

THE HOME MISSIONARY

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

Jennie Thayer
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VOL. IV.

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

No. 5.

HAVE YOU NOT A WORD FOR JESUS?

HAVE you not a word for Jesus? not a word to say for him? He is listening through the chorus of the burning seraphim! He is listening; does he hear you speaking of the things of earth,

Only of its passing pleasure, selfish sorrow, empty mirth? He has spoken words of blessing, pardon, peace, and love to you,

Glorious hopes and gracious comfort, strong and tender, sweet and true;

Does he hear you telling others something of his love untold? Overflowings of thanksgiving for his mercies manifold?

What shall be our word for Jesus? Master, give it day by day;

Ever, as the need arises, teach thy children what to say. Give us holy love and patience; grant us deep humility, That of self we may be emptied, and our hearts be full of thee;

Give us zeal and faith and fervor, make us winning, make us wise,

Single-hearted, strong, and fearless,—thou hast called us, we will rise!

Let the might of thy good Spirit go with every loving word; And by hearts prepared and opened be our message always heard!

— *Frances Ridley Havergal.*

VISITED IN PRISON.

THE following incident is reported to us in a recent letter from Alabama. It shows the result of a timely manifestation of sympathy, and will be of interest to all who are endeavoring to "sow beside all waters." The writer, Brother Milan Steadwell, says:—

"There is an interesting case here, that of a man who was unjustly imprisoned by enemies who swore falsely against him. When news came to me by a

man who was acquainted with him and all the circumstances, stating that the prisoner was a Christian gentleman, I visited him and loaned him 'Bible Readings.'

"Now his term is out, and he comes to me and takes a 'Readings,' home with him, and tells me that he has read it through twice, and indorses it all. He wants to unite with our people, and help carry to others the truth that has been so much comfort to him in his confinement, and has made him free indeed.

"His wife, who visited him while sick here, is also deeply interested, and he thinks she will heartily unite with him in the truth. There is another hopeful case here, of which I will speak when it has developed more fully."

TO EVERY MAN HIS WORK.

NOT all are called to be foreign missionaries, but every follower of Christ has a mission and a field in which to work. The story of the cross, with all the cognate truths this implies, should be on the lips of every one who has felt the power and known the joy of redeeming love. Wherever such a one is, or in whatever occupation engaged, he will find those around him who are in need of salvation, in need of the love and light which God has ordained should appear through his representatives on earth.

The gospel is the good news of salvation, the power of God unto salvation, the means of bringing men back as loyal subjects to the kingdom of God. Many have not understood why the preaching of this has been committed to men rather than to angels. But the reason for this is simple. An individual redeemed from the power of sin can tell a story which no angel of heaven can tell. He can tell what the Lord has done for him; how, by his

power to save, the Lord has redeemed him from the power of sin and death. With the psalmist he can say to the sin-sick soul, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

There is no other kind of testimony that has the weight and influence of that which comes from one who has had an experimental knowledge of that whereof he testifies. David knew from personal experience what the power of God unto salvation was. Of a truth he could say, "He restoreth my soul;" "In his favor is life;" "Thou hast redeemed me, O Lord God of truth." No angel could truthfully say this of himself, and hence could not be the witness to the power of the gospel, that a saved sinner can be.

While Jesus was in the country of the Gadarenes, he cast out the legion of devils which had for a long time possessed a certain man. This man appears to have been converted, for soon after this occurrence he was found "sitting at the feet of Jesus, clothed, and in his right mind." As Christ was about to take his leave of the country, this man besought him that he might go with him; but the gospel writer says, "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Two lessons we may learn from this: First, that the message the Lord would have us bear to others, is that of an individual blessing we ourselves have received from the Lord. We are to tell them of that which has been a blessing to us personally. No one can lead others to greater heights than those to which he himself has attained. He only who has tasted and seen that the Lord is good, is competent to tell how good the Lord is. "When thou art converted, strengthen thy brethren," said Christ to Peter. Saved sinners are the messengers God sends with tidings of salvation to lost sinners. Such can "show forth the praises of him who hath called" them "out of darkness into his marvelous light."

The second lesson we may learn from this occurrence is that all are not called upon to go to foreign fields to preach the gospel. The most successful field for work for some is right at home among their neighbors and friends. Their commission, as was that of this man of Gadara, is, "Go home to thy friends, and tell them how great things the Lord hath done for thee." And we may remark right here that this is a good place for all to begin work for Jesus. It has been well remarked that the best way for one to fit himself for foreign missionary work, is first to

become a good home missionary. This field is always open.

The Lord intends that every one who professes his name shall be a worker in the great harvest field, either at home or abroad. The command to each and all is, "Go." "Go labor in my vineyard." There can be but one thing which can reasonably stand in the way of any one's obeying this order, and that is, if he is not saved; if he has no message to bear to others of what great things the Lord has done for him; if he cannot tell of a Saviour's love, and declare what God has done for his soul; if in his blindness and self-sufficiency he has failed to see his need and utter helplessness, and refused to yield himself to God. Such a one is not commissioned to preach the gospel.

In the light of the foregoing, we can better understand what Paul means when he says, "How shall they hear without a preacher? and how shall they preach, except they be sent?" To him whom God commissions to go, he gives a message, and that message is one with which the messenger is personally acquainted. When this is the case, "how beautiful are the feet of" such, how welcome their coming, how warm their testimony, how good their tidings to those who, groping in darkness, are seeking for the light of life! Such a messenger it is the privilege of every one of us to be. W. A. C.

IS THE OPPORTUNITY BEING IMPROVED?

BROTHER W. N. GLENN sends us the following communication in reference to the use of our Sabbath-school lessons this year, which contains a suggestion that may be new to some, and we trust will be improved upon by many:—

The fact that our Sabbath-school lessons cover the same ground as the lessons studied by the Sunday-schools of the various denominations, gives our workers a good opportunity to use our papers and question pamphlets to advantage. I know several Sunday-school teachers who use the *Signs* regularly in studying their lessons, and deem it the best help they have.

One of the objects in view in adopting the Sunday-school series of lessons, was the opportunity it would afford of getting our arrangement of the lessons before Sunday-school workers. The logical arrangement of questions and the notes and comments are calculated to bring out many points of present truth. The Sabbath-school lesson is a feature of the *Signs* to which the attention of many people could readily be called, and the paper once

in their hands, other matter would be incidentally noticed.

If our missionary workers would make a specialty of putting the *Signs* into the hands of Sunday-school teachers during the present year, the combined effort would be productive of much good.

A GOOD MOTTO.

A VERY interesting story came to my notice a few weeks ago, in which the following words were used to describe the way to find Christ. "*Admit, Commit, Submit, Transmit.*"

First, admit the Lord Jesus into your heart. Make him your Companion, and he will purge your heart from all sin.

Secondly, commit your ways unto the Lord. Take all your troubles to him in prayer, and with a heart of faith lay hold on God's promises.

Thirdly, submit to the divine will in all things; and O how difficult this is at times, but it is the only course for advancement in the heavenly way, or for the attainment of true happiness and peace.

Fourthly, transmit the knowledge of a Saviour's love to others, that they may have the same blessed experience.

These points are all important, but if we worked earnestly on the last (transmit), and should impart the knowledge of the present truth in all its beauty and harmony to those about us, would not the Christ whom we admitted to our hearts, to whom we had committed all our ways, to whose will we had submitted ourselves, crown with success our smallest efforts? Let us work "as we have opportunity" for Jesus, for no other labor under heaven is half so noble, or so satisfying. — *Emma L. Pardon, in N. Y. Indicator.*

HOW TO HELP THE MEETING.

COME.

Come early.

Take a front seat.

Bring somebody else.

Do n't start a discussion.

Make the stranger welcome.

Talk the meeting up, and not down.

If the meeting drags, don't you drag; make it snap somehow.

Do n't think of that engagement to-morrow. Too much world in your heart will act like water on a fire.

Look just as pleasant as you can; it is contagious. Remember that it is God's service, and not the human being leading.

Sing. Suppose you do not know one note from another, you will feel better for having tried, and it will encourage others.

Finally, take home that part of the meeting that hit you the hardest, and think it over. Do n't pass it over your shoulder to the one back of you. — *Geo. E. Strong, in Ram's Horn.*

CHRIST spake as never man spake, but even his divine words might have been forgotten had he failed to back them with divine deeds. The sermon on the Mount has a new meaning when we read it in the light of Gethsemane and Calvary. — *Selected.*

REPORT OF LABOR, APRIL, 1892.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	31,396
" " " " " United States.....	960
Number periodicals sent to foreign countries.....	1,327
" " " " United States.....	310
" letters written to foreign countries.....	377
" " " United States.....	2

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	6,668
" " " " United States.....	15,432
Number periodicals sent to foreign countries.....	349
" " " " United States.....	806
" letters written to foreign countries.....	
" " " United States.....	27

LAURA C. BEE.

GERMAN WORK.

Pages books and tracts sent to foreign countries.....	2,440
" " " " United States.....	2,360
Number periodicals sent to foreign countries.....	212
" " " " United States.....	172
" letters written to foreign countries.....	12
" " " United States.....	22

LENA STEINEL.

Chicago Office.

Pages denominational publications sent out.....	41,612
" N. R. L. publications sent out.....	4,878
" Health and Temperance publications sent out...	39,664
Number <i>Signs, Present Truth, and Instructor</i> ".....	868
" <i>Good Health and Pacific Health Journal</i> ".....	62
" <i>Sentinel</i> sent out.....	697
" letters written.....	389

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	2,896
No. copies <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out.	1,438
" letters written.....	223

TENA JENSEN.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, May 28.

THE CAMP-MEETINGS FOR 1892.

THE time of another camp-meeting season is close at hand. Every year these meetings become of greater importance and of deeper interest. The evidences are increasing everywhere, showing that the Lord's coming is near at hand. There never was a people who lived in a more important time than this, nor who were intrusted with a more solemn and responsible work than that with which we are intrusted. We have long believed that we were in the time of the end; and that the last warning is now being given to the world. The earnestness and perseverance which is being manifested in urging forward religious legislation in our own country, is very significant. The image to the beast is fast being formed. Everything goes to prove that the great crisis is just before us, and that the time is come when the truth is to go with great power, and the earth to be lighted with the glory of God. The remarkable manner in which the providence of God has opened the way for the truth to be proclaimed everywhere, is also very interesting. The success of our efforts that we have already put forth in foreign fields is very encouraging. Our time is indeed a very interesting and solemn one. Surely a people living under such circumstances, and intrusted with such a message, should be fully aroused and thoroughly consecrated to the work of God which they are called to perform.

Under such circumstances, the coming camp-meeting season will be a most important one. In looking over our past experience, we become aware of the fact that our growth in grace has not kept pace with the growth of the work. While many among us have a knowledge of the truth, and are obeying its form, they are not sanctified by its power; instead of growing in grace and the knowledge of God, with many there has been a backsliding, a conformity to the world; instead of feeling the burden and the responsibility of the message, and contributing liberally to its advancement, there has been a withholding of the means which belong to God, thus crippling and retarding the work in many ways. Is it not time that we return to the Lord by confession and repentance of sin, and by seeking God with all the heart?

