels, carrying more food to the various tissues of the body; poisonous wastes are more quickly eliminated; respiration is quickened, bringing more air, and consequently more of the life-giving oxygen, into the lungs. As an antidote for sleeplessness, the value of physical work is recognized in the Scriptures: "The sleep of the laboring man is sweet, whether he eat little or much." Eccl. 5:12. On the other hand, neglect to exercise brings on abnormal conditions in every organ of the body. Especially is this noticeable in the muscular deterioration of those who neglect regular, systematic work.

The muscles become soft and flabby, and finally waste away. Nature seems to abhor idleness; and when any organ of the body is not used for any considerable time, the working cells of the body carry away the material of which the muscular fibers are composed, and deposit fat cells in its place. Thus are the muscles degenerated both in size and

character. The result of this deteriorating process is graphically described in Eccl. 10:18. Whether the building here spoken of refers to the structures of wood or stone which we occupy, or to that more wonderful and complicated mechanism, the masterpiece of the divine Builder,—*"the temple of the Holy Ghost,"*—it is most emphatically true that *"by much slothfulness the building decayeth; and through idleness of the hands the house droppeth through."*

A word concerning the kind of exercise. For ordinary physical development, the various duties of the farm or garden or the domestic work of the home, are unexcelled. The former, giving as it does work in the open air and sunlight, is to be recommended above any form of indoor work. It has also in its favor the fact that it is the kind of work provided by the Creator in the beginning. For one engaged in sedentary occupations in cities and towns, some other form of physical culture is necessary. A brisk walk every day in the open air is good; but is not sufficient for the complete development of the body. Proper exercise should bring into use every muscle of the body. The system known as "Swedish gymnastics" is better adapted to meet this end than any other form of exercise known to the writer. One other point in favor of this system is that the exercises can be taken anywhere, and without the use of any apparatus. Thus the very best results can be obtained without expense.

One other thought in this connection may be profitable. Many persons engaged in farm and home occupations, also mechanics, tradesmen, etc., think that they do not need any physical training other than what they obtain in their regular work. And while it is usually true that as far as *quantity* is concerned, their exercise is ample, the flat chests, stooping shoulders, and other deformities so commonly seen in this class of workers, attests emphatically that *symmetrical* development is greatly lacking. Many an otherwise well-developed man is found with weak and poorly developed lungs, and consequently small vital capacity. Such should combine some well-regulated gymnastic exercises with their regular work, that will bring into use the neglected

muscles. One who has not given much attention to this matter will be surprised, upon investigation, to find so few who are symmetrically developed.

Concerning the best time to take exercise, we extract the following from "Home Hand-Book," p. 94: "There is a popular theory extant that exercise taken in the early morning has some specific virtue superior to that taken at any other time. After careful observation on the subject we have become convinced that this popular notion is a mistake when adopted as a rule for everybody. For many busy professional men, especially lawyers, editors, authors, clergymen, teachers, and others whose vocations keep them mostly indoors, the morning may be the only time that exercise can be taken conveniently; and if not taken at this time, it is likely to be neglected altogether. Such persons, unless they are laboring under some special derangement of health, as dyspepsia or some other constitutional malady, would better by far take the morning walk or other form of exercise than to take none at all. However, we are pretty well convinced that for most persons the middle of the forenoon is a much better time to take any kind of active or vigorous exercise. In the morning the circulation is generally weakest, and the supply of nerve force is the least abundant. In the forenoon, when the breakfast has been eaten, and digestion has become well advanced, the system is at its maximum of vigor; hence, if the individual is at liberty to choose his time for exercise, this should be his choice."

Hard work, either physical or mental, should not be engaged in immediately after a meal. When this is disregarded, the blood is drawn away from the stomach to the brain, or to the organ or organs that are working. This hinders digestion, by taking from the stomach the necessary heat and force; conditions favorable to the fermentive processes are established; and various digestive disturbances follow.

