

THE HOME
MISSIONARY
THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETERNAL.— John 4:38

VOL. IV.

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

No. 10.

REVELLIE.

DENSE darkness reigns supreme,
Late lingers tropic night,
Till dayspring's earliest beam
Floods the glad earth with light.
Scarce twilight ray foretells the day,
When lo! the sun! and night is gone.

Thus loath doth sin's dark pall
Its ancient haunts forsake,
But faith sends forth the call:
"The bridegroom comes! Awake!"
Though darkness reigns o'er wide domains,
God's watchmen cry, "The day is nigh!"

Believe the night spent far,
"Watch for the morning" cry!
The "glory beaming star"
Of righteousness, descry.
From sea to sea His praise shall be,
O gloomy night, speed, speed thy flight!

Away, despondent fears!
Expect your glorious King,
Rejoicings chase your tears,
As sheaves to Him you bring.
Good news proclaim, with zeal aflame,
Till that glad morn on earth shall dawn.

— J. F. Burditt.

"YE ARE MY WITNESSES."

(Concluded.)

MUCH of the talent and ability of the church is left undeveloped, and is therefore lost to the work of God; but for all the ability that is not utilized in the cause, the church and the world are made to suffer. It is necessary that there should be a work of education carried on among the members of the church, that they may find their work, and stand at their post of duty. Many ministers among us have been ambi-

tious to preach acceptable sermons, but the work that would have most benefited the people has been left undone. The work of education must be accomplished, that every jot and tittle of ability may be brought into service for Christ. As each member of the church acts his part, according to the ability God has given him, he will increase in aptitude, and by practice will become a strong, reliable worker for the Lord.

The efficiency that the Lord designs to see in his people has been sadly lacking in the church. How can we account for this? Have those who profess the name of Christ been truly converted? Have they consecrated to God their reason, their knowledge, their affections, their thoughts? Have they employed their talents of means and ability in the service of the Master? or have they devoted all their energies of mind and body to the building up of worldly enterprises? Jesus says to those who would be his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." He who is a child of God henceforth should look upon himself as a part of the cross of Christ, a link in the chain let down to save the world, one with Christ in his plan of mercy, going forth with him to seek and save the lost. He is ever to realize that he has consecrated himself to God, and that in character he is to reveal Christ to the world. The self-denial, the self-sacrifice, the sympathy, the love that was manifested in the life of Christ, is to reappear in the life of the worker for God. Those who are laborers together with God will feel the need of wrestling in prayer for the endowment of the Holy Spirit. They will manifest the most tender solicitude for the erring, make most earnest

appeals to those who are out of Christ, and will bear much fruit to the glory of God, and be known as the disciples of Christ.

Those who consecrate their all to God will not be left unmolested by the enemy of souls. Satan will come to them with his specious temptations, designing to allure them from their loyalty to God. He will present to them his bribe, as he did to Christ in the wilderness of temptation, saying, "All these things will I give thee, if thou wilt fall down and worship me." But what should be the answer of the Christian to all the temptations of the evil one? He should say, "I will not lend my influence in any way to the advancement of anything save the cause of Christ. I am not my own; I have been bought with a price. I am not to live to please myself; for I have been purchased, ransomed by the blood of Christ. It is not possible for me to give to Christ more than that which belongs to him; for every moment of my life belongs to him. I am his possession, a servant employed to do the will of my Master." This is the only position that is safe for us to occupy; and if the individual members of the church felt in this way, what a power would the church exert to draw and win souls to Christ. It is this half-hearted work, the effort to serve God and the devil at the same time, that leaves the church so destitute of the Spirit of God. Were the members of the church consecrated to God, were they in the unity of the Spirit, in the bond of peace, were they organized for the purpose of imparting to others an influence of good, the church would be indeed the light of the world. Should the individual members seek to represent Christ to the world in character and life, thousands would be attracted to the Saviour, who now have reason to criticise the words and works of those who profess the name of Christ. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Each one of us is to stand where we shall be under the transforming influence of the grace of Christ, and then in our association one with another, we shall be able to impart and to receive the light of the Sun of Righteousness; for each member will be in harmony with Christ and with every other member, striving to attain to perfection of life and character through faith in him. Then shall we know how to sympathize

with our brethren, to manifest forbearing love, and the very least will be united through vital connection with Christ to the working agencies that God has ordained for the dissemination of light and truth.

I have been deeply pained in seeing how little has been done to set the churches in order. Those who take delight in sermonizing, appoint sermon to succeed sermon in a series of meetings, and do not discern the character of work that should be done in order to strengthen the things that remain. The work that must be done is a work that will place every man in a position where he shall be able to do all in his power for the advancement of the kingdom of heaven. The Lord has given to the lay members as well as to the ministers their gift of reason and intelligence, their share of qualification for his work; and for the use of these talents, each one is responsible. God requires of all whole-hearted devotion to his work. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

There are souls in the church, who though humble in their endowments and acquirements, are still imbued with the Spirit of the Master, and they are ready to sacrifice life itself should it be required of them. These men cannot be placed upon a salary, but they can be educated so that they can do work for the Master in their limited way. It is the duty of the ministers to see that such men are utilized; for while the Lord has a work for men to do in the sacred desk, this is not the whole of his work. When the church is in need of personal labor, then it is the minister's most essential duty to help the souls for whom he is to watch, as one who must give an account. The minister of the gospel should be an educator, that he may impress upon those for whom he labors, their responsibility to labor for others. He should prayerfully and lovingly help every member of the church to find his place in the work of God, that there may be laborers in the fields that are already white for the harvest.

The Lord has said, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." On every hand, fields of usefulness are opening up; but a burden of perplexity rests upon those who should appoint laborers to go to these various stations of usefulness; for they look in vain for men and women fitted for these responsibilities

of the work. Is it not time that the members of the church were becoming educated to engage in missionary labor, that when a call is made for men and women to go forth into the harvest field, there may be those who can respond to the call? saying, "We have given ourselves to Christ without reserve. We have educated ourselves and our households to habits of simplicity in dress and living. We are accustomed to self-denial, and realize that we belong to the Lord. We have no other desire than to do his will, and live not to please ourselves, but to win souls for the Master. We are ready to move to distant lands, and lift up the standard of Christ, and in simplicity and humility live out the truth."

Jesus left his home in heaven, and came to this dark world to reach to the very depth of human woe, that he might save those who were ready to perish. This is the love he has shown to fallen man. But is the disciple above his Master, the servant greater than his Lord? If I am indeed a laborer together with God, shall I not be called upon to make some sacrifice for his cause? Will it be too great a sacrifice for any of Christ's followers to make, to take the little possession intrusted to their care, and go to the dark places of the earth, where the people have never so much as heard of the truth, and in meekness and lowliness of heart, there make known to men what the Lord has done for the sons of men?

Those who have come together in church capacity can do one hundred-fold more than they are now doing to let their light shine forth in the world. They are to come out from the world and to be separate, and to touch not the unclean, but to set their affections on things that are above. They are to live, not to please themselves, but to follow the example of Him who died for their redemption. They are cheerfully to bear the cross, fulfilling their mission to this world by shining as lights in the world, holding forth the word of God, and reckoning, as did Paul, that all they are called upon to suffer is but "light affliction, which is but for a moment," that "worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

MRS. E. G. WHITE.

Melbourne, Australia.

**"RISE AND PROGRESS OF SEVENTH-DAY
ADVENTISTS."**

MANY have been waiting with interest to see the new book, "Rise and Progress of Seventh-day Adventists," by Elder Loughborough. The book has

recently come from the press, and every Seventh-day Adventist should be interested, not only to read it himself, but to give it as wide a circulation as possible. Beginning with the great advent movement of 1831-44, it gives many stirring incidents connected with that work in America and foreign lands, and then follows with the development of the third angel's message and the tokens of God's hand in the movement, bringing the history down to the year 1891.

In and through all the story, the hand of God is seen overruling and leading. Every believer in the message who does not now make himself familiar with the rise of our work, misses more than he knows. One of the great mistakes of Israel in the days of the Judges was that the new generation forgot the "great works of the Lord, that he did for Israel," in bringing their fathers into possession of Canaan; and now when so large a proportion of us have come into the ranks in recent years and were not eye-witnesses of the early struggles, it is most timely and fitting that we should have this rehearsal of the Lord's doings and deliverances in leading out a people in this last generation. It would seem impossible for any one — not excepting even the most bitter opposer of the truth — to read this book without feeling the conviction that God is indeed in this work. It strikes us that this is just the thing to place in the hands of those who have known of our work, and have been watching it and wondering to what it would grow. We believe that when our brethren have time to read it, they will feel a special interest in canvassing their neighborhood for the book.

The growth of our institutions is fully illustrated, and the portraits of a number of the pioneer workers who are no longer with us are given. We want to ask every subscriber to the HOME MISSIONARY who has not already done so, to order a copy of this book at once for personal use, and to talk about it to others, urging them to supply themselves. Where possible, it would doubtless save expense to the State tract society if all in a church could order the books in one lot so that they could be sent together. The price of the work is \$1.25, plain, and \$1.50, gilt. Get this book, brethren and sisters, and read it, and you will sing with even deeper feeling and understanding the refrain with which Elder Loughborough closes the volume, —

"For He has been with us,
And he still is with us,
And he's promised to be with us
To the end."

W. A. S.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, Oct. 22.

WHERE THE CALLS ARE COMING FROM.

God calls his people for a certain work in time for them to prepare for that work before he actually calls them to the work itself. But when he calls upon them to enter any particular work, it is after he has given them time to prepare for it, and at the same time he prepares the way for the accomplishment of that work. Cyrus was called by name 150 years before his birth, to conquer the most strongly fortified city that existed upon the face of the earth; but he was not called to take it until the time of a drunken feast, when the king and his lords were reveling in iniquity; then God opened before Cyrus the two-leaved gates that led into the channel of the river that passed through the center of Babylon. God called Gideon and his little army to break their pitchers, and say, "The sword of the Lord and of Gideon!" after he had prepared the way by giving a singular dream to a Midianite, which he had told unto his fellow, thereby disheartening him, and encouraging Gideon.

These open doors do not always appear to be such broad avenues to victory when God calls his people to enter them, because of difficulties which appear to stand in the way. But these difficulties vanish as the people "go forward." To the camp of Israel God said, through Moses, that they should "go forward." The Red Sea had not been divided. But to Moses he said, "Lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." Ex. 14:16. Israel would never have seen the waters divide had they not obeyed the voice of God to "go forward." To fail to move at such times is not only to lose a great victory, but to bring disaster, and trouble, and great leanness of soul to the people of God. This was the experience of the children of Israel when they first came to Kadesh-barnea, and the twelve spies were sent to search the land. They were to learn about the land, cities, and people, "whether it be fat or lean, whether there be wood therein, or not." But Moses said to them as they departed, "Be ye of good courage, and bring of the fruit of the land." Num. 13:20. The

result of their evil report is recorded in the fourteenth chapter of Numbers. They did not realize that God meant what he said when they first started from Egypt: "I will send my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee." Ex. 23:27, 28. And because they were not ready to enter the promised land at this bidding of the Lord, the same battle was to be fought thirty-eight years later under far greater difficulties.