In speaking to the church, the True Witness says, "I have somewhat against thee, because thou hast left thy first love;" and then follows the solemn warning that unless they repent, he would come unto them and remove the candlestick from them. We feel solemnly impressed with the thought that unless we as a people and as individuals fully awake to the importance of our time, and consecrate ourselves wholly to God, repenting of sin, putting away wrong, and laying hold by faith of the arm of God, the Lord will leave us to ourselves to perish in darkness, while others will be called to take our place, who will be faithful, and do the work that he designed we should do. The Lord's hand is not shortened that he cannot save; his ear is not heavy that he cannot hear. All those that seek him with all their hearts will find him. Those that consecrate themselves wholly to God will experience the power of the truth in their hearts. Those that feel the burden and responsibility of the message will also be willing to contribute of their means according as God has prospered them; then there will be funds in the treasury of God to accomplish that which the Lord designs the message to accomplish. It appears to us that we have come to a time when it is dangerous to delay.

The cause of God is greatly in need of earnest, faithful, consecrated laborers. Truly, the harvest is great, and the fields are white; but O, how sadly few are the laborers! The Macedonian call is coming from every part of the land; but what can we do to answer these earnest calls for help? Brethren, we ask you carefully and candidly to consider these matters. As we think of these things, our soul cries out to God, to spare his people, and not give his heritage to reproach.

We are looking forward to the coming camp-meetings with an intense desire that these gatherings may prove a greater blessing this year than ever in the past, and that we may see of God's salvation in a more marked manner than we have ever witnessed it before. Great blessings are hanging over our heads, ready to come upon God's people, when we get into the position where we are willing to surrender all and yield ourselves to God. But self is in the way; worldliness, covetousness, pride, are in the heart; these are the sins that are so prominent

in the last days. Many have a form of godliness, but deny the power thereof.

Brethren and sisters, shall we realize these things? Shall we sense them as God would have us sense them? Shall we be thoroughly aroused, and turn to the Lord with all our heart? If we do this, we have the promise that we shall find him, and he will reveal to us his gracious salvation.

It will be of no benefit to us to go out with our lamps, like the foolish virgins, if we have no oil in them. These lamps, which represent our profession of the truth, will not save us. You may carry your lamp, you may go out in the procession; but if you have no oil, you will be left in darkness. We must secure oil in our lamps before it is too late. We must experience the saving grace of God in our hearts. We must know that we are accepted, that our sins are pardoned, that Christ is enthroned within, that he is in us the hope of glory. Let no soul be satisfied until he knows that he has a living connection with the True Vine. If we will relate ourselves to the work in this way, we shall see the salvation of God in our coming camp-meetings in a manner that we have never witnessed before.

In reference to preparations for camp-meetings, I can do no better than to give some quotations from "Testimony to the Church," No. 31:—

"OUR CAMP-MEETINGS.

"I have been shown that some of our camp-meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning, which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit.

"Often the stomach is over-burdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God.

"While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,—all envyings, all jealousies, all suspicions, all fault-finders. 'Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.' . . .

"For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,—all differences that may have existed between themselves, or between you and them. By so doing, you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. O, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting will you enjoy! It will be to your soul even as the gate of heaven.

"The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside, before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meetings with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go."—*Pages 158-163.*

"My soul is burdened as I see the great want of spirituality among us. The fashions and customs of the world, pride, love of amusement, love of display,

extravagance in dress, in houses, in lands,—these are robbing the treasury of God, turning to the gratification of self the means which should be used to send forth the light of truth to the world. Selfish purposes are made the first consideration. The work of qualifying men to labor for the salvation of souls is not considered of so great consequence as worldly enterprises. Souls are perishing for want of knowledge. Those who have had the light of present truth, and yet feel no spirit of labor to warn their fellow-men of the coming Judgment, must give an account to God for their neglect of duty. The blood of souls will be upon their garments.”—*Page 6.*

“As a people, we are not advancing in spirituality as we near the end. We do not realize the magnitude and importance of the work before us. Hence our plans are not becoming wider and more comprehensive. There is a sad lack of men and women prepared to carry forward the increasing work for this time.”—*Page 7.*

“I would at this time sound the note of warning to those who shall assemble at our camp-meeting. The end of all things is at hand. My brethren, ministers and laymen, I have been shown you must work in a different manner from what you have been in the habit of working. Pride, envy, self-importance, and unsanctified independence have marred your labors. When men permit themselves to be flattered and exalted by Satan, the Lord can do little for them or through them. To what unmeasured humiliation did the Son of man descend, that he might elevate humanity! Workers for God, not the ministers only, but the people, need the meekness and lowliness of Christ, if they would benefit their fellow-men. As God, our Saviour humbled himself when he took upon him man’s nature. But he went lower still. As a man, ‘he humbled himself unto death, even the death of the cross.’ Would that I could find language wherewith to present these thoughts before you. Would that the veil could be rent away, and you could see the cause of your spiritual weakness. Would that you could conceive of the rich supplies of grace and power awaiting your demand. Those who hunger and thirst for righteousness will be filled. We must exercise greater faith in calling upon God for all needed blessings. We must strive, agonize, to enter in at the strait gate.”—*Page 12.*

“Let the proud spirit bow in humiliation. Let the hard heart be broken. No longer pet and pity and exalt self. Look, O look, upon Him whom our sins have pierced. See him descending step by step

the path of humiliation, to lift us up; abasing himself till he could go no lower, and all to save us who were fallen by sin! Why will we be so indifferent, so cold, so formal, so proud, so self-sufficient?”—*Page 13.*

“I have been shown that, as a people, we are departing from the simplicity of the faith, and from the purity of the gospel. Many are in great peril. Unless they change their course, they will be severed from the True Vine, as useless branches. Brethren and sisters, I have been shown that we are standing upon the threshold of the eternal world. We need now to gain victories at every step. Every good deed is as a seed sown, to bear fruit unto eternal life. Every success gained, places us on a higher round of the ladder of progress, and gives us spiritual strength for fresh victories. Every right action prepares the way for its repetition.”—*Page 14.*

Shall we not, as individuals, and thus as a people, heed these admonitions and counsels of the Lord, and prepare to receive the blessings which the coming camp-meeting season has in store for us? And while we are examining ourselves, putting away sins, and seeking a preparation of heart to meet with the Lord’s special presence, let us early begin to shape our business affairs so that nothing of this nature will prevent us from attending the meeting, if it can be avoided by timely planning. Will not our brethren and sisters who have attended the annual camp-meetings from year to year, and who know how little any can afford to miss these seasons of blessing, make a special effort to encourage a full attendance from their churches? Talk the matter over in the meetings, and help one another to plan for it.

The General Conference Committee has taken great pains in appointing laborers for the different camp-meetings. While we have sought to avoid every unnecessary expense possible, we have at the same time made arrangements for efficient help for every meeting; and now, if our brethren and sisters will co-operate with the servants of God, and take hold and labor as God would be pleased to have them, we know that we shall see the salvation of the Lord, and that great benefit will result to our people and to the cause.

O. A. OLSEN.

SUCH love must dwell in the heart, that you will be ready to give the treasures and honors of this world if thereby you may influence one soul to engage in the service of Christ.

Extracts from Correspondence.

FROM Barbadoes, W. I.: —

"Is it not most serious to contemplate the rapidity with which time is hurrying into eternity? It is as but yesterday that I sat down to pen you my last, but, behold, some six months have sped past, and brought us exactly that period nearer to the brink of eternity, and face to face with the great Judge. How have those days left us? What have they done for us? What have we done for them, for our fellow-men, for God? O that we could catch a glimpse of that unerring record which each day has made against us! Surely the many dark spots contained therein would stir us up to a closer walk after the perfect Pattern. But no, an all-wise Providence has veiled that from our view in this life, to be unveiled in eternity.

"I have to thank you most heartily for all the valuables you have been sending me, and to assure you that apart from their intrinsic value themselves, they are greatly prized because presented without expecting earthly recompense, beyond the pleasure and satisfaction of doing good, and elevating the degraded.

"It is sad to note the number who have not yet learned the gospel of truth; but the saddest thing is to see the depravity of that church (Rome) which boasts of having received the truth direct from the apostles, but which has so perverted it, and so persistently continues to hold its followers in the most abject enslavement, misery, and ignorance. 'Shall I not visit for these things, saith the Lord?'"

From British Honduras, C. A.: —

"I still take a special delight in perusing your publications, for the doctrines advocated are to my mind very sound, though adverse to current ideas. I notice frequent reference is made in your periodicals to the last great day. I believe with you that the coming of the Lord is not distant. Believing this, I am compelled to be alarmed for those who are living without a thought of the infinite claims that the Saviour has upon them, and how awful his appearing will be to them. I hope that your publications will be the means of solemnizing many with reference to the things that are shortly to come to pass."

From Chinkiang, China: —

"Thank you very much for the tracts you sent me. I have enjoyed them greatly, and feel that my wife and myself have gotten some valuable hints to help us in rearing our little girls. I found them very good for a reading room for sailors. I can make good use of such tracts, if you will send some to me from time to time. I may be able to translate some of them into the Chinese language for our work among the Chinese. This people need above all else, health, temperance, social purity, and the religion of our Lord Jesus Christ."

From St. Lucia, W. I.: —

"Your monthly parcels are at hand. The year-book gave me interesting and valuable information respecting your connection. I derived much personal good from 'Spirit of Prophecy.' 'Bible Readings' is a valuable book. I am giving it a close reading. A Roman Catholic has expressed a great desire to have the book. The various periodicals are looked for eagerly by the few English-speaking people, and many Roman Catholics are reading and speaking of the temperance and Sabbath questions. *Good Health* is read eagerly by the so-called better classes.

"I missed Elder Ball's visit to this island; nothing will please me more than to see one of your number here, and I hope that some speedy and good results will follow such a visit to these beautiful islands, whose great need in a religious point, is a working and soul-saving church. The ministers among us, with few exceptions, are at ease, trying to live the life of the man of wealth. You may not believe it, nevertheless it is true that in a very large class of our ministers, Wesleyans, or Anglicans, it is hard to distinguish between them and the open man of the world. Money is the great cry with them — not souls — and they use every bait to obtain it. Ease is what they seek, not to be about their Master's business. *Show* is the religion of many. Do not think I am hard, I only speak the truth. I know scores in the island of — who would give anything for a soul-loving class of ministers and religious leaders to come in among them. May God hasten the time when our ministers will open their eyes to the sad state of religion, and be up and doing."

From Maracaybo, Venezuela, S. A.: —

"I have had the pleasure of receiving your letter, and also a package of literature in English. I shall be happy to act as your agent, and as there is a large English-speaking colony here, it may be that good will result.

"I would strongly suggest however that if possible, Spanish publications be forwarded. Maracaybo has a population of nearly 40,000 souls, all of whom, with the exception of the small foreign colony, are Catholic, and sadly superstitious. I at one time had leanings toward Catholicism, but the many years I have spent in South America have had the effect of making me an ardent opponent of its falsity and fanaticism.

