

THE HOME  
MISSIONARY

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

VOL. V.

BATTLE CREEK, MICH., U. S. A., JANUARY, 1893.

No. 1.

JOY.

"Rejoicing in Hope." Rom. 12:12.

Who are these with joyous faces,  
Happy all the live-long day,  
Bringing in a flood of sunshine  
Chasing doubt and gloom away?  
What can be their secret? Tell me,  
That with them I too may share  
In their joy, and let this rapture  
Take the place of all my care.

Are they free from tests and trials?  
Do they never have to meet  
Sore temptations in the home-life,  
Or upon the bustling street?  
Surely they have not had trouble  
Such as we sometimes have met,  
Who have faces drawn with sadness—  
Lines in which are deeply set.

Oh, but stop and deeply ponder  
O'er the inner life of these;  
Think of Him, whose radiant features,  
Melted hearts about to freeze:  
Did He not have sore temptations?  
Was He not severely tried?  
Was there ever man so tested  
As was He—the Crucified?

He had hope. His one ambition  
Was to save this ruined race;  
What were trials and temptations?  
These could ne'er his hope efface;  
He despised the shame, enduring  
Cruel death for you and me,  
That at last in heaven's glory,  
He the ransomed lost might see.

So may we be bright and joyous,  
Even though the fiery flame  
Burns the dross that's in our nature,  
He will cause no needless pain.  
Here's a hope that's set before us,  
'T is the anchor of the soul;  
We at last shall share his glory  
When we reach fair heaven's goal.

London, England.

HARRY CHAMPNESS.

WHY?

WHY did the loud cry begin with a work *for* us rather than with a work *from* us? Why did it begin with "the revelation of the righteousness of Christ, the sin-pardoning Redeemer" among us, as stated by Sister White in the *Review* of Nov. 22, 1892, rather than with the cry from us to the world of the fall of Babylon? An answer to these questions may be of interest. But the answer is easy. The Lord saw that we ourselves needed a fitting up before we were prepared to do the work he designed us to do. He saw that we needed to know what the gospel—the power of God unto salvation—is indeed, before we could preach the everlasting gospel in power and demonstration of the Spirit to others; and to know and be able to tell from personal possession what it was that the churches had lost, before we could tell the world the cause of their fall. He saw that as a people we had not yet that mind in us which was in Christ Jesus; that there was still selfishness in us, and a looking to self for righteousness and in self for goodness which was not there at all.

During the loud cry, God is going to work mightily and do great things through his people. Through them miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. See "Great Controversy," Vol. IV., p. 430. But until selfishness and a looking to self were eradicated from among us, the Lord could not afford to pour out his Spirit upon us and work mightily through us. The reason for this is stated by Sister White in an article in the *Review* of April 26, 1892, as follows:—

"The reason that we do not know more of the inspiration of the Holy Spirit, is that men would be lifted up in self, and take the glory to themselves, if God should crown their efforts with success."

So before the great work of the loud cry of the third angel could be accomplished through us, the Lord had to teach us humility. He had to teach us that of our own selves we can do nothing; that in us dwelleth no good thing; that righteousness is a gift; that it comes from Christ and is obtained by faith; that the just live by faith; and that whatsoever is not of faith is sin. This, all this, we had to learn. In this way, and in this way only, could we be fitted for the great work, or the Lord bring us into a condition in which he could afford to work through us; for only by our being brought into this condition would the Lord receive all the honor of the working. Read Luke 22 : 32; Acts 3 : 12-16.

Thus it was in the time of the great Reformation. Justification by faith was the one great and soul-inspiring theme of Martin Luther. Previous to this time the Church had fallen into certain grievous and fundamental errors which D'Aubigne thus describes :—

“Faith, according to St. Paul, is the way through which the whole being of the believer,—his understanding, his heart, and his will,—enters upon present possession of the salvation purchased by the incarnation and death of the Son of God. Jesus Christ is apprehended by faith, and from that hour becomes all things to, and all things in, the believer. He communicates to the human nature a divine life; and the believer, renewed and set free from the power of self and of sin, feels new affections, and bears new fruits. . . . If faith is not the appropriation of salvation, it is nothing—the whole economy of Christian doctrine is out of place. . . .

By degrees this practical view of faith was forgotten, and ere long it was regarded, as it still is by many, as a bare act of the understanding, a mere submission to a commanding evidence.

“From this primary error a second necessarily resulted. When faith was robbed of its practical character, it could no longer be maintained that faith *alone* saved. Works no longer followed in their places as its fruits—it seemed necessary to range them on one line with it; and the Church was taught to believe that the sinner is justified by Faith *and* by works.”—“*History of the Reformation*,” Book I.

But coming down to the time of the Protest of the Princes at the Diet of Spires, when the Reformation was placed upon a sure foundation, the historian thus describes the condition of the Reformed church :—

“In every place, instead of a hierarchy seeking its righteousness in the works of man, its glory in external pomp, its strength in a material power, the Church of the Apostles reappeared, humble as in primitive times, and like the ancient Christians, looking for its righteousness, its glory, and its power solely in the blood of Christ and in the word of God.”—*Idem.*, Book IX.

So we see that as it was in the time of the apostles and of the great Reformation, so it is now, when the Lord is to do a great work through his people, the doctrine of the righteousness of Christ receives its due attention, is presented as the central theme and all-important doctrine of the gospel, and is the message which fits the people of the Lord for the great work and conflict before them. Should we not then thank the Lord for a revival of this glorious, this heaven-born message among us? And need we better proof that a great crisis is just upon us than the fact that this message of the righteousness of Christ has been preached among us as it has for the past four years? True enough may this message at this time be termed the beginning of the loud cry. W. A. C.

### THE GOOD WORK SPREADING.

WHILE the Lord has been wonderfully blessing his people in the recent meetings held in the College and Review Office here in Battle Creek, the same good work seems to be spreading and springing up in other places. Elder J. W. Scoles, in a recent letter, writing of a meeting held at Graysville, Tenn., on Sabbath, December 10, says :—

“I must tell you of our good meeting last Sabbath. We had heard of what an awakening you were enjoying at Battle Creek College, and felt that we would like at least a few crumbs, but did not really expect such a gracious feast as we were called to participate in last Sabbath. Elder Colcord read a letter received by Sister Kilgore relating the circumstances connected with the work at Battle Creek, and then I turned the services right into a social meeting, or rather the Lord did, and had you been here, I think you would have agreed with us that ‘the Lord was in this place.’ I cannot begin to describe it, only it seemed more like my idea of Pentecost than anything I ever experienced. There was not the least spirit of fanaticism, and no excitement, but it just seemed as though wave after wave of the glory and power of the Spirit of God passed over and through the whole company. The meeting lasted from 11 A. M. till after 4 P. M. without intermission. No one thought of being hungry or tired, for we were receiving of the food from the table of heaven. Eight of the students of the academy here were hopefully converted to God, and the next day I rejoiced to have the privilege of burying them with their Lord in baptism. Elder Kilgore’s daughter Mamie was among the number. To the Lord be all the praise.”

Another brother writing from another place, says :—

“I am praying for the latter rain. It is already falling, and there is more to come.”

And the good work is not confined to this country, either. Others in other lands have felt that the time

has come for advanced moves to be made and greater power to attend the message. Brother P. L. Hill, writing from New Zealand, under date of October 16, says:—

“The development which this work has assumed now impresses me that we are in the loud cry or just entering it.”

We cannot believe that these things and the general awakening among us in regard to the necessity of a special fitting up for the trials and conflicts before us, and a solemn sinking into God, can mean anything else than that the final conflict between truth and error, between the people of God and the forces of evil, in short, between Christ and Satan, is just before us, and that the message is soon, very soon to go with a loud cry to every nation and people under heaven. May the Lord spare his people from reproach, by purging them from all self-righteousness and self-confidence, and clothing them with his own righteousness and power. These are at the demand of faith. Let us not forget that, as D'Aubigne says, “the cause of Faith is won by Faith. W. A. C.

#### WORK BY CORRESPONDENCE.

OUR people have thought and said a good deal about doing missionary work by correspondence, but we doubt if any of us have really appreciated what could be accomplished in this way. As we read the Testimonies, we certainly must be impressed with the statements given to us by the Spirit of God, in regard to what may be accomplished by a judicious distribution of our literature, and that special emphasis is placed upon the idea of those who have to remain at home, sending out this literature and carrying on judicious correspondence in connection with it.

Doubtless most of our brethren and sisters will remember reading the article in a recent number of the *Sentinel*, entitled “A Tennessean Stirred Up.” I have recently learned through correspondence with a brother in the Southern field, who had been in correspondence with a number of persons in Tennessee, that the letter that was contained in the article referred to in the *Sentinel*, was a result of this correspondence. The brother informs us that quite a large number of people in one of the leading Southern cities are being “stirred up” over this question.

Now, if one individual can send literature into a place and follow it up with correspondence, and as the result get people interested in the study of these important questions for our time, others can do the same thing. Certainly, at this important time in the

work when so much is needed to be done, it is highly important that all should act their part faithfully and well. Let all be considering what they can do to advance the cause at the present time. If you cannot go into the field to engage in the cause, you can write letters and send out literature, as this brother has been doing, and thus get many people interested in the great truths for this time. A. O. TAIT.

WHAT a pity that we do not use the gift of speech more for God. We talk of politics, of the weather, of our households, our body's health—but so few conversations about heavenly things. “Too sacred for light conversation?” True in some aspects, but not in others. The sweet meaning of the Bible verse we took for our daily text, the good talk our pastor gave at the last prayer meeting—surely these are not too sacred to talk about with our friends, and beginning with these, we shall be led on till our lips are “full of messages” for God.—*The Message*.