It was 1861 years ago that the Lord committed to his church a special message: "Go ye into all the world, and preach the gospel to every creature." He also assured them that when this gospel of the kingdom should be preached in all the world for a witness to all nations, then the end would come. But they were to tarry at Jerusalem until they were endued with power from on high. Then they were to be witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. These were his last recorded words before he ascended. It is for the church under the proclamation of the three angels' messages of Revelation fourteen to preach this everlasting gospel "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

An important question now presents itself before us, namely, Has God opened doors so that we can enter with the everlasting gospel? If so, where are they?

A brief contrast between one century ago and the present day, shows us where the openings are, and from what quarters they come. One century ago India, China, and Japan, containing nearly one half of the population of the globe, were literally closed to all missionary effort. Although India is largely governed by Great Britain, the East India Company who controlled the trade of the country, would give no encouragement to, or even countenance, missionary effort in that land. China did not open her doors to foreigners until near the middle of the present century. Japan was still more exclusive, Protestant

missionaries not being permitted to enter that land until 1859. One hundred years ago, Africa, except that portion lying along the shore on the Mediterranean Sea and some narrow strips along the coast of the Atlantic and Indian Ocean, was unexplored. The dark interior, containing millions of inhabitants, was unknown. The islands of the Pacific Ocean were inhabited by war-like tribes, many of whom were cannibals.

It was 100 years ago the thirty-first day of last May, that Mr. Carey preached before a ministers' association at Nottingham, from Isa. 54 : 2, 3, laying down two propositions : "Expect great things from God," and "Attempt great things for God." A foreign missionary society was organized, consisting of thirteen members with \$65 in the treasury. Now, China is open for the gospel. Every province of India is occupied by some mission, so that the entire country is open for missionary effort. Japan has been penetrated from center to circumference. Africa has been explored, and there are two hundred million souls ready to hear if not to heed the invitations of the gospel.

Cannibalism has almost departed from the islands of the Pacific Ocean before the light of the gospel of Jesus Christ. The whole world lies open for the gospel in all its fullness to be proclaimed. Said Dr. A. T. Pierson in a public address : "The question of access to the heathen world no longer perplexes us ; for, from the time that the sun rises in the morning on the Empire of the Rising Sun all through his marvelous circuit of the heavens, until he closes the day on the Pacific Coast shore of our own land, his beams will not fall on a single strong-hold of Satan, or a single hamlet, into the midst of which the church is not free to go to-day if she will." With two hundred and eighty-four foreign missionary societies, twenty thousand missionary stations where the gospel is regularly preached, and over seven thousand missionaries from Christian lands in these foreign fields, with twenty-three thousand native evangelists and pastors, the missionaries understanding over four hundred different languages and dialects, with the Bible translated as a whole or in part into three hundred, are there not open doors for present truth to enter ? We conclude from the facts above stated that there is not a land or a people upon the face of the earth, but what presents before the church of Christ open doors. God calls for the living missionary to enter, carrying the everlasting gospel.

In conclusion, let the reader consider that here is

not a Protestant nation or people in Europe, Asia, Africa, or the islands of the sea, but what has felt, to a greater or less extent, the influence of the living messenger, carrying the gospel from the standpoint of the three messages of Revelation fourteen, and from these foreign fields the Macedonian cry has come to the shores of our own native land, "Come over and help us." We ask therefore, with all candor and seriousness, is it not time for us to turn our attention more especially to the darker portions of the inhabitants of this earth ? And in every dark portion of the earth does not God call by his Holy Spirit, and by the open door, and his special providence, to enter these openings ? Already the Sabbath of the Lord has found its way, in God's providence, not only to some of the workers or foreign residents in heathen lands, but to the heathen tribes themselves. Is it not time, then, that we bestir ourselves to heed the call of God that comes to us from the uttermost part of the earth ?

S. N. HASKELL.

REPORT OF LABOR, SEPTEMBER, 1892.

Main Office.	
RELIGIOUS WORK.	
Pages books and tracts sent to foreign countries.....	69,276
“ “ “ “ “ “ “ United States.....	16,529
Number periodicals sent to foreign countries.....	5,158
“ “ “ “ “ United States.....	923
“ letters written to foreign countries.....	444
“ “ “ “ “ United States.....	52
MRS. S. L. STRONG.	
HEALTH AND TEMPERANCE WORK.	
Pages books and tracts sent to foreign countries.....	43,690
“ “ “ “ “ “ “ United States.....	3,491
Number periodicals sent to foreign countries.....	993
“ “ “ “ “ United States.....	114
GERMAN WORK.	
Pages books and tracts sent to foreign countries.....	1,970
“ “ “ “ “ “ “ United States.....	352
Number periodicals sent to foreign countries.....	112
“ “ “ “ “ “ “ United States.....	287
“ letters written to foreign countries.....	8
“ “ “ “ “ “ “ United States.....	23
LENA STRINEL.	
Chicago Office.	
Pages denominational publications sent out.....	21,136
“ N. R. L. publications sent out.....	1,534
“ Health and Temperance publications sent out...	10,668
Number <i>Signs, Present Truth, and Instructor</i> “.....	1,043
“ <i>Good Health and Pacific Health Journal</i> “.....	20
“ <i>Sentinel</i> sent out.....	842
“ letters written.....	274
JENNIE THAYER.	
SCANDINAVIAN WORK.	
Pages books, pamphlets, and tracts sent out.....	2,930
No. copies <i>Zions Vaktare and Evangeliets Sendebud</i> sent out.	1,307
“ letters written.....	125
TENA JENSEN.	

Bible Workers' Page.

BIBLE WORK.

I AM glad for advancing light on Bible truth as well as for wiser plans of presenting the same. One thing I have learned as a Bible worker, not to be in too great haste. The message is urgent, time is short, and he who sees the spiritual darkness of the world and the wickedness in which it lies does certainly feel moved to greater earnestness in the work of winning souls; but earnestness manifested in wisdom is not necessarily haste.

Minds that have long been darkened by superstition and error receive the light slowly, just as does the natural eye. When going from a dark room into strong light, the eye must be shaded, tempering the light to the eye's capacity of receiving. Our minds are darkened by sin, and God is leading us into light as fast as we can endure it, but when we have received great light, as co-workers with him, we are not to pour that flood of light all at once upon some darkened mind, for the effect will be to either ruin their spiritual eyesight, or weaken it to that degree that it will be less able to receive the light than before.

If God uses us as light-bearers, he will use us according to his own plan, hence the necessity of realizing that we are servants. So, then, it is all summed up in the exhortation, "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Truly he that winneth souls is wise, but it is "Christ in you," and he is the wisdom of God.

Des Moines, Iowa.

ANNA C. KING.

"THE Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Isa. 50 : 4.

IN every crowd that gathered about Jesus, there were souls hungering and thirsting for light and knowledge. The truths that came from the lips of the divine Teacher were wholly unlike the traditions and dogmas taught by the rabbis. There was a freshness, a life and vigor, in his sayings; they came home to the mind with a clearness and power that captivated his hearers. God's workers are to learn the same manner of teaching. They are to bring to men truths full of fragrance, like fresh flowers from the garden of God's word.—*Mrs. E. G. White.*

A TALK WITH BIBLE WORKERS.

I WAS glad to read the letter from Sister Hurd in the August HOME MISSIONARY, and heartily indorse her plan of helping one another as fellow-laborers in this branch of the work.

I realize that there is indeed a great tendency to run in "old ruts," in our work and thus fail to give the people what is their due; for our message is progressive, and what was "meat in due season" last year, may not be such this year.

In this, as in everything else connected with the work of God, his Spirit should be our guide, and it seems to us that it is our privilege to have our minds and hearts so fully controlled by the Lord that he may teach us just what portions of his word to present each time we meet with any one whom we would help.

Indeed the word is the "sword of the Spirit," not our sword, and when the Spirit uses its sword in its own way, unhindered by us, we see blessed results following. It would therefore seem that as Bible workers, we should "fill our hearts with God's word." Let it be in us a well of water springing up unto everlasting life. Let us seek to know the power of this word by a daily experience. Let it be a living word to us, yea, let it be seen in our flesh even as it was seen in Christ when he went about among men doing good. Then as the Lord leads us to those who are desiring to know him as he is revealed in his work, the Spirit will bring to our remembrance just those words which the Lord has said unto us, for that person, at that time.

We see that this was the experience of the apostles, for in the record of their work we read such expressions as these,— "Then Peter, filled with the Holy Ghost, said unto them;" "And they . . . began to speak with other tongues, as the Spirit gave them utterance;" etc. Since this was their experience, may it not be ours, seeing the Lord is no respecter of persons? If it was necessary then for the advancement of the gospel, is it any the less so now?

Then let us by faith take hold of the promise made to Moses, when he was to be sent out to work for God: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." As we do this, continually searching the Scriptures for truth as for hid treasures, the Lord will verify his promises to us, and we shall come with rejoicing, bringing our sheaves with us.

LOTTIE E. FARRELL.

Milwaukee, Wis.

Extracts from Correspondence.

A PHYSICIAN in South Carolina writes : —

"I have gratefully received and carefully read the copies of the *American Sentinel* kindly sent me for the past few months. I am much interested in the subject matter discussed in its columns, and would be glad to have further information on the topics so ably argued by its writers. I am not prepared to agree entirely with its position, but I see a great deal of truth in the arguments presented, and I am free to admit that these have partially shattered some of my little idols."

From a teacher in North Carolina to whom the *Signs* has been sent during the summer : —

"I am well pleased with the paper you have sent me. After reading it, I have circulated the same by sending to people who have little reading matter, and several have voluntarily expressed their admiration of the paper and its teaching. If agreeable to you, I would be pleased to have it continued for the use of my scholars."

A gentleman in South Carolina writes : —

"I have been reading the *American Sentinel* for some time, and will say that it is a most welcome visitor at my house. It is the first paper read out of the dozens which I receive weekly. It takes precisely the position that I think is right, and I am highly pleased with it. I hand it to some of my neighbors whom I think like to read it. I assure you I read all the publications you send me and am always glad to get them. I ever wish you great success."

From a gentleman in Ontario : —

"I received the tracts you sent me as well as the *Signs of the Times*. I found very great pleasure in the reading of them. Afterward I distributed them among my Sunday-school scholars to take home with them. The matter treated of in your paper is good and well worth one's time to study. I found much deep thought in the tracts you sent. Thanking you for your past kindness, I would be glad to hear from you occasionally, as I like your publications."

Another physician in South Carolina writes : —

"I have read the *American Sentinel* with a great deal of interest also the little book sent. I have forgotten the name, for I never kept it, as I found others anxious to read it. You are uttering the true sentiments of every patriot who is not blinded by some fanatical religious creed, or led by some hypocritical preacher who wants to legislate every body into the church — not to save their souls, but to increase his pay roll. The Protestant churches are only a little less tyrannical than the Roman Catholic Church was in the days of the Reformation. Instead of leading the sinner in the strait and narrow way they send him to prison, cause him to pay fines which they know beggars his family. Then they will boycott him, and slander him, and lead him to the scaffold or the block if they once get the laws enacted that they are striving for. . . . If you are willing to send the *Sentinel* or any other literature free, you will find that there are many who would be glad to read it. Some persons come in every week to read the *Sentinel*, which shows that they are interested in the attempted legislation on religious subjects at Washington."

