



THE HOME MISSIONARY

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

VOL. IV.

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LOVE

"Many waters cannot quench love, neither can the floods drown it."
Solomon's Song 8:7.

Ho! you who tread life's beaten path
With heavy hearts and sad,
And long for words of sympathy,
And smiles to make you glad;
Look up and catch the radiant glow
That's beaming from God's face;
His love is strong and in his heart
For you there is a place.

When clouds and darkness gather round,
And all your song birds cease;
When cares and worries press you down,
And troubles drive out peace;
Remember, he is still the same,
We change, but he remains;
His love is always strong and true,
A love that never wanes.

Consider what his love has done
In yielding up that gem —
The pearl of greatest price — that he
The tide of woe might stem;
And as you realize 'twas love
That gave this gift to you,
So may you realize this love
Is every morning new.

Ah! often we have wandered from
The consciousness of love,
And lived in days of dark despair,
Forgetting him above;
And yet his love is just the same.
O, what a God is ours!
His love shines with a steady light,
With all its latent powers.

O Thou, from whom this love proceeds,—
This love that burns so bright,
That many waters cannot quench,
Nor floods put out its light;
O may this love be shed abroad,
And fill and rule our hearts,
And may we feel and use its power
In all life's busy marts.

London, England.

HARRY CHAMPNESS.

A "POINT" FROM MULLER.

THE point is this: I saw more clearly than ever that the great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord, but how I might get my soul into a happy state, and how my inner man might be nourished. . . . Now I saw that the most important thing I had to do was to give myself to the reading of God's word and to meditations on it, that thus my heart might be comforted, encouraged, warned, re-proved, instructed. . . .

The first thing I did, after having asked in a few words the Lord's blessing upon his precious word, was to begin to meditate on the word of God, searching as it were into every verse, to get blessing out of it, not for the sake of the public ministry of the word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result has been invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication: so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. . . .

It often now astonishes me that I did not see this point sooner. In no book did I ever read about it, no public ministry ever brought the matter before me, no private intercourse with a brother ever stirred me up to this matter. And yet now since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do, morning by morning, is to *obtain food for his inner man*. Now, what is food for the inner man? — Not *prayer*, but

the *word of God*. And here again not the simple reading of the word of God, so that it only passes through our minds, just as water through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now prayer, in order to be continued for any length of time in any other than in a formal manner, requires, generally speaking, a measure of strength or godly desire; and the season, therefore, when this exercise of the soul can most effectually be performed, is after the inner man has been nourished by meditation on the word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us; to humble us, to reprove us. . . .

I dwell so particularly on this point, because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow-believers to ponder this matter. By the blessing of God I ascribe to this mode of help the strength which I have had from God to pass in peace through deeper trials, in various ways, than I have ever had before; and after having now above fourteen years tried this way, I can most fully in the fear of God commend it.—*Müller's Life of Trust.*

THE BIBLE.

CRITICISM cannot change the Bible. Men of science are no nearer agreement concerning the sun than they were generations ago. Its age, its genesis, its changes, its destiny—these, and a multitude of questions besides, divide man from man. But the sun is the sun for all that; and men who know not the time or the manner of its becoming, bask in its shine, and revel in the good which it produces. And it is no less true that the Bible abides the same, let the critics say what they may. Only let it be ever remembered that the believer's safety is insured, not by the infallibility of the record, but by the infallibility of the Spirit. We use the Book, but we trust the Living Teacher. Men may deal with the Bible as they would with any other writing, and they will meet with only similar results. Be they antiquarians, exegetes, or theologians, it will be much the same. But if it be used according to the directions of Him who gave it, the power divine will more than justify every affirmation of the Book, every record of human history concerning it, and every growing anticipation of confiding hope.—*The Message.*

"BY THE GRACE OF GOD."

It was John Knox, we believe, who on seeing an offender led by to suffer for his crime, said, "There, but for the grace of God, goes John Knox." It is well for every worker for Christ to remember, as he meets the opposition of the world, that but for the grace of Christ he would be in the ranks of the opposers of the message, instead of among those whose high privilege it is to work for its advancement. This thought will surely bring patience and a spirit of tenderness in dealing with those who may be captious and critical, or perhaps abusive.

When Paul was given opportunity to speak to the Jews, who were seeking his life, he reminded them of the time when he was "zealous toward God, as ye all are this day;" and when he writes to the church at Corinth of the days when he "persecuted the church of God," he adds, "But by the grace of God, I am what I am." Doubtless it was the knowledge of what he himself had been when he was without Christ, which helped him to feel for those who persecuted and reviled him. When he was stoned at Lystra, how vividly it must have brought before his mind his connection with the stoning of Stephen! And the knowledge that he himself had "obtained help of God," after being so bitter a persecutor, must have enabled him to work in all faith for those who were mistreating him. The more of the spirit of Christ the worker has in his labors, the more keenly will he realize his dependence upon the grace of God, and the more patiently will he labor for those who are stumbling in the darkness from which the Lord has released him.

We may learn a lesson on this point from the story of a South Sea islander, a convert from heathenism, who to labor for his countrymen, accompanied the missionary, John G. Paton, to the island of Tanna (in the New Hebrides), who was attacked in his work and narrowly escaped death at the hands of a native priest. Mr. Paton pleaded with him to remain at the mission house until they felt more assured of safety in the work; but he replied:—

"Missi, when I see them thirsting for my blood, I just see myself when the missionary first came to my island; I desired to murder him, as they now desire to kill me. Had he stayed away for such danger, I would have remained heathen, but he came, and continued coming to teach us, till, by the grace of God, I was changed to what I am. Now, the same God that changed me to this can change these poor Tan-

nese to love and serve him. I cannot stay away from 'Shem,' but I will sleep at the mission house, and do all I can by day to bring them to Jesus."

Aside from illustrating the point mentioned, we may add a few words concerning this native to show that the spirit of the martyrs glows in many a native heart in the islands of the South Seas, among which our mission schooner will soon be again passing to and fro, carrying the third angel's message. Namuri, not long after the first attack, was again savagely assaulted and left for dead, but recovering, he crawled toward the mission house. Mr. Paton says:—

"On seeing him, I ran to meet him, but he fell near the teacher's house, saying, 'Missi, I am dying! They will kill you also. Escape for your life.' Trying to console him, I sat down beside him, dressing his wounds and nursing him. He was quite resigned; he was looking up to Jesus, and rejoicing that he would soon be with him in glory. His pain and suffering were great, but he bore all very quietly, as he said and kept saying, 'For the sake of Jesus! For Jesus' sake!' He was constantly praying for his persecutors, 'O Lord Jesus, forgive them, for they know not what they are doing. O! take not away all thy servants from Tanna! Take not away thy worship from this dark island. O God, bring all the Tannese to love and follow Jesus!' To him Jesus was all in all, and there were no bands in his death.

"He passed from us, in the assured hope of entering into the glory of his Lord. Humble though he may appear in the world's esteem, I knew that a great man had fallen there in the service of Christ, and that he would take rank in the glorious army of martyrs. I made for him a coffin, and dug his grave near the mission house. With prayers and many tears, we consigned his remains to the dust in the certainty of a happy resurrection. Even one such convert was surely a triumphant reward for the missionaries whom God had honored in bringing him to Jesus. May they have many like Namuri for their crown of joy and rejoicing in the great day!"

W. A. S.

WHERE TO FIND HEAVEN ON EARTH.

A MINISTER one day preached on heaven. Next morning he was going down town, and he met one of his old wealthy members. The brother stopped the preacher and said: "Pastor, you preached a good sermon about heaven. You told me all about heaven, excepting you never told me where heaven is."

"Ah!" said the pastor, "I am glad of an opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of our church. She is sick in bed with fever; her two little children are sick in the other bed; and she has not a bit of coal nor a stick of wood, nor flour, nor sugar, nor any bread. If you will go down town and buy five dollars' worth of things—nice provisions—and send them up to her, and then go up there and say, 'My sister, I have brought you these nice provisions in the name of our Lord and Saviour,' then ask for a Bible and read the twenty-third Psalm, and then get down on your knees and pray—if you do n't see heaven before you get all through, I'll pay the bill."

The next morning he said: "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."—*Selected.*

SELF-DENIALS.

DR. PIERSON, writing in the *Missionary Review* of the growing interest in the world's evangelization, tells that one lady sold a bracelet and sent the proceeds to be applied to missions. One young man took off a solid gold vest chain, and another a diamond scarf-ring, and inclosed them to him. Others sent the price of a pair of kid gloves, or a concert ticket, or a package of Christmas cards, or various other gratifications and indulgences foregone for the sake of the perishing.

What would be the result were only John Howard's maxim followed, that our "luxuries should give way to the conveniences of the poor; our conveniences to their necessities; and even our necessities to their extremities"! The nakedness of the indigent world might be clothed from the superfluous trimmings of the vain. That will be a new era and epoch in missions, when even our luxuries are sacrificed for the sake of supplying the gospel to the world.—*Selected.*

WHEN God's people are at ease, and satisfied with their present enlightenment, we may be sure that he will not favor them.

THERE are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, November 27.

THE IMPORTANCE OF THE HOME MISSIONARY WORK.

THE importance of the home missionary work is chiefly due to the fact that *every individual* can engage in it. Comparatively few can leave their homes to carry the gospel to foreign lands, but there are individuals adjoining all our homes to whom we can carry the precious truth and judiciously urge it upon their attention. One man in going to a foreign land may have his labors so blessed of God that he can report a few score, or possibly hundreds, brought to the knowledge of the truth. And having these great results brought before our minds all at once, as the fruit of the labors of one man, we are inclined to think that this is the only important missionary work, and that unless we can do something in that line, it would not be profitable to attempt any work at all. But the value of individual effort in the missionary cause is not so much in the vastness of the work accomplished, as in doing what we can, whether it be great or small.

The truest conception of greatness is to be ready and willing to do the work right at hand without reference to it being much or little, in the most obscure place, or before the public gaze. Heaven does not measure our labors any more by what is accomplished than by the motives that actuate us, and the faithfulness with which we perform the tasks that present themselves. The Saviour says that the widow who put the two mites into the treasury cast in more than they all, and in "Testimony" No. 32, page 63, Sister White says: "Persons of little talent, if faithful in keeping their hearts in the love of God, may win many souls to Christ. Harlan Page was a poor mechanic of ordinary ability and limited education; but he made it his chief business to seek to advance the cause of God, and his efforts were crowned with marked success. He labored for the salvation of his fellow-men in private conversation and in earnest prayer. He established prayer-meetings, organized Sunday-schools, and distributed tracts and other religious reading. And on his death-bed, with the shadow of eternity resting upon his countenance, he

was able to say, 'I know that it is all of God's grace, and not through any merit of anything that I have done; but I think I have evidence that more than one hundred souls have been converted to God through my personal instrumentality.'"

Harlan Page was a true missionary. Being poor, it was necessary for him to labor at his trade to make a living, but that did not debar him from entering the missionary field. And on his death-bed he could say he thought he had evidence that more than one hundred souls had been converted to God through his personal instrumentality. The influence of this faithful home missionary did not end with his life, and the importance of what he did can only be estimated when in the final day the influence of the hundred brought to Christ, is fully revealed.