#### REPORT OF LABOR, DECEMBER, 1892.

##### Main Office.

###### RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	45,840
“ “ “ “ “ United States.....	25,945
Number periodicals sent to foreign countries.....	3,406
“ “ “ “ United States.....	586
“ letters written to foreign countries.....	369
“ “ “ “ United States.....	93

MRS. S. L. STRONG.

###### HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	30,587
“ “ “ “ “ United States.....	6,584
Number periodicals sent to foreign countries.....	582
“ “ “ “ United States.....	55

MISS M. K. BYINGTON.

###### GERMAN WORK.

Pages books and tracts sent to foreign countries.....	840
“ “ “ “ “ United States.....	1,368
Number periodicals sent to foreign countries.....	224
“ “ “ “ United States.....	276
“ letters written to foreign countries.....	9
“ “ “ “ United States.....	72

LENA STEINEL.

##### Chicago Office.

(For November and December.)

Pages denominational publications sent out.....	30,258
“ N. R. L. publications sent out.....	85,754
“ Health and Temperance publications sent out...	22,936
Number <i>Signs, Present Truth, and Instructor</i> “ .....	1,785
“ <i>Good Health and Pacific Health Journal</i> “ .....	49
“ <i>Sentinel</i> sent out.....	1,477
“ letters written.....	1,037

JENNIE THAYER.

###### SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	11,058
No. copies <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out.	1,825
“ letters written.....	575

TENA JENSEN.

## FOURTH SABBATH READING.

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

### HOME MISSIONARY WORK.

WHILE much has been said and written on this subject, still we have reason to fear that by many this matter is not as well understood as it ought to be.

Foreign missionary work is indeed very important, but only a few, comparatively, can engage personally therein. Home missionary work, on the other hand, is not only of equal importance, but it gives opportunity for a very large number to engage in it. Yes, *all* can have a part in this work. And if we do not first prove our fitness for missionary work at home, how can we expect that any foreign mission board will select and send us abroad? This would not be consistent. And furthermore as already suggested, the souls to be saved at home are just as dearly bought, and as much loved of the Lord as those in foreign lands. We do not by this mean in any way to discourage the interest in foreign missionary work; no, indeed; but we wish in this reading to impress upon the minds of our people not only the *importance*, but also the *nature* of home missionary work.

My observation has led me to believe that many do not comprehend how much there is included in this line of work. Is it not a fact that some have thought that handing out literature in the form of books, tracts, and papers, and engaging in argumentative conversation with people whenever or wherever there was an opportunity, visiting people with these objects in view, composed the larger part of the missionary work that could be done? Is it not also true that when success is not met in these lines, it has been decided that the way was "closed," and "hedged up," so that nothing further could be done? It occurs to me that we have heard such expressions frequently. But was the situation so serious as stated? Was there not work that might have been done that was not attempted? And is there not a line of effort, the importance of which has not hitherto been appreciated, or recognized, and which would meet the acceptance of the Lord and do much good in the world?

Now let us give this matter careful attention and thought. Jesus was the model missionary. He was

a home missionary in every sense of the term. Let us study his life and work. In the words of the Apostle Paul let us "consider the Apostle and High Priest of our profession, Christ Jesus." In Isa. 61: 1-3, is found a very interesting prophecy of Christ. There are expressions used here which are worthy of special consideration. "To preach good tidings unto the meek." These good tidings are also proclaimed by the angel in Luke 2: 10, 11: "And the angel said unto them, fear not: for, behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." In meeting neighbors and friends, would it not be a proper thing to bear these good tidings, by telling them what Jesus is to you, to your own soul; by telling of the peace and comfort you have found in coming to him with all your sins, and of the rest you have found in laying all your burdens on him? Would not such a testimony do more to soften the heart and prepare it for God to lead and mould, than if you were to engage in conversation over controverted points of doctrine?

Take another expression: "To bind up the broken-hearted." We find people all around us who are broken-hearted. Sin is terribly cruel; it is utterly devoid of pity and compassion. But Jesus comes to bind up the broken-hearted. Let us learn of him, and do likewise. But this is not all; "To comfort all that mourn." Blessed work! How much such work is needed! What a missionary field it opens to us here! Is the soul mourning because of sins that are so great? We can point such an one to the Lamb of God, who will take the sins, and speak pardon and forgiveness. Is it mourning because death has entered the dwelling and torn the most tender cords asunder? Then you can point to the same "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Is there mourning for any other cause, it is your privilege to administer the same comfort with which your own soul has been comforted of God. We have a most wonderful Saviour. True Christianity consists

in having the same mind that he had, and in illustrating his character before the world. It is said of him, "In all their affliction, he was afflicted." Christ has identified himself with us to the fullest extent. As his followers it becomes us to exhibit the same spirit that he possessed.

In Isa. 58:6-11, are found words of instruction and counsel on this subject. Read carefully: "Is not this the fast that I have chosen? to loose the bands of wickedness," let the forgiving spirit take hold of the heart. Do not hold those grudges against the brethren and sisters, or against any of your neighbors. Stop those evil surmisings, and thus loose the bands of wickedness by which you have bound yourself and others. Again, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" This is just the work that will commend the religion of Christ. Then follows the promise: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward."

In Matt. 25:34-40, we have set before us a line of work on which the Lord placed great value. Please read it carefully, and see if it does not indicate to you a kind of work which you have neglected in the past. Also in Matt. 11:4, 5, is found a summary of the work of Christ which we will do well to study with care. The work of the Son of God was not to get people to subscribe to a certain creed, but he came "to seek and to save that which was lost." Luke 19:10. He did this by giving his life for us. He identified himself with us in all our sorrows, in all our afflictions, in all our temptations. He administered to us in all our needs. The sick, the deaf, the lame, came to him, and found just the help they needed. Should not we, his followers, as he gives us ability, also be ready to administer to the afflicted and suffering? This is home missionary work indeed.

Brethren and sisters, do not this and the other scriptures we have considered set forth a line of missionary work in which we have, to a great degree, in the past been very negligent? Suppose that you should enter upon this work at once among your own neighbors, right in your immediate vicinity, what would be the effect? Do you think those people would think less of you as a Christian? Do you think it would create any less respect for the doctrines you hold? would

it not lead your neighbors to see that there is a power in the religion of Jesus Christ that they have not seen manifested in your life before? Suppose you should take this course among your neighbors: namely, to visit the afflicted, to comfort those that mourn, to look after the wants of the needy, find clothing for the naked and food for the hungry, all according to the ability that God has given you, at the same time not making prominent your peculiar views on Bible subjects, nor entering into controversy with any one, but showing to all the spirit of kindness manifested by the Son of God,—what would be the effect on the minds of those with whom you have been working? Do you think such a course would increase prejudice and drive people from the truth? Do you not think it would have just the opposite effect? I think I hear you say, "Yes." Well, if this is the better course to take, and by taking it we would open the way for others to inquire of us the way of the Lord, what, then, is plainly our duty? With the way thus open before us, we will be ready to follow the instruction of the Apostle Peter: "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear." 1 Pet. 3:15.

I do not in any way wish to belittle the importance of circulating literature. Too much cannot be said in behalf of such work, but there is an *order* for the bestowal of effort for others. I believe that if more were done in the direction indicated in this article, that the way would be more fully opened for the circulation of literature, and that many of those who purchase would become a very interested class of readers. The way would also be open for many to inquire the way of the Lord more perfectly. If our conclusions are correct, these matters should receive more consideration, and this line of work should be put into practice in every community. The doors are open before you. They never close to this kind of work. Will you follow the example of the Saviour? Our desire is that you may so relate yourself to him and his work that in the day of his coming you may hear it said to you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

O. A. OLSEN.

## Bible Workers' Page.

### GIVE A REASON TO HIM THAT ASKETH.

1 PETER 3: 15.

THE word of the Lord is plain, and if we always followed it closely, we would not only be saved much grief and embarrassment ourselves, but in fulfilling the word it would have its designed effect, viz., the conversion of souls. This is forcibly brought to my mind in the scripture reading. How often have I gone to the people with a reading prepared on a certain subject and have assiduously "stuck to my text," thwarting any and every attempt on the part of my hearers to ask questions on any other subject than just the one I had prepared. But the Lord who has graciously borne with "my failings all" revealed to me my error. He says, give an answer to every man that *asketh* you a reason of the hope that is in you; and we have fallen into error on the other side too, of giving a reason of our hope to those who did *not ask* and did not want to know. We have felt a burning desire to present some truths to an individual, but when we had done so, they were not moved by it as we had hoped they would be, and failing to arouse them the first time, we tried again harder than before, and each time we tried in this way the more indifferent they seemed.

The trouble was, an interest was not awakened in their mind so that they were led to *ask* concerning the truth. In all the teachings of Christ, he led the people to *ask* him concerning eternal things, and the means by which he did it can be had by every one of his followers, *i. e.*, a holy life directed by the Spirit of God. It is often written that his disciples "asked" him. Nicodemus came to him by night to inquire concerning the truth; and when talking with the Samaritan woman, notice how adroitly he answers one question that will lead her to *ask* another, until he has revealed himself to her as the Messiah; and when he said, "I am he," it took no argument to convince her that the statement was true, but she went immediately and told that "this is the Christ," and gave them evidence by which they also believed.

So Christ not only answered all questions that were asked him, but by his mode of answering invited further inquiry. And now concerning our hope, what is it? It is life through Christ, eternal life by virtue of Christ's righteousness. Then this hope is what we are to be able to give an intelligent answer for, and

concerning which others will ask us, and how will they be led to *ask* us of our hope unless they see we have one, and hear us tell of something this hope does for us.