"Should it be possible to distribute a class of literature quietly, exposing Romish errors, much good might be done, but this must be done in Spanish, as no other language is spoken by the people. The English periodicals and tracts, however, are also valuable, as I can find plenty of readers for them.

"Whatever I may be able to do in the furtherance of the ends of your organization, will be done most cheerfully."

From Nacaome, Honduras, C. A.: —

"Your kind favor came duly to hand, and I thank you very much for it and the accompanying literature. The literature is unfortunately unavailable for distribution here, as there is but *one person* besides myself within two days' ride who can read English; to him — a native gentleman — I gave a greater part of the tracts. If you have anything in Spanish, I can use it to advantage.

"The old Spanish Catholic Church of these countries, since the expulsion of the Jesuits in the 70's, is fast breaking up. A tract written especially for this people (and only one intimately connected with them could produce it) would be effective. These people are a bright, good-hearted, but ignorant race. The church is the most corrupt part of society, so corrupt and such a mummery and a mockery that its condition cannot be imagined and described only in the use of very broad terms.

"In any manner in which I can assist your efforts in bettering human conditions, I am at your service."

From Monterey, Mexico: —

"I wish to express many thanks for the literature sent me. I should be glad to receive any sent me in English or Spanish. I have an English and Spanish congregation, and any religious matter will be gladly received. We need all the help we can get in this sinful country. Ignorance, filth, vice, and superstition are the instruments of death in the hands of Satan, in this country."

[STUDY FOR FIRST WEEK IN JUNE.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

POLYNESIA—THE SOUTH SEA ISLANDS.

It is with much pleasure that we have seen the great interest taken by Seventh-day Adventists in the work in Polynesia. Perhaps no missionary enterprise started by this people has ever so fully enlisted the sympathies of the whole body as this one has.

In answer to the many prayers that have ascended in behalf of the Polynesian mission, God has wonderfully preserved our vessel—the “Pitcairn”—from the many dangers that have threatened her, and has given us access to the people of many of the leading islands of the Pacific. The kind welcome we have received in most of these islands is the more remarkable from the fact that we were utter strangers to the people we met. Our religious and health publications have met with a ready sale, over \$2000 worth having been sold in less than a year, besides many thousands of pages that have been given away.

In several of the principal islands we have preached to large congregations of natives and white people, in the churches of other denominations, in some cases the minister acting as interpreter. In some of the islands we have seen people begin the observance of the Sabbath of the Lord.

Brother Read, who remained at Norfolk Island, writes under date of January 14, that a number there are keeping the Sabbath, and that many others are deeply interested.

By letter we have learned of some young men in Fiji, who are considering the matter of taking up the cross.

In none of these islands have we urged the Sabbath upon the people, though we have strictly observed it ourselves; but we have tried to impress upon them the importance of receiving Christ, knowing that without his grace there can be no acceptable Sabbath observance. Those who really receive Christ, knowing the obligations of the Sabbath, will readily take up its observance.

While there is every reason to praise God for what has been done in these islands in the last century, there is a great work yet to be done to prepare a people for the Saviour's appearing.

Beginning with the visit of the missionary ship “Duff,” in 1797, earnest, God-fearing men, imbued with the spirit of the Master, have labored in these islands to lift up the degraded heathen. As a result of their labors, idolatry, cannibalism, and the offering up of human sacrifices have been unknown for many years. In place of the worship of degrading idols, we see churches dedicated to the service of the living God, and morning and night hear the voice of prayer and song ascending to heaven. Where once shipwrecked sailors were saved from a watery grave only to be eaten by savages, we have been able to go about, as safe as in America.

The natives of these islands are nearly all professed Christians, and are generally frank, generous, and kind hearted. But in later years there has been a backsliding from the purity of the gospel.

The selfishness of the white men who have gone to the islands for gain has been contagious, and many of the natives have learned to be as tricky as the Europeans. The sins to which the natives were specially addicted in their heathen state, such as licentiousness and intemperance, are practiced by professed Christians, though these sins are perhaps no more prevalent than in more civilized lands. Acts of love and kindness shown to natives are greatly appreciated, and are generally reciprocated. Though the natives of many of the groups were said to be of a thieving disposition, we scarcely lost anything by them, though we gave them every opportunity to steal from us if they had been so disposed. They saw that we placed confidence in them, and wished to prove themselves worthy of that confidence.

Now what can be done for these races? It is my firm belief that if we could place some reliable, broad-minded Christian families in these islands, who would unselfishly labor for the spiritual and temporal good of the natives, a great work could be done. Families are wanted who are willing to endure hardness as good soldiers, who can patiently wait for the fruits of their labor, and who can show the good effects of Christianity in the home life. Those who go to such fields should be persons who will labor to bring the people to Christ, and not simply to get them to accept a

new theory of religion. The doctrines that we call "present truth" are of no more value without Christ in the heart, than the doctrines of Mohammedanism.

Persons who have had some success in life, and who could engage in some business enterprise, are preferred to those who are young and inexperienced. It would be better that persons going to those fields should have sufficient capital to enable them to live without being compelled to engage in day labor for others. They could thus give some time to learning the native language, and becoming acquainted with the people among whom they live. Many of the islands have a delightful climate, which would be a great benefit to those who need to escape the cold winters of America.

Of course the weather in the islands near the equator is quite warm, but persons become accustomed to that in time. The nights are always cool. The cost of the light clothing needed is very small, and no fuel is required for heating the houses. Delicious oranges, pineapples, and other tropical fruits abound in most of the islands. Even in the Fijian Islands nearly all kinds of garden vegetables can be raised with little effort. Of course the temperate zone fruits do not grow in the tropics.

It is true, as stated in the hymn, that in these islands "every prospect pleases, and only man is vile." But the fact that man is sinful is the strong reason why we should carry to them a knowledge of a Saviour's love and power.

"Can we whose souls are lighted
With wisdom from on high,—
Can we to men benighted,
'The lamp of life deny?'"

I am fully persuaded that many of our brethren who are now living on a low level of spirituality, would have their spiritual pulse quickened if they could mingle with the natives of the islands, and see the great work to be done. Many who are drying up spiritually in some of our large home churches, would here find a large field of usefulness, not only among natives, but among Europeans.

Most of the missionaries in the islands would gladly welcome all who would labor for the moral elevation of the natives, even though we differ in some points of doctrine. As the people of many of the islands keep the Sabbath already, the difference between us and them is doctrinally made much less. In most of the islands we can never hope to establish independent churches, but must labor by precept and example to prepare a people, just where they are, to stand in the day of the Lord.

Let none feel that they have no incentive to labor if the stimulus of proselyting is removed. When the sublime truths of the gospel of Jesus Christ are received into the heart, the doctrines of present truth will take their proper place without any urging.

Persons who go to the islands should qualify themselves to treat the sick whenever they have opportunity. In most of the islands there are no competent medical teachers, and the ignorance of the laws of health is deplorable. Opportunities present themselves on every side to minister to the afflicted. Christ's commission to his servants was not simply to preach repentance, but to heal the sick. He said, "Freely ye have received, freely give."

God has given us a knowledge of the health reform, and rational methods of treating disease. If we heal sick people by the methods God has given us, are we not as really fulfilling Christ's commission as though we had supernatural powers? Very few appreciate the blessing that has been brought to us in the health reform and right methods of treating the sick. These were designed not only to benefit us, but to be a blessing to the world.

Christ healed the sick that they might be inspired with confidence in him by the bestowal of temporal benefits, thus giving them confidence in his power to forgive their sins. See Mark 2:10, 11. Why should we not minister to the sick, thus showing the benevolent nature of the gospel, and by this means secure access to hearts? In several instances we have found avenues to the hearts of the natives by treating them in sickness.

Those who are preparing for mission fields, should study the fields as far as possible. Books have been written covering all the mission fields of the world, which can be obtained by applying to our publishing houses. I will mention a few of those which I believe to be thoroughly reliable: "Tonga and the Friendly Islands," by Miss Farmer; "Fiji and the Fijians," by Calbert and Williams, missionaries who spent many years in Fiji; "Missionary Enterprises in the South Seas," by John Williams; "Gems from the Coral Islands," by W. Gill; "Life of Bishop Patteson, the martyr missionary of Melanesia." The set of Missionary Biographies for sale at the Review Office contains several excellent missionary books. A new work on the New Hebrides Islands, the "Autobiography of John G. Paton," is spoken of very highly by those who have read it.

Not only will a person obtain a fairly good idea of life in the Pacific islands by the perusal of these books, but he will have his own heart stirred to

renewed zeal by seeing the self-denying labors of God's servants in those cannibal islands.

Above all, should those who purpose to enter the missionary field, study the lives of the two great missionaries, Jesus Christ and the apostle Paul. The former, knowing all things, adopted absolutely correct methods of teaching the truth to the people. Instead of convincing the people by argument, he won them by kindness and love.

He did not condemn those who did not believe his message (John 3 : 17 ; 12 : 47), but sought by doing good to give them additional evidence of his divine character. He did not engage in public disputations to prove the truthfulness of his doctrines, but did much private work in the home, and taught the people in the deserts and by the sea side, where their minds would be more free to receive spiritual impressions.

Paul caught the spirit of his Master, and labored according to his methods. He says, "I came not to you with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined to know nothing among you, save Jesus Christ, and him crucified." 1 Cor. 2 : 1, 2.

But to preach "Christ, and him crucified," means more than many suppose ; it means to preach the gospel as revealed through patriarchs, prophets, and apostles, and according to Christ's own methods. Neither does it withhold a knowledge of the law which reveals sin, nor the prophecies that point to the Saviour's coming ; for these have their proper place in the preaching of the gospel.

We trust that our brethren everywhere may feel that they are debtors to the millions that are in darkness, not only in Polynesia, but in the Asiatic countries. Fields are opening everywhere, and why should not the youth be preparing to answer the calls that come for help ?

E. H. GATES.

Hobart, Tasmania, Feb. 8, 1892.

THE PRESENT OUTLOOK.

THE present need of the Polynesian Islands is an absorbing question to those who are interested in the advancement of the third angel's message. There is perhaps no mission field in which we are operating, where more interesting developments are possible.

There are all classes of white people living on these islands, whose very isolation makes them kindly disposed toward any strangers who come, and gives them ample time for reading whatever

literature is placed at their disposal. There are all grades of natives, from the Christianized and refined to the semi-barbarous and uncouth.

It is a question often asked, What effect will "present truth" have on heathen people? An opportunity is now furnished for a demonstration of this problem. The aggregate population of the islands already visited by the mission schooner, is over two hundred thousand, embracing a greater variety of distinct people than could be found distributed over a similar area on any part of the earth's surface. Many of these places are in good communication with the outer world, having monthly mail and transportation ; having been so frequently visited by white people, there is no longer any danger of loss of life, any more than there would be in one of our towns at home.

Besides all this, the language and its various dialects have been reduced to writing, and in most cases a good grammar and dictionary have been published ; so that, with the aid of those who already speak the English language as well as the native tongue, the latter could be readily acquired, and used as a medium for conveying the truth through tracts, pamphlets, and books to the native population of the islands, who are always eager to read anything written in their language. Their literature has thus far been very limited, comprising only the Bible, Bunyan's Pilgrim's Progress, and a few simple books on science, used as school books.