And so it may be with each one of us. We may not be able to visit a foreign land to work for the Master; but if we are earnestly engaged in the home field, God may use us in converting an individual who can go to the foreign field. It is only when we consider the subject in the light of the results that may flow from our work, on to the end of time, that we may realize its importance. Suppose an individual, occupying a humble position, should say, "I am of no consequence; I can do nothing for the Master," and so fold his arms, and like the servant in the parable bury the talent that God has given him. Perhaps at his next door is a family that has not the knowledge of Christ, but who, if this professor would let his light shine by doing the missionary work that God has placed upon him, would be influenced to accept the Saviour; how does he know but in that family there may be a Judson or a Carey, or some other missionary talent, that would go to the ends of the earth to herald the good news of salvation?

The importance of the home missionary work, then, is not comprehended in what we alone may do, but in the vast harvest that may, in the end, be gathered from the seed we have sown. The third angel's message is to be carried to all the world in a very short time. And everything indicates very clearly that the end cannot be far off. The ministers and workers that we have in the field will be wholly unable

to accomplish such a vast work in so short a time. Hence the home missionary work is doubly important in view of the fact that so much is to be accomplished in so short a time, and that there are duties in this direction lying at every door, which, if left undone, will leave souls to be eternally lost. And if we take up the home missionary work that is right at our doors, this will be a school in which we may be prepared for more extended labors. So we are fully persuaded that every individual who has a connection with Christ will be an active agent in proclaiming the third angel's message.

In the last section of "Early Writings," page 133, we find this language: "I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" This statement, written under the influence of the Spirit of God, brings to view a condition of great activity in the church as the message nears its close. The Laodicean stupor that has bound them in the past is now entirely shaken off, and they are all with one accord earnestly giving the loud cry of the third angel.

This prophecy will surely be fulfilled. Individuals who believe the truth will *each* bear a part in its fulfillment. The question now for us to consider earnestly and carefully is, whether or not we will be among the number. The home missionary field is an open door to every individual. All can enter this field and do efficient work for the Master, and every person who is really connected with Christ will be engaged in doing his work. Says the apostle, "If any man have not the spirit of Christ, he is none of his." The spirit that was in Christ led him to lay aside the comforts and joys of heaven, to come to this earth, to endure privation and hardship, in order to save fallen man. If we have the spirit of Christ in us, we will not rest satisfied with anything else than doing all in our power to win souls to Christ. The love of Christ in us will lead us to do as Christ did. So if we do not have a burning desire in our hearts to labor for souls, the thing for us to do is not to urge ourselves into the

field to do some work that is distasteful to us, but to seek Christ earnestly, that he may put his Spirit in our hearts; and when we thus open the door and invite him in, the Spirit of Christ in us will make his service a delightful pleasure.

We believe that we are just on the eve of a greater manifestation of earnestness and faithfulness in the service of the Master on the part of our people than anything that has ever been seen in all the world, not excluding the great work that was done in apostolic times. In a recent testimony Sister White says: "While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins." As this new light and life and power which is descending—mark that the expression is in the present tense—from on high takes hold of those who will accept it, the loud cry of the third angel will be heard in every corner of the globe. This means that every individual connected with Christ will be giving the message.

The testimonies have for years been urging the importance of each one's doing something for the cause of Christ. A few quotations may not be amiss. "Every member of the church should be instructed in a regular system of labor. All are required to do something for the Lord."—"Testimony" No. 32, p. 64. "There is need of vigorous work in our churches. The special message showing the important issues now pending, the duties and dangers of our time, should be presented before them, not in a tame, lifeless manner, but 'in demonstration of the Spirit and of power.' Responsibilities must be laid upon the members of the church. The missionary spirit should be awakened as never before, and workers should be appointed as needed, who will act as pastors to the flock, putting forth personal effort to bring the church up to that condition where spiritual life and activity will be seen in all her borders."—"Testimony" No. 33, p. 251.

"The words of Christ apply to the church: 'Why stand ye here all the day idle?' Why are you not at work in some capacity in his vineyard? Again and again he has bid you, 'Go ye also into my vineyard, and whatsoever is right that shall ye receive.' But this gracious call from heaven has been disregarded by the large majority. Is it not high time that you obey the commands of God? There is work for every

individual who names the name of Christ. A voice from heaven is solemnly calling you to duty. Heed this voice, and go to work at once in any place, in any capacity. Why stand ye here all the day idle? There is work for you to do,—a work that demands your best energies. Every precious moment of life is related to some duty which you owe to God or to your fellow-men, and yet you are idle!”—“*Testimony*” No. 31, pp. 199, 200.

It must be seen, from these quotations and what we have said in the foregoing, that great possibilities, and responsibilities as well, attach themselves to the home missionary work. Brethren and sisters, make it your study and your earnest desire to act the part that God would have you in your home and among your neighbors, realizing that if thereby only one soul should be saved in the kingdom of God as the result of the efforts of a lifetime, a vast work has been accomplished. A. O. TAIT.

REPORT OF LABOR, OCTOBER, 1892.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	78,317
“ “ “ “ “ United States.....	18,342
Number periodicals sent to foreign countries.....	3,202
“ “ “ “ “ United States.....	648
“ letters written to foreign countries.....	478
“ “ “ “ “ United States.....	50

Mrs. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	22,651
“ “ “ “ “ United States.....	1,316
Number periodicals sent to foreign countries.....	921
“ “ “ “ “ United States.....	53

GERMAN WORK.

Pages books and tracts sent to foreign countries.....	1,032
“ “ “ “ “ United States.....	4,480
Number periodicals sent to foreign countries.....	92
“ “ “ “ “ United States.....	325
“ letters written to foreign countries.....	12
“ “ “ “ “ United States.....	39

LENA STEINEL.

Chicago Office.

Pages denominational publications sent out.....	10,618
“ N. R. L. publications sent out.....	3,094
“ Health and Temperance publications sent out..	12,434
Number <i>Signs, Present Truth, and Instructor</i> “ ..	952
“ <i>Good Health and Pacific Health Journal</i> “ ..	67
“ <i>Sentinel</i> sent out.....	890
“ letters written.....	530

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	1,150
No. copies <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out.	933
“ letters written.....	230

TENA JENSEN.

“THE LIFE OF THE CHURCH.”

EVERY church, if it is a live church, must have some time appointed to consider the missionary work. It may not be possible always to have a separate day or time for the missionary meeting, where brethren are widely scattered; but wherever brethren meet from week to week for worship, some time in connection with the service should be given to the missionary work. We know of societies where the first half of the prayer-meeting hour is given to this subject, with the effect of giving point and life to the prayer meeting. Where possible to devote an entire hour to the missionary meeting, of course this should be done. Churches without a regular missionary meeting, do not know what they lose in life and efficiency. We quote the following from a letter just received:—

“Our meetings are growing still more and more in interest. We have only lately begun missionary meetings, but the brethren and sisters are enjoying them very much, and we have quite a good attendance considering the widely scattered condition of our members. Some walk over four miles to Sabbath-school, and Wednesday evening missionary meeting also. Very few live near the mission rooms. At our meeting last Wednesday, we had a special blessing. I hope the way will open soon for me to visit the churches and scattered Sabbath-keepers in my district. I shall certainly do all I can to interest them in holding missionary meetings; for I think they are the life of the church, and will also stimulate the increase of first-day offerings.”

“Up to thy Master's work! for thou art called
To do his bidding, till the hand of death
Strike off thine armor. Noble field is thine—
The soul thy province, that mysterious thing
Which hath no limit from the walls of sense.
O live the life of prayer,
The life of tireless labor for his sake;
So may the Angel of the covenant bring
Thee to thy home in bliss, with many a gem
To glow forever in thy Master's crown.”

RIGHTLY understood all Christian work is missionary work. Each disciple is sent of Christ—commissioned to win others to discipleship. Whether you go to China, or go no farther than across the street, or to the home of your next neighbor, you are to be the bearer of the good news. Whether your journey be long or short, you are to be a witness and an ambassador. Your conversion was your call; the light is given you not to use selfishly or to hide under a bushel, but to give to others. — *Cumberland Presbyterian.*

Extracts from Correspondence.

From Rev. —, of Hayti, W. I., who is also president of a French society for the propagation of religion. He is anxious to investigate the doctrines which we hold as a people, and is said to be a very earnest young man: —

"In answer to your letter, I would say that I received the bound-book, "Patriarchs and Prophets," French tracts and papers. Receive my sincere thanks for them. We were glad to have your worthy president in our midst, even for a short time. He gave us a very edifying sermon — I interpreted for him, and the congregation enjoyed the feast. We hope the Lord will bless him throughout his journey. I read the *Signs des Temps* with great interest, as well as the tracts, and you can send me some for free distribution; they would accomplish much good, I feel sure."

From a gentleman in Saba, W. I., whose acquaintance Brother Chadwick made during his visit there: —

"Your letter and package of literature has been received, for which accept our many thanks. In answer to your inquiry as to what may be the most useful for distribution, I would state that education and religion here are now in the bud; particularly is this so among the middle and lower classes. Their limited means and opportunities deprive them from having religious instruction, which many would gladly avail themselves of, if it were in their power to do so. I can truly say that your tracts and papers, as well as religious books, will be thankfully received, and it will give myself and wife much pleasure to distribute the same in your name. With many thanks to your society and Mr. L. C. Chadwick, for kind attention which is highly appreciated, I remain, "—"

From a missionary in China: —

"Your welcome favor came to hand by last courier, and also the package of literature, for which please accept my thanks. I am deeply interested in the truths for which you are laboring, and have read with interest and profit part of the pamphlets, and mean to read the remainder, if time permits. In regard to sending any considerable quantity of the pamphlets for use here in the interior, we are obliged to say unfortunately we have no English reading constituency; so that badly as the people about us need the very truths which your pamphlets and tracts set forth, they are inaccessible to them in the English language. I shall be glad to see specimen copies of your publications, and will do what I can to interpret, if not translate, them for the use of the people. . . .

"Our work here is among a very depraved class of people; viz., the victims of the opium habit, which is so common here that from seven to nine tenths of the men are victims of this habit. I should be glad to have the prayers of your society for our work here, that Satan's bands may be broken and this captive people be set free from his terrible power."

From the principal of a training college in Jamaica: —

"In reply to your letter, I beg to state that I shall be very grateful for *Good Health*, as I warmly sympathize with much that it advocates. I am also particularly grateful for the Social Purity series,

which I will circulate judiciously as opportunity offers. I shall be able to circulate a few more in the good cause, if you will be able to send them from time to time."

From one who has lately begun the observance of the seventh day, and is a faithful distributor of our literature in Dieppa Bay, St. Kitts, W. I.: —

"I am pleased to acknowledge your favor recently received, and must state that since Mr. Chadwick visited me, I have had some severe ordeals to pass through; inasmuch as I made no secret of my position in regard to religious matters: indeed my position as school-master seemed jeopardized, but God is stronger than men, and I retain my place; but as a local preacher of six years' standing, I have been asked to resign, and which I have willingly done. I am of the opinion that they thought I would avail myself of the opportunity of using their pulpits to scatter my "Sabbatarian views," as they call them. I am glad to distribute literature in my vicinity, and will close with a prayer that God will bless the work of the society."