The righteousness of Christ is a beautiful garment, and when seen, there will always be inquiry made as to where it was obtained and what the price of obtaining it. These are questions that are invariably asked by one friend of another when anything new or beautiful is purchased, and the same questions precisely are asked about this beautiful robe. What a pleasure it is then to tell that it is Christ's righteousness, and that as beautiful as it is in itself, it has another value to us because it gives eternal life to the wearer, and is all a free gift. This priceless garment is actually price-less, — without price. It cannot be obtained by money or its equivalent.

Many open their eyes in astonishment when told this, and insist that they could not receive anything so valuable without paying a *little* something for it, and because they thus try to pay for it, they never obtain it. Others begin to doubt its value because it costs nothing, and beggar themselves by going without it, yet others appreciate its value and receive it joyfully and thankfully, just as it is given freely and gladly.

The injunction is to give an answer with meekness and reverence, and the wearer of this garment will always thus answer; for he knows that by no merits of his did he obtain it, and so he will never wear it in a haughty or unbecoming manner.

*Des Moines, Iowa.*

ANNA C. KING.

WE should become acquainted with the Bible. We are required to become diligent Bible students, lest we be found adopting error for truth. We want the truth as it is in Jesus. He says, "It is not ye that speak, but the Spirit of the Father that speaketh in you." *You need not be surprised that God will flash the knowledge obtained by diligent searching of the Scriptures into your memory at the very time when it is needed.* But if you let the precious moments of probationary time pass, and neglect to fill your minds and the minds of your children with the gems of truth; if you are not acquainted with the words of Christ, if you have never tested the power of his grace in trial, you cannot expect that the Holy Spirit will bring Christ's words to your remembrance. We are to serve God daily with our undivided affection, and then trust him. — *Mrs. E. G. White.*

## Extracts from Correspondence.

### FROM India : —

“Ask and ye shall receive.’ I am glad I asked for what I wanted. I know there is a field for your literature in this city. There is a craving for books and other reading matter in English. There are many young men whose hearts seem turned to the truth, and they read anything that is given them. In our own church we have about thirty young men; some earnest Christians; others have only the name, I am afraid. We greatly need the Holy Spirit, and I see signs of an awakening. The pastor’s thoughts and prayers, and the prayers of the people, seem fuller than before of petitioning for the Spirit. Do not cease to pray for us.”

“We are a feeble band of missionaries. Our leader has been forty-six years in India, and has charge in my brother’s absence, who went last month for his year’s vacation. One other lady and myself have charge of the numerous lines of work, and it seems as if we *must* have help, but as no help comes, I suppose the Lord means we shall bear the burden, and we do not bear it alone.”

“Let me thank you again most heartily, and your society through you, for the very generous gift you have sent to the young men here, and I thank the Lord that he has put this into your hearts. May your presses never grow weary.”

### From Union, St. Vincent, W. I. : —

“I am receiving great benefit intellectually and spiritually from your papers. I am resolved by the grace of God to continue with grateful heart to circulate the same among the people; to read and talk them for the good of others. To me the truth is like the bread of life; I am therefore willing to break it to my fellow-men from day to day.”

### From China : —

“It has been my intention to write you before, but as my husband has generally conducted the correspondence, and my time has been so occupied, I could not find time to do so. May God bless you in your work and enable you to bring many a lost soul to him.

“What a splendid book is the ‘Bible Readings’ which you sent us; we are very fond of reading it, and I think I may truly say that it has brought us nearer to God.”

“We have a good number of missionaries here in this heathen land; men and women from all parts of the world; but if we consider how many millions of people that are still without the gospel, we ought to pray God that he will open the hearts of more, that they will be willing to leave their homes, and bring the gospel to these ignorant people.”

“If you will continue to send us the papers, we shall be much obliged to you; we always distribute them among our friends, and hope that the words of truth they read therein will touch their hearts and minds, as they have ours.”

### From Basseterre, St. Kitts : —

“I hereby acknowledge the receipt of literature from our society for distribution. My brethren and I are all censured by our ministers for circulating spurious teachings. We fear not. If the literature sent us from time to time by you, and distributed by us, is spurious, then the Bible (which is all truth) is a fable, as all of the teachings contained in your publications are based upon, and explained in accordance with, the Bible truth.”

“I endeavor to circulate your literature as widely as possible. I am succeeding. The work is progressing silently and steadily.”

### From State of New York : —

“Your kind letter and package of tracts arrived, for which please accept my sincere thanks. Your copy of the exposition of Matt. 24, I receive as a personal favor. While a Methodist, born, bred, trained, admitted to its ministry, and ordained, I count myself *first*, a *Bible Christian*; second, a Protestant, which, when of the true type, includes one whose doctrine is ‘the Bible, the whole Bible, and nothing but the Bible.’ Third, I am a Methodist because I believe that taking this church’s history into account, that Methodism both *ought to* and *will* permit me to be a Scriptural saint.”

“John Wesley’s revival was a Bible revival, and wherever we are yet true to our antecedents, it is still a Bible revival. It is so, I am sure in my church-work. I preached upon the second coming of Christ, the judgment, and kindred subjects several times this year — the last time last Sunday night.”

“I believe in the continuous fulfillment of prophecy in epochs and eras known to the ends of the earth. This *material* age will run up against the literal second coming, some of these days.”

### From Barbadoes, W. I. : —

“I regret that I have been so tardy in acknowledging the benefits your society has been rendering, in sending me their literature, which I have placed upon the tables of the Y. M. C. A. of which I am secretary, and the tracts I have distributed there and elsewhere. I cannot report any definite result from them, but as you well know in thousands of instances, results cannot now be estimated; but we must wait for that great day when all things shall be made known. I am sorry I did not before this give you a word of encouragement, as I greatly realize there is much need of encouragement to the Christian worker while stemming against the tide that flows so strongly, but stronger is He that is for us, than he that is against us. May God richly bless your work and give you much encouragement and success in it.”

### From the city of Mexico : —

“We enjoy all the publications sent us exceedingly. Sometimes you may find in our Spanish paper, translations of some of your incidents, giving your paper due credit. So you will be ‘casting bread upon the waters’ in other languages. We wish you prosperity.”

### From Ireland : —

“I have been much interested in reading ‘Bible Readings’ lent me by one of your correspondents. My work brings me largely in contact with Roman Catholics, among whom such a book would do much good. I should be delighted to own such a book, if you make free grants of such.”

### From Hayti, W. I. : —

“I must beg you to excuse my seeming neglect in writing to acknowledge receipt of periodicals and tracts. I thank you so much for them. As we have to sow beside all waters, the tracts sent have been of the greatest service to us here. I shall be only too glad to get those you have promised to send us.”

“This is the hardest part of the mission-field in Hayti; it is therefore very encouraging to know that God’s people in the States are interested in our work. I ask the prayers and continued help of the missionary society.”

[STUDY FOR FIRST WEEK IN FEBRUARY.]

## FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

### MONTHLY TOPICS FOR 1893.

- January — Finland.  
 February — India.  
 March — Turkey and the Levant.  
 April — South Africa.  
 May — Mexico and Central America.  
 June — South America.  
 July — Australasian Mission Fields.  
 August — Island Missions.  
 September — Scandinavia.  
 October — Central and Southern Europe.  
 November — Opening of the World to Missionary Effort.  
 December — United States.

### INLAND.

#### POPULATION AND LANGUAGES.

FINLAND lies in the northwestern part of Russia. It has an area of about 136,000 English square miles, and a population of 2,338,000. About fourteen per cent of the people are of Swedish descent, and the Swedish language is the language of the better classes and of the higher orders of literature. The famous Finnish poet Runneberg, who died in 1877, wrote in Swedish. Helsingfors is the capital, with 66,000 inhabitants, of which about half speak the Swedish language. The chief natural feature of the country is its numerous lakes, for which Finland has been called "The Land of Thousand Lakes." Only a small portion of the country is cultivated. Next to agriculture, cattle breeding and fishing are the chief occupations of the people.

#### RELIGIONS.

In the twelfth century Finland was conquered by the Swedes, who then introduced Christianity. In 1809 the country came by conquest under the Russian dominion. Ever since, Russia has quite successfully endeavored to attach Finland to her interests. The established religion is the Lutheran. The orthodox

Greek Church has over 40,000, and the Roman Catholic Church over 2000 adherents. Methodists, Baptists, and the Salvation Army have lately made some progress. The priests have great influence over the people and are hostile to all free religions. In 1890, the clergy tried to get a law passed, by which all believers not in harmony with the State Church would have been greatly oppressed. Fortunately this law met opposition from the government and was not passed. The newspapers now bring the report that the Greek Church in Finland is going to have its own archbishop, the rector of the religious academy in Petersburg; because, says a Russian paper, although the Russian policy in Finland of late has got a Russian mold, it cannot make any progress except in close connection with the church, and with the help of the church. By this we may expect that the people in Finland will be more and more deprived of their religious freedom. Therefore, now is the time to work.

#### OUR WORK BEGUN.

On July 21, last, Elder O. Johnson and two Bible workers, Sisters Mathilda Lindgren and Augusta Larson, arrived in Helsingfors, Finland, to begin the work of spreading the last message. They were strangers to everybody, but they knew that God had sent them there, and that he would open the way. By attending religious services and visiting from house to house they soon formed some acquaintances and were kindly received.