From an interested correspondent in Bridgetown, Barbados, W. I. : —

"I have very carefully and thoughtfully read the 'History of the Sabbath,' and cannot but admit that there is a substantial basis for the views maintained therein, if we hold to the letter of the old covenant; but standing as we do under the teaching of the new, I think we are justified in keeping the first day of the week as the Sabbath, since it is a day so signally marked off in the Christian dispensation, and since God so honors all his faithful ones who keep this day."

"I cannot but think, that if he (beholding his sincere worshippers) recognized this change as an unholy departure, he would long ere this have taught them to abandon the same; if not by some merciful warning, then by some unmistakable proof of his indignation; for as he made the old covenant, and was wroth with his people who kept not his Sabbaths, how much more under the new dispensation of grace."

"Whatsoever is not of faith is sin, and as I am in no way convinced that my present views are incorrect, I must adhere thereto, but should I become convinced that I am in error, some judgment must overtake me if I refuse to comply with the dictates both of conscience and reason."

"Truth is an apex of many sides, and we who stand around its edifice, see not all things with equal eye, yet if we love the Lord Jesus Christ in sincerity and truth and seek to honor him by a faithful walk and conversation, I believe our differences of opinion will all sink in the great ocean of Divine love, since it cannot possibly be that all must think exactly alike on all points."

"For instance there are the Calvinists; some of them so strong in their hold of this doctrine that they would suffer martyrdom rather than forego their tenets; and so with those who believe in the doctrine of eternal fire for the never-dying soul (which doctrine I have learned to abandon), and the poor Roman Catholic, who holds his doctrine of purgatory — nowhere to be found in the Scriptures — yet even among these, some few of them are, and have been in the past eminent for piety. Thomas à Kempis and others of this erring church, were holy men, unmistakably so."

This gentleman attended meetings held by Brother Ball in Bridgetown, and was very friendly toward him during his stay there. In a recent letter he writes of Brother Chadwick's visit, and the pleasure he and his family derived from the short time he was able to give them at their home.

From other correspondents : —

"I HAVE read both numbers of the *American Sentinel*, and can say it is an excellent paper, and one very much needed in this section."

"I am pleased to read the *American Sentinel*. The subjects discussed in its columns are of great importance. The union of State and church is what keeps the nations in a commotion, and every citizen should understand them as they are, not one, but two, each in its place."

"My opinion is that the *Sentinel* is the right paper, at the right time, and in the right country. As a free people, in a free country, all men ought to worship God according to the dictates of their own conscience. Continue to send out the *Sentinel*, and it may prove to be bread cast upon the waters."

[STUDY FOR FIRST WEEK IN NOVEMBER.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

THE GERMAN MISSION FIELD.

THE SABBATH IN GERMANY.

The Sabbath truth is by no means a new thing in Germany. When Christianity first entered Germany, we have evidence that there were those here who kept the Sabbath. During the Dark Ages, and with the dawn of the Reformation also, we learn of Sabbath-keepers along the present German border. Last century one Tennhardt, in Nuremberg, Bavaria, not only kept the Sabbath, but labored zealously to extend it. His writings made quite a volume; he also advocated strong temperance principles. Prelate Bengal, who visited him, describes him as a God-fearing, sober man. Several Lutheran pastors wrote books in defense of his views, and his publications have up to the present day been the means of some observing the Sabbath of the Lord, who are now accepting our views.

Count Zinzendorf, the founder of the Moravians, who are noted for their missionary zeal, also observed the seventh day. Coming to our own time, we find that as early as 1860, one man began to observe the Sabbath in Rhenish Prussia, and soon about forty gathered around him. Not until 1874 did these come in contact with our people; and after Elders Andrews and Erzenberger had visited them, and the latter had worked there for some time, two churches were organized. Though no further effort was made in Germany until 1889, yet these members remained faithful, and had contributed up to that time about \$2000. In 1888 the canvassing work was commenced, and the following year the Hamburg mission was opened.

GROWTH OF OUR WORK.

At that time we had two churches in Germany with thirty-five members, their tithe being hardly \$100. In the fall of 1889 a church was organized at Hamburg, which has since grown to ninety-four members. Next year the church at Barmen was added, and in 1891 the churches at Wiesbaden, and Sarivghol, Roumania were organized. Our church members have, from July, 1891, to July, 1892, grown from 111 to 195, and there are besides some forty-five scattered Sabbath-keepers. Though our people are

generally poor in this world's goods and earn but little, yet the tithe has increased, and shows last year a total of \$1174.

CALL FOR ENLARGEMENT.

Through missionary correspondence and the canvassing work the way has been opened for the living preacher in the northern, eastern, and southern portions of Germany, and could the calls be filled, these scattered Sabbath-keepers might soon be gathered into strong churches. Some native workers are being developed, but we need better facilities to train them. Our work in Hamburg, even if it was for Germany alone, would be important enough, as there are nearly fifty millions of people living there; but under present circumstances there is little hope to establish training centers in Russia or Austria-Hungary, and thus some two hundred million people are to be provided with publications from Hamburg, and workers are to be educated. Our brethren can easily see the importance of having a center for such a field, containing one seventh of the entire population of the world. We have at present secretaries there who correspond in the Russian, Hungarian, and Polish languages, besides the German, and publications are being prepared in these languages by them.

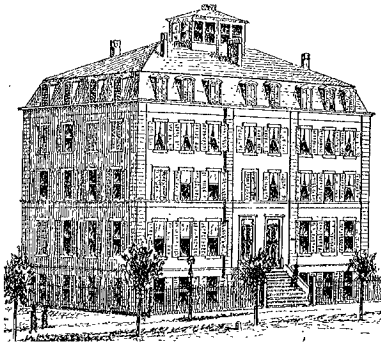
THE HAMBURG CITY MISSION.

But besides this, we have right in Hamburg some of the best opportunities in Europe to come in direct contact with all these nationalities. Last year 144,000 emigrants passed through the place, besides the thousands of sailors from all parts of the world. Our present quarters in Hamburg are altogether too small for our depository, the secretaries, and the Bible workers, and we have no proper meeting hall, and yet we pay some \$650 rent annually. Our church needs room as well as the mission, and all can see that some steps ought to be taken to offer better facilities to train workers. Young people of merit are anxious to receive instruction, and enter the work, but with the present facilities we cannot take them in. The want is so apparent that our brethren in their last annual meeting have not only passed a resolution calling for some building of our own with

proper facilities, but over \$500 has already been subscribed, and mostly paid, one poor widow opening the subscription with \$5.

Our people in the German mission feel grateful for what the brethren in the United States are doing, but they do not rest on this; but the very fact that last year \$1500 has been raised right there, in spite of poverty and hard times, shows their appreciation, and the many souls that have been gathered in during the past year is the best evidence that the means expended are certain to bear rich fruits to the glory of God. His reward is sure to all who help in forwarding the truth in this field by their means and prayers.

L. R. CONRAD.



CENTRAL EUROPEAN (Basel, Switzerland) PUBLISHING HOUSE.

SWITZERLAND A GOOD CENTER.

No nation of Europe occupies a more desirable position than Switzerland. Too small to be dangerous, and not prominent enough to be envied, she enjoys the friendship of the nations without suffering from their jealousies. In politics, she is also remarkably free from unscrupulous, demagogic leaders; her schools are among the best; the climate excellent; and the scenery varied and truly sublime. During the summer season, she entertains many noble guests from all Europe and other parts of the world; her position is indeed unique, and on the whole, as the Germans would express it, She still seeks her equal among the nations.

Taking into consideration these facts, it was certainly a wise move to establish our headquarters for central Europe in Switzerland. Were there such strong national feeling between her and other powers as exists between most nations, it would have a powerful influence against our work as we would endeavor to carry it forward to other lands. While some of the leading powers of Europe profess friend-

ship for one another, beneath the assumed mantle is a deep-seated feeling of national pride and jealousy, which manifests itself in the individual. In carrying the truth, it is the individual that must be dealt with, and then this feeling has weight. It is most apparent of all, however, in those that oppose the truth and desire to raise a sentiment or disturbance to hinder its progress. A few words from such, appealing to the prejudices of the people, are sufficient to create a commotion. But while there is more or less of this enmity among the nations of the continent, Switzerland is a happy exception, for very little or no such feeling exists toward her.

In addition to these advantages, Switzerland is a polyglot country,—the portion next to Germany and Austria being German, that bordering on France being French, and that adjoining Italy being Italian. Thus, in language, Switzerland is common with the four leading nations of Europe; and this blending in language constitutes, so to speak, an open portal to each of them. As times and wages are better, the condition of the people is more favorable, which enables them to do much more for the work than brethren in France and Italy. To the present, almost our total resources for the work have been in Switzerland. For this reason it was decided to locate our school here, rather than in France, and make this a recruiting ground for workers. Here we also have the additional advantages that this field affords the most favorable opportunities for beginners in gaining an experience, while the returns for the work done are much greater. We trust that, under the blessing of God, this effort will result in sending forth workers to the great fields on all sides of Switzerland.

H. P. HOLSER.

A GLANCE AT SWISS HISTORY:

BUT little is known of the history of Switzerland before its conquest by the Romans 58 B. C. The country was then known as Helvetia, and its people as Helvetians. The name Helvetia, is still used on postage stamps and other public papers.

The ancient Helvetians found their country too small for their increasing numbers. The towering Alps hedged them in on the south and east, the Juras on the west, and the Germans on the north. As there was no hope of extending their borders, they decided to migrate to a larger country, less beset by impassable mountains and unconquerable nations.

They decided upon Southern France as their future home, then known as Gaul. For three years they made preparations for the change by collecting large stores of provisions and goods of various kinds easy of transportation. At the end of this time, they were all ready to march, the men having been drilled and armed for war, as they intended to take their new home by force, if opposed. Before leaving, they burned their homes, destroyed their cities and all that could not be taken with them, so that there would be nothing behind to tempt them back, in case they met with hardships.

Cæsar, who was one of the Roman Triumvirs, and who then ruled over Gaul, on learning what the Helvetians were about to do, marched his forces to the frontiers of Helvetia to prevent the proposed exodus. As the Helvetians marched out of their country, they were met and defeated by the Romans in a most disastrous battle. Cæsar compelled them to return and rebuild what they had destroyed. This occurred 58 B. C. For some time Helvetia was a Roman province. The Romans introduced useful arts, built good military roads over the Alps and through the Juras to Basel, and erected fortifications. Several of these roads are still in use, and a number of the old fortifications are still standing.

In the fourth century, when the great hordes of barbarians from the North swept down upon Rome, they overran the pleasant valleys of the Alps; and different parts of Switzerland were occupied by the Huns, Burgundians, Alemanni, and Ostrogoths. These were later gradually subdued by the Franks, who did not occupy the country themselves, but sent in their officers to rule over it. During the rule of the Franks, Christianity was introduced into Switzerland.

In the tenth and eleventh centuries, Switzerland was under the sway of the duchy of Swabia, the German emperors, and feudal lords. Many castles of the latter may still be seen along the banks of the Rhine. In 1291, three cantons in the Alps, — Uri, Schwitz, and Unterwalden, — joined in a league for mutual protection, specially against the Austrian emperors. This is considered the beginning of the Swiss Confederation. Last year being the six-hundredth anniversary of this event, it was celebrated with nearly as much pomp as our Fourth of July and Centennial combined. Switzerland, then, has six centennials, while we have but one; or in other words, as a republic is six times older than the United States.