From an interested correspondent in Boston: —

"We received the packages you have sent us; viz., "The life of Elder and Sister White" and "Sketches of Foreign Missions," numerous tracts, and the weekly visits of the *Signs and Sentinel*. We are exceedingly interested in the book, "Thoughts on Daniel and the Revelation." We read it through once, but that was not enough; we have read and re-read it, and even now it is a book of so much value — to us at least — that we are continually reading it for our own good, and also for the good and information of our friends, who often drop in to hear me read aloud. Never were the prophecies so plain to us before. It truly seems to us that the writer of it must have been inspired by the Holy Spirit while searching these deep hidden things of God. Certainly, we at least have occasion to praise and thank the Lord for the light and knowledge that have come to us while perusing this wonderful book. We feel that we now have light; before we were in total darkness as to the meaning of those prophetic records. . . .

"In the life of Elder and Sister White, we were and are exceedingly interested. Those visions we strongly believe in. Certainly God has given to his people a gift which has through neglect and abuse fallen into a sort of contempt. This gift which God has given to his church and to his people is for their edification and instruction in his righteous ways, which should be cultivated by faith, humility, fasting, and prayer, and be received with gratitude by all who love and watch and wait for his coming again. I am deeply impressed with this subject, because I think it is so true, that the Lord uses such faithful and humble instruments to show the wrong their error, and that those in the right path may be encouraged and comforted."

From a teacher in Georgia: —

"The tracts you sent me have been distributed. I can profitably use others of the same or different kinds. One man told me to-day that the tracts had caused him to decide never to take another chew of tobacco."

From Antigua, W. I.: —

"I have been for some time a reader of your most valuable books and tracts, which Mr. — has always been kind enough to let me read. I have gained much useful information from the *Signs of the Times*. I would like to receive more publications for my young friends, that they too may be benefited."

[STUDY FOR FIRST WEEK IN DECEMBER.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

THE WORLD.

THE subject of our study on Foreign Missions this month is the World. In our three pages we can only suggest an outline, and leave our societies to develop and add to it. "The field is the world." "God so loved the world" that he gave Christ to die for it; and to tell of this love he has commissioned his church to go "into *all the world*, and preach the gospel to every creature." While, therefore, the subject is a great one, it is no greater than the responsibility which the Lord lays upon every soul, individually, who has received the gospel of Christ. As Christ's purpose and love comprehend the world, and as the company of the saved will be made up of some from every people and kindred and tongue, so it behooves every Christian to study and think and pray over the conditions and needs of the whole world.

BECOME FAMILIAR WITH THE FIELD.

Those who have tried, more or less systematically, to study about the foreign fields, have found that their interest in the work and peoples abroad has deepened. A letter just received from a foreign field says:—

"We use the HOME MISSIONARY now in our missionary meetings, and have some very interesting times on Tuesday evenings, especially when we consider Foreign Missions. The different countries that once seemed so far and distant from us do not seem half so far away when we begin to study about them."

It is just so, that as we keep learning more of the world we live in, its proportions will increase and distances will diminish. Every Seventh-day Adventist should be a student of geography. Take this month the map of the world and note the position and configuration of the different continents and countries. The Lord's hand created them all and peopled them. Patagonia, Japan, or Ceylon are just as much the work of the Creator's hand and objects of his care, as are the United States or England. "The north and the south, thou hast created them."

"THE MOST HIGH RULETH IN THE KINGDOM OF MEN."

How much interest is added to the study of the map as we recognize God's hand in the movement of

the nations. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26. These national boundary lines upon the map are not altogether the work of politicians or victorious armies; for in and through all the history of nations, in modern as well as ancient times, the hand of God is seen ruling and overruling, overturning kingdoms and giving them to whomsoever he will. By bringing the Lord into all our study of history and peoples, we shall get out of it what he designs we shall. How much this recognition of God in the affairs of men adds to the interest with which we watch the current progress of affairs in the newspaper and magazine literature! Each week we may gather up items of deep significance to every one who is watching the progress of the work abroad. And God has ordered the distribution of nations as he has for an express reason: "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17:27. It is for us to carry the sound of the third angel's message through all the nations, that those who are feeling after God may hear and turn to him. Let any one look at the confused and tangled maps of the world prepared according to men's best knowledge a few centuries ago, and he will see distinctly that the Lord's hand has been in the progress of the world in these last days, in order that the church may understand the nature of the field to which the gospel is to go, and that the message may be carried to all in a single generation.

"WHAT THEN? ARE WE BETTER THAN THEY?"

The real object of our study is, of course, to bring ourselves to realize that these various stretches of country outlined on the map are peopled with souls who are of the same blood as ourselves, and for whom the gospel can do the same work. They are all to hear that salvation comes only through the name of "Jesus Christ our Lord, *both theirs and ours.*" 1 Cor. 1:2. Only as we become acquainted with far-away people, either by study of their habits and customs or better still by meeting them, do we realize that they

have hearts that beat just as ours, that they sorrow over sin and weakness and long for a power to deliver, even as we ourselves. A poor woman in the Bengal province of India, who recently died, said with her last breath, "My Keeper for eternity is Christ. I have laid all my load upon him." Can we not see in such words that the hearts of all are alike, and that the testimony to the hope of the gospel falls as sweetly from the lips of the poor Bengali convert as from the most cultured lips in any of our more favored lands? "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike." Ps. 33:13-15. Keeping this scripture truth in mind, let us try to comprehend the meaning of the figures representing the population of the various continents and countries.

POPULATION OF THE WORLD.

German statisticians have recently made out the latest figures:—

"They fix the numbers of the human family at 1,480,000,000. Of these there is in Europe, 326,000,000; in Asia, 826,000,000; in Africa, 164,000,000; in America, 122,000,000; in Australia, 3,000,000; and in the Oceanic Islands, 7,500,000. China has 350,000,000 and India 324,000,000, of whom 286,000,000 belong to British India. Russia has 93,000,000; the German Empire, 49,000,000; Austria-Hungary, 41,000,000; France and Great Britain and Ireland, 38,000,000 each; Italy, 30,000,000; and Spain, 17,000,000."

THE FIELD GREAT, GOD'S POWER GREATER.

Taking these figures and remembering the population and size of our own country, let us picture to ourselves the crowded condition of many parts of the Old World. A work is to be done so vast that only as we look at it from the standpoint of God's power can we see the way through. But from that standpoint there is no cause for discouragement. "He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42:4. He fed the five thousand with the few loaves and fishes, and he can multiply the efforts of his people to meet the needs of the world if they but give him all their powers. The Lord calls our attention to the fact that he gives breath to every soul upon the earth, as an evidence of his power to give the light to every soul. Read Isa. 42:5, 6. When Christ rode into Jerusalem, the very stones would have cried out had the multitude kept silence, for a prophecy had been given that thus Christ would be greeted. Now the prophecy has gone forth that every nation and kindred shall hear the

message, and should the Lord's people prove faithless, how readily could the Lord cause the very stones to cry out! He could send his angels with the gospel to honest souls, or could write the message across the heavens. But he designs that his church shall do the work, and this glorious privilege we all share.

MORE FIGURES AND SOME COMPARISONS.

Even granting that the work of the great missionary societies were fully presenting the gospel to the heathen (and in reality the third angel's message has a still further work to do for Christian converts from heathenism), we could not excuse ourselves from feeling the burden for heathen lands, to say nothing of the great European fields. The work of the societies has been but a ripple upon the great sea of nations. Some mightier power must come in to stir the great depth, if the present generation is to be warned. Have we not this power brought to view in the first verse of Revelation 18? Yes; for the message there referred to, "the loud cry of the third angel's message," lightens the whole earth with its glory. Note the following facts and study their significance:—

"More than one fourth of the earth's inhabitants are crowded into China and Japan, and more than one fifth into India; but after all the phenomenal success which the gospel has had in Japan, but a trifling beginning has been made. An English missionary states the following facts: 'To-day there are 40,000,000 in Japan, and not 40,000 Protestant Christians—that is, one in 1000. For every two Christians there are five Buddhist temples, not to mention Shinto temples. There are 10,000 more head-priests of Buddhism than there are Protestant Christians, and for every single Christian of every denomination at least two Buddhist priests (not head-priests). So there is a population of over 39,000,000 of Japanese without a single Christian among them. Once more, if all the Christians in Japan were congregated in the city of Osaka (500,000), there would be in that one city four times as many heathen as Christians, and not a single Christian in any other part of the country. No; Japan is not yet a Christian country; and there is room and need for hundreds if not thousands of missionaries and native evangelists, if this people is to be saved ere the Lord come.' Then ponder this concerning India: '*Since 1881 the population has increased by 29,000,000*—that is to say, almost as many souls have been added to the people of India in ten years as are comprised in the whole population of England and Wales. The total is now 286,000,000. India contains more people than all Africa and South America combined; more than all Europe, excluding Russia; nearly ten times the population of England. Or take the provinces: Bengal alone has more souls than the United States and

Canada combined; the Punjaub more than Spain and Portugal; the Madras Presidency, equal to Italy and Belgium together. Each missionary, on an average, has 250,000 souls to reach.' And then, as for China, 'not one in 10,000 has as yet even heard of Jesus Christ.' Among China's 350,000,000, thirty Protestant societies sustain in all less than 1300 men and women (at the rate of one to 270,000 heathen); something more than 40,000 have been gathered into churches, and about 15,000 are receiving instruction in Christian schools."

HOW SHALL WE SET TO WORK?

First, as we have said, let us study the field so as to be alive to its needs. As we do this we shall be led to pray for the field, and to plead the promises of God before him constantly. He has promised that the world shall be evangelized by the closing message, and he himself has commanded: "Ye that are the Lord's remembrancers [margin] keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. 62:6, 7. As we view the condition of the world, we shall see a cause for special intercession that the winds of strife may be held until the seal of God is placed upon all the faithful. The "Testimonies" have told us that this is a burden laid upon the praying ones who have power with God to plead that the forces of evil may be restrained yet a little longer, that peace may be granted in which to work. (See No. 33, pp. 245, 246.) Then, too, we shall pray for laborers, with a readiness to go ourselves should the Lord lay the burden upon us. And as we pray for means with which the work can be carried on, we shall give of our own means if there is any power or virtue in our prayers. As we feel more and more the burden of the work to be done in foreign lands, the Lord will indicate ways in which we may co-operate with him. It must certainly be his will that many consecrated lay members of the church shall yet go into various fields to engage in their business for self-support, and yet to make it their first business to live the truth before the people. What a power 500 or 1000 such would be scattered abroad over the world. Many go in search of fortune; why not many to carry the truth to the perishing? Let us all seek to understand our duty before the Lord, knowing that it is for every one either to go or to help others to go, and that we must work while the day lasts; for "it is the last hour" indeed, as the Revised Version of 1 John 2:18 reads.

"The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
Ye must in fervent haste proclaim.