However, the people in Finland are known to be of a reticent and unsocial disposition, and it takes time to get fully acquainted with them. As they were not allowed to hold lectures or public meetings, as such, they rented three unfurnished rooms. Being a carpenter, Brother Johnson soon fitted up these rooms for holding meetings in, and for a home. Here they began to hold meetings under the name of family worship, or readings on temperance and Christian religion. These meetings were well attended. They were not allowed to advertise their meetings in any other way



than by invitation cards, which they used while visiting from house to house. The themes were largely of a practical nature. They have to practice great care in this respect. They also started a Sunday-school, and after two Sundays the school counted over forty children. They feel deeply for them. Some of them come barefooted and ragged. There are some who do not understand Swedish, but there is a girl in the class that translates for them.

A good work is being done by distributing tracts, such as they think advisable. They are not allowed to sell tracts or books, but they carry with them a list, on which the people may put down any amount that they like to give to the Tract and Missionary Society. The tracts are lent or given away.

#### INFLUENCE OF THE WORK.

This work, of course, has created some comment among the religious bodies in Helsingfors. The church members that have attended the meetings have become much interested, and they have rebuked their pastors because they do not explain the prophecies, or preach on truths that are important for our time. Poor pastors, how can they enlighten others when they themselves are in darkness about these things! Lately, our sisters have been called before one pastor. He asked some questions, and wanted to see their rule of faith. They told him that the Bible was their rule of faith. He was friendly and asked to get some tracts. They gave him the "Second Coming of Christ."

Shortly after coming there, Brother Johnson wrote: "I fully believe that Finland is open for the message, and that many souls even here shall be won for the truth. But we have to be careful how we work here. When I see the way open, and the great need of the people, I sometimes feel such a burden for the work here, that I cannot sleep in the night. There are many obstacles and difficulties. The people are in general very poor, and in education way behind Sweden, but if it be the will of God, I would gladly remain here."

#### OPEN DOORS.

He made an interesting visit in the country some distance from Helsingfors. While visiting from house to house, talking to the people and distributing tracts, he came to the fine home of a baron. Here he was received very kindly when they heard his errand. The baron and his whole house were Christians. Brother Johnson was invited to come back there the following Sunday and preach in a school-

house. So that Sunday he preached two sermons there to a full house. The people seemed much interested, and Brother Johnson was earnestly requested to come back there again. He was also invited to come to other places many miles away. On the way home, he visited one of these places and preached to a large and attentive congregation. Here they also told him that he must come back. Later on, he again visited some country place, and was much encouraged to see how God opened the way. Some ministers tried to discourage him and make him return without holding any meetings, but the people opened their doors and wanted him to preach. When the ministers came and heard what he had to say and saw how it affected the people, they felt compelled to testify at the close of the meeting, that what had been preached was the word of God.

October 9, Brother Johnson returned home to Sweden in the interests of the work here. He had many interesting experiences to relate from his short stay in Finland. As it has been thought best that he continue the work there, he will take his family with him and return there next week.

Our Bible workers remain in Finland. Since Brother Johnson left them, we have had some very interesting letters from them, telling of a number who have already embraced the Sabbath. The results of the work only just begun have far exceeded all expectations. The workers there are joyful in the knowledge that God is with them, and that our people abroad will sustain them by their prayers.

*Stockholm, Sweden.*

EMIL J. ÅHREN.

#### MORE ITEMS ABOUT FINLAND.

FINLAND is a country about which we hear so little that it will be especially important for each one to refresh his mind in regard to the geography of the country by the study of the best maps obtainable. The foregoing article shows that we have entered the country none too soon; and also that the Spirit of the Lord has prepared the field for the truth. A few more items may help us to know the people better. A correspondent of the *Chicago Inter-Ocean* this year visited Finland, and from a letter to that paper we take a few paragraphs:—

#### THE CAPITAL.

"Helsingfors, the capital of Finland, is the most important naval station on the Baltic, beautifully situated on a peninsula surrounded by islands and rocky cliffs in the gulf of Finland. Sveaborg, the Northern

Gibraltar, guards the entrance to its harbor. It is the handsomest and largest city in Finland; it has broad streets, which intersect at right angles, and several fine public squares. The most striking among its public buildings are the governor's residence, the senate house, and the university buildings. The university, removed from Abo in 1829, was founded in 1640. It comprises five faculties, has fifty professors and about eight hundred students. Its libraries contain 140,000 volumes."

#### CHARACTERISTICS OF THE FINNS.

"The inhabitants are strong and hardy, with bright, intelligent faces, high cheek-bones; yellow hair is common, but by no means the rule, black or dark brown being frequently met with in the interior. With regard to their social habits, morals and manners, all travelers are unanimous in speaking well of them. Their temper is universally mild, they are slow to anger, and when angry, they keep silence. They are happy-hearted, affectionate to one another, and honorable and honest in their dealings with strangers. They are a cleanly people, being much given to the use of vapor baths. This trait is a conspicuous note of their character from their earliest history to the present day. Often in the Runes of the "Kalevala" reference is made to the cleansing and healing virtues of the vapors of the heated bath-room; they are morally upright and have an honesty and simplicity of character totally foreign to that of the Russian; they are hospitable, faithful, and submissive, with a keen sense of personal freedom and independence. but they are also stolid and revengeful."

Another writer, in the *London Fortnightly Review*, commends the way in which the government in recent years has attacked the liquor question. "The result," he says, "is the nearest approach to total abstinence that has ever yet been made by any country of ancient or modern times."

This writer also says that Finnish honesty is proverbial. "A tradesman will tell you the whole truth about his wares, even when he knows perfectly well that by doing so he loses a customer whom the partial truth would have secured him." The traveler is impressed with the confident way in which trunks and handbags are left for hours in the public streets without any one to look after them. "In the country districts the houses are for the most part unbolted, unbarred, and unlocked. More than once in my excursions we have come up to a house, the occupants of which were miles away at the time, and yet not a door of it was bolted or barred."

#### RUSSIAN INTRIGUE.

The Russian government is trying more and more to restrict Finnish liberty, and with increasing success, as Russia has the might on its side. At first it attempted to stir up discord between the two races, the Swedes and the Finns, in order to give Russia a chance to step in and take away the country's self-government; but the two races joined hands, refused to quarrel, and resisted the efforts in this direction.

Then the Russians attempted to stir up a class feeling, and their press sympathized with the peasantry, and pictured the far more favorable conditions which would prevail if Finland were wholly swallowed up in the Russian Empire; but the intelligent peasantry were too shrewd to be caught by such tactics as these. The Finnish peasant never was a serf like his Russian neighbor; and as all have an important part to act in the government of the country, the spirit of individual independence and equality is ever distasteful to the Russian tyrants. As matters are moving now, however, every year sees less and less freedom of action in the Finnish provinces, and Brother Åhrén well says that now is the time to work, and pray, and give for this interesting people.

#### QUESTIONS.

1. GEOGRAPHICAL position of Finland, area, population, industries, etc.
2. Characteristics of the people.
3. Religion in Finland, and signs that now is the most opportune time for our work.
4. How and when was our work begun, and what has been the influence of it?
5. Providential openings, and results accomplished. (See letter from Finland in recent *Review*.)
6. How can we help Finland? Deut. 16:17; 2 Cor. 1:11.
7. How does it come that already people are prepared to accept the truth in Finland? 2 Chron. 16:9 (first part); Isa. 11:10-12.

#### PROGRAM.

1. Opening exercises.
2. Let each recite a text having a bearing on the work of Foreign Missions.
3. General items of interest about foreign fields, noted by members during the month.
4. Study of Finland.
5. Business and closing.

[STUDY FOR SECOND WEEK IN FEBRUARY.]

## RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

### NEED OF PREPARATION.

BROTHER D. W. REAVIS, who was sent to Pittsburg last September to engage in religious liberty work under the direction of the Religious Liberty Association, writes, in a recent letter, as follows:—

“I have been thinking of this N. R. L. A. work constantly since coming here, and counting up results from various standpoints. One thing demonstrated here is, that through this issue we can reach the people and arrest their attention in a way it is impossible to do through any other branch of our work. It is the third angel’s message, and this is the time to give it to the people,—now or never. No one among our people is too weak to be excused from active work in this time. Of course they must study and be instructed. This instruction is what our churches need; then a general agent is needed to visit them often to keep them at work. One man in this church thought he could do nothing in this work, but we got him out on a trial trip. He handed a man a “Sentinel” to look over, requesting him to leave his order at a certain store if he would like the paper. In a few days the money with his order was left at the store. My wife, in company with one of the sisters of this place, is canvassing the business offices in this city with good success. They have had but little experience, but how they long for a thorough understanding of the living issue in this country! So it will be with every one when he gets to work.”

Brother Reavis further says: “I now know the great need of instruction in this work. I need everything.” And in a later letter continues:—

“I am just hungry for instruction in this line. . . . I am glad a general effort is being made to get our people engaged in this branch of the work; for it is the work most appropriate at this time. It is the third angel’s message clear and forcible, and all can give it in some form. The people are ready for it, and we must give it. This city, and this whole State, should have had this work long ago. Now we have to destroy their former education before we can get them even to appreciate the principles on which our government was established. All seem to accept readily that Sunday laws are right, and that Congress is doing its duty in legislating upon religion.”

We are glad some of our people at least are beginning to see the great need of studying up upon this religious liberty question. Those who do not now

feel their need of doing this, and *do* it, will doubtless ere long feel to their great sorrow and discomfiture their lack of what they could now obtain in this way.

The voice of warning and admonition among us has not been silent upon this matter—the importance of making thorough preparation now. Note the following:—

“My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticised. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us, of preparing for the approaching crisis.”—*Testimony for the Church*, No. 33, p. 245.