The cruise of our vessel through these groups has been with the following general effect :—

At the Society Group, notwithstanding existing prejudice manifest in some parts of the Group, and the difficulties of laboring under the French Government, a good supply of our literature was sold, and a few families took a position for the truth ; among these was a native minister and family.

In the Austral Group, although the vessel stayed but a few days, a warm attachment was formed for the missionaries, and a considerable interest manifested in the truth.

In the Samoan Group, the work was less promising, although a good work was done with our health and temperance publications.

The Tongan Group witnessed a marked success in the sale of our books, enough being sold to furnish every white family on the different islands, either by borrowing or by actual possession, with most of our principal books.

At Fiji there was also a wonderful demand for our literature which required thousands of pages of books, papers, and tracts to fill. Several also ex-

pressed an increasing interest in the truth before the vessel left.

On Norfolk Island, the home of the Pitcairn relatives, there was little sale of books, owing to the scarcity of money; but by patient, persistent effort, an interest was created which resulted in over twenty accepting the truth, among whom about twelve were parents.

The prospects for future operations on all of these groups are promising, but are especially so in the Fijian and Society groups. The estimated population of the former group is about 117,500. The people in Fiji have expressed their desire to have some one come and labor among them. A prominent business man from that group visited the vessel in Auckland, and told us that the interest still held good. He showed a very warm attachment for our vessel and cause, and urged us to come to Fiji and labor, stating that he himself hoped sometime to be more closely affiliated to us.

But perhaps the present outlook in the Society Group is even more important, if not equally as interesting. From Tahiti, access may be had to three groups of islands all speaking the Tahitian language. Should a school be started at Pitcairn, its students would be gathered from these islands. If any of the young people of Pitcairn, or those from the other islands, should prepare themselves for missionary work, they would be better suited for work among these groups than in any field of different climate and customs.

The people of these groups are, many of them at least, in harmony with the views held by us concerning the second advent and the resurrection. In former years, under the English missionaries, they kept the seventh day, the same as the people of Raratonga, Samoa, and Tonga do now.

In recent letters from Tahiti, in the Society Group, we were told that those whom we left keeping the Sabbath are still firm, and that the half-caste minister who accepted the truth has so instructed his congregation that nearly all of them stand ready to come out with their pastor, and form themselves into a Seventh-day Adventist church. We hope this may be even so.

News was also received concerning another half-caste minister located on one of the most important islands of this group, who was much interested when we were there, and with whom we left a quantity of reading matter. He and his whole family were keeping the Sabbath.

When we were there, he expressed an earnest desire for us to locate in the Society Group and work

for the natives, whom he claims are much neglected, and he promised to aid us in every way he could, both by interpreting and translating for us, and in helping us to acquire the Tahitian language.

Thus it seems that a door is thrown wide open to us in this Group. Seventeen thousand natives who are honest minded but much neglected and degraded are crying for help, and the more they know of the truth we carry, the louder they cry.

Can we safely turn a deaf ear to such cries, and securely settle down in our homes, surrounding ourselves with comforts and luxuries, while such fields lie all untouched?

Consecrated laborers and men of ability are needed here; not Korahs, Dathans, and Abirams, whose rebellions and selfishness clog the wheels of progress, but Calebs and Joshuas, whose hopeful courage, nothing daunted by difficulties, takes hold of victories which are certain and joys which are sure.

Auckland, New Zealand.

A. J. READ.

POINTS FOR QUESTIONS.

1. LOCATE the Polynesian field on the map; date of beginning of missionary work in the islands, and changes apparent.
2. Trace on the map the route of the "Pitcairn;" population of groups visited, and facilities for learning the languages.
3. State some of the known results of the outward journey of the "Pitcairn," locating groups on the map.
4. What groups seem especially promising fields?
5. Character of natives and needs.
6. How can we help to supply these needs?
7. Scriptural methods of labor (John 3:17; 12:47; 1 Cor. 2:1, 2).
8. Opportunities for health work and its influence on the people.
9. Is the supreme need of the natives of Polynesia in any way different from our own need? Rom. 3:9. For what reason, then, has the Lord given us the light first? Eph. 3:8; John 17:18; Phil. 2:15, 16.

PROGRAM.

1. Song.
3. Scripture reading, Isa. 42:1-16.
3. Prayer.
4. Study of lesson.
5. Business.
6. Closing hymn, No. 1055.

[STUDY FOR SECOND WEEK IN JUNE.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

THE SUNDAY MOVEMENT.

THE rapidity with which the Sunday movement is coming to the front is truly remarkable; yet it is just what we should be expecting at this time in the history of the closing message. We have long believed and taught that the prophecies all center in our generation, pointing out this as the time when we should be looking for the coming of the Son of man in the clouds of heaven. The signs given us in the word of God have been, and are fulfilling around us thick and fast. These all with one voice show in no uncertain language that we are not mistaken in our positions with reference to the prophecies.

But in connection with this, the part that this government is to act stands out as one of the most remarkable prophecies to be fulfilled in our day. That this government is to make a national Sunday law, and persecute those who disobey it, has long been taught by our people. And since the third angel's message gives the most solemn warning against this movement, it should be studied by us with diligent earnestness. To fail to study and comprehend these things is one of our greatest dangers, because if Satan can keep us inactive or asleep with reference to this great work that is being done in the earth, he has accomplished his purpose. Those who believe such mighty truths as we do, should feel the necessity of spending every moment of time they can in diligent study of the word of God, and active service in his cause.

We are receiving reports from all parts of the field with reference to this Sunday agitation. There is scarcely a State in the Union, or a country in the whole world, from which we have not received intelligence of the fact that determined efforts are being made to enact Sunday laws, and rigidly enforce the same. Especially is this seen in this country with reference to closing the World's Fair on Sunday. Every Legislature that has met this winter has been petitioned and harangued for the purpose of securing a law to compel the closing of their State exhibit on Sunday, and also to pass resolutions requesting the United States Congress to close the whole Exposition on that day. The United States Congress has been importuned still

more earnestly to close the whole Exposition, and work is still being done there with almost frantic zeal to get Congress committed to some measure that will insure the Sunday closing of that great exhibit.

If the stockholders and commissioners of the World's Fair, who really have the matter in charge and practically own it, desire to close it on Sunday, it is certainly their right and privilege so to do, the same as any individual or corporation has a right to close its business on that or any other day. But if Congress speaks on this question, and especially if it is compelled to speak because of the action that will be taken by many of the States, it will be a long step toward the formation of the image to the beast, which we have been so long looking for in this country.

As we see these things coming on, we should not be stimulated thereby to make a few spasmodic and possibly misdirected efforts to enlighten the people upon these questions, but it should cause us to carefully study the Bible, examine our own selves to see whether or not we be in the faith, and then go forth to act our part in the cause of God. We should go, earnestly seeking wisdom from above, and studying when and how it will be well for us to speak to our friends and neighbors upon these questions, and when it would be better for us to remain in silence, and allow the influence that comes from a consistent Christian life to act upon them. The great and final conflict of the church against the forces of darkness is just before us, and we should know day by day that it is not by might nor by power but the Spirit of the living God, and the strength and wisdom that he will give, that we are to conquer. If we lose sight of any thought of physical suffering, and rest assuredly in the confidence that the victory is ours, we shall meet the trials and labors that are before us with a resolution and earnestness born of Heaven. Thus will our influence be felt by every individual with whom we come in contact.

In these times of great responsibility in the church, may the one thought and the one purpose of our lives be to have that living connection with God, and that thorough understanding of his truth, that will enable us to act well and wisely our part.

A. O. TAIT.

INTERESTING COMMUNICATIONS.

THE following communications have recently been received at the Religious Liberty office, the first from a gentleman in Texas:—

"I am in receipt of your favor of the 29th ult. To be brief, I am highly pleased with the *Sentinel*. I cannot say when I have received any reading matter which I have read with more avidity. I have not, as yet, read a single line, in the *Sentinel* which I cannot heartily indorse—except some quotations. I have had several of my neighbors read the copies which I have received. You have expressed my principles more forcibly than anything I have read. I may be an enthusiast; if so, I apprehend that the present condition of affairs demands enthusiasts.

"In an institution of which I am a member, I have had to combat the very principles which you combat, and was severely criticised for doing so. I thank you again and again for the concise, lucid arguments which you have sent me, and will use them in furtherance of the sound principles of religion and of civil governments in so far as my humble ability will permit.

"The articles on 'Is it the Sabbath?' have furnished me with information for which I have been thirsting ever since I can remember. The principles which the *Sentinel* discusses are incontrovertible. I do not ask you to forward the *Sentinel* gratis; will subscribe for same at the earliest moment possible. If you so desire, you may place my name upon your subscription list at once. I will appreciate any literature which you may forward bearing upon the discussions of the *Sentinel*. The most casual reader of profane history cannot fail to observe the tendency of this age to follow in the wake of other ships of state which have been totally wrecked upon the very dangerous rocks under discussion.

"If I can be of any use to you in this State, you have only to map out your plan, and if possible I will comply."

The following is from a gentleman living at Kedren, Tenn.:—

"I read with pleasure the leaflets you sent me of 'Religious Persecution in Tennessee,' and I handed them to some of my friends, who, like myself, were glad to read them. It is no task to read literature so ably devoted to the defense of 'American Liberty.'

"Who could but feel glad to indorse the principles of religious liberty, as taught by Jesus Christ, and put into the Constitution by our fathers. Indeed, there are men who will never learn that you cannot reach the conscience by legislation. You may tie one's hands, and force him against his will, but his conscience you have never changed. How foolish and abominable to call upon the law-making power to make Christians. Man is too corrupt to be judge of religion, except for himself. God is just, and holy, and without blame. The Most High made the

Sabbath for man's rest; and he will surely punish him if he fails to obey his law. If preachers believed what they preach, they would never call upon the legislature to pass a Sunday law or abridge the rights of conscience. Christ, in all his teaching, never called upon Greece or Rome to enforce a Sunday law, or his religion, but ever appealed to the consciences of men, and if they did not accept his doctrine, he went his way in peace and tranquillity, not asking the law to come to his aid and assistance.

"Religion is free, free as the air you breathe! Civil government was instituted for the protection of life, liberty, and property. If a man intrudes on my life or property, there is a law to punish him for it, which is just and right. If a man intrudes on my conscience, I must forgive him, as Christ and his apostles forgave their enemies, and God will deal with him justly. Did the so-called good people of Obion county, Tenn., forgive Mr. R. M. King, or hold their peace? No! they must go to the law, and persecute him for his religious belief, and the courts sustained them in it, unconstitutionally, to the shame and dishonor of the State of Tennessee. To let a good man die for his religious belief, when, too, he proved that he was a kind, good, generous gentleman, and a moral citizen, only differing from Christian brethren in regard to the day set apart by God for rest, I say is a shame to the courts of Tennessee! The Constitution of Tennessee plainly says no legislature shall ever abridge the rights of conscience. The court should have decided the Sunday law unconstitutional, and released an honest man from prison; but, instead of justice being done, Mr. King had to suffer, being persecuted by men full of prejudice and ambition. Religion is different from worldly institutions, and should be kept distinct. History is full of the record of bloodshed from the union of Church and State. Right here, in my own State, an innocent man was dying behind prison bars, being persecuted. Facts of to-day and past history are sufficient proof to every candid reasoner that, if the Sunday law remains upon the statutes, the Christian people will devour one another, as they have in R. M. King's case, and take up the shotgun and the bayonet to force upon others their religious views, saying as of old, 'God is on our side,' helping them to slay their Christian brethren or fellow-men.