"The fields are white to harvest. Weep,
O tardy workers as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

"We hear his footsteps on the way!
O work while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour."

A SUGGESTION TO LEADERS.—In taking up the study for this month, it might add to the interest to appoint beforehand certain ones to represent given countries, and to be prepared to state a few facts showing the condition and needs of that part of the world assigned them. Thus the whole world might be parceled out among members, and the exercise would not take up much time if all studied to be brief and pointed in their remarks. By all means have a map of the world before the society while taking up the subject.

SUGGESTIVE POINTS FOR QUESTIONS.

1. How great is the responsibility laid upon the church as regards the preaching of the gospel? Give some texts of Scripture on the point.
2. Why should we study about foreign fields? What will be the natural result of such study?
3. What special points should be kept in mind in our study of the fields taken up from month to month. See Acts 17:26, 27, and Ps. 33:13-15.
4. Questions on world's population.
5. Can the work of warning be accomplished? By what power? How great are all the millions of earth in the Lord's sight? Isa. 40:15.
6. Have the great missionary societies of other denominations sufficiently warned the heathen? What new power is needed? Rev. 14:6; 18:1.
7. Draw out some of the lessons to be learned from the figures given on China, Japan, and India.
8. What can we do to help to "preach the gospel to every creature"?
9. How long a time have we in which to do the work?

PROGRAM.

1. Opening exercises.
2. Reading Isa. 40.
3. Study of the world, and general discussion of the foreign work.
4. Talk over plans for increasing contributions to Foreign Missions during week of prayer.
5. Closing.

[STUDY FOR SECOND WEEK IN DECEMBER.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

WORK FOR THE "SENTINEL."

WE are glad to see that there is beginning to be an awakening on the part of some at least, to the importance of reading the *American Sentinel* and giving it a much wider circulation than it has had heretofore. We can but have feelings of sorrow and regret when we think what those of our people have lost who have failed to take and read this paper, and contemplate the further results of this neglect in greatly limiting its field of usefulness among others. We are confident that many have not appreciated what they were losing in this way, or realized the importance attached to the giving to others of the message borne by the *Sentinel*— "the very message for this time." This paper has dealt as has none other with the movements in this country to unite Church and State. For three years the testimony of the Spirit of the Lord has told us that if the startling significance of these movements "had been realized by our brethren in every church, if they had discerned in these movements the plain, direct fulfillment of prophecy, calling upon them to arouse to the demands of the crisis, they would not now be in such stupor and death-like slumber."

But we are glad, as already stated, to see omens of a change coming in this respect. We were pleased to note the following in the Iowa *Workers' Bulletin* of November 1, under heading the "American Sentinel," touching this very matter:—

"Every family in the State should receive and read this paper weekly. Those who do so will be astonished to learn from its pages how rapidly the last specifications of the two-horned beast are being fulfilled. There is nothing that will stir the people so deeply and effectually as the truth for this time. If we neglect the divinely appointed means by which we are to keep up with this message, our preaching and teaching become tame and lifeless. There is power in the message for the people, and it will move them if it is given to them as God intended it should be."

This has the right ring to it; and we would enlarge upon it only by saying that not only every family in the State, but every family in the United States should receive and read the *Sentinel*, and especially every Seventh-day Adventist family.

That there is room for improvement in this respect, a few statements showing how the list of individual subscribers to the *Sentinel* stands in some States, will show. Pennsylvania, with a church membership of 1200, has 149 subscribers, or an average of only one to every eight church members; and not all of these, of course, are of our faith. Wisconsin, with a membership of 1827, has 229 subscribers, averaging the same as Pennsylvania, or one to eight. Missouri, with a membership of 944, has only 102 individual subscribers, or less than one to nine. Minnesota, with a membership of 2202, has 207, or only about one to ten. Kansas, with 1765 church members, affords a list of only 175, or a little less than one to ten. And one State in which there is a Conference of a considerable church membership, takes only about one to every fifteen.

This is sufficient to show that there is occasion for an advance move to be made along the line of our reading and extending the circulation of the *Sentinel*. We hope that our brethren everywhere will go to talking this matter up, and seeing what can be done to give this paper the attention and the circulation its mission and importance demand, and that they will readily adopt whatever plans may be laid, and heartily co-operate with every effort made for the accomplishment of this end. We are confident that those who have read the stirring articles in recent numbers of the *Sentinel* cannot feel indifferent in regard to this matter, or rest content until its subscription list has been increased by many thousands. Let every one now decide to do what he can for the *Sentinel*. If each of our 30,000 Sabbath-keepers in this country should secure but one new subscriber for this paper during the coming winter, think what an increase this would make in the aggregate! And think, too, what this would mean in spreading the message! Why should not this work grow until from individual subscriptions and clubs taken there should be a demand for a regular weekly edition equaling that of the recent "special" of September 22, a round 250,000? Would not the Lord be pleased with this? We believe he would, and that he will bless every effort in this direction.

W. A. C.

CONTROVERSIES ARISING.

In a recent testimony we have been told that "old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early." As a pointer in this direction, note the following which appears in the *Christian Statesman* of October 22:—

"Archbishop Satolli, president of the training school for ecclesiastic diplomats in Rome, has come to the United States as a delegate apostolic from Pope Leo to study the growth of the Roman Catholic Church and the school question, particularly the case of the 1,000,000 Catholic children in the United States who are obliged to receive their education outside of Catholic schools. He is also to represent the pope at the opening of the World's Fair. The contest between parochial and public schools, which has hitherto been considered mostly a local issue of Wisconsin, Illinois, and Massachusetts, has been lifted to a national issue by the endorsement of the Roman Catholic position, not only by the Democratic platform, but also by President Cleveland in his letter of acceptance."

The *Statesman* of October 29 continues its notice of this subject thus:—

"The mode of procedure against the free school system is: 1. Withdraw Catholic children from the public schools; 2. Make an outcry against levying taxes on Catholics to support public schools; 3. Demand the division of all school funds to support Catholic schools. Protestants will soon be called upon to train Catholic children in the Catholic religion.

"Archbishop Tasche, of Manitoba, in a communication to the *Chicago News-Record*, says: 'The Catholic Church requires that the different versions of the Bible should be approved and authorized by it to be considered as the word of God, and read as such. It forbids the use of Bibles which have not such recognition. The Catholic Church favors the usage of the Bible in the vernacular language, but it requires that such versions, even when approved, should be provided with explanatory notes or comments. The Catholic Church cannot favor religious exercises as authorized in the public schools of Manitoba. One reason is that the Advisory Board, in preparing such exercises, has repudiated the principles laid down by the Church, and accepted those of the Protestants. Certain passages of the Old and New Testaments are to be read "without comment." These two last words are not unintentionally set forth; they are used to prevent religious exercises from having a Catholic character, and to preserve their Protestant reality.'"

This school question is one which will ere long no doubt give those Protestants who have themselves

undertaken to capture and run this government in the interests of their churches, no little trouble, and also an opportunity of seeing Romanism assert herself here by encroachments and usurpations, the methods she has so successfully employed in the Old World in days gone by.

SPREADING THE TRUTH RAPIDLY.

THE agitation in our country in relation to religious legislation is simply proclaiming the truth on the Sabbath question more rapidly than any other means employed at the present time. During our general meetings at South Lancaster, a Baptist minister from a Vermont town, hearing of our meeting, came to attend a day. He listened to two sermons, and became so much interested that he remained over night in order to attend the evening meeting. He is much interested in the subject of religious legislation. He has taken the *Sentinel* from the first, has written to the leading papers of his denomination in relation to the matter, and is causing some to see the danger of religious legislation. He regrets the course that many of the members of the denomination, as well as some of the leaders of his denomination, are taking.

When asked his opinion in relation to Sunday, which they of his denomination are trying to enforce by civil law enactments, he said that he had already had serious doubts in relation to that or any other day being the Sabbath that had to be sustained by civil law. When he left, he gave Elder Porter \$5, to aid on the work of the Religious Liberty Association. Thus the truth of God will go, and many who are now rendering obedience to a rival Sabbath, which can be sustained only by unjust and unrighteous civil laws, will embrace the light in relation to the true Sabbath.—*S. H. Lane, in N. Y. Indicator.*

THE "TWO REPUBLICS."

IN canvassing in Chicago for "Two Republics," I find that the work done here by the laborers has been of an open, frank, and unmistakable nature. Even infidels, speaking of our people, call them "Seventh-day Adventists," "true Christians," and say that they are keeping the only true Bible Sabbath. I will give a testimonial from the president of the Chicago Secular Union.

"CHICAGO, Oct. 14, 1892.

"*Mr. J. E. Woodward, Chicago,*

"DEAR SIR:—In reply to your inquiry as to my opinion of the book entitled 'The Two Republics,'

by the Rev. A. T. Jones, I think it is a unique production, and that it is well worth perusal by Christian, Hebrew, and infidel. It is permeated by the spirit of true Christianity, vastly unlike the Christianity proclaimed at this day, which is very little less than a code of selfishness; and whatever worship there is in it is the worship of the god of mammon.

“Christ said, ‘Sell that which thou hast, and give to the poor,’ which is very unlike the actions of the Christians of to-day. I am particularly pleased with the work from the view that it takes the ground that State authority and the power of human government ought not to be invoked to assist the Supreme Being in enforcing obedience to his laws.

“Yours truly,

“H. C. BENNETT, *Att’y at Law.*”

In talking with the president of the American Secular Union and his wife, I learned that they are intensely interested in our work, and although she told me she was a rank unbeliever, she said she was glad we were taking up the principles of liberty of conscience from a religious standpoint, and they would do all they could to aid us in our work.

I believe the time is rapidly approaching, if it is not already here, when those whom the canvassers and workers meet, will have a more complete understanding of the nature of our work in giving the world its last warning message.

J. E. WOODWARD.

BROTHER C. H. JONES writes us the following:—

“The events that have transpired in our nation during the past few months are certainly enough to stir the heart of every true Seventh-day Adventist. It is time we were up and doing, not with an idea to defend ourselves, but to get the truth before the people; in other words, we want to ‘preach the gospel with boldness.’”

A BROTHER writing from the South says:—

“We are aware that it is not so much talent that is needed as consecrated hearts that are willing to go anywhere to carry the message to dying souls. This is certainly the crying need of the hour. When will our people awake to do the work which God has committed to their hands? If they would receive the message in its present fulfillment, and sense its importance, soon might the third angel’s message lighten the world with its glory.”

A CERTAIN individual, writing to a Michigan newspaper not long ago, said:—

“There are certain people in the country, who in every possible way, publicly, privately, from tent or church, by book-agents, Bible-readers, by private individuals, in depots, in stores, in families, through

the mails, by sale, loan, or gift, are persistently crowding their tracts everywhere. They have within the last few weeks flooded the country with two tracts, the one is ‘Sunday Laws,’ containing four pages, the other is ‘The Civil Sabbath, or Disguised Religious Legislation,’ containing eight pages.”

Good! Let this same “certain people” continue by these and all other laudible means to throw light upon that system of error which is so persistently working its way in this nation and fastening itself upon the very vitals of the country. For the next few months let us see what we can do in pushing the *Sentinel* with this same sort of persistency.