“You are now to get ready for the time of trial. Now you are to know whether your feet are planted on the eternal Rock. You must have an individual experience, and not depend on others for your light. When you are brought to the test, how do you know that you will not be alone, with no earthly friend at your side?”—*Mrs. E. G. White, in Review and Herald, April 26, 1892.*

“If we are to stand through the time of trial, we should now be learning what it is to draw from the Fountain of life.”—*Id.*, May 3, 1892.

“Now is the time to prepare for the crisis, that when put to the test, you may stand, and having done all, stand.”—*Id.*, May 10, 1892.

We would that all our brethren appreciated the importance of making the preparation here referred to. Had this been the case in the past, we believe that our people would have more highly prized and more generally read the *American Sentinel*.

But from what has just been said, let none get the idea that they must know everything in regard to the subject of religious liberty before they can enter the work. Another quotation is here in place upon this point.

“Stretch up the hand of faith, taking hold of one line after another in the work of the Redeemer. You are not to wait till you know it all before you begin

to communicate to others."—*Mrs. E. G. White, in Review and Herald, May 17, 1892.*

Institutes for the express purpose of educating directors and workers to go out and instruct our people in regard to the principles of religious liberty, the *American Sentinel*, its mission and work, and how to handle it, have recently been held in Battle Creek, Mich., Columbus, Ohio, and Indianapolis, Ind., and we learn that others are being planned for in other States. This is directly in harmony with instructions received as long ago as 1883, the words of which may be found in "Gospel Workers," page 241, and are as follows:—

"The members of the churches need personal labor; they need to be instructed as to how they can engage in the work of God. In the winter, special efforts should be put forth."

We are glad that even at this late day we are beginning to arouse to our needs and to heed this instruction and make the needful preparation. We only hope and pray that the good work will go on.

W. A. C.

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### THE "SENTINEL."

THE following from an article which appeared in the *Review* of December 13, under "A Plea for the *Sentinel* and *Review*," by Brother A. Smith, contains a few points and suggestions so well made we reproduce it here:—

"Do our brethren and sisters, generally, read the *American Sentinel*? All ought to read it; for there is no one periodical or book published by our people that is so effectively heralding the third angel's message in its present stage of development, as that paper is doing. Some may plead that they are too poor to subscribe for both the *Sentinel* and the *Review*. Of course no Adventist family can thrive spiritually without the *Review*, subscribed for or borrowed; but the *Sentinel* is needed at this time, just as surely, if not more so.

"A man in our town owned a large mill, and kept a night watchman for a long time to guard it; but finally he said he *couldn't afford the expense*, and dismissed the watchman. As the result, in a few days his mill was burned down.

"Our liberties, brethren, are fast being taken away, and soon our money will go too. (See Rev. 13:17.) We can afford, therefore, to keep a night watchman—the *American Sentinel*. (See Isa. 21:11, 12.)

"'But,' says one, 'I am not interested in questions of law treated of so largely in the *Sentinel*.' Never mind, brother, you will soon be interested enough, when, by law, your property will be taken from you in fines, and you are shut up in prison, or made to work in chain-gangs as felons on the streets. How much better to be forewarned and prepared.

Why cannot some plan be devised whereby isolated and indifferent families among our people can be made interested in the *Sentinel*? Why could not persons of piety, good address, good readers, and who, themselves, are interested in the subjects treated of in this paper, be appointed by each church to visit such families, or gatherings of two or more families, and read to them the *Sentinel*? Such readers could, with the help of the Holy Spirit, awaken an interest that would not soon die out.

"I have reason to believe that many among our people do not read the *Sentinel* at all; and that many others read it but partially, and with but little interest. Such do not know what interesting matter it contains."

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### IS THE IMAGE FORMED?

#### A FEW QUESTIONS ASKED AND ANSWERED.

1. IN the action of Congress touching the closing of the World's Fair on Sunday, was the United States government brought to the support of the Sunday institution?

2. Was this action on the part of our government brought about through the influence of the leading churches of the United States?

3. Are we not told by the Spirit of prophecy ("Great Controversy," Vol. IV., subscription edition, pp. 445, 449, old edition, p. 278) that when such a condition of things is brought about in this country, then an image of the beast will have been formed in Protestant America?

Every one who knows anything at all about the action of Congress last summer touching the close of the World's Fair on Sunday, and the nature of it, knows that that action was secured to support the Sunday institution, and for this purpose only.

And everybody who knows this much about it, knows that this measure was secured through the influence of the leading churches of the United States—the Methodist, Presbyterian, Congregational, Baptist, and others; through their petitions and threats of loss of votes and the withholding of their patronage at the World's Fair; and especially through the efforts of an association formed by the united action of all of these, known as the "American Sabbath Union," the general field secretary of which, Mr. H. H. George, spent six months in Congress last year to secure this result.

And lastly, every one who has read carefully "Great Controversy," Vol. IV, (large edition p. 445, 449) knows that the following statements are made in it:—

“When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

“But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image.”

This action on the part of our government for the enforcement of Sunday-keeping by the closing of the World's Fair on that day, secured as it was, is a most certain evidence that the image or likeness of the papacy is formed in this country. This likeness was established in principle and virtually formed by the decision of the Supreme Court of the United States of Feb. 29, 1892. But this later procedure is positive proof that the thing is done—a living, legislative act. Mild indeed though it may be, yet we are told that “as milder measures fail, the most oppressive laws will be enacted.”—“*Great Controversy*” Vol. IV, (small edition), p. 444. Our government, in all its departments, *judicial, legislative, and executive* has already repudiated the Protestant principle of government, and is now committed to the papal theory, and allied with those who despise and trample upon God's law and seek to compel the conscience. Who cannot see it?

W. A. C.

#### MEMORIAL TO CONGRESS FROM THE INDIANA STATE LEGISLATURE.

THE following is a memorial against national Sunday legislation which the Indiana State legislature sent to Congress in 1830:—

A memorial of the General Assembly of the State of Indiana on the subject of the stoppage of United States mail on the first day of the week, commonly called Sunday.

The memorial of the General Assembly of the State of Indiana respectfully represents:—

That we view all attempts to introduce sectarian influence into the councils of the nation as a violation of both the letter and the spirit of the Constitution of the United States, and of this State, and at the same time dangerous to our civil and religious liberties, inasmuch as those charters secure to every man the free right to his religion, and to worship the Almighty God according to the dictates of his own conscience: and, inasmuch as any legislative interference in matters of religion would be an infraction of those rights:

We, therefore, most respectfully remonstrate against any attempt by any combination of one or more sects to alter the laws providing for the transportation of mail, and against the passage of any law to regulate or enforce the observance of religious duties, or which may interfere with what belongs to the conscience of each individual. That all legislative interference in matters of religion

is contrary to the genius of Christianity, and that there are no doctrines of observances inculcated by the Christian religion, which require the arm of civil power either to enforce or sustain them. That we consider every connection between Church and State at all times dangerous to civil and religious liberty. And, further, that we cordially agree and approve of the able report of Hon. R. M. Johnson, adopted by the Senate of the United States at its last session, upon the petition of prohibiting the transportation of mail on Sunday. And while we protest in the most solemn manner against any attempt to enforce by legislative interference the observance of any particular day, yet believe that both the spiritual and temporal interests of mankind is promoted by setting apart one day in the week for the purpose of rest, religious instruction, and the worship of God.

*Resolved*, That his excellence, the Governor, be requested to transmit a copy of the foregoing memorial to each of our Senators and Representatives in Congress, and to the President of the Senate, and the Speaker of the House of Representatives.

ROSS SMILEY,  
*Speaker of House of Representatives.*  
MILTON STAFF,  
*President of the Senate.*

Approved Jan. 30, 1830.

J. BROWN RAY, *Governor.*

This is a strong contrast with the legislative tendencies, both State and national, of to-day, and shows how widely the principles of religious liberty and of absolute separation of Church and State, advocated by the founders of this government, had permeated the people of this nation during its early history, even to the extent of whole State legislatures expressing themselves on the subject. It may be considered a fitting comment upon the unconstitutional step which Congress took in this very matter last July.

#### INSTITUTES.

INSTITUTES, such as are referred to in the first article in this department, are beginning to be held quite extensively among us already, though the plan for instruction and study in the subject of religious liberty in this way was but recently started. General institutes for the instruction of directors and other workers have been held in Michigan, Ohio, and Indiana, and another is to be held in Minnesota early this month. Elder Breed, president of the Minnesota Conference, referring to this last in a recent letter, says:—

“We are looking for quite an interesting time. This institute is really creating more of an interest than anything else we have ever had in Minnesota.”

One of the Indiana directors after holding an institute of this kind with his home church, writes thus:—

“I know that our church was aroused more by the institute than they ever were, and they *all* expressed themselves as willing to go out and work.”

Others bear similar testimony.

[STUDY FOR THIRD WEEK IN FEBRUARY.]

## HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

### DO IT NOW.

THERE is work for one and all,  
Do it now.  
Hear the Master to thee call—  
Do it now.  
Lead the young, the weak, the old,  
Woo the strong, the brave, the bold,  
To the tender Shepherd's fold ;  
Do it now.  
Can you help an erring one ?  
Do it now.  
Stay not for "to-morrow's sun ;"  
Do it now.  
Bid them leave the paths of sin,  
And a better life begin ;  
If some wanderer you can win,  
Do it now.  
If for Jesus you can speak,  
Do it now.  
Though your tones are low and weak,  
Do it now.  
Take the tempted by the hand,  
Point them to the better land  
That awaits "beyond the strand ;"  
Do it now.  
Bid them trust in Jesus' power—  
Do it now ;  
Flee to him this very hour ;  
Do it now.  
Tell them that his life he gave  
Us from endless wrath to save,  
Gained the victory o'er the grave ;  
Do it now.