W. H. WAKEHAM.

A LATE number of the *Vegetarian Messenger* (English) gives the portrait and a short sketch of the life of Mr. Wm. Harrison, of Scarborough, the oldest working printer in England. He was eighty-six years old the 11th of last May, and learned his trade when only fourteen. To use his own words: "As to meat, I am a vegetarian; and as regards drink, I am an abstainer from alcoholic stimulants, but have not always been strictly so. Nevertheless, the habit of teetotalism is happiness both to individuals and families. My residence is at present at Cayton, a village near Scarborough, and when I am operating,

I go some four miles, over hill and dale, to my avocation, though I do not do it so smartly as I could have done sixty years ago." He says further that he looks so much younger, that people often doubt his age:

We hardly need to add that such testimonies show that a stimulating diet is not necessary for strength and longevity. In fact, exactly the opposite is true.

TRUE RESPECTABILITY.

To be respectable is to be worthy of respect; and he most deserves respect who has the most virtue. The humblest man who bravely does his duty is more worthy of respect, is more truly respectable than the covetous millionaire among his money-bags or the arrogant monarch on his throne. The selfish, idle drone who wastes life in his own gratification, and dissipates the fortune of his progeny, is not and cannot be respectable; but the hard-working and self-denying father who wears out his life to bring up his children is, though he be a day laborer, entitled to distinctive respect.—*Sel.*

QUESTIONS ON EXERCISE.

1. Is systematic work a curse or a blessing to the human race?
2. Give reasons.
3. What evidence can you give that work was given to man before the fall?
4. What are some of the beneficial effects of exercise?
5. Show from the Bible that physical exercise is an antidote for sleeplessness.
6. What is the effect of non-use on any of the muscles of the body?
7. What are some of the best kinds of physical work?
8. Why is symmetrical development so important? and what form of exercise is best adapted to this need?
9. Why is early morning exercise not so good as many have supposed?
10. What is the effect of vigorous exercise soon after a meal?
11. When is the best time to exercise?

PROGRAM.

1. Opening Exercises.
2. Selections from "Christian Temperance," pp. 80, 82, 160-162.
3. Questions on the lesson.
4. Business.
5. Song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

EAST AND SOUTH.

REALIZING in a measure the need of more thorough knowledge of the wants and possibilities of the canvassing work in different parts of the field than could be gained by correspondence, we arranged to visit several canvassers' institutes during the winter and spring in the East and South. We reached Jamestown, N. Y., January 20, and enjoyed the pleasure of laboring there for the advancement of the work, with an old friend, Elder S. H. Lane. The instruction given was on our relation to the work as missionaries, in whatever capacity we may be called to labor. A class drill was conducted each day by Brother Calkins, the State agent, and near the close of the institute a portion of each day was spent in canvassing the city, with good results.

On account of wrecks, late trains, and other hindering causes, we were nearly a day late in reaching Sunbury, Penn. We were soon made to feel at home, however, and as we labored to present the canvassing work in the light of organized missionary work, and showed the good results which follow where the work is well done, or the opposite where the work is poorly done, it was evident that those present were in harmony with the thoughts presented.

As we passed through the large coal regions of this State, we could but wonder who of the canvassers would be in this or that village, selling our books.

At the capital of the nation many interests are centered; and, as we tried to take in the work which lies before the canvassers in the Atlantic Conference, in reaching the people of Washington, Baltimore, New York, Brooklyn, and other large cities, we could plainly see great difficulties to be encountered; but it is very gratifying to note the success which is attending the efforts in this Conference. There ought to be more thoroughly trained workers in the large cities in these Eastern States; and we hope that ere long this may be the case.

At Nashville, Tenn., we met about a dozen canvassers, who seemed to appreciate the efforts of the Conference to give them a better preparation for their work. Instruction on different books was given each day, and other lines of work received due attention. This being the first institute ever held in Tennessee, it will mark a new era in the canvassing work in that State. At the last of the institute, a portion of each day was spent in canvassing in the city, with excellent success.