"I feel grateful to know of one institution, 'The National Religious Liberty Association,' which advocates love and peace in Zion. May the good work go on, and the principles of freedom live forever, for the good of all men and the prosperity of our great Republic. God, and not man, is the legislator of conscience. Men possessed of evil spirits, want to take this power of God and confine it to their own sinful hands, which will result in war, bloodshed, and confusion. Sunday laws upon our statute books are nothing more than a step in the direction of Rome.

"P. S.—I will distribute all literature and books you send me with pleasure, to people I think would like to do right, and be instructed in religious liberty for I hope her banner will ever float."

[STUDY FOR THIRD WEEK IN JUNE.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

OUR DUTY TO THE MISSIONARY WORK.

THE members of the church are not all called to labor in foreign lands, but all have a part to act in the great work of giving light to the world. The gospel of Christ is aggressive and diffusive. In the day of God, not one will be excused for having been shut up to his own selfish interests. There is work for every mind and for every hand. There is a variety of work, adapted to different minds and varied capabilities. Every one who is connected with God will impart light to others. If there are any who have no light to give, it is because they have no connection with the Source of light. . . .

There is work for all to do in their own borders, to build up the church, to make her social meetings interesting, and to train the youth of ability to become missionaries. All should cultivate spirituality and self-sacrifice, and by their means and their earnest prayers assist those who enter new and difficult fields. They should co-operate actively with the minister in his labors, making the section of country around them their field of missionary effort; and the larger churches should labor to build up and encourage those that are weak or few in numbers. . . .

A close sympathy with Christ in his mission of love and mercy, would bring the workers into sympathy with one another, and there would be no disposition to cherish the evils, which, if indulged, are the curse of the churches. The jealousy and fault-finding, the heart-burnings, the envy and dissension, the strife for the supremacy, would cease. The attention given to the work of saving souls would stimulate the workers themselves to greater piety and purity. There would be with them a unity of purpose, and the salvation of the soul would be felt to be of so great importance that all little differences would be lost sight of.

Brethren and sisters in the faith, does the question arise in your hearts, "Am I my brother's keeper?" If you claim to be children of God, you are your brother's keeper. The Lord holds the church responsible for the souls of those whom they might be the means of saving. He has intrusted you with

sacred truth; Christ abiding in the individual members of the church, is a well of water springing up into everlasting life. You are guilty before God if you do not make every effort possible to dispense this living water to others. Men are perishing close by your own doors, while they hew out to themselves broken cisterns that hold no water. Heaven is indignant at the ease of men and women in Zion, while souls are going down to ruin in their ignorance and their sins. If the members of the church were to see themselves as God sees them, they would be overwhelmed with self-reproach. They could not endure to look their responsibilities and delinquencies in the face.

If we indeed have the truth for these last days, it must be carried to every nation, kindred, tongue, and people. Ere long the living and the dead are to be judged according to the deeds done in the body, and the law of God is to be the standard by which they are to be tested. Then they must now be warned; God's holy law must be vindicated, and held up before them as a mirror. To accomplish this work, means is needed. I know that times are hard, money is not plenty; but the truth must be spread, and the money to spread it must be placed in the treasury. . . .

If God has intrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, he may receive his own with interest. In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now. If the love of Christ were burning in the hearts of his professed people, we would see the same spirit manifested to day. Did they but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church. They would work for the advancement of God's cause as earnestly as worldly men labor to acquire riches. Tact and skill would be exercised, and earnest and unselfish labor

put forth to acquire means, not to hoard, but to pour into the treasury of the Lord. . . .

The Lord has made provision that all may be reached by the message of truth, but the means placed in the hands of his stewards for this very purpose has been selfishly devoted to their own gratification. How much has been thoughtlessly wasted by our youth, spent for self-indulgence and display, for that which they would have been just as happy without. Every dollar which we possess is the Lord's. Instead of spending means for needless things, we should invest it in answering the calls of missionary work. . . . If all the means which has been wasted by our own people in self-gratification had been devoted to the cause of God, there would be no empty treasuries, and missions could be established in all parts of the world.

Let the members of the church now put away their pride and lay off their ornaments. Each should keep a missionary box at hand, and drop into it every penny he is tempted to waste in self-indulgence. But something more must be done than merely to dispense with superfluities. Self-denial must be practiced. Some of our comfortable and desirable things must be sacrificed. The preachers must sharpen up their message, not merely assailing self-indulgence and pride in dress, but presenting Jesus, his life of self-denial and sacrifice. Let love, piety, and faith be cherished in the heart, and the precious fruits will appear in the life. . . .

We shall be brought into strait places in our work. Trials will come. God will test the strength of our faith; he will prove us to see if we will trust him under difficulties. The silver and gold are the Lord's, and when his stewards have done their duty fully, and can do no more, they are not to sit down at their ease, let things take their course, and let the missionary work come to a standstill. It is then that they should cry to God for help. Let those who have faith, seek the Lord earnestly, remembering that "the kingdom of heaven suffereth violence, and the violent take it by force."

There are those in the church who have with open hand and heart come forward to the work hitherto, and they will not be behind now. We have confidence in their integrity. But the offerings of the church have been in many instances more numerous than her prayers. The missionary *movement* is far in advance of the missionary *spirit*. Earnest prayers have not, like sharp sickles, followed the workers into the harvest field. It is true there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands, but there has been a lack of

heartfelt sympathy with the laborers, and real burden of soul that the means invested may do its work.

This is the ground of our difficulties; this is the reason for the pressure for means. The people must be called to reflection. There must be a spiritual awakening. They must have a personal interest, a burden of soul, to watch and pray for the success of the work. Let every one who gives of his means, also send up his prayers daily that it may bring souls to the foot of the cross. In every church there should be stated seasons for united prayer for the advancement of this work. Let all be united, having a specific object for their faith and entreaties. Brethren, move high Heaven with your prayers for God to work with the efforts of his servants.

We need to cry to God as did Jacob, for a fuller baptism of the Holy Spirit. The time for labor is short. Let there be much praying. Let the soul yearn after God. Let the secret places of prayer be often visited. Let there be a taking hold of the strength of the Mighty One of Israel. Let the ministers walk humbly before the Lord, weeping between the porch and the altar, and crying, "Spare thy people, O Lord."

Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. The work which we are now doing ought to have been done years ago. Our plans must enlarge, our operations must be extended. What is needed now is a church whose individual members shall be awake and active to do all that it is possible for them to accomplish.

We are not left alone in this work. We are laborers together with God, in partnership with divine resources. The Lord has agencies that he will put in operation in answer to the importunate prayer of faith. He will fulfill his word, "Lo, I am with you alway, even unto the end of the world." The Captain of our salvation is on every field of battle where truth is waging war against error. The truth which we profess offers the highest encouragement to the most devoted self-denial and persevering effort that mortal energies can bestow. We should have the courage of heroes and the faith of martyrs.—*Mrs. E. G. White, in "Historical Sketches."*

PROGRAM.

1. Opening Song.
2. Scripture reading, Rom. 12.
3. Prayer.
4. Business.
5. Reading of the article.
6. Season of prayer.

[STUDY FOR FOURTH WEEK IN JUNE.]

HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

ANCIENT HYGIENE OF THE ISRAELITES.

HYGIENE is a science when it seeks out and determines the causes of disease, and formulates rules for their prevention and removal. It is called an art when it makes a practical application of these rules.

Among the most ancient writings in the world, is the Pentateuch, and there we find sanitary rules for the preservation of public and personal health, which combined all the principles upon which modern scientists to-day have preventive medicine.

"The whole history of the Jewish nation is that of one regularly free from epidemic diseases," says the *Encyclopedia Britannica*, and it further adds that the periodical cleansing of each dwelling, involving the search for the leaven, which preceded the yearly passover, was a powerful factor in preventing epidemic diseases, by the removal of all organic, fermenting matter. Modern health science can tell the householder of to-day of no more successful method of preventing an epidemic of typhoid fever, cholera, and other infectious diseases, than to search his premises and dwelling for leaven, or, in other words, to search for fermenting and decaying organic matter and put it away, with the disease germs it is fostering, and thus ward off disease and death in his family.

Again, the directions given to Israel previous to the proclamation of the law, were such as showed that the Lord would not tolerate any impure thing among them. Even the mind had to be kept pure.

By reading Ex. 19 throughout, we learn that clean dwellings, clean persons, and clean minds were necessary in order to fit the people for an interview with Deity, and prepare their minds to comprehend his law. Notice the directions for keeping the camp surroundings in the wilderness clean, lest the Lord passing through among them should discover some filthy thing and destroy them. Again: note the regulation of diet, forbidding the use of all flesh of unclean animals, chiefly of the scavenger class, who live largely on offal, filling their bodies with disease and making their flesh poisonous. The same was true of animals dying of disease. The persons who even touched or handled them were to cleanse themselves before mingling with others.

Notice again the rule for temporary quarantine in disease, to determine whether it was curable or incurable; the inspection of dwellings, when from dampness or other cause they became infected with mold, or the seeds of infection were found in the walls.

All over our land to-day are houses so infected with typhoid fever, diphtheria, malarial, and other disease germs, that no amount of ordinary cleansing and disinfecting seems to be able to free them from these germs.

In Lev. 14: 43-45 the law of ancient Israel was to raze the house that had frequent visitations of plagues, and carry the material used in its construction outside the city into a desert place. The plague-infected garment was also to be destroyed, if it could not be cleansed.

There is not a sanitary measure recommended by the most advanced and learned modern sanitary scientist, but that was given to the children of Israel in connection with the ten commandments, over three thousand years ago.

In the case of the Israelites, the Lord promised to bless their bread and water and to take sickness away from among them, if they kept his covenant and obeyed his laws. Lev. 25: 18, 19.

The *Encyclopedia Britannica* still further states that the Jews, because of strict adherence to the Mosaic laws for the preservation of health, enjoyed throughout the whole of their history, remarkable immunity from epidemic disease, even down through mediæval and modern history to our own time. They were often spared the ravages of epidemics, when Christian neighbors were perishing. The ignorance and superstitions of these Christians sometimes gave rise to the idea that their wells were poisoned, and many fell victims to the ignorance and fanaticism of the Dark Ages. The filthy habits of these same Christians offered a premium to plagues of all sorts to such an extent that there is no parallel in ancient history to the terrible invasions of disease which ravaged Europe, from time to time, even down to quite recent times.

The Christian hermit who dwelt among the filth, darkness, and dampness of the tombs, wearing his hairy shirt which he never changed, until his body

was covered with sores and swarmed with vermin, was admired and adored for his sanctity and holiness; and when he died, a victim of his own disregard of the laws of health and common decency, was canonized as a saint.