—*Presbyterian Journal.*

### WORK FOR ALL.

THE husbandman said to those whom he found standing idle in the market-place at the eleventh hour, "Go ye also into the vineyard ; and whatsoever is right, I will give you." There was work for all. None need be idle except from choice. The husbandman represents Christ, and the vineyard is the world. The commandment of Christ (compare Mark 16 : 15 with Acts 1 : 2), "Go ye into all the world, and preach the gospel to every creature," is obligatory upon every Christian. The meaning of this com-

mandment, or commission, is not that every one should go as a missionary to foreign countries, or that he should devote his entire time to preaching, or giving Bible readings, or distributing Bibles and other reading matter. God does not require of any one that which he cannot consistently do ; but he does require of every one *all* that he can consistently do.

It is the privilege of every disciple of Christ to have his life transformed into the image of his Master, and by example and precept to present the principles of the gospel to others. Wherever is found a lack of conformity to the law of God and the precepts of Christ, in the belief and practice of the people, there is a legitimate field for missionary work, and all labor bestowed on such a field in the spirit of Christ will be in direct fulfillment of the commission. The message that God gives his people for the last days is nothing more than the proclamation of the gospel in its fullness, with a statement of consequences to the disobedient. If there had been no departure from the gospel, there would be no need of any special message for the world ; but the fact that there has been an almost universal departure makes the field for the special message world-wide.

At the eleventh hour *all* who were idle in the market-place were sent into the vineyard. There are times when peculiar circumstances lay special responsibilities upon God's people, and the present is such a time. The evidences are accumulating which show that the end is near, and that the vials of God's wrath are soon to be poured upon the earth. Those who understand these things have the responsibility of warning those who do not. All cannot go out and preach, or give Bible reading, or canvass, but *all can do something*. If each one labors in the sphere where God has called him, and does all he can there, he will do all the Lord requires. Men and women often spend the six working days of the week in contact with those who are not acquainted with the message for the present time, without speaking a word to them about it, or handing them a paper or tract, and in the social meeting on the Sabbath express their regrets that their time and opportunities for doing

missionary work are so limited. Often the best time for doing missionary work is when we are in business or social contact with our neighbors. A word spoken, or a paper or tract given out, under such circumstances, will often accomplish more than a great deal done in a formal way. We give an extract from "Gospel Workers" on this point:—

"There is a great work to be done in the way of God's preparation in devising and executing plans for the advancement of his cause. Our publications should have a wide circulation; for they are doing a great work. There is much missionary work to be done. But I have been shown that there is danger of having this work too mechanical, so intricate and complicated that less will be accomplished than if it were more simple, direct, plain, and decided. We have neither the time nor the means to keep all parts of this machinery in harmonious action. Our brethren who bear responsibilities in devising plans for carrying forward this part of the work, must keep in mind that while a certain amount of education and training is essential in order to work intelligently, there is danger of making this too great a matter. . . . *The hearts that God has made willing by the operations of his grace, are fitted for the work.*"

DAN. T. JONES.

#### SUGGESTIONS TO HOME WORKERS.

What is my mission? How may I best subserve the ends of my creation? God tells us in his sacred word, "Whatsoever thy hand findeth to do, do it with thy might;" also, that "the laborer is worthy of his hire." If we expect to enjoy the fruit of our Lord's vineyard, we must help cultivate it.

The term "missions" is a comprehensive one; it includes not only foreign fields, but home interests; in fact it begins in the home circle, and widens until the whole earth is brought under its influence. The object is the reclamation of our fallen race. Day by day our lives are telling for weal or woe upon those around us. Precept and example may seem only to subserve the present moment, beneficial only to those under our immediate influence; but these small efforts are like the tiny rills, which seem so insignificant at first, but gather volume in their progress, until freighted with the commerce of the world. We are too prone to say, What can I do? Let us remember the parable of the talents, and not bury any one of them lest we forfeit the benefits we might receive from all.

There is no one who, more than a mother, needs to

cultivate those Christian graces which so aptly fit her, to give bias to the mind and heart of the little ones committed to her care. She is the molder of their characters. Her mission work begins there, and if properly performed, God alone can estimate the resultant good. There is nothing, however small, but has its mission. Insignificant though we may be, we must remember that there was a design in our creation, and it behooves us with diligence to find out and perform our part in the great drama of life.

Christ sounds the key-note of blessing for us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The cup of cold water given in the Father's name, shall not be without its reward.

A proper appreciation of our social relations, and an earnest desire to heed the scriptural injunction, "Love one another," "Bear ye one another's burdens" and other like commands, would soothe our sorrows, make them less, and round off the sharp angles of life. 'Tis strange that we neglect so many opportunities of rendering to each other little acts of kindness that cost but little, and revert in tenfold measure to our own happiness.

God's message to us is replete with promises that should fire our zeal. We are building, not for time, but for eternity. O then let us not merely lay up earthly treasures that perish with the using, but treasures in the store-house of God, to be enjoyed throughout the endless ages of his glory.—*Woman's Missionary Advocate.*

To be true—this is your highest duty, not to your self only but to your children, to the world, to God. "That which we are," says Emerson, "we shall teach, not voluntarily, but involuntarily." You breathe forth your secret self in an unconscious influence. Your character is felt and photographed wherever you go. At every step you leave the marks of your real self. Your outward and conscious efforts to make others good will effect little if you lack genuine goodness within. "You cannot get a human soul nearer God than you yourself are."—*Cumberland Presbyterian.*

#### PROGRAM.

1. Opening song.
2. Repeating of texts. Judges 5:2, 23; 2 Kings 7:9; Neh. 4:6, Mark 10:45; Mark 13:34; Matt. 25:21.
3. Prayer.
4. Business.
5. Reading, "Work for all."
6. Reports of individual effort.

[STUDY FOR FOURTH WEEK IN FEBRUARY.]

# HEALTH AND TEMPERANCE.

CONDUCTED BY W. H. WAKEHAM.

## COURAGE.

STAND but your ground, your ghostly foes will fly —  
 Hell trembles at a heaven-directed eye ;  
 Choose rather to defend than to assail —  
 Self-confidence will in the conflict fail.  
 When you are challenged, you may dangers meet —  
 True *courage* is a fixed, not sudden, heat ;  
 Is always humble, lives in self-distrust,  
 And will itself into no danger thrust.  
 Devote yourself to God, and you will find  
 God fights the battles of a will resigned.  
 Love Jesus ! love will no base fear endure —  
 Love Jesus ! and of conquest rest secure.

— *Thomas Ken.*

## SET THE HABITS RIGHT.

THE number of persons that have a keen and lively sense of the benefits to be derived from the formation of good habits, and of the unspeakable dangers that accrue from the formation of evil ones, is exceedingly small. The great majority of men, living as they do in a blind, haphazard sort of way, without a moral purpose in their conduct or an intelligent foresight of its consequences, have never considered that any habit when once it becomes fully confirmed, is an imperious law, holding its subjects in an unrelaxing iron grasp and mocking all their efforts at defiance or resistance. Such men forget — if indeed they ever took the pains to know — that law rules in the mind and spirit as truly as in the physical universe ; but the fact is none the less so. Not more surely are the planets kept in their orbits by the attraction of gravitation, than are rational creatures governed and controlled by the unresisted habits that have grown upon them through the passing years.

There is, it is true, one modification of this sweeping assertion. The power of choice in men is never, or rarely ever, exhausted during the term of their moral probation. They may, therefore, — especially under the influence of the Holy Spirit, — elect at any time to change their courses and enter upon a new way of living. Choosing to take a step of this kind is, however, one thing, and actually taking it is quite another. A more pitiable sight was never presented to

the eyes of God and the angels than the efforts of, say, a drunkard to break away from the relentless dominion of his abnormal appetites. It is like Nessus trying to strip off his shirt of fire, or Laocœon to disentangle himself from the hideous folds of the slimy serpents. As Cowper puts it :

Habits are soon assumed, but when we strive  
 To strip them off 'tis being flayed alive.

As to the manner in which habits are developed, there is nothing at all mysterious. The whole matter is simple as child's play. Passing by the psychological question — which is of no practical importance — as to whether the law of habit rests upon the law of association, or *vice versa*, we may state the essential point thus : What we do once, we shall have some inclination to do again ; what we do twice we shall likely do a third time : what we do a great many times we shall, by and by, unless there intervene a strong volition to the contrary, come to do automatically and as a matter of course.

By all that believe in the existence of a wise and gracious God, the law of habit must be regarded as instituted for beneficent ends. If it be perverted from its original design, the fault is in those who are guilty of such folly. What is this design ? Let us take a concrete instance. When a little child is first beginning to learn his letters, his whole stock of mental power is concentrated upon that one task ; but incessant repetition makes him familiar with it. He learns it, as we say, by heart. Having done so, his faculties, which meantime have been sharpened by exercise, are turned loose to attempt other and more difficult undertakings. Habits, then, are simply permanent achievements or acquisitions. They ought to be achievements in virtue, but they may be acquisitions in vice. When, for example, we have succeeded by patient and persistent effort in overcoming a given temptation to do wrong, and have learned, even in the face of the most appealing solicitations, how to put it under our feet and trample upon it, we may safely set up a banner of conquest — though always with due humility — and turn our attention to something else.