SOME newspaper men are very careful about printing too much in their papers in favor of religious liberty. After printing one or two articles, they say they want to wait and hear from the other side. They are doubtless fearful of treading too heavily upon National Reformers’ toes; in other words, they are feeling after public sentiment. The fact of the business is, there are very few men in editorial chairs, or in any other kind of chairs, in this country, who have the moral stamina to stand by their honest convictions, and not cater to public opinion or gauge what they say by the probable influence it will have upon their pocket-books. However, though there are few men of unswerving fidelity to principle, we must make the best use of the means and opportunities we have.

THE little tract, “In the Chain-Gang for Conscience’ Sake,” recently sent out to the editors of all the journals and newspapers in the land, has elicited considerable comment pro and con. Perhaps none have been more deeply stirred over this persecution in Tennessee than has Mr. B. O. Flower, editor of the *Boston Arena*. In the *Arena* for December he expects to devote his editorial columns to as forcible an arraignment of this modern display of religious bigotry and intolerance as he is capable of setting forth in language, so he says. His article will appear under the heading, “Religious Intolerance in the Republic: Christians persecuting Christians in Tennessee.”

PROGRAM.

1. Opening exercises.
2. Reading of the articles, “Work for the *Sentinel*,” “Spreading the Truth Rapidly,” and “The ‘Two Republics.’”
3. Discussion on *Sentinel* work and subscribing for Religious Liberty Library. See last page note.
4. Business.
5. Closing song.

[STUDY FOR THIRD WEEK IN DECEMBER.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

THE NEAREST DUTY.

My soul was stirred; I prayed, "Let me
Do some great work so purely
To right life's wrongs, that I shall know
That I have loved Thee surely."
My lips sent forth their eager cry,
The while my heart beat faster,
"For some great deed to prove my love,
Send me, send me, my Master."

From out the silence came a voice
Saying, "If God thou fearest,
Rise up and do, thy whole life through,
The duty that lies nearest.
The friendly word, the kindly deed,
Though small the act in seeming,
Shall in the end unto thy soul
Prove mightier than thy dreaming.

"The cup of water to the faint,
Or rest unto the weary,
The light thou giv'st another's life
Shall make thine own less dreary.
And boundless realms of faith and love
Will wait for thy possessing;
Not creeds, but deeds, if thou wouldst win
Unto thy soul a blessing."

And so I wait with perfect heart,
Content to do his pleasure,
Not caring if the world shall mock
At smallness of the measure.
Of thoughts or deeds or daily life
He knows the true endeavor
To do his will, to seek his face;
And he will fail me never.

— Sarah A. Gibbs.

VALUE OF LITTLE THINGS.

A BOY in a mission school, whose teacher was assisting him in the arrangement of the furniture in his room, said: "Do you know you are doing real missionary work now? We were never taught this at home, and don't know how."

Doubtless we have all realized, to some extent at least, how much neatness and taste in the arrangement of a room contribute to the home feeling of its

inmates; but probably few have ever thought that it would be missionary work to help a neighbor who has been too busy or too careless to consider these details of the home. Whatever contributes to the cheer and comfort of the family, and makes home a place where the children will desire to remain rather than seek happiness in some questionable resort, is a benefit to humanity, and may result in saving souls.

Here, then, is a work for our sisters, which they may not have regarded of a missionary character, and which must be entered upon with great tact, if at all, but which in some circumstances may be productive of much good.

Soul-winners are to be wise as serpents while they are harmless as doves, and must *study* to show themselves approved unto God. No two hearts can be reached in the same way, and there may be instances where the confidence of the family can be more readily gained by taking an interest in the arrangement of the furniture in their home than in any other way. Without this confidence, little can be accomplished in presenting to them the truth of God.

Workers who are "instant in season, out of season," will embrace every opportunity to secure entrance to the homes and hearts of those whom they wish to reach. A kindness shown to one in sickness, an encouraging word spoken to one in trial, a helping hand extended to one in trouble or in poverty, may each prove a key to open the heart and ears for the reception of the truth.

The time is short; let us not wait for some great work to do, but improve the present moments in working for Him who has loved us and given himself for us. When there is so much to be done on every hand, surely all can find openings at their own doors to help their fellow-men and show by their example that there is a beauty and loveliness in the character of Christ not found in the selfish world.

It is vain for us to attempt to carry light to others unless we have received the Light of life into our hearts. If he is dwelling there, his light will shine forth in our lives, and others seeing our "good works" will be led to glorify Him who works in us "to will and to do of his good pleasure."

Then may we expect to be guided by his Spirit, and may confidently look for his blessing to accompany our efforts, though they may appear small to unsanctified human vision. Even a cup of cold water given in his name will not lose its reward. If we are laborers together with him, however humble the work, it is invested with greater honor than all the pageantry of earthly monarchs; for he is "King of kings, and Lord of lords." J. T.

THE SPARTAN'S WREATH OF TRIUMPH.

THERE was an old law among the ancient Spartans that forbade any but one who had been crowned at the athletic games to stand beside their king in front rank in the day of battle. A youth entered at the games one day, and was disciplining himself carefully for the struggle. Large sums were offered him if he would withdraw, but he scorned them all. The day of trial came, and to him it was a day of triumph, as he anticipated. His perseverance was rewarded, and the crown of victory was his. When he received it, it was only a wreath of parsley and bay-leaves. A friend near him remarked that, and asked him what he thought of it. "I look not on it," was the reply, "but because of it I can stand by my king in the van." That is one of the greatest honors and rewards that Christ, the King of glory, gives to his servants, that they may stand by him in the van during the fight with sin and Satan.—*Selected.*

EARNEST BOLDNESS.

SOUL-WINNERS must be wise. The wisdom which cometh from above will find way to the center of the hardest heart. A pastor once visited a wealthy neighbor who was said to be unapproachable on the subject of religion. Following him into his beautiful garden, the faithful pastor began by discussing the fruits and flowers by which he found himself surrounded, and having talked his host into a good humor, boldly told his errand. The old man responded with an air of injured dignity, "Sir, my religion lies between me and my God. When I feel the need of other aid, I will send for you." A weaker man would have been repulsed by such a response, but the zealous preacher, grasping the old man's hand, said with evident emotion, "My friend, you and I may both be in eternity before that time. I cannot afford to wait, if you can." In three minutes the sinner of sixty years was weeping like a child.

He had been striving with the Spirit for weeks, and it only needed a brave and wise Christian effort to win him to Christ.—*New York Christian Advocate.*

WHAT YOU CAN DO.

You cannot set the world right, or the times, but you can do something for the truth; and all you can do will certainly tell, if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction, and repose possible even in the work done upon earth. Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Phillips Brooks.*

NOTHING is so eloquent as example. In the first place the lives of the disciples of Jesus ought to be "blameless and harmless;" as the apostle says, "Children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world."—*W. S. Danley.*

TEN lepers were cleansed, and the Master's question, "Where are the nine?" is not answered yet. The lesson is, the least returns sometimes come from fields the most promising. What then? "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." So our Father says over and over again to us as he said by the lips of the Master, "If ye love me, keep my commandments." It is not a question of returns, but a question of love's obedience.—*B. P. Fullerton.*

PROGRAM.

1. Opening song.
2. Scripture reading of Matt. 25:31-46.
3. Prayer.
4. Business.
5. Consideration of the subject of the lesson.
6. Reading of letters received.
7. Season of prayer.

[STUDY FOR FOURTH WEEK IN DECEMBER.]

HEALTH AND TEMPERANCE.

CONDUCTED BY W. H. WAKEHAM.

GOSPEL TEMPERANCE WORK.

IN the announcement to Mary of the birth of Jesus, the angel, referring to the work of our Lord, said: "He shall save his people from their sins." Matt. 1:21. Salvation from sin must include, ultimately, salvation from the results of sin. The work of our Lord then, and consequently gospel work, must embrace every effort made to remove the effects of sin.

Let us notice some of the evils sin has wrought. In James 1:15 we learn that sin "bringeth forth death." As death is the greatest of all physical evils, and as the greater always includes the less, we conclude that all sickness, disease, and physical deformity is the result of a violation of the laws of God.

The warning to Israel confirms this conclusion. The Lord said, "If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26. Here immunity from disease is made contingent upon obedience to the laws of God, which include the laws of our physical being. Then the violation of those laws results in sickness. A reasonable conclusion from the above considerations also is that the most natural way to recover lost health would be to get into harmony with the laws that have been violated. In this way one can demonstrate that obedience to the words (laws) of God will give life to all who heed them, and be indeed "medicine to all their flesh." See Prov. 4:20-22, margin.

Let us illustrate this point by a few practical observations. It is a well-known fact that tea, as expressed by a writer in the *Encyclopedia Britannica*, "produces cerebral excitement, sleeplessness, and general nervous irritability." Now if one has frequent attacks of insomnia caused by tea-drinking, what should he do? Resort to the use of some of the many drugs used as opiates? No, you say, he should remove the cause,—stop drinking tea. The cause being removed, the results will disappear. Again, if one is afflicted with "general nervous irri-

ability," produced by the use of stimulants or condiments, and is so cross and irritable that he cannot speak a pleasant word, whose nerves are "set on edge," who scolds his children whom he loves, and continually annoys his best friends,—what shall he do? Attempt to atone for his crossness by doing penance of some sort, as walking a mile with pebbles in his shoes? Or shall he spend several hours every night weeping over his irritability and resolving to be more amiable in the future? Or shall he invoke the aid of the Supreme Being to make him pleasant-tempered while he continues the use of those articles which were the cause of all his nervousness? No, indeed, the best thing, the only sensible thing for him to do is to stop violating the laws of nature,—abjure the use of irritating and stimulating foods and drinks; and then he can with faith ask God to bless the efforts put forth, to restore his body to normal conditions, and his mind to its natural serenity.

Much more might be said on this point, but this is sufficient to show that the first thing to do for those who are suffering from the effects of violating physical laws is to remove the cause—get into harmony with the laws of life. And this work of forming right habits of living as a means of restoring physical and spiritual health is important not only for those who are directly responsible for their infirmities, but also for those who are suffering from the baleful effects of a bad heredity. For attention to the laws which govern us physically will be a powerful means of overcoming morbid tendencies to diseases of various sorts. None need the gospel of health and temperance more than those children and youth who, handicapped from infancy by the influence of the sins of their fathers, are, through ignorance of the laws of nature, waging a hopeless war against the myriads of foes that surround them on every hand.

But this brings to view a line of gospel effort that is very much neglected, if, indeed, it is recognized as gospel work at all. But nothing is more clearly revealed on the pages of inspiration than that ministering to the physical needs of mankind, teaching them the laws of life and health—instructing them how to eat and drink, how to dress properly, how to

develop physically, etc.,—that they may regain (or retain, as the case may be) health, is just as much gospel work as anything one can do. Preaching the gospel is telling people how to be saved from sin and the effects of sin. Whoever then teaches people how to live so as to avoid sickness (which is one of the results of sin) or tells them how to regain lost health, is as truly a gospel preacher as he who teaches people how to obtain forgiveness of sins.