For two centuries from the beginning of the Con-

federation, the Swiss maintained earnest struggles for their liberties, fought many hard battles, and gained singular victories.

Switzerland is noted for the early and prominent part which she took in the Reformation. Zwingli at Zürich, Erasmus, Oecolampadius, and others at Basel, Farel in the Juras, and Calvin at Geneva, not only kindled the light of gospel truth for Switzerland, but from her lofty peaks flashed it to the nations around. Soon after its introduction, more than one half of the Swiss embraced Protestantism; and the pope bitterly mourned the loss of his faithful Swiss. Until the present time, Catholics have remained in the minority.

Switzerland is more nearly a pure democracy than the United States, important laws being submitted to direct votes of the people. All male citizens, excepting the deformed, are obliged to undergo military discipline, and are considered members of the army from the age of twenty to forty-four years. The finances of the country are very good, there being practically no public debt; this is in decided contrast with other European powers which are struggling beneath a constantly increasing debt. Taxes are lighter and wages are better than in most nations around; hence, Switzerland is not only the most beautiful country of Europe, but is one of the best in which to live.

H. P. HOLSER.

POINTS FOR QUESTIONS.

1. WHY is Switzerland a good center? Note natural advantages, politics, language, and finances.
2. Sketch Swiss history, noting different epochs. Can we not see in all this that the hand of Providence was preparing Switzerland to be a favorable center for our work in Central Europe?
3. The Sabbath in Germany before our own time; since 1860, and growth during the last year.
4. Circumstances demanding enlargement, the lines of work being carried on, and the willingness of the brethren in Germany to lift.

PROGRAM.

1. Opening Exercises.
2. Map study of Switzerland and Germany
3. Questions on Switzerland and Germany.
4. General items on foreign lands (let all have at least one point of interest to relate).
5. Closing.

[STUDY FOR SECOND WEEK IN NOVEMBER.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

IS IT FORMED?

IN an announcement of the sixteenth annual Congress of the American Secular Union, to be held in Chicago, October 23-25, Mr. Charles B. Waite of Chicago, President of the Union, referring to the National Reform Association, the American Sabbath Union, etc., says:—

“They have succeeded in securing governmental recognition of what they claim as ‘God’s day.’

“Not only have they captured the executive, but the judiciary. The Supreme Court has been seduced to decide in favor of the proposed theocracy, by declaring that ‘this is a Christian Nation.’”

As all know, the National Reform Association and the American Sabbath Union represent the leading churches in this country. These organizations are supported by all the large and influential religious denominations in the United States. This being so, we wish to ask if Mr. Waite states a fact in saying that these organizations, which thus represent these leading churches and are virtually one, have succeeded in securing governmental recognition of what they claim as “God’s day,” and have captured both the executive and judiciary of this government? If he does, and if these things are so, then an image of the beast is formed here in this country; for the Spirit of prophecy has told us that,—

“When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.”—*“Great Controversy,”* Vol. IV, p. 445 (large edition).

From this it will be noticed that the formation of the image *precedes* the infliction of civil penalties upon dissenters. The infliction of these penalties is the *result* of the image formed.

According to the same authority (page 443) the beast was formed when the corrupt and fallen church, in order to control the consciences of the people, sought and gained “the support of the secular power. The result was the papacy.” Then it is further stated that “for the United States to form an image to the

beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends.” One of these ends, and one of the chief ends, is the enforcement of Sunday as the Sabbath.

The image is formed (the church gains control of the civil government) for the express purpose of enforcing church decrees, sustaining church institutions, and punishing dissenters. The church has decreed that Sunday is the Sabbath, and that it must be recognized and observed as such. It has sought the support of the secular power here in the United States in sustaining this decree, and it has not sought it in vain. It has gained this support. Congress, at the behest of the church, has committed itself in favor of the Sunday Sabbath. A national Sunday law has been made, and one, too, which affects in no small degree the whole civilized world. Its influence is world-wide. It could not have come at any other time nor been of any other character to have been more sweeping in its nature or more general in its effects. The Supreme Court decision of Feb. 29, 1892, afforded for it a sure foundation, and the World’s Columbian Exposition gave it universal application.

That there will be further legislation we are well assured. “As milder measures fail,” we are told, “the most oppressive laws will be enacted.” The death decree lies at the end of the course now already started upon. “It will be urged that the few who stand in opposition to an institution of the church and a law of the land ought not to be tolerated, and a decree will finally be issued denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death.”—*“Great Controversy,”* Vol. IV, pp. 444, 445 (small edition).

But we should recognize the fact that it is the same power behind the law to close the World’s Fair on Sunday that will finally call for the death decree. It is the same power that begins with the milder measures that resorts at last to the most oppressive. And having begun, we may rest assured it is here, and here to stay, and to battle against the truth and the people of God who herald the truth, until the beast

is taken, and with him the false prophet that is to work miracles to deceive them that receive the mark of the beast and that worship his image, and both are cast alive into the lake of fire. Are we ready for the conflict?

W. A. C.

PLANS FOR EXTENSIVE WORK.

I HAVE just enjoyed the privilege of spending a few days at the Michigan camp-meeting; and I never attended meetings where so much of the spirit and power of God was manifest. The conviction seemed to settle strongly upon all the brethren and sisters present that the message was receiving increased power and strength from God, and that it would go forward as never before.

We were glad to note, among other actions taken by the Conference and the Michigan Tract Society, that good plans were laid for the extensive circulation of our religious liberty literature, and particularly the *American Sentinel*, this fall and winter. A number of institutes will be held in various parts of the State, under the direction of competent workers, to give instruction to our brethren and sisters in regard to the best methods of circulating this literature, and securing subscriptions for the *Sentinel*. We know from the interest that was manifested in this subject by the brethren and sisters who were present, that a vast amount of good will be done. We trust that other States in all parts of the field will take up a similar work.

In view of the fact that some of our brethren will doubtless soon again be behind prison bars for the truth's sake; and also the indications on every hand of the progress of National Reform ideas, it is certainly apparent to all that it is highly important that we devote ourselves to the advancement of the truth as never before.

We shall be glad to correspond with brethren and sisters in all parts of the field with reference to this work.

A. O. TAIT.

A SUGGESTION TO LOCAL SOCIETIES.

WE know our local societies are thankful for any suggestions that will assist them in conducting their weekly and monthly missionary meetings, and in making these occasions of profit and interest. No doubt many have felt a lack in the way of having sufficient material ready at hand from which to draw items of interest and information, and thus keep well informed and abreast of the times. The suggestion

we have to make in the interests of the monthly religious liberty meetings is that each society supply itself with one or two papers published by the opposition, such as the *Christian Statesman*, the *Columbian Sunday Advocate*, or the *Michigan Sabbath Watchman*. This can be done at very little expense to the individual members concerned, a few cents each being sufficient to meet the expense. We know of several societies which have already adopted this plan. They are live societies, and have found the plan to add to the interest of their meetings. They say they want to know what the enemy is doing, and so should all.

One paper of a kind is sufficient for each society. The paper or papers subscribed for can be addressed to whatever individual the society may think best, the president, the secretary, or the one usually conducting the religious-liberty exercises, it being understood that they are the property of the society, and taken for the benefit of the society. The *Christian Statesman*, Reform Bureau, 55 Ninth St., Pittsburgh, Pa., is a sixteen-page weekly, and is furnished to new subscribers, ministers, and reading rooms for \$1.50 per year; the *Columbian Sunday Advocate*, 185 Dearborn St., Chicago, Ill., is a large eight-page monthly, terms 50 cts. per year; the *Michigan Sabbath Watchman*, 815 Home Ave., Grand Rapids, Mich., is an eight-page monthly, price 50 cts. per year.

W. A. C.

ITEMS OF INTEREST.

MORE persecutions in Tennessee. See last page.

Two hundred and thirty thousand copies of the special issue of the *Sentinel* of September 22, have been printed and are being circulated by our brethren.

A COLLECTION of \$131.50 was taken up at the camp-meeting recently held at Lansing, Mich., for religious liberty work. Attendance from the city contributed a considerable portion of the amount.

IN expressing words of sympathy for those Sabbath-keepers who have recently had to suffer imprisonment for their faith, a lady from Wisconsin, writing to the N. R. L. A., says her lines "were suggested by the persecution of the Adventists in Tennessee," and further remarks, "Though I am not a member of your church, I have become a believer through your reading matter, and am much interested in the cause of truth, and wish it God-speed." From this we can see that our literature along this line is finding its way to the hearts of the honest and true-

hearted, and that now, as of old, persecution for conscience' sake is bound to bear fruit to the glory of God and the advancement of his cause. Let the good work go on. Scatter the literature far and near.

MR. JACOBS, a Jew clothier of Battle Creek, Mich., has just been arrested for selling a man a suit of clothes on Sunday. He proposes to contest the case, and, if necessary, carry it to the higher courts. It will be remembered that the arrest of a Jew was the first move, and the closing of the saloons the pretext for a general crusade on Seventh-day Adventists in Arkansas in 1885.

THE first (June) number of the *Columbian Sunday Advocate* says:—

“The American Sabbath Union, the Columbian Sunday Association, and kindred organizations were formed for specific purposes; viz, the securing to all employees the privilege of resting one day in seven, the preservation of Sunday as the day for rest, and its better observance from the standpoint of religious and moral obligation.”

The last two “specific purposes” are the real aims of these “kindred organizations,”—the preservation, elevation, and enforcement of the papal Sabbath by law,—and the first is simply a hypocritical pretense over which they have sought to pry their scheme into favor.

THE last number of the *Michigan Sabbath Watchman* says, “The Sabbath question is everywhere coming to the front.” For many years we have known that such would be the case. In “Great Controversy” Vol. IV, p. 444 (old edition) it is stated that “in the last conflict the Sabbath will be the special point of controversy throughout all Christendom.”

THIS same paper devotes no less than twelve columns to Seventh-day Adventists. The first article in it is headed “Law-Breaking Deliberately Encouraged by Seventh-day Adventists.” After quoting that part of Elder A. T. Jones’s sermon which appeared in the *Review* of June 21, in which it is asked if we would close up our office or shop on Sunday for fear the enemies of the Sabbath will take away our business, and thus sell our Lord for the value of our business, the article continues, “What does the reader think of this? Seventh-day Adventists are deliberately instructed by one of their most prominent men and editors to go right on and do their ordinary manual and professional work on our civil and Chris-

tian Sabbath in utter defiance of our State laws. . . . Here we have our laws openly defied by a religious fanaticism. Seventh-day Adventists hold in utter abhorrence every utterance of Christian patriotism. . . . A pretty set these Seventh-day Adventists are, to be sure!”

After reading this, who can doubt that ere long we shall see exemplified, to the letter, the truthfulness of the following words?—

“In legislative halls and courts of justice, commandment-keepers will be censured and misrepresented. A false coloring will be given to their words; the worst possible construction will be put upon their motives.”—“*Great Controversy*,” Vol. IV, p. 409 (old edition).

THE *Columbian Sunday Advocate* says, “We are trying to make Sunday opening very difficult.” The Lord has made the way of the transgressor hard, but as he has never required any one to observe Sunday, it is necessary for the Sunday-sabbath advocates to see to it that the way of those who do not observe that day is made hard. This they are trying to do in various ways, aside from the use of the civil power, a very conspicuous one of which is the use of the boycott. They are doing just what the Bible said the worshipers and supporters of the papacy would do, declaring that no man may buy or sell save he who has this badge of papacy, or the papal name, or the number of his name. Rev. 13:16, 17. Referring to an effort of the church people of Chicago to close all stores on Sunday, the *Inter Ocean* of September 26, says, “Boycott is to be the battle cry of West Side church people.”