Right habits are our unconscious and automatic allies in all our efforts at self-improvement. They mightily re-enforce us in upright and godly living. It is particularly important that young people should give heed to this matter: for with them character has not yet gone through the stages of its evolution and reached its fixed and final *status*. They are susceptible to manifold impressions that after awhile will not touch them, and they should "watch the beginnings." If they reach their majority without having been brought under the sway of vicious modes of thought, utterance, and action, they have made a great gain. If they have gotten into the habit of purity, of truthfulness, of honesty, of industry, of piety, they are comparatively safe. God have mercy upon any young soul that is already submerged under the tide of wicked passions and appetites. The hope that he will ever recover himself is but a dim and feeble one.

A good rule is to form no habit that will not, in an emergency, prove to be your friend; no habit that you will some day or other have to fight; no habit that will hinder instead of helping you along all the lines of noble endeavor.—*Christian Advocate*.

God has given us faculties and talents; and it is our duty, as his sons and daughters, to make the best use of them. If we weaken these powers of mind or body by wrong habits or indulgence of perverted appetite, it will be impossible for us to honor God as we should. . . .

But it is in the home that the real work must begin. The greatest burden rests upon those who have the responsibility of educating the youth, of forming their character. Here is a work for mothers in helping their children to form correct habits and pure tastes, to develop moral stamina, true moral worth. . . .

Daniel's parents had trained him in his childhood to habits of strict temperance. They had taught him that he must conform to nature's laws in all his habits; that his eating and drinking had a direct influence upon his physical, mental, and moral nature, and that he was accountable to God for his capabilities; for he held them all as a gift from God, and must not, by any course of action, dwarf or cripple them. As the result of this teaching, the law of God was exalted in his mind, and revered in his heart. . . .

Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of

endurance, they have a bank of deposit upon which to draw in case of emergency.

Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Nature's God will not interfere to preserve men from the consequences of violating nature's laws. There is much sterling truth in the truth, "Every man is the architect of his own fortune."—"*Christian Temperance*," pp. 15, 21, 22, etc.

One selfish thought indulged, one duty neglected, prepares the way for another. What we venture to do once, we are more apt to do again. Habits of sobriety, of self-control, of economy, of close application, of sound, sensible conversation, of patience and true courtesy, are not gained without diligent, close watching over self. It is much easier to become demoralized and depraved than to conquer defects, keeping self in control, and cherishing true virtues. Persevering efforts will be required if the Christian graces are ever perfected in our lives.—*Testimonies*, Vol. 4, p. 452.

#### QUESTIONS ON "SET THE HABITS RIGHT."

1. Do people usually realize the importance of forming right habits?
2. How surely are men and women controlled by habits?
3. What exception to this statement is presented?
4. How are habits formed?
5. What may be said of the beneficence of the law of habit?
6. How may this law be made a curse?
7. What is a good rule in the formation of habits?
8. What lessons may parents learn from all this? Prov. 22:6.
9. What are the effects of "right physical habits"?
10. What common adage is worthy of our careful consideration?

W. H. W.

#### PROGRAM.

1. Opening Exercises.
2. Select Reading. *Testimonies Vol. 2*, pp. 263-265.
3. Questions on "Set the Habits Right."
4. Discussion of the question, "The Importance of Cultivating Right Physical Habits."
5. Personal experiences relating to the power of habit.
6. Business.
7. Closing song, *Hymns and Tunes*, p. 1382.

## CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

### PROGRESS OF THE CANVASSING WORK.—NO. 6.

WE have often been asked, "Will the canvassing work keep up its present amount of work per year? or will it begin to diminish year by year, and finally run out?"

The writer is free to state that if we depend upon visible resources, it will run down and grow less year by year; but if we, as a band of workers, depend upon God, and are united to him by living faith, and are guided by the Holy Spirit in our work, then continued prosperity will attend the work all the way along until the message closes.

To insure this continued success the canvassers need to bear in mind the importance of growth, and the ability to do better work every year. Many realize these points very keenly and are earnestly asking for opportunity to fit themselves for better work. With many it has been a perplexing question how to secure a fitting up for the work. Many who would gladly attend college are prevented from so doing on account of limited means; difficulties of various kinds present themselves to others.

If ministers and Bible workers need special instruction upon how to conduct their work, why do not canvassers need special help in their line of work?

In some Conferences the past two years they have held during the winter what they have been pleased to call a "canvassers' school," where instruction especially adapted to the needs of the canvassers was given, thereby fitting them better to meet and surmount the difficulties which they encounter day by day in the canvassing work. These schools continued from four to twelve weeks each.

The lines of instruction followed were somewhat varied, depending largely upon the special needs of those in attendance. The following, however, are some of the most important subjects considered during the time spent together:—

1. Daily Bible study, embracing not only a study of special points of doctrinal truths, but also those scriptures which have to do with daily Christian experience, thus enabling each to learn how to exercise faith in God, how to pray and make progress in Christian life.

2. A study of the English language was a prominent part of the work. The utility of this can be readily seen, especially by those whose school privileges in the past have been limited, as is the case with a large number of our canvassers.

3. Instruction in reading aloud was an important

part of the school work. As our canvassers must necessarily do more or less reading aloud in their canvass, how important then it is that they be able to read intelligently. Like the readers in Nehemiah's time, "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8.

We have all listened to the reading of a hymn or a portion of scripture when done so poorly we felt glad the reader had finished, while at other times we have felt to regret that the reader had reached the last stanza of some familiar hymn, or portion of scripture, because we saw from the reading of it such a depth of meaning in it. The difference was simply in the way or manner in which it was read.

Our canvasses in the future will no doubt consist more and more of reading selections from the books, and less and less of repeating a set form of words. This being true, all will see the need of being able to read intelligently and of being able to "give the sense" of what is read.

4. Church History is another important study. The very fact that we are so often called upon to speak of the living issues of the day, and of the elements at work and which will continue to work, in the enforcement of religious legislation in our nation, demands that every canvasser should know how "the beast" was formed, and show the likeness of present movements in our land, and be able to explain these points to others in a clear and forcible manner when an opportunity presents itself for so doing.

5. Of the study of the book which one is to work with, we will have to defer until another article, but will simply say that when this is taken up and properly conducted, it is with the exception of the Bible study the most interesting of all.

F. L. M.

### THE "TWO REPUBLICS" AND BUSINESS MEN.

Believing what Brother F. L. Mead told us at the Michigan Canvassers' Institute last spring, that the time had come when an effort should be made to reach the business men of the country, such as judges, lawyers, doctors, etc., with our books, especially "Two Republics," I gave myself to that line of work, praying that the Lord would prepare me for it if my duty lay in that direction, and I praise his name for the way he has led me thus far; still believing there are much greater possibilities for this line of work in the future.

After canvassing a few days, I was thoroughly convinced that the old way of showing a few pictures from a prospectus, and telling a nicely prepared story about them, was not the way to sell "Two Republics," to the above mentioned class. This is a busy age, and is growing more and more so every day, and if we want to succeed with this class, we must come to the point at once, and give them facts that cannot be gainsayed. We must show them that the work which we are handling, treats on the most important question that ever came before the American people, and that the issue is not something in the far-off future; it is right here to-day. And they as well as every other American citizen, will have to act a part in it by taking one side or the other.

I also find that taking a complete copy of the book, and being familiar with it; knowing what it contains and where to find it, and reading short extracts right to the point, such as would be most likely to interest an individual, is by far the best way to canvass such men.

Another point which I think worthy of suggestion is to get the individual canvassed to read with you. It will have the same effect as letting people read for themselves while you are holding a Bible reading with them. It is pleasing to see them draw their chairs a little closer, bend over, or put on their glasses, in order to get every word for themselves.

I firmly believe that "Two Republics" is to act a very important part in the closing work of the third angel's message—that of giving the warning against the worship of the beast and his image.

One point should ever be borne in mind, and that is instead of leading the people to believe that if we could sell a sufficient quantity of books, and get enough people interested in the subject of religious liberty, we could stop the uniting of Church and State in this country to-day (as we are apt to do, without the use of the prophecy), we should, after showing them that this union of Church and State is a perfect likeness of the papacy and an "image of the beast," take them to the Bible and show them that it is a fulfillment of a sure word of prophecy, and in this way give them the warning against the worship of the beast and his image and the reception of his mark.

I was called to Chicago to give the "Two Republics" a trial, and while I would much rather have taken my first lessons in selling such a work, in a smaller place, yet I know the Lord has gone out before me, and through him I believe a good work will be accomplished. Some of Chicago's brightest and leading professional and business men are intensely interested in the book as they read it, and are giving me the very best of testimonials. I believe I am gaining an experience and learning practical lessons which will be of benefit to others who come here later to engage in the same work. I believe the Lord is laying a foundation here that will not only tell to the advancement of the message, but to the

more rapid sale of this important book in the near future. I also believe that the same plan of canvassing could be used to good advantage with our other books, in a house to house canvass.

Much more might be said about the sale of this valuable book, but space will not permit.

J. E. WOODWARD.

#### RE-CANVASSING TERRITORY.

As quite a large amount of re-canvassing of territory for the same book has been done in Ontario, perhaps a few words relative to the same may be of interest and profit. This re-canvassing has not been done because there was no more uncanvassed territory in the province, but for other reasons. I will first speak of the work of re-canvassing and its results, and in a subsequent article give consideration to the conditions under which such re-canvassing may be done, the method of carrying the work forward, etc.

A few years ago there was one special request that canvassers were wont to make, and that was that they be given territory that had never been canvassed for any of our denominational books, or at least for the book that they were to work for. In fact, most canvassers were so averse to working in territory that had been once worked for the book they were canvassing for, that they could not be induced to do so. With greater consecration to the work, and the correction of some erroneous sentiments relative to the manner of carrying it forward, there has come a decided change regarding this matter.