We greatly enjoyed this opportunity of counseling with Brother Harrison, district agent of District No. 2, in regard to the work in the South, and

plans were laid which we believe will prove of great benefit to the work in that field. During our stay in Arkansas, we also counseled with the Conference officers there upon plans for the future. By mutual consent the work over which the Kansas Conference for a time has had charge, has been divided between Kansas and Arkansas, the former retaining her State agent, Brother S. C. Osborne, while Arkansas has the larger part of the canvassers. The question of a State agent for Arkansas was carefully considered; but Brother Dixon, the district agent, will direct the work for the present, or until a State agent is chosen.

February 23, we reached Oak Cliff, Texas, where the canvassers' school was to be held. Oak Cliff is about five miles from Dallas, and here is where the Texas Tract Society depository is located.

The school opened February 25, with over thirty present, and before a week had passed, forty were in attendance. To simply say that we had a good meeting is telling only about half the story. If the spirit there manifested is any indication of what is to follow, then certainly the work will be pushed vigorously in that great State the coming season. And we are made to rejoice by the good reports which have come from there since we left. Among other items of interest is this: a portion of each week is devoted to canvassing in Dallas. The first day out, the class reported \$129 worth of orders. This we consider a good day's work. We only regretted that we could not stay longer, and give further assistance in the work there; but other engagements called us away. We shall, however, watch the progress of the work in this as well as in other parts of the field with deep interest.

F. L. M.

JAMAICA.

SINCE my last report for the Canvassers' department of the HOME MISSIONARY was written, I have spent eighteen days on the island of Jamaica, and three days in Grand Cayman, a small island belonging to Jamaica, lying something over 100 miles northwest from it. I visited many of the towns of Jamaica, and went overland from one side to the other, on purpose to secure by personal observation a definite idea of the whole island as a field for the sale of our subscription books. I have submitted a detailed report to the Mission Board, in which I recommended the selection of an experienced canvasser, who with his family may move to Jamaica and locate, to open and continue the sale of our subscription books in this important and, to my mind, hopeful field. The one sent should be capable of instructing others in the work, and also be one who, having served as

elder of some of our American churches, can take the lead of the meetings of the company of believers in Kingston; and develop and strengthen them in the faith, and by personal work for others who are interested, lead them to decide to obey.

Jamaica has a population of about 630,000, of whom the greater part speak and read English. The fact that there are over 100,000 church members besides Catholics, and over 200 Protestant ministers, is evidence that it is more nearly like our home fields than other fields of which I have recently written. The climate is delightful, and in many respects it is a good field. Yet the one or ones who go there to work, must expect to meet many difficulties unknown at home, and must go prepared to work hard and perseveringly in order to make their going successful. To the right ones there is chance for a good work, and I hope and pray that the Lord, whose work it is, may himself direct in the selection of some one to engage in the sale of our books in this island. Grand Cayman can be worked in connection with Jamaica to good advantage. I became acquainted with many influential persons while there, who will gladly assist any one who goes there in the interests of our work. I am now spending a few weeks in the island of Hayti, of which I will write later. I look forward with interest to the development of the canvassing work in these fields.

Port Au Prince, Hayti, Feb. 12, 1892.

L. C. CHADWICK.

WORK IN SOUTH AMERICA.

ACTING on the presumption that the rank and file of our canvassers will be interested to learn our experience in opening the work in this distant field, we take opportunity to give a brief outline of the progress of our work to the present time.

Leaving New York City, October 31, we arrived in Liverpool after a safe passage of seven days. The four days intervening until the sailing date of our steamer for South America, gave us an opportunity to meet with the brethren in London, and make arrangements for the shipment of books, etc.

A voyage of twenty-eight days from Liverpool, brought us to the mouth of the La Plata, and we landed at Montevideo, Thursday, Dec. 10, 1891.

After taking a survey of that field, we concluded that the limited English population would not warrant us in settling there at present; accordingly, we at once made preparations to come to this city, which presents some advantages over Montevideo, for opening our work.

For a week or more after landing, we were in considerable anxiety as to whether our books would be admitted free of duty, and were greatly relieved when they were passed through with only the payment of a nominal sum for dispatching from the custom house.