Like the modern Eastern Pilgrim at the sacred well of Mecca, who fills his bottle with a solution of cholera bacilli, and if he lives to return home, carries with him the seed of cholera epidemic, the Middle Age saint sowed, wherever he went, the seeds of disease and death.

No wonder we live in an age when skeptics deride a religion whose followers were so very inconsistent. No wonder that the modern health scientist should remain ignorant of the fact that all his sanitary regulations and laws were enacted and enforced by Moses thousands of years ago.

Modern sanitary reform is but a revival of one of the lost arts. There are those to-day among the modern Christian scientists, — mind-cure advocates, — who are as inconsistent as any Middle Age Christian. They neglect quarantine regulations, and go about spreading disease among the people. Thus we hear of epidemics of diphtheria, scarlet fever, etc., started by these people, and involving numbers of innocent persons. It would be well for such people to read the sanitary regulations of God's people when he took them by the hand to lead them out of the land of Egypt. It would also be well to see how they prospered, and were in health when they heeded all these laws, and obeyed them.

Ancient hygiene is a broad subject, and many nations besides the Jewish people gave attention to the laws of health, and practiced hygiene. Hygeia, goddess of health, was worshiped by the Greeks. The Romans also were interested in sanitary matters. But in the obscurity and mysticism of the Dark Ages, much useful knowledge was lost.

In another paper, we may speak of the hygiene of the ancient heathen world.

KATE LINDSAY, M. D.

RUBBISH is a great power in the world, and has ever been a malignant actor against man and beast. We pitch it aside, and think we have done with it, but it has by no means done with us; it has a life of its own, and runs a career of its own, and that career leaves a long trail of disease and death behind it. Treat it with all the caution you would exercise against an enemy, and with more than the malignity you are told not to feel toward an enemy; destroy it, burn it wherever you can, but never throw it aside; be well assured that rubbish is never

so dangerous as when it has been put out of sight and left to its own devices.—*James Russel, M. D.*

IGNORANCE is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God himself is man's instructor. All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform.—*Christian Temperance and Bible Hygiene.*

QUESTIONS ON ANCIENT HYGIENE OF THE ISRAELITES.

1. DEFINE hygiene as a science and an art.
2. In what ancient work do we find all the sanitary rules known to modern scientists?
3. What does the Encyclopedia Britannica say in regard to the Jewish nation in reference to epidemic diseases, etc.?
4. Is there *any* better method in vogue to-day?
5. Would the Lord tolerate *any* impure thing among the Israelites, either physically or mentally?
6. Did the Lord give any special instruction in regard to their refuse?
7. Have modern nations any improvements in the way of quarantine regulations?
8. How many sanitary measures were given the children of Israel in connection with the ten commandments?
9. What promise did the Lord give in Lev. 25 : 18, 19?
10. Tracing the history of the Jewish nation down to modern times, compare or contrast it with the history of Christian nations.
11. What is one cause of the skepticism of our times?
12. Does ancient history give any other nations that were interested in sanitary measures?
13. What can be said of modern sanitary reform?

PROGRAM.

1. Song.
2. Prayer.
3. Short essay or talk on the best modes of disinfecting rooms, clothing, utensils, etc., after contagious diseases.
4. Questions on the lesson.
5. Business.
6. Song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

CANVASSERS' INSTITUTES IN DISTRICTS NOS. 3, 4, AND 5.

ILLINOIS.

BEGINNING with March 2, it was our privilege to spend a few days at the Illinois canvassers' institute in Chicago. Here we met between thirty and forty persons who seemed desirous of fitting themselves for efficient labor in the canvassing work. All seemed anxious to secure a thorough preparation before starting out, and to this end all entered heartily into the work.

Brother N. B. Smith had an interesting class on *Good Health*, while Brethren Craig and Olsen had their hands full giving help and instruction on the canvass for "Patriarchs and Prophets," "Great Controversy," Vol. IV, and "Bible Readings."

The Conference dealt very liberally with the canvassers, in providing for their entertainment and other expenses, free. We trust those who have received of temporal benefit will be able to do such a grade of work, both in quality and quantity, that the Conference will feel as though this means was well spent.

The outlook for Illinois is good. Although many of her present canvassers are new in the work, her last week's report shows over \$1000 worth of orders taken.

WISCONSIN.

We spent six days at the institute in Stevens' Point, Wisconsin. A canvassers' school of some ten weeks had just closed, which had been attended by about fifty persons, and all seemed to appreciate the benefits received from the school.

About forty were present in the canvassers' institute, and all entered into a preparation for the work with a zeal that was truly encouraging.

Wisconsin will have about forty canvassers at work this year, and we look for a good record from that State. The last weekly report shows about \$600 worth of orders taken.

MINNESOTA.

It was a pleasure to once more meet our old co-laborer in Minnesota, and engage in helping to prepare for the season's work.

Although Minnesota has some very cold weather in the winter, and it is quite difficult to do much canvassing during that part of the year, yet we find that during the past four years, she has through the instrumentality of the canvassing work, paid off a tract society indebtedness of some \$10,000, delivered

between \$90,000 and \$100,000 worth of books, and furnished over twenty experienced canvassers to other fields, and still had seventy at this institute ready for work.

One thing we cannot forbear to mention is that during all these years the society has dealt with their agents on the C. O. D. plan. This plan is not liked by some, perhaps because it is not fully understood; but when we asked these canvassers themselves how many desired to have this system done away, only two out of seventy voted to have it abolished; and it must be remembered that there were a large number there who have worked two, three, and four years, and many were entering on their fifth year; while others had worked even longer. This, we think, is a great testimony in favor of the C. O. D. plan.

The canvassers' school held in Minneapolis the past winter has been a great blessing to all connected with it.

INDIANA.

March 21-27 was the first opportunity we ever enjoyed of meeting with the canvassers of Indiana. When we reached Indianapolis, the institute had been in progress for several days. All were doing good work, and making commendable progress, about forty being present.

The canvassers' school, spoken of elsewhere by Brother Starr, was a source of much good to the canvassing work in Indiana. We note by the last weekly report just received, that their orders were \$798.75, and for this season of the year, this is very good. Here as well as in Illinois, Brother Smith had a good class for *Good Health*.

MICHIGAN.

We are accustomed frequently to meet small companies of canvassers, ranging from ten to twenty, and even up to seventy; but when you see from one hundred to one hundred twenty-five present, as was the case at Lapeer, Mich., one is tempted to call this an *army*. Space forbids us to speak of the many interesting points at this meeting.

Everything that could be asked of the Conference was done to make the meeting a success. Entertainment and instruction were furnished free, and railway fare paid to place of labor. All this proves the deep interest the Michigan Tract Society and the Review and Herald Publishing Company of Toronto, have in the canvassing work.

If the canvassers in Michigan and Ontario do not succeed this year, it will not be because the Tract Society and the Review and Herald have not been very liberal in helping them to get started.

In this institute, the Michigan and Ontario canvassers were united, and we believe it will prove a great blessing to the work and all who attended.

The Lord came near with his blessing, and many hearts were melted by his Spirit. The counsels of Brethren Evans, Fargo, Corliss, and others, were of great help and encouragement in arranging for the work. Brethren Craig, Morse, Hagle, Wellman, Miller, and Howell had their hands full in giving instructions on the different works to their respective classes. Our stay was necessarily short, as we had agreed to be at the Ohio institute when it began.

OHIO.

We greatly enjoyed our stay in Ohio. The institute being held in the buildings on the fair ground, about one and one half miles from the city of Mt. Vernon, afforded us a quiet place for our work.

About thirty were present. An excellent spirit prevailed, and we have reason to believe that a large number of books will be sold in Ohio the coming year. The canvassing work has been gaining rapidly in Ohio the past two years, and we believe it will continue to grow.

The Conference and Tract Society officers all seem deeply interested to see this branch prosper, and gave very substantial encouragement to the workers in providing free entertainment to the canvassers, and paying their railway fare into the field.

One step taken here, as well as in every other State in District No. 3, this spring, was the adopting of the C. O. D. plan in dealing with the canvassers. Many of the old canvassers in this district have expressed themselves as wishing they could have had this plan years ago; for it would have saved them many difficulties.

From Ohio, we went, in company with Elder Underwood, to Kansas City, Mo., to attend the opening of their canvassers' school, April 13. About twenty-five were present at the opening, with additional ones coming in every day. Several from Kansas joined the school, and everything gave promise that it would be a very profitable occasion to all.

The program embraced a systematic study of such books as "Patriarchs and Prophets," "Great Controversy," Vol. IV, and "Bible Readings;" instruction in business transactions, especially such as canvassers need to be acquainted with in ordering and paying for books by the C. O. D. plan; also writing, spelling, laws of language, etc.

The canvassers are quite fully convinced of the fact that they, as well as teachers, preachers, or any other workers, need a better fitting up for their work. And that means something besides learning just the mere wording of the canvass.

We confidently look for the time to come when canvassers' institutes will be held two months or more, instead of two weeks, and one very important part will be the study of the Bible, and the weaving of it into the canvass; and, added to this, a thorough study of the book one is to handle. We hope that day will soon come.

F. L. M.

HAYTI AND SAN DOMINGO.

SINCE my last report, I have spent some time in Hayti, which is the western part of the island that formerly bore that name. I gave some special consideration to the field as a prospective territory for the sale of our books. Hayti is almost entirely a French-speaking country, and is largely controlled by the Roman Catholics. The priests are paid by the government, and all Protestant work must be done under difficulties.

There is quite a percentage of English-speaking people in the cities and towns, and good reading matter both in English and French seems to be eagerly sought for and gladly received. There are only two Sabbath-keepers in all Hayti, and I am quite confident that the best way of opening our work in this important field is by the sale of our books. I have submitted suggestions to the Foreign Mission Board for sending a laborer to Hayti, which I trust may meet their approval, and hope that in a few months at longest, a systematic canvass of the country may be begun.

Brother H. Williams, who with his wife has been keeping the Sabbath for more than ten years, lives at Cape Haytien, and as he speaks English, French, and Spanish, will with instruction, doubtless do well as a canvasser, providing his health will permit him to endure the necessary travel.

San Domingo is the eastern and larger portion of this large island, although its population is smaller than that of Hayti. The principal language is Spanish, with a good many English speaking people in the larger towns, like Puerto Plato and San Domingo. As soon as Spanish books are prepared, this field should be supplied with one or more laborers, who can also canvass Porto Rico, a smaller Spanish island still farther east.

As I visit these various islands where different languages are spoken, I can see how our canvassing work has been so arranged, in the providence of God, that books and canvassers have been and are being provided for all the principal languages of the globe. I am now spending a few weeks in the Lesser Antilles where Brother W. Arnold has sold so many books, and find that the way is only prepared for a much more extensive sale of other books, as soon as the right kind of canvassers can be secured.