AT the Pan-Presbyterian council recently held at Toronto, Canada, Rev. Dr. Kerr, of Glasgow, Scotland, introduced a resolution beginning thus: “This council declares its admiration of the recent action of the congress of the United States in favor of the closing of the gates of the Columbian Exposition on the Lord’s day;” and further stating that this action “illustrates the great scriptural doctrine of the binding obligation of the Lord’s Day on all peoples, and prepares the way for other action and reforms which would recognize the supremacy of the Lord Jesus Christ over all nations.”

PROGRAM.

1. AFTER reading the first article in the department, read the “Suggestion to Local Societies,” and as many of the “Items of Interest” as time will permit.
2. Discuss the suggestion referred to.

[STUDY FOR THIRD WEEK IN NOVEMBER.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

LINGER NOT.

THE time is short!

If thou wouldst work for God, it must be now;
 If thou wouldst win the garland for thy brow,
 Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day;
 Set out with girded loins upon the way;
 Up! linger not!

Fold not thine hands!

What has the pilgrim of the cross and crown
 To do with luxury or couch of down?
 On, pilgrim, on!

With His reward

He comes; he tarries not; his day is near;
 When men least look for him he will be here;
 Prepare for him!

Let not the flood

Sweep thy firm feet from the eternal Rock;
 Face calmly, solemnly, the billow's shock;
 Fear not the storm.

Withstand the foe;

Die daily, that forever thou mayest live;
 Be faithful unto death; the Lord will give
 The crown of life.

— Bonar.

PERSONAL EFFORT.

ALL who have partaken of the blessings of the gospel should seek to make known its benefits to others. There is something for all to do besides going to church, and listening to the word of God. They must practice the truth heard, carrying its principles into their every-day life. They must be doing work for Christ constantly, not from selfish motives, but with an eye single to the glory of Him who made every sacrifice to save them from ruin.

Take up the work anywhere and everywhere. Do that which is the nearest you, right at your own doors, however humble and uncommended it may seem. Work only for the glory of God and the good of men. Let self sink out of sight, while with earnest purpose and solemn prayers of faith, you work

for Him who has died that you might live. Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his vineyard. Do not neglect speaking to your neighbors, and doing them all the kindness in your power, that you may "by all means save some." We need to seek for the spirit that constrained the apostle Paul to go from house to house, pleading with tears, and teaching "repentance toward God, and faith toward our Lord Jesus Christ,"

When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls on the hearts of men. Personal, individual effort and interest for your friends and neighbors, will accomplish much more than can be estimated. It is for the want of this kind of labor that souls for whom Christ died are perishing. One soul is of infinite value; Calvary speaks its worth. One soul, won to the Saviour, will be instrumental in winning others, and there will be an ever-increasing result of blessing and salvation. Your work may accomplish more good than the more extensive meetings, if they lack in personal effort. When both are combined, with the blessing of God, a more perfect and more thorough work may be wrought; but if we can have but one part done, let it be the individual labor of opening the Scriptures in households, making personal appeals, and talking familiarly with the members of the family, not about things of little importance, but of the great themes of redemption. Let them see that your heart is burdened for the salvation of souls.

Those who have been most successful in winning souls, were men and women who did not pride themselves in their ability, but who went in humility and

faith, and the power of God worked with their efforts in convicting and converting the hearts of those to whom they appealed. Jesus did this very work. He came close to those whom he desired to benefit. How often with a few gathered about him, he began the precious lessons, and one by one the passers-by paused to listen, until a great multitude heard with wonder and awe the words of God through the heaven sent Teacher. He did not wait for congregations to assemble. The grandest truths were spoken to single individuals. The woman at the well in Samaria heard the wonderful words, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The interview with the humble Samaritan was not in vain. The words that fell from the lips of the divine Teacher stirred the heart of the listener. She gladly acknowledged him. She felt the power of his holy character and the heavenly influence that went with his words of truth. Perfect trust filled her heart. Forgetful of her errand to the well, she hastened to publish his fame to her townsmen. Many left their employment to come to the stranger at Jacob's well. They plied him with questions, and eagerly received the explanation of many things that had been dark to their understanding. The perplexity of their minds began to clear away. They were like people in darkness tracing up a sudden ray till they had found the day; and the result of the work of Jesus, as he sat weary and hungry at the well, was wide-spread in blessing. The one soul for whom he had labored became a means of reaching others, and bringing them to the Saviour of the world.

This is ever the work of God has made progress in the earth. Let your light shine, and others will be kindled. Jesus said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

The unsearchable riches of Christ are to be presented to the world in contrast with the poverty of sin, and the delusive pleasures of the world. Only a heart brimming with the love of God, only a mind active by constant study of eternal interests, can properly set forth the beauties of the truth of God.

Who can have so deep a love for the souls of men and women for whom Christ has died, as those who are partakers of his grace? Who can represent the truth and the example of Christ better than Christian women who are practicing the truth in their efforts to bring souls to the light? Who are so well adapted

to be teachers in the Sabbath-school? With a heart imbued with the love of Christ, teaching the children of her class, praying with them and for them, she may see souls converted. The true mother is adapted to be the teacher of children. I do not recommend that woman should become a voter or an officeholder; but as a missionary, teaching the truth by epistolary correspondence, distributing tracts and soliciting subscribers for periodicals containing the solemn truth for this time, she may do very much. In conversing with families, in praying with the mother and children, she will be a blessing. Women can be instruments of righteousness, rendering holy service to God. It was Mary who first preached a risen Saviour.

Angels from a pure and holy heaven come to this polluted world to sympathize with the weakest, the most helpless and needy, while Christ himself descended from his throne to help just such as these. You have no right to hold yourself aloof from these faltering ones, nor to assert your marked superiority over them. Come more in unison with Christ, pity the erring, lift up the hands that hang down, strengthen the feeble knees, and bid the fearful hearts be strong. Pity and help them, even as Christ has pitied you.

If you fail ninety-nine times in a hundred, but succeed in saving the one soul from ruin, you have done a noble deed for the Master's cause. But to be a co-worker with Jesus, you should have all patience with those for whom you labor, not scorning the simplicity of the work, but looking to the blessed result. When those for whom you labor do not exactly meet your mind, you often say in your heart "Let them go; they are not worth saving." What if Christ had treated poor outcasts in a similar manner? He died to save miserable sinners, and if you work in the same spirit and in the manner indicated by the example of Him whom you follow, leaving the results with God, you can never in this life measure the amount of good you have accomplished.—*Mrs. E. G. White, in "Gospel Workers."*

PROGRAM.

1. Opening song.
2. Scripture reading of Num. 11:24-29 by the president; responsive reading of 2 Cor. 5:10-21.
3. Prayer.
4. Business.
5. Reading of the article.
6. Two-minute reports of individual work.

[STUDY FOR FOURTH WEEK IN OCTOBER.]

HEALTH AND TEMPERANCE.

CONDUCTED BY W. H. WAKEHAM.

"WHAT SHALL I DO?"

"I'M very much interested in the health reform, and would like to do something to advance this important part of our work; but what can I do?"

Do you really desire to advance the interests of health and temperance? Then permit a few suggestions and questions.

Section 1, Article II, of the By-laws of the International Health and Temperance Association reads as follows concerning the duties of members:—

"It shall be the duty of each member of this Association to keep inviolate the pledge which he signed upon becoming a member of the Association; to exert himself to the utmost of his ability, as far as consistent with other duties, for the advancement of the interests of this Association, in the promulgation of correct ideas of health and temperance, by the circulation of health and temperance literature, and by all other proper means."

The object of the Association, as expressed in Article II of the Constitution is "to advance the cause of health by promulgating the principles of temperance in their *truest* and *broadest* sense." These statements are quite suggestive. First, are you a member of the International Health and Temperance Association? No? Then become a member at the first opportunity. "But how? What are the qualifications and conditions of membership?" Again I quote from the Constitution.

"ARTICLE IV — MEMBERSHIP.

"SECTION 1. Any person who is in harmony with the object of this Association may become a member of the Association by signing the Teetotal Pledge.

"SEC. 2. Pledge.—I do hereby solemnly affirm that with the help of God, I will wholly abstain from the voluntary use as a beverage, or in any equivalent manner, of alcohol, tea, coffee, and from the use of tobacco, opium, and all other narcotics and stimulants."

"But I don't know whether or not I am in harmony with the principles of the Association. I

do n't know just what are 'correct ideas of health and temperance.'" Then the first thing for you to do is to find out just what the principles of health reform are and begin to practice them. "But how shall I do this?" If you have the four volumes of the "Testimonies," read carefully what is said concerning food and diet, appetite, health reform, exercise, air, sunshine, cookery, etc. If you do not have these books, get them at the first opportunity. There are over forty reasons why you should have them. If you cannot get these, get "Christian Temperance and Bible Hygiene." That is within the reach of all. Read it carefully and begin at once to practice what it teaches. Then get *Good Health*, and the "Monitor of Health," and study them earnestly. Make a business of it.

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come."—"*Christian Temperance*," p. 120.

When you have studied the principles of health and temperance, as brought to light in the Bible and the Testimonies, and find yourself in harmony with them, practically as well as theoretically, become a member of the Association at once, and go to work for others. It is not necessary, however, that you wait till you have joined the Association before you begin to practice, and to teach others. If God has given you light, let it shine everywhere. When your neighbor invites you to dine with him, or you are called upon under any circumstances to partake of food away from home, and articles of food or drink are offered you, the use of which would be a violation of the principles of healthful living, quietly, but firmly decline, "and be ready always to give an answer to every man that asketh you [and it is usually best to wait until you are asked] a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

This will be good missionary work, and will often open the way to scatter some of our health literature — giving away a few of the “Health Science Leaflets,” or taking a subscription for *Good Health*.

But do not wait for opportunities to come to you, but make your own opportunities. Talk health reform to your brethren and sisters in the church. Tell them how much good it has done you and your family. Be on hand at the weekly missionary meetings. Have something right to the point to say or read at the time appointed for the temperance missionary meeting. Sing temperance songs, pray temperance prayers, give temperance testimonies. Let people know that you are in earnest; that you really believe that the health and temperance reform is a part of the third angel’s message.

“But we do not have any temperance missionary meetings at our church.” Then so much the more need of your agitating the question; for the Lord “designs that the subject shall be agitated, and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-energating habits, to appreciate sacred truth.” — *Christian Temperance*, p. 10.

Let every Christian realize that the health reform is a part of the Lord’s great work for the salvation of souls. When you have aroused the church sufficiently to have a health and temperance missionary meeting once a month, invite in your friends and neighbors. Get them to help you carry out the program. They will be glad to do so. Furnish them some matter to work with. Thus you can mutually aid one another. Let all be laborers together with God for the uplifting of fallen humanity.

But when you have the monthly meetings running nicely, don’t stop and think that is all you can do. You have only just begun. If you are a parent, you are interested in the welfare of your children, — their eternal destiny. You should remember that “the character is formed, to a great extent, in early years. The habits then established have more influence than any natural endowment, in making men either giants or dwarfs in intellect; for the very best talents may, through wrong habits, become warped and enfeebled.” You should realize that “the final destiny of every one depends upon the habits he forms,” and that “right physical habits promote mental superiority.” “Here is a work for mothers, in helping their children to form correct habits and pure tastes, to develop moral stamina, — true moral worth.”