In regard to fulfilling the object for which we were sent to this country, we can say comparatively nothing as yet, since our work thus far has been al-

most entirely with the English, while our main object is to push the work among the Spanish-speaking people. It is to be hoped that our books will soon be prepared in this language, since it is the language of this country, and nearly every nationality represented here can be reached with it. Already we have had some urgent calls for "Great Controversy" in Spanish, and it seems to be the general opinion that it would take well among the Catholics, since the natives, as well as the Italian settlers, are growing very lax in their devotion to the Roman Church. We are informed that the lectures of Dr. Thomas, the pastor of the M. E. Church (Spanish branch), are the best attended of any in the city; and when he lectures against Romanism, he generally has a crowded house.

Our work thus far among the English has met with a fair patronage, as they are generally well-paid officers of railways, banks, etc.; but the financial condition of the country does not give so favorable an outlook for work among the natives, especially the common mechanics and laborers. The reason for this may be better comprehended when we say that three or four years ago the common mechanic was paid \$1.50 to \$2 a day, paper at that time being on a par with gold, but at present the same men are only paid \$2.50 to \$3, when it takes \$3.80 paper to equal \$1 of gold.

Having to make our rates from \$9 to \$18 for our books, it will be evident that the prospect for sales among the common class of people is not very flattering, to say the least. However, we do not purpose to go over a bridge before we come to it, and as we have already experienced a great degree of the blessing of the Lord, we are disposed to trust him for all needed help for the future.

Books, in order to be salable here, must be in glittering bindings, well illustrated with colored plates, etc., since the people are generally attracted by showy covers, rather than by the merits of the book itself; and having sold a book, the chances are that it will be kept for an ornament rather than for perusal and profit.

A feature to our advantage at present is the absence of all competitors in our line of work. Some years ago a medical book and family Bible were sold here on the subscription plan, but we have heard of no work of this kind being carried on at present.

Before closing we would speak of the experience of Brother Stauffer, who left us three weeks ago for the German colonies of Santa Fe Province. Having notified one of our brethren at Esperanza of his coming, he was met at the depot on his arrival there and taken to this brother's home. Through the kindness of a German neighbor who acted as interpreter, he learned something of their history.

It seems that about three years since, four men there—all heads of families—were at church one Sunday, and taking up the study of the Sabbath question, they soon came to the conclusion that the seventh day is the Sabbath, and at once with their families, began its observance. This occurred before they

had received a line of literature from the Seventh-day Adventists, and must be evidence to any mind that the Spirit of the Lord has gone out before us in this country, to move on hearts to accept the precious truth. Brother S — writes that it did his soul good to see how earnest and devoted these brethren seem to be. We understand also, from a personal letter received from one of them, that they have quite a sum accumulated for the purpose of advancing the cause in this field. No action will be taken in this matter until the arrival of Elder Chadwick, to whose visit all are looking forward with interest. In closing, we would request all the friends of the cause to remember the work in South America.

E. W. SNYDER.

Buenos Ayres, Feb. 3, 1892.

C. A. NOWLEN.

ITEMS OF INTEREST.

I FIND by traveling in our Conference that "Bible Readings" is doing good. I am acquainted with one minister who draws largely from it in arranging his Sunday sermons. I can call to mind several who are keeping the Sabbath, and rejoicing in present truth as the result of reading this valuable book. Near my home in Delta County there is a man and his wife who have accepted the truth through reading "Great Controversy" and "Bible Readings."

Last summer my health was such that I spent much of the time in manual labor on my farm. One day I was in Delta, and a prominent business man, whom I had not seen for several months, greeted me very cordially, and asked me to come and see him the next time I was in town. I promised to do so, supposing he had some business scheme to talk about. I accordingly called at his office, and on entering he closed the door, and gave me a chair near his desk, and said, "Mr. States, I called you in to ask you to explain your views on the Sabbath question and baptism." I never was so surprised in my life, to see a sharp young business man asking such a question as that; however, I was glad to talk with him, and spent two hours conversing on these questions. I was still more surprised when he said to me, "I have been keeping the Sabbath for about three weeks, with my wife, and I want baptism." I could scarcely keep from weeping for joy, and arranged for another meeting at his residence, to talk with him and his wife. The next time I was in town I spent some four hours explaining briefly nearly every point of our faith. I learned that he was opposed to the use of tobacco, and that since their marriage, some three years ago, he and his wife had not used tea or coffee. They seemed in perfect harmony on all points as far as understood.