There are a few among those who have accepted the truth in this field, who, with some instruction, might do well, and I hope that plans may be made for extending the book business here without having to call over very many laborers from America. I will report from this field later, after having spent more time in it. I will simply refer, in closing, to the group of islands known as the Bahamas, situated off the east coast of Florida, and extending in a south-eastern direction to within a short distance of the north coast of Hayti. These islands are principally English-speaking, and promise to be an excellent field for our canvassers.

L. C. CHADWICK.

Antigua, April 1, 1892.

SOME FINANCIAL FEATURES.

As our canvassers' reports come in from all parts of the world, it is interesting to sit down and make a comparative study of them. From a recent study of this kind, we give a few items which may be of interest to others. These items will not do all fields justice, as but one month is taken; in some fields this happened to be a good month, while in others, one of the poorest. We take the month of February, except for Switzerland, where the workers were engaged in school; hence we take the month following.

In America, the average hours worked per day are 5.9, and the average time required for securing one order, is 1.94 hours. According to the value given in the summary, the average sales per hour worked, would be \$1.30 = \$7.67 per day of 5.9 hours. Allowing 10 per cent for expense of delivery, and one fourth of the orders lost, the net earnings per day would be \$2.60, or \$.44 for every hour's work. This, we believe, is considerably above the average wages earned in America.

In Australia, the average number of hours worked per day is 3.5, and the time required to take one order, 1.22 hours. According to the same calculation as for America, the sales per hour are \$3.45, and 3.5 hours per day = \$12.07. This yields a profit of \$4.10 per day, or \$1.17 per hour worked.

In England, average hours per day, 6.5. Time for one order, 2.25 hours. Value of sales per hour, \$.95; at 6.5 hours per day = \$6.20, the net profits of which would be \$2.05 per day, or \$.32½ per hour worked.

For Germany, the average time worked per day is 6.1 hours. Time for one order, 8.1 hours. Value of sales per hour, \$.22½; at 6.1 hours = \$1.37 per day, yielding a net profit of \$.077 an hour, or \$.47 per day. During this time, the agents worked exclusively on "Great Controversy," Vol. IV. When working with smaller publications, the average ran considerably higher.

In Switzerland, average hours per day, 7.84; time required for one order, 3 hours. Value of sales per hour, \$.56; at 7.84 hours = \$4.38 per day, yielding a net gain of \$.25 per hour, or \$1.98 per day.

With the exception of Germany, the earnings per day are above the average wages paid for labor in general. It will be observed that the average number of hours worked is considerably below what it might be. We doubt not that an average of six to seven hours could be reached. From a financial standpoint, the canvassing work has certainly reached gratifying results; still, it is evident from the above studies that better results may be reached from the standpoint of time; add to this more perfect methods, and we can count on additional advantages.

When we consider the fact that as one embraces the truth, one of the most difficult questions confronting him is, How shall I gain a livelihood? it is most cheering to know that he can gain more than average wages, while laboring directly for the spread of the truth that has become dearer to him than

all else in the world. Looking at the work from all standpoints, we must exclaim, How wonderfully the Lord has ordered his works! Surely, "He doeth all things well." Let us be glad and rejoice, and study daily to use to the best advantage every means he has placed in our hands for advancing the truth!

H. P. HOLSER.

Basel, Switzerland.

AUSTRALIA.

By analyzing the work done during the past year, we find that over 11,000 volumes of our publications have been placed in the homes of the people in Australia. Fully two thirds of these are denominational works (principally "Great Controversy," and "Daniel and Revelation"), and the remainder are health publications. The result of the distribution of so much reading matter will not be seen for some time, as it is usually several months after the books are received before they are thoroughly read; but we hear of many who are inquiring into the truths they contain, and of some who are taking their stand through reading.

The Australian Conference, which was in session during the Christmas holidays, took into consideration the necessity of extending the circulation of our periodicals, and it was decided that a portion of our canvassing force should take up this work. This has temporarily decreased our book work, but we hope shortly to be able to report our monthly sales equal to, or in excess of, previous records.

We find that the demand for our good books is increasing, even though the competition is daily becoming more fierce, and though we have to contend with the bad work of other agents who are flooding the country with almost worthless publications. Notwithstanding these difficulties, our workers are meeting with fair success and are of good courage. We know that He that is with us is more than they who are against us. We are working our territory methodically, with book after book, using first those which are least likely to create opposition. In doing this, we have had to contend with one difficulty—the similarity of some of the illustrations in the books. We are glad to notice that a greater variety is now being introduced, and hope that in future the topics chosen for illustration will differ as much as possible.

Our special aim this year will be to endeavor, when taking the order, to create sufficient interest to lead to the book's being carefully read when received. We believe this will be the result if every canvass given is a missionary canvass.

The institute which was held at the close of the Conference was attended by nearly sixty canvassers, the largest number ever assembled in Australia. Subjects of importance were debated, and resolutions were passed which we hope will tend to further the work. All felt greatly encouraged, and we trust have returned to their fields benefited by the instruction given. We are now in the midst of our summer season, the hottest time of the year. As

the weather cools, we expect that our force of workers will considerably increase, and confidently expect more of our sisters to take up the work. During the past few months I have visited several parts of the field, and have just planned a visit to the neighboring island colony of Tasmania, where the work at present is at a standstill.

CHAS. MICHAELS, *General Agent.*

INDIANA CANVASSERS' SCHOOL.

As the holding of canvassers' schools is a rather new enterprise among us, it has been suggested that a few items in reference to the school just closed here in this Conference would be interesting to present to the readers of this journal.

Our canvassers' school was held at Indianapolis, January 22 to March 28. During the last two weeks, a canvassers' institute was held. The entire membership enrolled at the school was thirty-one, though there were some other resident Sabbath-keepers who attended quite regularly, whose names were not put upon the list. The instructors were Brother I. S. Lloyd, State agent, and the writer, Brother Lloyd having had experience in teaching in a canvassers' school in South Dakota, the previous winter. He taught grammar, reading, and the study of the subscription books. The writer had classes in Bible study and church history, and during the latter part of the school, the class in "Patriarchs and Prophets."

Of course, in a short term of school of about eight weeks, but little comparatively could be taught; but still we are confident that the days and weeks that flew so rapidly past, were profitably spent by all in attendance. The scholars seemed to take hold of their studies with delight, and a marked improvement could be seen in the ability to learn with readiness after a discipline of two months. They seemed far more ready to take hold of the work at the institute than on previous occasions, which had not been preceded by a canvassers' school. It seemed to be quite a question to know how to best utilize the time of the school; whether it should be given to a very thorough consideration of a few subjects, or to giving a general and comprehensive outline of many topics. Although it would have been very delightful to consider a multitude of themes, all of which are essential and interesting, yet, in general, the method was pursued of being thorough in a little, rather than to try to superficially cover so much ground. It was thought that the method chosen would conduce more effectually to the necessary cultivation of the intellectual powers, and better teach the students how to study.

In the Bible class, the lines of prophecy found in the book of Daniel, and to a limited extent those found in the book of Revelation, were taken up; also the subjects of the Millennium, Second Coming of Christ, etc. One week was devoted to the study of 1st Thessalonians, taking a chapter each day and considering it verse by verse in order to give an illustration of the proper manner of studying the

Scriptures. Several lessons were given on the life and work of Christ, and a comparison of the four Gospels. The Bible study seemed to be the one of absorbing interest on the part of all, yet the other studies were made interesting and profitable. During the institute, Elder Covert gave the lessons to the class in Bible study.

Provisions were sent in quite liberally by some of our churches, so that the actual cost to the Conference for provisions, etc., during eight weeks' school was not much above \$200. This, added to the expense of the institute, will not exceed \$300. Board, tuition, and all school privileges were made free to all who would engage to canvass for at least six months, in the Conference.

Although the season has been very sickly, we have been comparatively free from disease, being interrupted but little on this account. We attribute this largely to the practice of health reform in the matter of diet. We have lived quite strictly on the vegetarian plan. During the entire ten weeks, flesh was served only once upon the table, and then, instead of seeing it greedily devoured by those who had already abstained for weeks from tasting flesh, what was our surprise to see it rejected by nearly every one. We call this a triumph for health reform, and a plain demonstration of the fact that the carnivorous appetite is not so thoroughly rooted in man as to refuse to give place to something better under proper inducements.

Excellent social meetings and other religious services were held, and many times the blessing of the Lord was richly experienced. Some made a profession of Christianity for the first time; and six of the class were baptized before the close of the institute. The entire enrollment at the institute was about forty-five.

The canvassers go to their fields of labor, feeling grateful for the privilege they have enjoyed, and filled with courage to labor during the coming season.

F. D. STARR.

DISTRICT NO. 1.

I HAVE nothing special to report from this part of the field. We are plodding along as usual, though we are trying to quicken our pace somewhat. Our field does not become any smaller. We still have one third of the population of the United States, and several millions in the provinces. There is need of exerting ourselves to the utmost. Our Conferences are small, hence we have but little material of which to make canvassers. We have to work on a small scale, though ours is a large and populous territory.

An institute is now in progress in Maine, also one in Vermont and one in Virginia; and beginning May 11, an effort of this kind is to be made in the Maritime Provinces. The Academy institute, at South Lancaster, Mass., is to be held May 18 to 30. This is after the close of school. Quite a number of the students will take the course, and some will come in from neighboring portions of the district.

We want to do our part toward making it lively for the publishing houses again this summer. Our canvassers now in the field are generally meeting with encouraging success. A full consecration and constant, energetic, persevering service will always bring success in the Lord's work.

E. E. MILES, *District Agent.*

DISTRICT NO. 2.

For the past month I have been engaged in the work in the State of Louisiana. I found the canvassing work here in rather a bad condition. Out of the nine workers that we had eight months ago, we have none left but Brother M. B. Edwards and wife. Brother Edwards was one of the few who were sent South over three years ago. The condition of things here is largely due to the fact that for the past six months we have been without an active State agent to attend to the work.

Several who are now on their farms at work and cannot get away until fall, say that they would have been in the work to-day if they could have been instructed at the right time. Thus the work here this summer will not be what it should have been. But for all this the Lord is blessing us, and I expect in a few days to organize a company of four at Opelousas, including Brother and Sister Winn, who will take charge of the company.

I will remain here until the last of April, then I will be compelled to return to Georgia, where I am already needed to organize another company of canvassers. All who have noticed the reports through the *Southern Agent* will see that notwithstanding the hard times, our numbers are steadily increasing every month. What we most need at present is two more State agents. I have more work than I can attend to; therefore some parts of this large field must suffer for the want of proper attention. With the Lord's help, we intend to hold two or three canvassers' institutes in different parts of the South this summer and fall, which, we think, will prove a great source of strength and encouragement to all who are engaged in this branch of the work.

A. F. HARRISON, *District Agent.*

DISTRICT NO. 3.

THE time during the past two months has been largely occupied in the five institutes which have been held in the district.

These meetings were appointed to continue two weeks, but in each case the time was too short. This may be time enough for experienced workers, but those who come from the farm, the workshop, and the kitchen, to engage in this vocation for the first time, find it impossible to make the necessary preparation in two weeks, successfully to engage in so important a work.