“It is a most difficult matter to unlearn the habits which have been indulged through life. The demon Intemperance is of giant strength, and is not easily conquered. . . . It will pay you, mothers, to use the precious hours which are given you by God in forming the character of your children, and in teaching them to adhere strictly to the principles of temperance in eating and drinking.”

After reading the above short extracts from “Christian Temperance,” and much more of like import, you will realize that the health reform embraces the training of children, and you will begin to read and study that phase of the question. If you are a mother, you will begin to talk to other mothers about it. In a little while there will be an opportunity for you to start a “mothers’ meeting,” where the sisters of the church can talk, and read, and pray for wisdom to know how best to train their children for a life of usefulness here and immortality hereafter. Why not have a mothers’ meeting once a month?

These are some of the things you can do to advance the cause of health-reform interests. Much else you can do. Every member of your church should be canvassed for “Christian Temperance.” Your town or county should be thoroughly canvassed for *Good Health* and “Monitor.” Perhaps you cannot canvass but an hour or two a day once or twice a week. Well, do that. Impossibilities are not required of any one. But you can do much more than you think you can. I know of a sister who canvassed at odd hours in the city where she lived, and in less than three months sold \$221.60 worth of our health books. And she did all of her own housework, too. She has a family, and cares for her aged father who lives with her.

“All that other men can do,
Why, in patience, should not you?”

Other lines of temperance work will be presented in future issues of the HOME MISSIONARY.

W. H. WAKEHAM.

PROGRAM.

1. Opening Exercises.
2. Scripture Reading.
3. Song. “Hymns and Tunes,” No. 1069.
4. Essay on “Faithfulness in Little Things.”
- 5. Discussion of the question, “What can I do to advocate the health reform.”
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

PROGRESS OF THE CANVASSING WORK.—NO. 3.

In laying plans for the canvassing work, it was necessary not only to provide canvassers to sell books, but means whereby they could be properly instructed how to sell them, and last but not least, to place in their hands suitable books to sell. It will be readily seen then, that it was no small undertaking to procure all these things.

Among the first measures advocated was that of providing a suitable man in every Conference, to act in the capacity of State agent, whose duty should be to work under the direction of the Conference Committee, and enlist, instruct, and train canvassers. One necessary qualification for a good State agent is the ability to instruct others in gaining a knowledge of the book, and especially should he be able to go into the field with every canvasser, and give them lessons in practical canvassing. All can see the utility of such a plan, and up to date nothing has ever been offered as a substitute that is equivalent to the original plan, and we heartily recommend it to all. Every canvasser in the field is entitled to some help in this direction.

Kansas was the first State to adopt the plan of having a State agent, and it proving a success there, other States were constrained to work on the same plan, until at the present time, every Conference has a State agent and a larger or smaller number of well trained canvassers at work.

One objection raised against employing a State agent was that the Conference could not afford it; but it was shown that the profits arising from the sale of books would be ample to sustain the work. It was thought by many that the profits would fall short of meeting the expense, but a thorough trial has demonstrated the fact that the canvassing work is more than self-sustaining, for through the income derived from the canvassing work, many of the Conferences have been enabled to pay off large debts, which had rested heavily upon them for years.

As canvassers rapidly multiplied, it was with much earnestness that State agents sought for knowledge how to instruct properly a class of new canvassers in the theory of canvassing, which would be practical in the field. A systematic course of instruction for every canvasser was sought, for if the work was made a success, those who entered it needed practical instruction from an experienced canvasser. The necessity of this will be readily seen. But where was this to come from? A dozen practical canvassers in

the ranks of Seventh-day Adventists was a difficult number to find eight years ago. But the Lord had had a man in training for several years, and he was able to render needed instruction at this juncture, which appeared in the outline entitled, "The Christian Canvasser." The principles and methods taught in this outline are sound, and have stood the test of years of trial under all manner of difficulties; and wherever they have been adhered to, success has crowned the effort, and we see abundant fruit as the result.

Where success has not followed the efforts put forth, the cause can, with a little care, be traced to a violation of some one or more of the principles given in "The Christian Canvasser."

During the past few years we have given these rules some severe tests, and we find them good, and it would be well if all canvassers would study them carefully. The first portion of the outline brings to view the object of the canvassing work, and the spirit that should actuate the worker; while the latter part deals with practical canvassing in the field.

The outline is as follows:—

THE CHRISTIAN CANVASSER.

Love.	Kindness.	
Faith.	Energy.	
Virtue.	Diligence.	{ Full days. Full weeks.
Knowledge.	{ Of the book. Of the business.	Thoroughness. { Every street. Every house.
Temperance.	{ In work. In diet.	Economy. { Time. Means.
Patience.	Perseverance.	
Truthfulness.	Prayer.	
Honesty.	Humility.	

DECIDING TO ENGAGE IN THE WORK.

Count the cost.	—	Leaving home and friends. Matt. 10:29, 30. Special trials. Moderate profits.
Difficulties.		
Weigh the reward.	—	Finding home and friends. Special help from God. Treasure in heaven.
— Advantages.		

TAKING AN AGENCY.

Select book and territory.	}	Name your preference. Follow advice of State agent or leader.
Get outfit and contract.	}	Best binding of book or prospectus. Description and circulars. Order book, report cards, missionary book, helps for expenses, <i>Good Health</i> , "Parliamentary Rules," Purity pamphlet, Bible, account book, "Testimony 32."

PREPARING FOR WORK.

- Study publisher's description. { Commit points to memory, not every word always.
Principal features.
With book in hand.
- Apply description to book or prospectus. { Chapter by chapter.
Point by point.
Without hesitation.
- Become enthusiastic. { Feel the spirit of the work. (Third message.)
Feel the importance of the book.
- Gain command of your knowledge. { When to speak.
What to speak.
How to speak.
- Practice at home. { Canvass by yourself.
Criticise yourself.
Canvass your friends.

HOW TO BEGIN.

- Know your territory. { Classes and occupation of the people.
Ask questions. Make diagram of township or block before canvassing it.
- Choosing headquarters in city. { Avoid hotels.
Renting rooms — Trading books.
Boarding — Trading books.
In country — Stop where night finds you.
- Carrying outfit. { Shoulder pocket for gents, also satchel for country work. Extra copy of book.
Hand parcel for ladies.
- Personal bearing. { Neat appearance.
Honest look.
Good manners.
Self-possession.

STARTING YOUR LIST.

- Assistance or helps, not for general use.
Personal recommendations for high-priced books.
- Note or card of introduction good sometimes. { To persons in other localities.
To friends and neighbors.
- Influential names. { Ministers twenty per-cent discount. Christ did not labor with the scribes and Pharisees.
Professional or business men.
Prominent ladies.
- Testimonials. { Printed.
Written.
Verbal.
- Newspaper notices. { Editorial only.
No reference to agent.

GAINING A HEARING.

- One person or family at a time. { Not in public.
Not when they are in a hurry.
Not where there are visitors or invalids.
- With the common people of ordinary intelligence and means. { Not calling them by name usually.
Use simple language.
- With false aristocracy, wealthy and ignorant, or poor and proud. { Call them by name and title if any.
Give your own name, also card of introduction.

- With the best classes. { Affable but not familiar.
Call them by name if you prefer.
Use good language.
- Wealthy and refined, or poor and educated.
- At business offices. { Condense your canvass.
Make second call sometimes.
- At shops, factories, mines, etc. { Permission of superintendent.
Good-will of foreman.
Morning, noon, and evening calls.

SHOWING BOOK OR CREATING DESIRE.

- Study your customer. { His surroundings.
Intellectual attainments.
Moral character.
Political opinion, when referring to temperance or national reform work.
- Using your points. { One by one.
Clear and forcible.
Suiting his condition.
Without argument.
- Control your book. { Hold it yourself usually so customer can see in right hand, turning with left hand at foot of page.
In left hand, turning with right hand at top of page.
When canvassing two or more, hold book facing customers. Point as you talk.
Look back and forth from book to eye of customer, watching his emotions.
- Show its mechanical excellence. { Illustrations.
Paper and printing.
Binding.
- Read testimonials. { On special features.
On book in general.

TAKING AN ORDER.

- As soon as possible. { Short canvass.
Medium canvass.
Long canvass. Review canvass.
Second canvass. New points.
- Show binding. { Difference in appearance.
Difference in quality.
Difference in price.
- Show subscription list. { Leading names for best binding.
Classes of subscribers.
Influence of example.
- Securing the subscription. { Do n't say "subscribe."
Let him write his name, or write it yourself.
Give guarantee for book, or receipt for paper.
- Setting time to deliver. { Four to twelve weeks in country.
Two to eight weeks in city.
No definite day, about pay-day in towns.
In case of absence from home, request them to leave amount with neighbor.
- Leaving your customer. { With favorable impressions.
Not too abruptly.
Ask for information desired, concerning individuals or neighborhood.

REPORTING.

- End of each week. { On printed card.
To State secretary, when working alone.
To leader when working in company.
Give address each time.

- When territory is finished.
 - On printed blanks.
 - To State secretary.
 - To leader.
 - Total days in the field.
 - Total days at work.
 - Total orders taken.
 - Total orders delivered.
 - Total profits on other sales. (Helps.)
 - Total expenses.
 - Total gain or loss.
 - Report variations from rules if there are any.
- End of each quarter.
 - Missionary record book — new containing each day's missionary work.
 - To State secretary in person, or send in duplicate report if at a distance.

ORDERING BOOKS.

- Be explicit.
 - Order in time.
 - On printed blank.
 - Name amount inclosed.
 - Give name of book or books desired.
 - By mail, express, or freight.
 - To what point to ship.
 - Date when you must have them.
- Cash with order. (Best plan.)
 - P. O. money order.
 - Bank draft.
 - Express order.
 - Registered letter.
- Cash on delivery.
 - C.O.D. on each lot by freight or express.
 - First lot free, C.O.D. on balance.
 - Sight draft and bill of lading through bank.
- Security of books not paid for. (Bad plan.)
 - Charge to district or local society.
 - Charge to State agent or leader.
 - Note for 30 days, or until books are delivered.
 - Endorsed by responsible person.

BETWEEN ORDERING AND DELIVERING.

- Work until books come.
 - In new territory, or re-canvass the old.
- Notifying subscribers.
 - Printed card to each.
 - Five to ten days before delivering.
 - To prevent misunderstanding.

DELIVERING BOOKS.

- Work rapidly.
 - Get books from depot or express office.
 - Deliver with horse in country, usually.
 - City deliveries — shawl strap, etc.
- Presenting book.
 - Courteous, but confident and decided.
 - Remove wrapper and hand book to him.
 - Don't say, "I hope you are prepared to take it."
 - Say, "You see I am here according to agreement."
 - The book was ordered for him.
 - Remind him of guarantee card left him.
 - Remind him of notification card sent him.
 - Show book to be just as represented if he questions it.
 - Regard him as a man of his word if he plays off.
 - Ask him to borrow the money if he has none.
 - Take his due bill if he is responsible. (This plan not to be followed extensively.)
- Close up as you go.
 - Do n't trust books with subscribers.
 - Do n't deposit books for them to call for.
 - Direct sales of lost orders.
 - Sell due bill. (At discount usually.)