The following Sunday I preached in Delta, filling the regular appointment at the Baptist church, and at the close they were baptized in the Gunnison River, and returned to their home happy in God. Circumstances connected with our work called me into other parts of the Conference, so I did not see them for several months. When I called on them again, I

found in their bouse the *Review*, *Signs*, *Sentinel*, "Great Controversy," "Thoughts," and "Bible Readings." I found them growing stronger in the truth, and during our conversation, the young man told me how he first became interested. He said one day a man came into the store and asked him if he would buy a "Bible Readings." He took it, and that night handed it to his brother's wife, saying she could take it home and see if she could get any good out of it. About two years afterward, the firm sold out, and he and his wife went on a trip to Salt Lake, remaining several months. While there, they found the "Bible Readings," and out of curiosity read some, and soon found the book taught that the seventh day is the Sabbath. They thought there must be a mistake somewhere, and compared it with the Bible. They read other parts, and found that immersion is the proper mode for baptism. As the young man had been brought up in the Episcopal faith, he went to the bishop to see if he could help him out; but he found no relief. Finally he spent two or three days searching his Bible, and was forced to accept the truth. They began keeping the Sabbath, and then felt that they ought to be baptized.

In relating his experience he said, "If you had told me that you would preach that Saturday was the Sabbath, I would have told you to get away with such stuff; but when I read it so many times from my own Bible, I was forced to accept it." After he began keeping the Sabbath, he thought he would let his partner run his store Sabbaths, and if he did not go near, it would be all right. But in a little while he found that that was not right, so he sold out and began improving his fruit farm, in order that he might keep the Sabbath. Said he, "I have always been bent on being a rich man; but since I have accepted this truth, I have lost that disposition, and all I want is to be faithful in my business and serve the Lord."

As I talked with this man and his amiable wife, I could but see the hand of God in it all, in leading a young man and his wife, who had every worldly prospect before them, to take their stand for an unpopular truth. Surely God is in the work, and how thankful I am that I can circulate a few of these valuable books. I am now visiting those in the San Louis Valley who have "Bible Readings," and with scarcely an exception the books are well liked. May God bless the dear canvasser, is my prayer.

GEO. O. STATES, Delta, Colo.

DISTRICT NO. 1.

THE most of the Conferences in our district show signs of activity in the canvassing work, either by what they are now doing or are preparing to do. We cannot yet tell what our record will be for the next few months, because there are great possibilities to be developed on the part of Virginia, Vermont, Maine, and the Provinces. We feel like appealing to our brethren in these divisions to let it be seen by their earnest and well-directed efforts that they mean to push forward in this warfare. The time

is now at hand when they should be making a stir. We shall watch their progress with interest, while we do what we can to help.

Institutes are the order of the day in these parts. We also have a course of instruction and training in view for the students of the South Lancaster Academy, May 18-30. The benefits of this course will be shared by all the Conferences having students there who will canvass. Some will come who are not students, and all will be welcomed. A glance at the tabular report will show that the work is going well in Pennsylvania, New York, and the Atlantic Conferences, West Virginia and New England. The chief efforts in these Conferences are to encourage and develop the talent already enlisted. Individual success is the motto, and this is what will tell for the future of our cause.

We are frequently reminded of the power of our books for good, by meeting or hearing of persons who have recently accepted the faith through reading. The earnest devotion and Christian example of the canvassers are also making an impression upon minds. The way still looks bright before us.

E. E. MILES, *District Agent.*

DISTRICT NO. 6.

THE work in this district is going forward in harmony with the Lord's work in all parts of the world. As spring comes to us, we feel to thank God that we have another season in which to work for him. The agents are getting ready for another year's work, and are of good courage.