W. H. WAKEHAM.

DID SHE NOT KNOW?

SHE strained the milk while her husband slowly washed his face and hands. A supper of fat bacon, coffee, and corn-bread waited upon the table.

"There ain't no butter," she remarked, as they sat down to eat. "It takes near all I kin make with butter and eggs to git the coffee and sugar." — *From a Story of the Modern West in Arena.*

I queried in my mind: Why did she not use the milk, cream, and eggs instead of selling them to obtain such a worse than worthless article as coffee, and such an unnecessary luxury as sugar? This would have saved the labor of butter-making, the work of carrying it to market, and carrying home the coffee and sugar, the sick headache and nervousness caused by the coffee, and the sour stomach and torpid liver caused by the sugar. Did she not know that coffee has practically no nutritive value, but contains a powerful poison? Did she not know that cream will nourish the body better than butter or "fat bacon"? Did she not know that milk and eggs are more nourishing than flesh meats? Doubtless she had never looked at it in this light. Here is a field of missionary work that has scarcely been entered. Who will go out and be educators in the science of domestic economy?

W. H. W.

"Good health is the basis of all physical, intellectual, moral, and spiritual development. . . . Usually a sick thinker has something sickly in his thought. Calvin, whose life was darkened by disease, had a morbid and gloomy element in his theology. Emaciated and sickly saints usually have a sickly piety. . . . No doubt, a vast amount of sickness comes from bad living; from intemperance in work, in eating and drinking; from bad food, poor clothing, want of recreation, and amusement; from breathing bad

air, and living in damp, dark homes. . . . Whoever will teach people the advantages of good food, fresh air, and sunshine, will renew the physical constitutions of the race." — *James Freeman Clarke.*

"If the moral sensibilities of Christians were aroused upon the subject of temperance in *all things*, they could, by their example, commencing at their tables, help those who are weak in self-control; who are almost powerless to resist the cravings of appetite. If we could realize that the habits we form in this life will affect our eternal interests, that our eternal destiny depends upon strictly temperate habits, we would work to the point of strict temperance in eating and drinking. By our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime, and death. Our sisters can do much in the great work for the salvation of others by spreading their tables with only healthful, nourishing food. They may employ their precious time in educating the tastes and appetites of their children, in forming habits of temperance in all things, and in encouraging self-denial and benevolence for the good of others." — *Vol. 3, p. 489.*

QUESTIONS ON "GOSPEL TEMPERANCE WORK."

1. WHAT was the work of Christ? Matt. 1:21.
2. What does salvation from sin include?
3. What are some of the results of sin? James 1:15; Ex. 15:26.
4. How may we save ourselves and many others from much of the effects of sin?
5. If one is cross and irritable from the effects of tea-drinking, or the use of other stimulants or condiments, what is the first thing he should do in order to overcome these evils?
6. Will God answer the prayers of those who willfully violate physical laws?
7. What special care should be taken of those children born with a bad heredity?
8. Is one who teaches the people the laws of health — how to eat, drink, and dress, properly; how to prepare food healthfully; how to care for their bodies, and develop their physical faculties — really preaching the gospel of Christ?

W. H. W.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

HE LEADETH ME.

In green pastures? — Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright,

Only for this — I know He holds my hand;
So whether in green or desert land,
I trust, although I may not understand.

And by still waters? — No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So whether on the hilltop high and fair
I dwell, or in the sunshine valleys, where
The shadows lie — what matter? He is there.

And more than this: where'er the pathway lead,
He gives no helpless, broken reed,
But his own hand, sufficient for my need.

So where he leads me I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

— Selected.

PROGRESS OF THE CANVASSING WORK.—NO. 4.

WE note with much interest the progress made, not only in the methods for introducing our subscription books, but in providing better made and more attractive books for the agents to handle. In looking over the Year Books, we find that at almost every General Conference since 1882, more or less time has been given to the consideration of the canvassing work, and prominent among the earlier recommendations are those referring to the different books to be used by the canvassers. The following are some of the books listed in former days, as proper subscription books to be sold; viz., "United States in Prophecy," "The Coming Conflict," "Thoughts on Daniel," "Thoughts on the Revelation" (now the trade edition), "Sabbath Readings," "Sunshine Series," "Sunshine at Home," also the *Signs of the Times*.

If the reader will carefully compare the above list with the following, he will see some of the advantages which the canvassers of to-day have over those of six and eight years ago: "Bible Readings," "Great Controversy," Vol. IV, "Two Republics," "Patriarchs and Prophets," "Thoughts on Daniel and the Revelation," "From Eden to Eden," "Life of Christ," and "Prophecies of Jesus."

All these changes and improvements have cost much time, labor, and means, and stand as a witness to the faith and confidence which the denomination had in the canvassing work.

There are many who have a vivid recollection of the effort made some eight years ago to increase the circulation of the *Signs of the Times*. The question was discussed at length at the General Conference, and the plan decided upon was this: Institute a vigorous canvass for "Sunshine at Home," offering the *Signs* as a premium for three months for 50 cents extra. In securing terms on "Sunshine," it was agreed upon between the Review Office and the International Tract Society that the latter should take 10,000 copies and pay cash for them. Immediately a canvass was made of the different Conferences represented in the General Conference assembled, to learn how many each Conference would be responsible for selling. The first 10,000 having been provided for among various States, their great burden during the following winter was to dispose of those "Sunshines," especially in those Conferences where a large number had been taken. Every man and woman who was available, and in any way fitted for the work, was mustered into service, to canvass for "Sunshine" and the *Signs*.

It fell to the lot of the writer to have a hand in this canvass, and many a day I worked when the mercury registered 20° and sometimes more below zero. I never worked a day, no, nor half a day, without securing at least one order, and as for the delivering, it was better than 95 per cent. One day, delivering went rather hard, especially in one case, but with one hour and a half's work and tactics combined, the book was delivered.

Success was the objective point determined upon, and it was gained.

The whole number of "Sunshines" sold throughout the field that year was twenty-nine thousand and between six and seven hundred. The number of subscriptions taken for the *Signs* was very much smaller; but encouraged by the success of this effort, at the next General Conference action was taken to develop the canvassing work, and to provide ways and means to carry it forward.

In the early days of the canvassing work there was no profit arising from it for the State Tract Society, but rather a constant expense for postage, express, freight, and losses in accounts. In this way many of the State societies became deeply involved in debt, and not until later years, when they received a small profit on the books sold by the canvassers, were these States able to discharge the debts against them.

It is not, then, so much to be wondered at that some of the States moved a little slow at first in pushing the canvassing work, when we consider the fact that the most visible fruit of their first effort was a large debt, and that growing larger every year.

F. L. M.

EUROPE.

SINCE reporting through the HOME MISSIONARY in May, I have conducted canvassers' drills in Denmark, Norway, and Sweden; visited the canvassers in England and Ireland; and have just closed a class at Tramelan, Switzerland. There were more than a score in the class at Copenhagen, fifteen in Norway, and thirty in the class at Stockholm, Sweden. The deepest interest was manifested by each of these classes, and since then they have manifested no less interest in the work of canvassing, the results of which are very encouraging.

The canvassers in Switzerland have been doing well since the February drill, and as a natural consequence, several others desired to enter the work; hence the drill in Tramelan. "Nothing succeeds like success." It works like magic in overcoming difficulties.

A little more than a year ago the canvassers in these European countries were selling books on the installment plan, sometimes handling several books at a time, or selling large works in parts. Now all who sell our subscription books, handle but one book at a time, taking orders for "Cash on future deliveries." They all like this system, and many who were making a failure before are now having good success.

It is encouraging to see the prospering hand of the Lord in the work here as in other parts of the world.

E. M. MORRISON.

Geneva, Switzerland.

MEETING OPPOSITION.

THE fact that bitter opposition does sometimes arise against the work of the canvasser, is no cause for discouragement. All the way, the gospel of Christ has met it, and the Saviour himself, laboring with no flaw in his work, full of wisdom and love, always approaching his listeners in the best and most effective manner, did not escape opposition; all of God's messengers have had to meet it. One great peculiarity is noticed in it all; to human appearance the odds are against the truth, but victory turns on the

simple fact that "it is not by might, nor by power, but by my Spirit, saith the Lord." The power of God to meet difficulty and opposition is for those who obey him (Acts 5:32), those who are humble enough to feel their need of help (Isa. 57:15), those who live near the Lord (Isa. 40:31).

If we honor God in the midst of conflict and opposition, it will be because we stand as those stood who "subdued kingdoms, . . . stopped the mouths of lions, quenched the violence of fire, . . . turned to flight the armies of the aliens." The truth must be "the power of God unto salvation" to us.

The most efficient weapon the gospel worker can wield is the word of God, the open Bible. What experience I have had in placing the knowledge of present truth among the people by means of the printed page, convinces me that the books themselves are the best defense against the work of opposers. In "Testimonies," Vol. 1, p. 590, we are warned against the tendency toward an indifferent, careless spirit as we handle the books that have been prepared to warn the world:—

"The publication of truth is God's ordained plan, as a means of warning, comforting, reproving, exhorting, or convicting all to whose notice the silent, voiceless messengers may be brought. Angels of God have a part to act in preparing hearts to be sanctified by the truths published, that they may be prepared for the solemn scenes before them. . . . I saw that angels were frequently in the office, in the folding-room, and in the room where the type is set."

If angels of God are in the manufacturing rooms where the books are printed and bound, is it not also true that their presence should follow those books as they go out through the hands of the canvassers? The testimony continues:—

"Said an angel, 'The heavenly messengers came to bless, that the truth carried by the voiceless preachers might have a sanctifying, holy power to attend its mission; but those engaged in this work were so distant from God, they possessed so little of the divine, and were so conformed to the spirit of the world, that the powers of darkness controlled them, and they could not be made susceptible of divine impressions. . . . Those who handle precious truth as they would sand, know not how many times their heartless indifference to eternal things, their vanity, self-love, and pride, their laughing and senseless chatting, have driven the messengers of heaven away from the office.'"

While these words were addressed to those who labor in the office of publication, they apply with even greater force to canvassers. Speaking of those whose hearts are consecrated to the work:—

"Angels will delight to be near such workers, for their presence will be continually encouraged by them. A power will attend the truths published. Divine rays of light from the heavenly sanctuary will attend the precious truths sent forth, so that those who read will be refreshed and strengthened, and souls that are opposed to the truth will be convicted,

and compelled to say, These things are so, they cannot be gainsaid."

A suitable realization of the soul-saving value of the truth we are selling the people, can be gained only by a constant, prayerful study of the books. In "Testimonies," Vol. 4, p. 67, we read:—

"There is much close thinking to be done. We must not enter into the Lord's work hap-hazard, and expect success. . . . Men of all trades and professions educate themselves, that they may become masters of their business. Should the followers of Christ be less intelligent, and while professedly engaged in his service, be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind. . . . We all need to study character and manner, that we may know how to deal judiciously with different minds. . . . There should be thoughtful, prayerful study how to work to the best advantage. Careful plans should be matured. There are minds among us that can invent and carry out, if they are only put to use. Great results would follow well-directed and intelligent efforts. . . . The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best."