MISCELLANEOUS.

- Uses of circulars.
 - To send by mail.
 - To leave where persons are away. Slip under the door.
 - To leave with those you cannot canvass.
 - To leave with interested persons who cannot subscribe.
 - Do n't scatter ahead of you.
- Common objections.
 - Opposed to the subscription principle.
 - Bored to death with agents.
 - No time to read.
 - Times are hard.
 - Can get a copy at a book store.
 - A book agent cheated me once.
 - Can borrow my neighbor's book.
 - Perhaps I will take a copy when you deliver.

SCANDINAVIA.

STOCKHOLM, SWEDEN.

BROTHER E. LIND writes from this place: The canvassing work in Sweden goes well. We are now working in the country, and take everything along, as far as it is possible for us to find people. At first it was no easy matter to convince the old agents, that it would do to work in the country, but now they prefer this to the work in cities.

This week the reports show that the canvassers (twenty-eight in all) have taken orders amounting to \$1080. If the delivery is successful, all will be well; but you may rest assured that our enemies make a great noise. They preach and write from all directions against us, call meetings, and lay plans about what they can do to anathematize our books entirely. But nothing hurts our work. The more they warn against us the more orders we get.

On an island not far from Stockholm, the priests sent two persons to warn all the inhabitants against one of our agents. Brother W. started with his book, and at every place where he called, the people knew that he was a Seventh-day Adventist; but he obtained just as many orders that week as in the previous one.

Two of our sisters went to Motale. The third day after they had arrived, a long column was published in one of the papers, warning against them and their book. At the first house where Sister Carlson called, the lady asked her to sit down; "then," said she, "we will have a chance to look at the book they have been warning us against." Then she called her husband to come and look at this wonderful book. But when they saw it, and learned what it contained, they marveled greatly that any one could warn against such a good book, and ordered one in the best binding. They said to Sister Carlson, that she must be of good courage; the Lord would no doubt help her; men could not hinder his work. When Sister Carlson came into the next house, she was received in the very same manner, and thus it has been in nearly every place. Our enemies are astonished, they know not what they can do with us. When God is with us, who can be against us?

NORWAY.—During the two weeks ending September 4, ten agents have been active. They have in that time received orders amounting to \$645.16. This averages \$32.50 a week to each agent. One of them received orders for \$109.75 in one week.

SWEDEN.—Twenty-eight agents have been at work in this country in the two weeks ending September 2. They obtained in this time orders to the amount of \$1819.09. This averages a little more than \$23.50 a week for each.

J. G. MATTESON.

DISTRICT NO. 1.

THE canvassing work is still moving forward in all parts of our district, and plans are being laid for the future. Several Conferences have decided to hold canvassers' schools or institutes some time during the winter. I had the pleasure of attending the camp-meetings in West Virginia and Virginia, and Elder Olsen and Elder Porter represented the canvassing interests at the Maine and Vermont meetings. The Atlantic and New York camp-meetings were favored with the presence of Brother Mead at their meetings, for which we feel very thankful. Several of our general agents have recently written me encouraging letters. We are not expecting anything especially marked in the progress of our work this fall, but we rely upon our tried and true workers, of whom we have quite a number, for steady work, and we hope for some increase in our working force. This season of the year is generally considered especially favorable for canvassing, hence the importance of improving the time. We call upon all to do what they can.

E. E. MILES, *District Agent.*

DISTRICT NO. 3.

WE are still finding people who buy our books and read them, because they teach the third angel's message. Some will say to us, "I have been studying the Scriptures for a year to learn about the change of the Sabbath."

One brother writes: "I had grand success a few days ago in an infidel and spiritualistic neighborhood. One medium gave me an order, and trembled as she signed her name, saying she saw my guardian angel. She went into a trance before I left, and told me a lot of stuff which I suppose she thought would excite my curiosity to inquire of her concerning the dead. But I remembered the injunction which speaks on this wise: Thou shalt not, "for all that do these things are an abomination unto the Lord."

Although we are in the midst of the political campaign, the books we are selling can be presented in such a manner as to secure more attention than the most renowned speakers.

While crops are not so good as last year, yet good deliveries are reported almost everywhere. We regret to lose so many valuable workers in the students who have been in the district during the summer, and have

now returned to college. But we know this will be best for them, and the work also, another year.

Many new workers are waiting an opportunity to prepare for service, and we expect many more by the end of the year. The Lord is giving us many victories which give us courage to press on in his work.

R. B. CRAIG.

WHO WILL GO?

WHILE we see so many fields unoccupied by canvassers, and others without a sufficient number, we have been studying to find some way whereby our corps of workers can be increased, especially during the fall and winter months.

At this writing, South Carolina has not a single canvasser within her borders; Mississippi has only one or two; in North Carolina we find only about half a dozen. Where *shall* we find laborers for *these* fields? Coming to our more favored Conferences, where there are several canvassers already at work, what is the present outlook in these fields? The Atlantic Conference needs one hundred canvassers at once to enter its large cities. Pennsylvania has room for fifty more canvassers, while Iowa and Missouri need the same number. Nebraska could set as many to work at once to good advantage, and so also could the Indian Territory. The large State of Texas demands fully seventy-five more than its present number, and Indiana should have sixty more at once.

We might mention other States where help is needed just as much as in these we have spoken of, but we need not multiply words. The question, "How can we supply the needed number of canvassers?" is not an easy one to answer, and yet we believe there should be 2000 agents at work in the United States this fall.

If Seventh-day Adventists believe the truth they profess, how can many of them remain at home all through the coming fall and winter, simply attending to the routine of chores and farm work? Why cannot scores of our brethren in the different Conferences give themselves during the next six weeks to the canvassing work to continue in it until next spring? This year's crops will soon be gathered, and then about all there is to do in many cases, is to care for the stock. Now if brethren living on farms and those working by the month could realize the good they are able to do, we should soon find 2000 workers, and it would be a blessing to those who give themselves to the work. In many cases territory could be given adjoining their homes. The question may be asked, What could we work with? "Bible Readings" has been sold all around us. We reply, How would "Patriarchs and Prophets" do? If you think that is not the book, how would "Great Controversy" Vol. IV, suit you? The "Two Republics" is eminently a book for the times, and one well calculated to enlighten the people upon the live topics which are so soon to be the prominent issues before our nation. It is a book which will sell well if properly presented.

to the people. And again, many are interested to know more in regard to us as a people, and we know of no book of its size which would benefit such more than one just published by the General Conference Association, written by Elder J. N. Loughborough, bearing the title, "Rise and Progress of Seventh-day Adventists." It is an illustrated work of 392 pages, bound in cloth, and sells for \$1.25 plain, and \$1.50 gilt edge. This book is full of interesting facts concerning the early history of Seventh-day Adventists.

If you cannot take hold of any of the above-named books, how about the *American Sentinel*? Please read the issue of September 22, study it carefully, and then take it out among your neighbors. They will want it after they have seen what it is, and learned the principles which it advocates. A canvass for it will soon be ready, which is well adapted to show the nature and value of the *Sentinel*.

Our opportunities for labor are swiftly passing, and we hope many earnest workers will enter the field during the coming fall and winter. Write to your State agent, telling him of your desire to enter the work at once.

F. L. M.

LETTERS FROM SOUTH AMERICA.

THE following extracts from letters received from the canvassers in South America will be of interest to all. After speaking of a young man who had lately taken a stand for the truth, as a result of reading our books, Brother Snyder says:—

"Already there is quite a rustling in the mulberry bushes in Buenos Ayres. Brother Brookings' stand having stirred up several young men to investigate the truth on the Sabbath question, this has created quite a demand for publications on this subject. . . . Experience is proving that the 'Great Controversy' is being appreciated among the French and German Catholics. Brother Brookings writes that the first day he went out he took four orders, one being of a Protestant and three of Catholics. When asked if it was a Catholic book, he replied that it was a Christian book, and that all should have it. He reports additional sales in houses where Brother Stauffer had put in books some weeks previous."

Speaking of introducing our books into Uruguay, Brother Snyder says:—

"The duty is forty per cent in gold, but from acquaintances which we have formed and promises received, we feel quite sure of getting the books in free."

Brother Nowlin, in speaking of the difficulties they meet in getting their books through the custom houses, on account of being obliged to pay twenty per cent duty if not removed within eight days, says:—

"Much of our time has been lost by having no one at Buenos Ayres to look after and ship us our books. Brother Snyder wrote me the first of last month that he had just received the invoice on the last shipment of books from New York, and that I would better come down at once and begin delivering. I was then in Rosario, and had just got nicely started in the work there, but I took the train that night, arriving at Buenos Ayres the next morning. The ship was in, and she unloaded at La Plata, quite a long distance up the river, the freight coming by railroad. To make a long story short, it was three weeks before the ship was entered at the custom house. Of course the papers cannot be entered at the customs until the ship's cargo has been received by the officers."

Brother Stauffer, in speaking of the superstition of the poor people there, says:—

"The anxiety of the people in this province was very great during the past three months, for we had very dry weather, and now, as the seeding time is about over, a good rain was much needed. Early last week indications of rain appeared, and an Italian priest pretending to come to the aid of the colonists, and to relieve them of their anxiety, told the poor men that if they would each pay \$5, he would pray for rain. In just three days the priest's prayers were seemingly answered, and the colonists were relieved of their anxiety, believing the prayer of their divine brought the longed-for blessing, and thus the poor, ignorant souls are strengthened in their fanaticism, believing all the priest tells them."

Of his courage to work for these people, and his reasons for doing so, he says:—

"Here many can be more easily reached, as they are isolated from a Catholic church of their nationality, and so in time become less rigid in their devotions to the Romish Church, and because of having no access to reading matter in their own tongue, will more readily buy our books, read the same, and finally receive the truth. As we look at the work here in this light it gives us hope and courage, and we press forward in the work, praising the Lord for the privilege which is ours."

"THE RISE AND PROGRESS OF SEVENTH-DAY ADVENTISTS" is the title of a work just published by the General Conference Association, prices \$1.25 and \$1.50. This is a valuable work to place in the hands of those who desire to know more of this people, but who have been misinformed in regard to the nature and character of our work.

NOTES FROM THE FIELD.

BROTHER W. M. CROTHERS, of Michigan, has been selected as State agent of the Indian Territory, and will go to that field at once.

Calls are being made for canvassers in the French and Spanish languages. There are plenty of subscription books in the French language, and we wish there were a score of canvassers at work selling these among the people of that tongue.

Books are being prepared in the Spanish language as rapidly as possible with the facilities at command. Who among those who speak this language is preparing to canvass for these books?

Several successful canvassers have expressed a desire to go to some of the destitute fields at their own expense at an early date. There is a wide, unoccupied field open for devoted canvassers.

From reports just received from South America, we learn that one young man in Buenos Ayres has embraced the truth from reading books he purchased of the canvassers there, and is now engaged in canvassing.

We would be glad to hear from any canvasser who has had experience in using a complete copy of the book in place of the prospectus. Will the coming canvass be like those of the past, or will it consist mostly of reading selections from the book?