In California, Brother J. R. Glass has been appointed to work as assistant State agent, and will give his entire time to that work. He is now visiting the agents in the central part of the State, and will attend the Selma camp-meeting, to do what he can for the canvassing work there. The prospects for work in this State are better than ever before, and we hope that we may be able to improve the time. A bountiful rain-fall insures good crops for the year, and that means money for the agents as well as for every one else. We have never had as many agents preparing to go into the field as are now preparing to work in California.

In the North Pacific Conference an aggressive move is being made. Their State agent having resigned, a new one is to be appointed in a few days, and two institutes will be held. The district agent will spend some time there and help to get the work started. There is no good reason why this Conference should not do a good work the present year.

We hope to visit the Upper Columbia Conference in the near future, and hold an institute there. At the close of school a number of the students will want to engage in the work, and the old agents will be ready for the field again. As we look at the field and plan for this year's work, the question comes to us, "How long will it be ere the Lord will cut the work short in righteousness, and come to gather home the workers?" I do not believe it will be many years.

No, brethren and sisters, it will not be long before the work will be done. Our duty is to work while it is day, for the night will soon be here, and then the work will be over. O, how precious the truth is, and what a privilege is it to be workers with Christ in saving souls!

The agents on the Pacific Coast welcome the "Two Republics," and are preparing to push the sale this year. We feel that it is an important book, and that it should be in the hands of the people. The themes treated in the book are certainly living issues to-day, and we want to see the people warned of the danger ahead. We have not done work enough on it yet to really test its selling qualities, but the agents feel confident that it will be a good selling book. We hope that it will not be long before we have some records to present which will show that it will sell as well as any of our books.

G. H. DERRICK, *District Agent.*

NEW ZEALAND.

THE time has arrived when another mail is leaving for America, and this time we hope to redeem some of our promises, by sending a report of the work.

Since writing last September, quite an amount of work has been done, "for a small place," and the books then referred to as canvassed for, have been delivered with fair success. It sometimes happens that our calculations on deliveries do not come up to our anticipations, but we are glad to say that, so far, our expectations have been realized, about ninety per cent of the orders having been delivered.

We believe that the delivery proves the character of the canvass to a large extent, and feel that ninety per cent indicates faithful work. At present the same book, "Great Controversy," is being canvassed for, on the territory adjoining, and some prejudice has been aroused by those who "know all about the book," but who, in a great many instances, have never read it. Still, a degree of success is attending the work, the opposition does not begin to compare with that experienced by our brother canvassers in Prince Edward Island, and we feel to thank God that we have so many blessings.

One of our Canvassers has been working on "Sunbeams" quite successfully, and has taken over 100 orders for the same in a short time; others are starting on the same work, and are meeting with varying success. "Ladies' Guide" is having quite a run also, two agents having taken 100 orders in ten days. Our denominational books are all receiving attention, and some good work is being done among the Scandinavians by Brother Anderson, of the "Pitcairn." He has taken considerably over 100 orders for "Prophecies of Jesus" the past month, and has had an encouraging time among his countrymen. We feel that God is working through him, and hope to see a Scandinavian church raised up as the result of his visit. Others of the "Pitcairn" crew have been laboring, and have met with fair success on "Daniel and Revelation." We expect to

have the ship's company with us at Conference. They are sailing from Auckland to-day for Norfolk Island, to bring Brother and Sister Read to the meeting.

Our sales for January are the largest we have had for some time, and those for February bid fair to show an increase also. During next month, and April there will be a partial cessation of canvassing owing to the Conference meetings. We have had no general meeting for two years, and the coming gathering gives promise of being the best in our experience. We hope to hold special meetings in the canvassing interest, and as a result expect to see renewed zeal and enthusiasm manifested in the work.

In conclusion, I will give you some extracts from a letter received from one who has recently embraced the truth through the canvasser's effort. The writer says: "Before I had the pleasure of meeting Brother _____, I was in doubt about the Sabbath question.