In the canvassing work no rules can be given that will explain how to meet every difficulty. With earnest prayer we can apply to the word of the Lord. The "Testimonies" should be more faithfully read by us than they have ever yet been. We can draw near to the Lord and counsel together. Light and wisdom will most assuredly be given to the humble, faithful seeker. When we go to the people with the book, we should exercise wisdom that we may not build a wall of prejudice between ourselves and them by thrusting before them ideas which they do not comprehend. In portions of the field where the name "Seventh-day Adventist" is well-nigh unknown, or confounded with the inconsistencies of "time setting" or of "holiness" Adventists, starting out by saying that your book is a Seventh-day Adventist book, so far as my own experience is concerned, has been seen to be an unwise move, since it provokes the opposition of prejudice in advance.

In the delivery of "Bible Readings," where opposition existed, and in canvassing for "Patriarchs and Prophets," reading from the book, with the heart and manner reverently impressed by the precious truths that are read, I have found to be a blessing and a success. The idea that I get from the "Testimonies" above quoted is that we should make more use of the complete book in our canvassing than we have yet done.

A book of written testimonials from those who have read, or carefully examined the book of which they speak, is sometimes a help, but more particularly in delivering, when there is opposition. It is an item well worth prayerful thought, to begin delivering with those who will take the book; and keep a record of

each delivery in a double receipt book, one receipt being signed by the agent and given to show payment, and the other, which is kept to show, over the signature of the subscriber, that he has received the book, and paid for it, wholly or in part, as the case may be. Besides keeping everything plain and clear in the matter of books put out and money received, this answers the important question, "Are the rest taking their books?"

We can all appreciate, I trust, these words from "Testimony" No. 33, pp. 102, 103: "All who by faith have Christ abiding in them, carry a power into their labor which makes them successful. They will be constantly growing more and more efficient in their work, and the blessing of God shown in the prosperity of the work will testify that they are indeed laborers together with Christ."

Again, on page 52: "None but divine power can stay the arrogance of Satan united with evil men." Page 45: If we "become self-sufficient and self-confident, the Lord will certainly leave us to make some mistake." In "Testimony" No. 32, p. 152, we find that "the love of Jesus abiding in his heart will enable" the canvasser "to devise means to gain access to individuals and families." Unless God gives the increase, there can be none.

F. W. MORSE.

DISTRICT NO. 1.

OUR canvassers have been favored with delightful weather the past month, and have met with good success in their work. We only regret that we have not had more at work. Fruit from the seeds of truth sown in past months and years, is appearing to cheer the hearts of the laborers. The State agents write cheering letters. They seem to be unusually active of late. In addition to their regular work, they are busy enlisting recruits to be trained in the canvassers' schools which will be held this fall and winter. Six of these schools have now been decided upon. West Virginia, Atlantic, New York, New England, and Maine will each have one, and Vermont and Quebec will have a union school. Pennsylvania will not have a general institute, but Brother Spies is very hopeful concerning the prosperity of their work. He will do all he can in the churches and in the field. I understand that the outlook is quite good in Virginia and the Maritime Provinces, although of late I have not heard so much from them as from other parts of the district.

There is still a demand in our district for greater constancy and perseverance on the part of a majority of those who enter the work. Full days, full weeks, and full years, with the right spirit and well-directed efforts, will ensure wonderful success, even to persons of the most ordinary abilities. Who among our readers will give this kind of service to the cause that is worthy of it, and which needs it so much?

E. E. MILES.

DISTRICT NO. 3.

WE are encouraged to see fruit appearing as the result of our book sales the past few months. Not that our canvassers are making more money than usual at the business, but that the Lord is still using this means to reach many who would not otherwise be impressed with the truth. This is especially the case where the work has been done with tact, and in a humble, prayerful spirit, and followed up by re-canvassing the territory. It is being demonstrated, too, that in many cases more books are sold during the second canvass than the first. Then the second time we are not greeted as a stranger, but as a friend, and a messenger of God.

We hail with joy the new book by Elder Loughborough, "Rise and Progress of Seventh-day Adventists." It revives the advent spirit in those who are already in the field; and if read and studied by all our people everywhere, will evidently prove a blessing to them, and be the means of rapidly increasing our force of workers in the canvassing field.

When we remember that "God has a place for all the voices and all the pens that he has inspired to utterance for him," we hope to be the ones through whom he can work with this book, to prepare a people for his soon coming.

R. B. CRAIG.

DISTRICT NO. 5.

At this writing, the work is going on well in most Conferences in the district. In some places the canvassers have had to contend with severe hindrances, yet those who have pressed forward have done as well or better than was expected. In Kansas about one third of the canvassers have gone to College View to attend school, and all are glad that so many can attend the school. We trust, with the benefits they get from the study of books, they will gain an experience in the things of God that will enable them to do better work for the dear Saviour. The canvassers who were left here have been removed to parts of the State where crops were good, and they are doing well.

In Texas and Arkansas the cotton crop was poor in many places, and brings a low price. The canvassers are now in the midst of their deliveries, and I learn are making a better delivery than they expected. It is God that "giveth us the victory through our Lord Jesus Christ." If we would only look to God when difficulties rise up before us, we would come off "more than conquerors through him that loved us."

I am now in Oklahoma Territory, helping Brother Crothers, State agent, to start the work here. We have spent about two weeks at Norman, giving instructions and assisting a number of new canvassers to start in the work. There are difficulties here that do not exist in older States, but these may be made stepping-stones to success, if we only go out in the

strength of God. There are ten or twelve persons who have promised to go into the work as soon as they can arrange their business. Four experienced canvassers were requested to make Oklahoma and Indian Territory their field of labor. They are now here at work and as far as heard from are doing well.

There is one thing that is deepening the interest of our canvassers in their work, and should be a source of great encouragement to others to enter the work; and that is, they are finding so many more persons this summer than heretofore who are all stirred up and waiting to get the light upon God's word which he has committed to our trust to carry to them. Will we be faithful to the trust God has committed to us? There is work to do in this district for more than double the number we now have in the field. Are there not many who are now engaged in some worldly business, who feel in their heart that God is calling them to the work? Please read Rev. 22: 12.

N. P. DIXON.

WORK AMONG THE SCANDINAVIANS.

In Norway, seven book agents have been at work during the two weeks ending September 18. They have worked 555 hours and received orders for books amounting to \$507. This makes \$36.21 to each agent per week.

Twenty-four agents have labored in Sweden during the three weeks ending September 23. The amount of their orders is \$2311.74. At the same time they have delivered books for \$386.10. Their orders amount to \$32.10 for each agent per week. The sale of one of the agents in those three weeks was as follows: first week, \$63.72; second week, \$87.21; third week, \$114.48. It is indeed interesting to see that the work is thus prospered in the old country. Some agents have worked fifty hours a week, and a good many have worked forty or more hours.

Fifty-four agents have been active in the United States during the month of September. They have worked in all 4031 hours, and received orders for \$4511.35 worth of books. At the same time they have delivered books for \$3949.50. Their average orders amount to \$20.88 per week.

J. G. MATTESON.

EXTRACTS FROM LETTERS.

BROTHER BURDICK, of South Dakota, says:—

"I have now been in the work nearly ten years, and instead of being worn out, I am fresher than ever before."

From Brother Hackett, of Manitoba:—

"Our report for September does not figure up so much as for August, but I think we all worked as hard, and we saw lots of country, four of us working twelve to fifteen townships a week. Last week I met

a man who told me I would better go back to the States, as they had no use for Adventists here. He denounced us and 'Bible Readings' as frauds, swindles, etc. He said we ought to be published from every pulpit in Manitoba, and predicted tough times for us in delivering. You would almost think he owned Manitoba. I thought of the verse, 'Why do the heathen rage and the people imagine a vain thing?'

From a letter written by Brother J. E. Patterson, dated at Kingston, Jamaica, Sept. 7, 1892, we select the following:—

"I intended to leave here for Hayti about the first week in October, but shall be delayed a little on account of ten days' delay of the books which I am to deliver here. A good many who gave orders for books have left Kingston and gone to Colon to secure work, and I shall thereby lose some orders. I hope to sell these, but regret that it will take so much time. . . . A white brother would do well in this city, while a colored one would do well in the country, the white people in the country not being as prejudiced as their brothers in the city. I had to work mostly with the second and third classes of people here. In many instances I had to send the book in to be looked at while I stood at the door and waited. A white person would be allowed to enter and give a canvass, and by thus doing could create an interest and doubtless take an order, and then of course would have no difficulty in delivering; while I meet with a good many postponements on account of having to work mostly with the poorer class. . . . I am very thankful for the small books and tracts which were sent me with my order for books; they have done much good. Five have accepted the truth, and met with us for worship last Sabbath, and were out last evening to prayer meeting. Many of the ministers are warning their congregations against reading the spurious literature which is being spread in the city. Many already see the difference between the false and the true; while some accept the true, others fear the speech of the people around them. For such let us pray."

SOUTH AFRICA.

Our agents will make but one more short canvass, then deliver and come to the general meeting and canvassers' convention which will begin the first of December. We are all glad that Brother Morrison is to be with us during the meeting. We are praying that the Lord will meet with us, and that great good will be accomplished, and our agents return to their work with power from on high, thus being enabled successfully to carry on the work in this field. It seems that everything that can be done to hinder the work is being tried here. We are glad that our agents are still of good courage, and realize that there is help for them in God.

N. H. DRUILLARD.

SPECIAL NOTICE.

As many inquiries have been received in regard to a State agents' convention another winter, we will say that it is expected that such a convention will be held in Battle Creek, Mich., during the time of the institute which precedes the General Conference. We hope every State agent will be present.

Will those who have questions which ought to come before this convention, send them in to us at an early date, so we can arrange them in proper shape for consideration?

More will be said upon this in the future.

F. L. M.

NOTES FROM THE FIELD.

BRO. C. L. TAGGART of Du Quoin, Ill., was elected State agent of Illinois at the last State camp-meeting.

Bro. Geo. States was chosen State agent of Colorado in place of Bro. W. J. Keele, who has gone to College View to attend school.

Brother S. Marchesio, formerly of California, has lately gone to Mexico for the purpose of engaging in the canvassing work.

Bro. W. M. Crothers, State agent of Oklahoma and Indian Territory, writes very encouragingly of the work there. He expects to have eleven agents in the field in a few days.

Bro. A. J. Olsen was elected State canvassing agent of Michigan at the time of the last Conference in Lansing, Mich. Bro. Olsen has been engaged as State agent of Illinois for nearly two years in the past.

Bro. B. B. Newman, who has been canvassing in Florida for several months, will soon go to Jamaica, West Indies, to engage in the sale of books, and to interest and instruct those now living in Jamaica who wish to engage in the canvassing work there.

Bro. J. E. Woodward, of Hillsdale, Mich., has responded to an invitation to go to Chicago to engage in canvassing for the "Two Republics." Bro. Woodward has had quite an experience on this book, and has developed an excellent canvass for the work, which we hope to be able to place in the hands of other canvassers at an early date.