REPORT OF THE CANVASSING WORK FOR SEPTEMBER, 1892.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Dist. No. 1.	Atlantic.....	14	....	98	497	308	.....	283	\$ 755 00	\$ 123 80	\$ 878 80	
	Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maritime Prov. . .	11	7 ¹ / ₄	90	664	396	\$ 885 00	439	1,004 75	.....	1,004 75	
	New England . . .	18	17	229	1,066	419	1,137 75	526	1,298 00	21 00	1,319 00	
	New York . . . . .	.....	16	207	1,341	819	1,932 00	790	1,830 00	11 10	1,841 10	
	Pennsylvania . . .	41	23 ³ / ₈	278	1,684	458	.....	834	2,044 50	82 78	2,127 28	
	Quebec	8	6	82	675 ¹ / ₂	44	87 50	178	327 75	8 50	336 25	
	Virginia	5	3	31	88	100	262 25	80	170 25	5 00	437 50	
	Vermont	16	11	26	112	364	.....	58	160 75	4 15	164 90	
	West Virginia . .	19	7	153	1,154	412	932 25	451	1,045 60	55 95	1,101 55	9211 13
No. 2.	Alabama	8	3 ³ / ₈	124	994	100	262 00	269	682 75	11 40	964 15	
	Cumb. Mis. Field.	7	3	74	594	125	283 75	150	350 00	17 05	367 05	
	Florida	21	1 ¹ / ₂	99	794	40	93 30	324	797 80	6 10	803 90	
	Georgia	23	3 ¹ / ₂	311	2,491	38	106 00	1,133	3,279 97	39 78	3,319 75	
	Louisiana	5	3 ³ / ₈	64	510	93	228 25	379	918 28	6 70	924 98	
	Mississippi	1	1 ¹ / ₂	1	8	.....	.....	12	27 50	.....	27 50	
	North Carolina . .	8	3 ³ / ₈	87	693	53	103 00	239	532 50	33 25	565 75	
	Tennessee River . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6973 08
	Indiana . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Illinois	26	24 ¹ / ₂	125	590	381	912 25	342	828 50	.....	828 50	
No. 3.	Michigan	23	20	166	1,025	575	1,573 50	432	996 25	18 10	10,14 35	
	Ohio . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Ontario	42	33 ¹ / ₄	470	2,998	1,008	2,346 75	1,281	2,823 25	.....	2,823 25	4666 10
	So. Dakota . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Iowa . . . . .	.....	11	139	.....	832	2,190 35	437	1,022 50	33 60	1,056 10	
	Manitoba	4	4	98	664	.....	.....	391	906 00	.....	906 00	
	Minnesota	33	.....	.....	3,296	.....	.....	1,723	4,091 00	.....	4,091 00	
	Nebraska . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Wisconsin	31	20	243	1,694	108	285 75	589	1,435 50	21 60	1,457 10	7510 20
	Arkansas	23	.....	293	2,049	57	118 25	972	2,510 80	111 28	2,629 08	
No. 4.	Indian Territory . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kansas . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Missouri	38	20	316	2,850	509	1,037 50	609	1,416 00	122 33	1,538 33	
	Texas . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Colorado	17	13	210	1,209	194	515 50	556	1,358 55	45 75	1,404 30	5571 71
	California . . . . .	.....	.....	.....	.....	467	1,681 45	646	2,121 65	141 15	2,262 80	
	North Pacific	12	8	96	571	.....	.....	356	827 60	.....	827 60	
	Upper Columbia . .	16	9	.....	893	125	312 00	748	1,963 25	.....	1,963 25	5053 65
	Great Britain . . .	39	35	657	4,162	.....	.....	1,748	3,693 71	.....	3,693 71	
	Germany	13	.....	230	1,670	.....	485 03	501	315 30	113 00	428 30	
No. 5.	Central Europe . . .	11	.....	.....	.....	.....	.....	299	730 41	.....	730 41	
	South Africa	14	10	198	1,197	689	2,756 42	594	2,626 68	.....	2,626 68	
	Australia	19	13	217	1,223	1,215	4,193 28	715	2,592 36	169 60	2,761 96	
	New Zealand . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New South Wales . .	7	4	75	359	.....	.....	207	947 64	72 36	1,020 00	
	Norway	13	11	186	1,723	.....	195 09	.....	1,498 55	29 24	1,527 80	
	Sweden	28	26 ¹ / ₂	.....	3,247	.....	132 84	2,370	3,727 08	.....	3,727 08	
	Denmark	18	16 ¹ / ₂	211 ¹ / ₂	1,109	.....	1,743 46	1,008	1,118 61	13 07	1,131 68	
	So. America . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	17647 62
	West Indies . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals	632	388 ³ / ₈	5884 ³ / ₈	45894 ¹ / ₂	9929	26842 47	32668	54776 59	1317 64	56633 49	56633 49	

BROTHER F. W. MORSE, formerly State agent of the Maritime Provinces, will go to South America at an early date, to take charge of the canvassing work in that field. Brother Morse will probably locate at Buenos Ayres, and thus he will be able to look after the ordering of books for the canvassers, and attend to dispatching them from the custom house on their arrival.

We know this will be good news to the South American canvassers.

WITH the August report from South Africa came the following good words from Mrs. N. H. Druillard :

"We have a good report this month. Our agents have been very successful in their delivery. We can see God's hand in leading and blessing this branch of the work here in a marked manner. Our agents are now all in the country, and no doubt the next month's work will be much smaller. The locusts are very bad, and it is hard to procure forage for their horses, but the agents are willing to stick to the country work as long as they can get feed for their horses. Many in the country will read the books with greater interest than those in the cities. Our agents are seeking help from God, and find that in Him is all they need."

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE
INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., OCTOBER, 1892.

WE are informed that Brother Frank Jeffers (Box 72, Lemoore, Tulare Co. Cal.) can make good use of clean copies of the HOME MISSIONARY, in a line of missionary work which he and his wife are doing. Any of our readers wishing to respond should send the papers, post-paid to the address given.

AFTER long waiting, with prayer to God for success, our brethren in Europe have found the way open in Constantinople, to get out some tracts in the Armenian and Greek-Turkish languages, in spite of the opposition of the Catholic member of the Turkish board of censors. The tracts in each language are, "Is the End Near?" "Is Man Immortal?" and "Why not Found Out Before?" There is an interesting article by Elder Holser in the Review of October 11, telling how providentially the matter of publishing in Turkey was ordered in this case. Do not fail to read it.

MORE PERSECUTION IN TENNESSEE.

THE friends of Sunday in Tennessee seem determined that those who choose to keep the Sabbath of the Lord shall receive the mark of the beast. The following letter from Bro. W. S. Lowry, one of our brethren who recently suffered about a two months imprisonment for non-compliance with the Sunday law of that State, speaks for itself, and reveals the religious animosity which is smouldering in the breasts of those in this and other lands who despise the law of Jehovah, and which only awaits a favoring breath to kindle into flames:—

"SPRINGVILLE, TENN., Sept. 29, 1892.

"W. A. Colcord,
"Battle Creek, Mich.

"DEAR BROTHER,—The circuit court is now in session, and six of the members of the Springville church were compelled to go before the grand jury yesterday, and six of our neighbors also, to find indictments against the Seventh-day Adventists of this place. We think there are at least six bills found, but cannot tell yet. They are very sharp this time; they had the boys against the fathers, and the fathers against the boys. The State's attorney asked one of our brethren such questions as these:—

"Were you at the first meeting when John Dortch returned home?"

"Did he exhort the brethren to stick to the faith in violation of the law?"

"The colored brother who lives with Brother John Dortch, has to go before the grand jury to-day, I suppose, to get him. We do not know the outcome of it all yet. We will let you know as fast as it develops."
W. S. LOWRY."

TO THE LIBRARIANS.

WE feel deeply grateful to the large number of our librarians who, in response to our circular letter of recent date, have canvassed their respective churches and secured so great an increase in our subscriptions. What has thus been accomplished so far, but indicates how much more might be done if those from whom we have not as yet heard will kindly lend their aid in this direction, and not let the matter go by default. We believe that the object aimed at is worthy the attention of our brethren and sisters everywhere, and we sincerely trust that all feel sufficiently interested in this paper and the work it represents, to make an effort to place it in every family of Seventh-day Adventists. We hope that the coming month will bring responses by way of subscriptions from all who have not been able to give this matter previous attention.

INTERNATIONAL TRACT SOCIETY,
J. N. NELSON, Superintendent.



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.	GOING EAST.			
p m	p m	a m	p m		a m	p m	p m	p m
7.15	3.03	11.00	7.00	.....Boston.....	7.00	8.00	9.25	.....
a m	p m	p m	p m	.....New York.....	p m	a m	p m	.....
9.45	5.00	6.30	8.00	.....Buffalo.....	9.55	7.40	5.07	.....
a m	a m	a m	p m	.....Niagara Falls.....	a m	p m	4.20	.....
12.10	6.20	6.25	1.00	.....Boston.....	8.40	6.50	4.20	.....
a m	a m	a m	p m	.....Montreal.....	a m	p m	a m	.....
1.35	7.45	8.00	2.45	.....Toronto.....	7.30	4.10	8.10	.....
a m	p m	noon	a m	.....Detroit.....	8.05	9.50	.....	.....
3.30	.....	3.00	12.00	.....	p m	a m	.....	.....
a m	p m	.....	.....	.....	8.00	7.00	.....	.....
9.30	8.40	.....	.....	.....	8.55	6.25	.....	.....
11.30	.....	1.00	.....	.....	p m	a m	.....	.....
.....	.....	p m	.....	.....	9.25	7.45	9.25	.....
.....	.....	p m	.....	.....	Mail	Lmd	Atto	Day
.....	.....	8.00	.....	.....	Mail	Exp.	Exp.	Pass.
Day	B. C.	Lmd	Facio	.....	.....	.....	.....	.....
Exp.	Pass.	Exp.	Exp.	.....	.....	.....	.....	.....
am	pm	pm	pm	.....	am	pm	pm	am
6.50	3.44	12.22	8.40	.....	6.19	10.01	12.10	.....
8.05	5.10	1.27	10.07	.....	6.25	8.55	12.05	.....
8.35	5.47	1.55	10.47	.....	6.49	8.15	11.24	.....
4.05	4.05	8.00	.....	.....	8.35	7.30	10.47	.....
7.15	4.40	8.25	.....	.....	6.50	9.25	7.45	9.25
7.50	5.17	9.00	.....	.....	7.15	8.37	1.15	8.27
9.05	6.50	2.22	11.23	.....	7.50	8.00	6.40	5.00
10.02	7.55	3.07	12.30	.....	8.35	6.50	7.20	5.03
10.29	8.30	3.34	12.52	.....	10.40	5.10	4.30	4.00
11.15	9.25	4.15	1.50	.....	11.15	4.34	9.01	8.25
11.53	pm	2.35	.....	.....	12.25	3.40	8.20	2.40
.....	.....	.....	.....	.....	1.08	2.38	7.40	1.45
.....	.....	.....	.....	.....	1.19	2.21	.....	.....
12.40	6.45	3.30	.....	.....	2.05	1.29	6.58	12.45
.....	.....	4.10	.....	.....	2.50	12.45	6.20	12.00
2.45	7.35	5.45	.....	.....	4.30	11.10	10.10	9.25
4.50	9.30	8.00	.....	.....	7.00	8.40	8.00	8.15
.....

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, A. S. PARKER,
Gen. Pass. and Ticket Agt., Chicago. Ticket Agt., Battle Creek.