... When God sent his servants, who told me their belief, I was decided; and since then God has blessed me, spiritually and temporally. ... Having read 'Controversy' and 'Bible Readings,' and many papers and tracts, the Sabbath is wonderfully plain and beautiful. My two sisters and myself are waiting an opportunity to be baptized by a Seventh-day Adventist minister. ... Brother _____ has explained a great deal to me about canvassing for 'Bible Readings.' ... I admire and treasure the book so much that it is a sacrifice to do other things instead of studying it. Meanwhile I shall study all I can, striving for perfection through Christ, so that when called to work more decidedly for Seventh-day Adventists, I shall be better fitted for the work."

We feel that the writer's heart is in the work, and hope to see her take a part in the proclamation of "this gospel of the kingdom," in our ranks at no distant date. When we all become *thoroughly* enthused with the spirit of the message, we know that God is going to add the *power*. Shall we not, then, think more of our work in all its bearings and possibilities, that our aims and desires may be high, and our interest quickened into sympathetic enthusiasm? Pray that this may be so in New Zealand.

JAS. HARRIS.

PERSONAL EXPERIENCE.

I CAME to Bloomington last June, and immediately entered upon my work, although quite feeble from a very severe attack of *la grippe* in March previous; but I felt confident of success from the first. I have now met many of the best families in the city, and on introducing my work have met with a cordial reception. Many here are well acquainted with our Sanitarium, and simply mentioning *that* seems to give character to my work; and when informed where I am boarding, another favorable impression is made, as many are acquainted with some of our Bible workers here. So I have no trouble in securing the attention, and but very little in inducing them to subscribe for *Good Health*.

La grippe has been prevalent here in the past, and as I hear the oft-repeated story of aching limbs as the result of drugging, I have a story to tell of perfect freedom from *all* aches and pains, resulting from simple hygienic measures.

I have now obtained over 350 orders for *Good Health*, and sold nearly 300 "Monitors" as a premium, besides several "Home Hand-Books." I have lost only two of the orders for *Good Health*, and have plenty more territory before getting over the city. My first subscriber is now rejoicing in the truth, while many others are deeply interested, and are investigating it with some of our Bible workers now in the city.

N. D. RICHMOND.

Bloomington, Ill.

SOUTH AFRICA.

WE are glad that some of the agents are able to be in the field again. We did but little in January. The whole month is spoiled with holidays. The influenza has hindered the work a great deal. The horse sickness has been so bad that none of the agents have dared to try to use horses in their canvassing. We do not know how long it will be before it will be safe for them to begin work in the country again. While there has been so much to hinder the agents, it is cheering to see how well they keep up courage, and are ready to enter the field again as soon as they are able. We know that even all this will work for good. It is hard to always realize that what seems to be defeat, God can turn to success in his work. Things over which we have no control need not cause us to worry. Our Leader will care for this work.

We trust that next month more can work, and that more will be accomplished.

N. H. DRUILLARD.

NOTES FROM THE FIELD.

"Great Controversy" in Swedish is now ready.

It is estimated that in order to canvass Germany for one book thoroughly, it would require a thousand agents one year, or ten times her present number of canvassers, ten years.

Brother Grant Priddy, of Nebraska, will go to Alabama to canvass in that State, as soon as he can finish his present delivery. Brother Priddy has had about two years' experience canvassing, and has developed a good degree of *stick-to-itiveness*.

In reply to the many inquiries in reference to when "Bible Readings" in German will be ready, we will say, It will not be ready for several months to come. Therefore do not make any calculation upon it until further notice, which will be given in due season.