The work among the Scandinavians in America is prospering well, as the following will show:—

For the month of August, 59 agents took 2404

REPORT OF THE CANVASSING WORK FOR OCTOBER, 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.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maritime Prov.	8	4½	31	278	341	\$ 763 25	155	\$ 364 25	.....	\$ 364 25	.....
	New England.....	17	13	182	745	204	520 75	324	840 25	\$ 8 75	849 00	.....
	New York.....	15	15	172	851	968	3,112 50	445	1,057 15	18 02	1,075 17	.....
	Pennsylvania.....	40	17½	261	1,196	264	.....	685	1,701 75	138 71	1,840 46	.....
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Virginia.....	4	2	7	12¾	59	140 00	9	25 00	10 50	35 50	.....
	Vermont.....	10	6	31	403	167	.....	131	371 25	8 00	379 25	.....
	West Virginia.....	21	5	121	810	136	321 25	249	571 50	47 60	619 10	5,162 73
No. 2.	Alabama.....	8	7	116	931	84	193 25	268	572 75	14 43	539 23	.....
	Cumb. Mis. Field.	6	4	77¼	618	.....	.....	204	457 25	4 10	461 35	.....
	Florida.....	20	17¼	247	1,978	123	341 25	700	1,730 75	9 30	1,740 05	.....
	Georgia.....	25	20	263	2,103	402	948 95	598	1,433 77	79 30	1,513 07	.....
	Louisiana.....	5	4¾	73	582	237	586 50	233	643 00	2 10	645 10	.....
	Mississippi.....	1	1	11¾	95	5	10 00	87	222 50	80	223 30	.....
	North Carolina.....	7	6	90	721	.....	.....	283	607 25	31 05	638 30	.....
	Tennessee.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5,810 40
	Indiana.....	22	19	510	3,150	632	1,483 80	897	2,236 55	.....	2,236 55	.....
	No. 3.	Illinois.....
Michigan.....		23	20	204	1,067	397	1,045 75	544	857 10	18 10	875 20	.....
Ohio.....		30	18	266	1,494	.....	.....	447	1,106 00	36 00	1,142 00	.....
Ontario.....		36	22¼	273	1,555	1,716	3,965 75	536	1,181 75	.....	1,181 75	5,435 50
So. Dakota.....		15	12	.....	1,573	115	333 50	558	1,398 70	54 60	1,453 30	.....
Iowa.....		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Manitoba.....		4	4	62	433	111	288 50	151	331 50	.....	331 50	.....
Minnesota.....		24	19	.....	1,007	1,012	2,675 00	402	819 25	.....	819 25	.....
Nebraska.....		12	10	173	1,354	.....	.....	479	1,215 00	89 80	1,304 80	.....
Wisconsin.....		21	12	154	678	244	618 50	190	513 50	10 32	523 82	4,432 67
No. 4.	Arkansas.....	21	12¼	170	1,238	67	154 50	384	1,221 25	58 63	1,279 88	.....
	Indian Territory.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kansas.....	27	.....	280	2,211	274	699 50	603	1,500 50	124 10	1,624 60	.....
	Missouri.....	40	27	300	2,333	595	1,483 50	549	1,322 25	12 50	1,334 75	.....
	Texas.....	31	20	186	1,219	1,154	3,431 75	510	1,319 00	13 00	1,332 00	.....
	Colorado.....	9	7	84	416	93	229 73	228	625 25	17 79	643 04	6,214 27
	California.....	.....	.....	.....	.....	191	366 60	437	1,352 25	84 85	1,437 10	.....
	North Pacific.....	13	12	185	1,017	.....	.....	300	1,191 75	.....	1,191 75	.....
	Upper Columbia.....	4	4	.....	113	200	673 70	52	131 00	.....	131 00	2,759 85
	Great Britain.....	40	34¾	545	3,114	.....	.....	1,422	2,984 69	.....	2,984 69	.....
For'n.	Germany.....	15	.....	285	4,471	.....	635 04	443	569 28	178 44	747 72	.....
	Central Europe.....	14	.....	.....	2,353	.....	.....	635	1,630 41	.....	1,630 41	.....
	South Africa.....	13	10	155	710	289	992 11	828	3,461 13	.....	3,461 13	.....
	Australia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New Zealand.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Norway.....	13	.....	109	1,060	.....	24 30	612	857 25	9 52	866 77	.....
	Sweden.....	28	.....	.....	2,586	.....	288 09	1,858	2,909 25	.....	2,909 25	.....
	Denmark.....	18	.....	231	1,515	.....	191 16	1,264	7,484 00	17 82	1,501 82	.....
	So. America.....	.....	.....	.....	.....	.....	236 00	.....	79 25	.....	79 25	14,181 04
	Totals.....	660	386	5,854¼	47,990¾	10,080	26,754 48	18,700	42,898 28	1,098 18	43,996 46	43,996 46

orders, worth \$6086.63, and delivered \$1517.25 worth.

In September, 54 agents delivered \$3949.50 worth of books and took orders for \$4511.35. Total value of each for two months, \$10,597.98.

Have you a copy of "Rise and Progress of Seventh-day Adventists"? If not, get one, study it carefully, then canvass your neighborhood for it. Your neighbors will be interested in it, if it is properly presented to them.

We have reason for believing that the coming prospectus will be a complete copy of the book, and that the coming canvass will consist mostly in reading extracts from the book you handle.

Have you any of the guarantee slips and order book (form G), which are adapted to any book? If not, get one and see how complete they are.

The report from Central Europe is for August and September.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., NOVEMBER, 1892.

THE GENERAL CONFERENCE BULLETIN.

ALL who desire to receive and preserve the instruction of the coming Bible institute, and learn the proceedings of the next General Conference, should subscribe for the General Conference *Bulletin* in good season. In churches and companies a list of those desiring to take this can be made out and with the proper amount all sent in together. Address all orders for the *Bulletin* to Elder A. O. Tait, Battle Creek, Mich., care Review and Herald. Price, 50 cts.

THE RELIGIOUS LIBERTY LIBRARY.

THE Religious Liberty Association has just begun a monthly publication, called the Religious Liberty Library. In the first number is issued 'that excellent work, "Due Process of Law and the Divine Right of Dissent," a review of Judge Hammond's decision in the King case, and a commentary on Christianity and the common law. Under No. 2 will appear, for the first time, the work, "Church and State," by James T. Ringgold, of the Baltimore Bar, which Elder A. T. Jones pronounces the finest thing upon this subject in the English language. All our brethren should study these as well as the numbers which shall follow, and for this reason should subscribe for the Library, and also give to it as wide a circulation as possible. Price, 50 cents a year. Address, National Religious Liberty Association, Battle Creek, Mich.

WE would call attention to the EXTRA which accompanies this number. The International Society is clearing out its stock of books at greatly reduced prices. Some of the missionary books advertised are to be especially commended.

WITH the next number a good many subscriptions will expire. Please notice the date to which you have paid, and if your subscription closes with the year, kindly renew at once, so that the name need not be taken from the list. Surely none can afford to be without the HOME MISSIONARY when it costs only 25 cents per year.

ON account of getting out the EXTRA containing the week of prayer readings, this number of the HOME MISSIONARY has been delayed a little. We trust, however, that it will reach all in time for the fourth Sabbath reading, and that whatever delay there may be will be amply compensated for by the week of prayer readings, which we think will be read and listened to with interest by all.

CONSERVATISM.—To those who fear every new movement among Christians, we commend the following weighty words from the *Methodist Review* :—

"Conservatism may insure safety, but it may also produce inertia; it may remove obstacles in the rear, but it cannot dismantle mountains at the front; it may pull back on the brink of a precipice, but it will not go forward when it has the opportunity of working a miracle."

WE have good reason for believing that there are hundreds of Seventh-day Adventists who never see the HOME MISSIONARY, and who hardly feel able to take any more papers, who nevertheless spend the price of the subscription many times during the year for things that are useless and unnecessary, and perhaps forgotten a few hours after. It is doubtless useless to write for this class here, as they will not see it; but if all of our readers will take pains to see that others are subscribers, it will enable us to reach many who are not now receiving the paper.



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	a m	p m
7.15	3.00	11.00	7.00	.....	Boston.....	7.00	8.00	9.25	.....
a m	p m	p m	p m	.....	New York.....	9.55	7.40	5.07	.....
9.45	5.00	8.30	8.00	.....	Buffalo.....	a m	p m	a m	p m
12.10	6.20	6.25	1.00	.....	Niagara Falls.....	7.50	4.10	8.20	.....
a m	a m	8.00	2.45	.....	Boston.....	8.05	9.50	.....	.....
1.35	7.45	8.00	2.45	.....	Montreal.....	8.00	7.00	.....	.....
a m	p m	noon	12.00	.....	Toronto.....	a m	p m	.....	.....
8.30	.....	8.00	12.00	.....	Detroit.....	9.25	7.45	9.25	.....
a m	p m	.....	.....	.....		
9.30	8.40	.....	.....	.....		
p m	.....	p m	.....	.....			
11.30	.....	.....	.....	.....	
.....					
Day Exp.	B. C. Pass.	Lmtd Exp.	Paeco Exp.	Mail Exp.		Mail Exp.	Lmtd Exp.	Atto Exp.	Day Pass.
am	pm	pm	pm	am	Dep.	pm	am	am	pm
8.44	.....	.....	.....	8.19	Port Huron	10.01	.....	.....	12.10
6.50	3.40	12.22	8.40	6.25	Port Huron Tunnel	9.55	12.35	7.50	8.50
8.05	5.10	1.27	10.07	7.49	Lapeer	8.15	11.20	6.15	7.35
8.35	6.47	1.55	10.47	8.35	Flint	7.30	10.47	5.40	7.05
7.15	4.05	.....	8.04	6.50	Detroit	9.25	.....	7.45	9.25
7.50	5.17	.....	8.25	7.15	Bay City	8.37	.....	7.15	8.37
9.05	6.50	2.22	11.20	7.50	Saginaw	8.00	.....	6.40	8.00
10.02	7.55	3.07	12.20	9.35	Durand	6.50	10.20	5.03	6.35
10.28	8.30	3.34	12.52	10.40	Lansing	5.10	9.30	4.00	5.40
11.15	9.25	4.15	1.50	11.15	Charlotte	4.34	8.01	3.25	5.11
11.53	.....	.....	.....	12.25	BATTLE CREEK	3.40	6.20	2.40	4.30
.....	.....	.....	.....	1.08	Vicksburg	2.35	7.40	1.45	.....
.....	.....	.....	.....	1.19	Schoolcraft	2.21	.....	.....	.....
.....	.....	.....	.....	2.06	Cassopolis	1.23	6.58	12.45	8.07
.....	.....	.....	.....	2.50	South Bend	12.45	6.20	12.00	2.35
.....	.....	.....	.....	4.30	Valparaiso	11.10	5.00	10.30	1.20
.....	.....	.....	.....	7.00	Chicago	8.40	8.00	8.15	11.25
.....	.....	.....	.....	.....	pm Arr.	.....	.....	.....	.....

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.
Paetic, 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. & Ticket Agt., Chicago. Ticket Agt., Battle Creek.