Some important business principles were fully discussed and adopted at each institute. When carried out in the field, they will certainly prove a

blessing to every canvasser. We believe some valuable plans have been put in operation to lift the standard and unify the work in the district, and we appeal to every canvasser, whether he attended the institute or not, to aid us by giving them a *thorough* trial.

The deep interest manifested in these meetings by the Conference and Tract Society officers insured their success. They not only encouraged us by their presence, but aided us by their counsel in forming classes and companies, and in locating the workers in the field. The ministering brethren set before us, in the power of the Spirit, the preparation of heart and life necessary, "that the man of God may be perfect, thoroughly furnished unto all good works." They also shared with us the responsibility of deciding important questions. As we enjoyed these seasons of counsel together, we could more fully appreciate the wisdom contained in Prov. 11:14; 15:22; 24:6.

More than 250 persons attended these institutes, nearly half of whom were preparing to enter the work for the first time.

The institutes in Illinois and Indiana were favored with instruction from Brother N. B. Smith, on the principles of health and temperance; while Michigan was likewise favored by the work of Brother Geo. L. Miller.

As we go into the field from these precious seasons of devotion and instruction, we hope better to represent the Master and to hasten the coming of his kingdom.

R. B. CRAIG.

NOTES FROM THE FIELD.

Of the 290 students that have been enrolled at Union College, the prospect is that fifty or more will engage in the canvassing work during the summer vacation.

A short institute will be held at the close of the school year, in Battle Creek, College View, and South Lancaster, for the especial benefit of those students who desire to engage in the canvassing work during the summer vacation.

Brother E. D. Haskell, of Illinois, has been selected to go to the Cumberland mission field to engage in the canvassing work there. Brother Haskell has had quite an experience in the canvassing work in Illinois, and we trust he will be a blessing to the work where he now goes.

Within the last few weeks, three Conferences, viz., Texas, Arkansas, and the North Pacific, have each selected a new State agent: Brother W. W. Eastman of Oak Cliff, Texas; Brother L. C. Sommerville, Van Buren, Arkansas; and Brother A. D. Guthrie, of Seattle, Washington. These are all old experienced canvassers in their respective States, and we welcome these brethren to a large share of the hard work, perplexities, and pleasures to be enjoyed by a State agent.

REPORT OF THE CANVASSING WORK FOR APRIL, 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												
	Maine												
	Maritime Prov.	6	5	90	387	89	\$ 206 00	180	\$ 487 75	\$ 11 65	\$ 499 40		
	New England	28	27	422	2035	348	955 15	913	2405 10	31 72	2436 82		
	New York		22	316	1517	205	554 25	884	2206 85	50 80	2257 65		
	Pennsylvania	50	23	524	2812	493		1567	4182 67	257 18	4439 85		
	Quebec												
	Virginia												
	Vermont	3	2	16	111				30	59 50	13 19	72 69	
	West Virginia	17	11	119	777	233	624 90	356	752 05	96 40	848 45	10,554 86	
No. 2.	Alabama	4	3 $\frac{1}{2}$	31	246	53	132 25	156	359 00	10 60	369 60		
	Cumb. Mis. Field.	5	3 $\frac{1}{2}$	24	196	52	99 50	60	120 75		120 75		
	Florida	11	7 $\frac{1}{2}$	76	608	93	220 00	395	924 50	13 25	937 75		
	Georgia	23	13	128	1027	175	404 20	391	910 65	15 10	925 75		
	Louisiana	2	1	14	110			118	260 50	3 15	263 65		
	Mississippi	2	2	25	202	14	33 75	69	148 00	4 75	152 75		
	North Carolina	4	3 $\frac{1}{2}$	64	519	71	149 00	226	466 25	12 60	478 85		
	Tennessee River	10	9		150	59	117 00	339	838 75		838 75	4,087 85	
	Indiana	38	31	303	1850	92	244 00	794	1705 75	4 65	1710 40		
	Illinois	45	37 $\frac{3}{4}$	509	2710	272	736 25	1337	3430 95		3480 95		
No. 3.	Michigan	12	10	162	1071	260	717 75	479	918 15		918 15		
	Ohio												
	Ontario	44	14 $\frac{3}{4}$	237	1632	211	344 00	507	1197 00	4 75	1201 75	7,311 25	
	So. Dakota												
	Iowa			119		663	1444 25	338	802 35	19 00	821 35		
	Manitoba	1		4	21			6	17 25		17 25		
	Minnesota	7	7	42	90			111	274 75		274 75		
	Nebraska	10	9	85	549	386	505 33	287	730 60	31 70	762 30	1,875 65	
	Wisconsin												
	Arkansas	31	26	195	1225	95	229 25	821	2039 00	61 40	2100 40		
No. 5.	Indian Territory												
	Kansas	19	3		1405	57	128 75	349	824 50	76 45	900 95		
	Missouri	17	10	96	600	163	383 50	308	657 25	87 80	745 05		
	Texas												
	Colorado	14	11	159	843	247	676 50	346	912 55	51 65	964 20	4,710 60	
	California					129	436 00	690	2180 25	108 85	2289 10		
	North Pacific												
	Upper Columbia												
	Great Britain	36	30	625	4579			1914	4110 04		4110 04	2,289 10	
	Germany												
For'n.	Central Europe	17			1594			435	1019 52		1019 52		
	South Africa	8	6	99	546			794	3003 52		3003 52		
	Australia	30	24 $\frac{1}{2}$	397	1388	279	1166 68	1131	4821 54	103 29	4924 83		
	New Zealand												
	Norway												
	So. America	3	2	28				74	244 35		244 25	13,301 16	
	Totals	497	354 $\frac{1}{2}$	4,909	30,800	4,789	10,508 26	16,405	43,060 54	1,069 93	44,130 47	44,130 47	

FROM private letters from South America, we select a few points of interest. The outlook for the work is better at present than at the time of their last writing. The canvassers are now making their delivery, and will not lose over seven per cent of their orders. They find it necessary to go on horseback when canvassing in the country, on account of the great distance between estates. Horses are quite cheap however, and they will be able to secure good ones for \$5 or \$6.

No duty is required on books, only such as are bound in ivory, pearl, or other expensive bindings. The only expense is for dispatching from the custom house, which costs about \$6 a lot.

We hope soon to see other laborers go to this field.

We are pleased to be able to give so full a report this month.

THE amount of subscription books sold during the year 1891, was \$819,749. This certainly is encouraging to all interested in the work.

THE report for Indiana is for three weeks; that for Great Britain, five weeks, and those for Iowa and Pennsylvania, eight weeks.

THE report accredited last month to the Atlantic Conference should have been for New England. The report for the former was received too late for insertion, and is as follows: Canvassers 26; Orders, 585; Value, \$1522.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., MAY, 1892.

MANY often express their thankfulness that the Lord is on the giving hand, who would do well to consider the question, How about my being on the receiving hand? The Lord is ever rich in blessings, and more ready to give than the most affectionate earthly parent; but our sins, and feelings of self-sufficiency often withhold good things from us.

THE International Tract Society has arranged with the *Review and Herald*, for the latter to do the business connected with the HOME MISSIONARY. All orders for, and business connected with, this paper, should be addressed to the *Review and Herald*, instead of to the International Tract Society, as formerly. Let all concerned make a note of this change.

ELDER E. J. WAGGONER and family left Battle Creek, April 26, for New York, whence, in company with Captain Castberg and family, they expect to leave on the steamer "Teutonic," May 11, for Europe. Brother Castberg has been engaged in Scandinavian editorial work in the *Review and Herald* office for the past two years, and now goes to engage in like work in the printing office at Christiania, Norway.

THE New York *World* of April 27, states that a young man by the name of William E. Hubbard, of Tolchester, Md., who is a Seventh-day Adventist, was put in jail for refusing to be sworn and testify in court on the Sabbath. The report states that Mr. Hubbard gave his reasons for his action, stating that while the Scriptures enjoin upon Christians the duty to obey magistrates, Peter says we ought to obey God rather than man. The Judge, however, construed his refusal as contempt of court, remarking that he had been on the bench twenty-four years, but had never before had a case of this kind; and that, however true the quotation from Peter might be, the law says that we shall observe but one day as the

Sabbath, and that is the day commonly known as Sunday; and that Mr. Hubbard must either testify or go to jail.

WE hope our readers will give special attention to the matter in the Home Missions department this month. The following statements in it are worthy of most careful consideration:—

"The missionary movement is far in advance of the missionary spirit."

"In every church there should be stated seasons for united prayer for the advancement of this work."

"The work we are now doing ought to have been done years ago."

"Each should keep a missionary box at hand, and drop into it every penny he is tempted to waste in self-indulgence."

"If all the means which has been wasted by our own people in self-gratification, had been devoted to the cause of God, there would be no empty treasuries, and missions could be established in all parts of the world."

"Did they but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church."



Chicago & Grand Trunk R. R.
Time Table, in Effect Dec. 6, 1891.

GOING WEST.					STATIONS.		GOING EAST.				
Day	B. C. Pass.	Limited Exp.	Pacific Exp.	Pacific Exp.	Mail Exp.		Mail.	Limited Exp.	Atlantic Exp.	Day Exp.	Prt. II Exp.
am	pm	pm	pm	pm	am	Dep.	am	am	pm	pm	am
8.44	8.40	12.35	8.40	7.20	6.04	Port Huron	10.01	8.56	12.25	7.50	8.50
6.50	8.40	12.35	8.40	7.20	6.04	Port Huron Tunnel	10.01	8.56	12.25	7.50	8.50
8.05	5.19	1.40	10.07	8.51	7.29	Lapeer	7.35	11.15	6.17	7.35	10.40
8.35	6.47	2.08	10.45	9.35	7.15	Flint	7.30	10.45	6.40	7.55	10.35
7.10	4.30	1.40	8.55	7.15	7.15	Bay City	8.45	7.22	8.55	11.30	
7.55	5.15	12.18	9.00	9.00	7.55	Saginaw	8.00	6.45	8.00	10.45	
9.05	6.50	2.35	11.20	10.30	9.30	Durand	6.20	10.20	5.03	6.35	9.30
10.02	7.55	3.20	12.15	11.30	10.35	Lansing	5.10	9.30	4.00	5.40	8.20
10.29	8.30	3.45	12.45	12.05	11.15	Charlotte	4.30	8.01	3.25	5.11	7.47
11.15	9.25	4.30	1.35	1.00	12.25	BATTLE CREEK	3.35	8.20	2.40	4.30	7.00
11.53	pm	.....	2.30	1.45	1.05	Vicksburg	2.39	7.43	1.45	.....	.....
12.40	.....	5.45	3.18	1.42	2.05	Schoolcraft	.....	.....	.....	.....	.....
1.20	.....	6.20	4.00	3.30	2.50	Cassopolis	1.29	7.00	12.45	3.07	.....
2.45	.....	7.35	5.30	5.10	4.30	South Bend	12.45	6.20	12.00	2.35	.....
4.50	.....	9.30	7.51	7.50	7.00	Valparaiso	11.30	5.00	10.30	1.20	.....
pm	.....	pm	am	am	pm	Chicago	8.40	3.00	8.15	11.35	.....
pm	.....	pm	am	am	pm	Arr.	am	pm	pm	am	.....

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