REPORT OF THE CANVASSING WORK FOR MARCH, 1892.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist.	
Dist. No. 1.	Atlantic.....	29	27	372	1645	320	\$594 15	772	\$ 2068 91	\$ 36 10	\$2105 01		
	Maine.....												
	Maritime Prov.....	6	5½	98	566	9	30 50	295	744 25	46 88	791 13		
	New England.....												
	New York.....	22	22	298	1302	266	710 25	730	1847 25	57 25	1904 50		
	Pennsylvania.....												
	Quebec.....												
	Virginia.....												
	Vermont.....	4	2½	17	90	19	50 00	30	68 25	3 45	71 70		
	West Virginia.....	18	10	128	837	266	631 95	444	944 10	89 91	1034 01	\$5906 35	
No. 2.	Alabama.....	3	3	70	431	53	83 25	154	370 00	9 45	379 45		
	Cumb. Mis. Field.....	5	2¾	27	212	18	38 50	129	238 80		238 80		
	Florida.....	9	34	82	656	179	370 25	241	572 00	15 05	587 05		
	Georgia.....	21	2	166	1333	163	385 50	639	1244 95	25 65	1270 60		
	Louisiana.....	1	3	7	52	11	28 00	40	96 50	90	97 40		
	Mississippi.....	2	4	13	101				86	193 75		193 75	
	North Carolina.....	6	2¾	43	339	97	213 00	149	337 25	28 50	365 75		
	Tennessee.....	9	9		358		94 60	435	870 40		870 40	4003 20	
	Indiana.....	17	12	134	787	205	506 75	320	776 50		776 50		
	Illinois.....	25	23	179	884	174	726 75	529	1408 50		1408 50		
No. 3.	Michigan.....	19	15	195	1496	139	367 75	676	1662 84	17 85	1680 69		
	Ohio.....	31	28	380	1961			814	2046 25	189 25	2235 50		
	Ontario.....											6101 19	
	So. Dakota.....												
	Iowa.....			65		578	1256 02	155	357 85	16 00	373 85		
	Manitoba.....												
	Minnesota.....												
	Nebraska.....	10	9	122	865	90	128 00	429	1065 80	66 80	1132 60		
	Wisconsin.....	7	7	50	236	34	53 75	118	191 00		191 00		
	Arkansas.....											1697 45	
No. 4.	Indian Territory.....												
	Kansas.....	13	2	40	529	187	447 75	121	308 65		308 65		
	Missouri.....	19	13	142	1321	206	500 75	330	794 25	85 25	879 50		
	Texas.....	45	30	120					940 85	25 90	966 75		
	Colorado.....	12	10	148	657	35	110 00	336	913 80	49 80	963 60	3118 50	
	California.....					74	211 80	510	1699 75	87 90	1787 65		
	North Pacific.....	3		41	233			78	216 00		216 00		
	Upper Columbia.....											2003 65	
	Great Britain.....	34	30	521	3398			1497	3247 17		3247 17		
	Germany.....												
No. 5.	Central Europe.....	5			351				67 90	3 30	71 20		
	South Africa.....	7	5	86	443	338	1940 26	340	1619 34		1619 34		
	Australia.....	18	9½	138	813	974	3890 50	434	1638 82	121 68	1760 50		
	New Zealand.....	16	13	253	1581	337	1086 00	799	2946 35	2 60	2948 95		
	Norway.....												
	So. America.....	3	2					125	351 00		351 00	9998 16	
	Totals.....	419	305	3935	23477	4772	14356 03	11755	31849 03	979 47	32828 50	32828 50	

Brother W. P. McCrillis, of Wisconsin, goes to Alabama this month to engage in the canvassing work. Brother McCrillis is one of Wisconsin's "tried" canvassers.

"Patriarchs and Prophets" and "Great Controversy, Vol. IV." are receiving more attention from the canvassers this year, than usual. Many of those now working for these books, think them as easy to sell as "Bible Readings," while others do not.

This year bids fair to be a prosperous one in selling books, judging from the present outlook. From reliable information we confidently expect there will be 1,000 trained canvassers in the field this season.

ERRATUM.—In the March number of HOME MISSIONARY, page 70, first item in right hand column, should read "Two Republics" in place of "Patriarchs and Prophets."

The past few weeks have been very busy ones for the State agents, who have been actively engaged in a series of canvassers' institutes, but we confidently expect that the future will prove that their work has not been in vain.

THE report for Ontario is included in that for Michigan, and that for Iowa is for two months.