Some two years ago I began here in Ontario to agitate the matter of re-canvassing territory for the same book. At first it was very difficult to get any to attempt it. The objections received were varied and often contradictory. It was reasoned thus: If the first canvasser was an able one and carried his work forward properly, he accomplished all that can be done in that territory. If he was incompetent and made mistakes, he has left the work in such ill favor that nothing more can be done. If those who purchased the books have read them, no doubt many have become prejudiced, and this in turn has affected others unfavorably, and so nothing can be done with them. If they have not read them, it shows that the book has not awakened an interest, and therefore their testimony will be that they are not of much account anyway, and hence others will not care to purchase. Not knowing who in a community has books and who has not, a second canvasser will lose much time in consequence of calling on those who have books. It will be very embarrassing to find, after introducing the business and going partly or perhaps wholly through the canvass, that the people already have the book.¶

These and many others of like nature were urged as objections to re-canvassing. Before any could be induced to engage in such re-canvassing, it was neces-

sary to guarantee them a certain satisfactory compensation in the event of failure in such work. We have never been called upon to make any of those guarantees good, as the results actually realized were preferable to the amount that was guaranteed.

During the past two years, no less than twenty-five canvassers, at different times and varying periods of time, have had experience here in Ontario in this re-canvassing business, and the results have effectually swept away the objections that were formerly urged. The returns show that the average results accomplished by those who have engaged in re-canvassing are equally good, and are generally better, than those obtained under any other conditions. The conditions as to the kind of territory, comparative qualifications of the first and subsequent canvassers, time intervening between the two canvasses, etc., have been as varied as it would be possible to secure in the same length of time. The records of this office show that, taken as a whole, the subsequent canvass of territory in Ontario has resulted in placing more books in a given area than was the case by the first canvass, and that the work of the second canvass has been more profitable to the canvassers than was the first. Questions, as before suggested, will be considered in a future article.

G. W. MORSE.

Toronto, Ontario.

#### SECRET OF SUCCESS.

THE question often arises, Why is it that some of our canvassers have success in nearly every place they work, while others work just as hard and are hardly able to support themselves? Different answers may be given to this question: 1. All agents do not have the same experience; 2. Opposition is not the same in all places, usually being the strongest where the minister not only does the preaching, but also the thinking for his flock; 3. In one district all may be infidels, who disregard the word of God, and despise those who believe it; while another district may have a large majority of Christian people who rejoice in the good tidings of a soon-coming Saviour.

A fear of those who call themselves wise is not the secret of the agent's ill success; neither does it consist in his being afraid of false accusations and threats which may be given from the pulpit, and advertisements which appear in the papers to warn folks from buying his books.

Success does not lie in the agent's covering the truths which, being dear to him, have led him to leave home and friends to aid in enlightening others; neither can his success be attributed to the fact that nature has supplied him with a better outward appearance than many others; nor by his natural ability to present his book.

The secret does lie, however, in the fact that the agent is not ashamed of the gospel of Christ, but rejoices in the opportunities given him to tell it to others. He is not afraid to visit the learned as well as the unlearned. He knows that the cause of

God cannot be hindered by men, but with speedy steps he hastens from house to house, without passing rich or poor, young or old, believer or unbeliever, friend or enemy, master or servant. He presents the truth as it is in Christ, and leaves the result of his work in the hands of the Lord, remembering that "The battle is the Lord's" (1 Sam. 17:47), and "The battle is not yours, but God's" (2 Chron. 20:15). He knows that the cause of God will come out victorious in spite of all opposition. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zach. 4:6.

Brethren and sisters, fellow-workers in the vineyard of the Lord, "Go, and do thou likewise;" your labor will not be in vain, and you will find the secret of success in the canvassing work.

ZACH. SHERRIG.

#### WORK AMONG SCANDINAVIANS.

IN the United States thirty-seven agents have worked 3410 hours in November. The orders have been mostly for "Great Controversy." They amount in all to \$1731.95. They have also delivered 2018 books, worth \$5798.75.

In Norway twelve agents have worked more or less in the two weeks ending November 20, and have received orders amounting to \$512.

From Sweden we have a report of the work in the week ending November 18. Twenty-three agents have been active, and have obtained orders to the amount of \$451.44. They have delivered \$620.73 worth of books.

#### DELIVERY OF BOOKS IN SWEDEN.

Most of the book agents in Sweden have worked through the summer to take orders, and they have delivered in the fall. In October, when they began to deliver, the State agent, Brother E. Lind, went with nine of them to help them. He writes that they delivered every book in the country, but lost a few in the cities. The agents were glad and thankful to God, seeing that he so graciously blessed their efforts. They had lived so economically and been prospered so well, that they could pay their old debt, and also pay for all the books they had received from the office, including those not yet delivered. Besides this they have paid their tithe, and have money enough left to keep them till the time for their next delivery.

They have many difficulties to overcome, but the Lord helps them. One evening Brother Lind came with one of the agents to a small station called Tuna. They had four books to deliver about five miles out in the country. It was evening and very dark. It rained, and the roads were very muddy. There was no place where they could stay over night, and no horse or wagon to be had. Brother Lind went into a grocery, and asked permission to leave one of his satchels there, but this they would not allow. After

some time they came to a small cottage where one of them was permitted to stay. Brother Lind went on quite a distance into the woods where he found another little cottage. Here the woman was sick, and the man was very much discouraged, but they received him kindly. He prayed with them and presented some of the "Bible Readings." (It is the family "Bible Readings" that agents have been canvassing for.) In the morning the man said that he could not permit that book to leave his house; he wanted one of them. He had been much encouraged, and was certain that it was the Lord who had sent Brother Lind to them. His wife wept for joy, and they both asked him to come again when he could.

J. G. MATTESON.

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### DISTRICT NO. 3.

SINCE the last report from this district, many important and stirring things have occurred, which are giving life and force to the work and workers wherever these influences have been felt.

Every Conference in the district is manifesting an unusual degree of interest in the circulation of the *American Sentinel* and other literature of like nature.

Three Conferences have held State institutes, where instruction has been given in the principles of religious liberty and in canvassing for the *Sentinel*. Many like institutes have since been held among the churches, and plans are being laid for more thorough missionary work in the churches and outside of them than ever before.

This agitation of the stirring themes presented in the *Sentinel*, is giving new life to the churches, and is forcibly impressing the admonition of the Testimonies of the Holy Spirit, which say that "some of the people of God are stupid and dormant and but half awake; they do not realize the time we are living in. I begged of the angel to pity and to save those who loved this world, who were attached to their possessions, and were not willing to cut loose from them, and sacrifice to speed the messengers on their way to feed the hungry sheep who are perishing for want of spiritual food."

We are encouraged too, to see the words so soon fulfilled which state that "while a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, 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." Where this condition exists, it makes good recruiting ground. Then we are told that "papers and pamphlets and tracts all need attention in the canvassing work, for they are as little wedges that open the way for larger works."

While handling these, the inexperienced worker is being prepared for larger works, and at the same time giving the third angel's message with a loud cry.

December and January will both be consumed in securing recruits. A canvassers' school is already in

progress in Indiana, and Michigan expects to begin one early in March.

The success that the Lord has given the faithful canvasser who has toiled the past year, five days in the week, through floods and drouth, heat and cold, and the opposition of Satan through wicked and designing men who have misrepresented our work,—all contribute another year's record to the fact that there is success in the canvassing work, and that it is time for us to know that, "all things work together for good to them that love God." R. B. CRAIG.

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### DISTRICT NO. 5.

THE prospect for the work for District No. 5 was never more encouraging at this season of the year than it is at the present time. The experience our canvassers have gained the past season enables them to realize more fully the fact that selling our books "is God's means of reaching many that would not otherwise be impressed with the truth."

Many times when the canvasser makes known his business, the person manifests a light or mirthful spirit, or shows disrespect for God by profanity, and making irreverent allusions to the Saviour; yet before the canvasser has finished the description of his book, bringing to their minds the love God has for us, and that he is ever ready and willing to forgive those that sin, they become deeply serious. The Spirit of God touches their hearts, and they say, "I would like to be a Christian;" thus giving the canvasser opportunity to point them to Jesus and speak words of hope and encouragement to them.

The power of God is being manifested through those that consecrate themselves to his service, and souls are being led to Christ.

I am now at work in Texas. In the past it has been thought that the canvassing work in this State could not be carried on after the holidays, until about the middle of April, but this season a large part of the canvassers will remain in the field during the winter.

A little circumstance occurred a few days since that reminds our brethren in Texas that our time for work is growing shorter. A growl from the "dragon" was heard in the fining of the elder of the Rockwall church, by the district judge, one hundred dollars (since reduced to twenty-five), for refusing to perform jury service on the Sabbath. Is not this another call to the people of God to hasten the work while we have a little time left? God loves us, and is doing all he can to induce us to do the work he has given, while we can do it in a time of comparative peace, before greater persecution bursts upon us. The Saviour says, "Take heed." Luke 21:34.

N. P. DIXON.

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Now that the "Pitcairn" is carrying ministers, Bible workers, and other workers to the islands, why should there not be a score or more of canvassers to go with her on her next trip?

### OKLAHOMA AND INDIAN TERRITORIES.

I ARRIVED in this field from Battle Creek, at 12 o'clock P. M. October 5, in time for the last days of the camp-meeting at Edmond. We found there about two hundred Sabbath-keepers, about equally divided between the German and English languages. Among this number were about half a dozen persons who desired to enter the canvassing work, but were not at that time ready to enter the field. As soon as arrangements could be made, a small class was held at Norman, under the direction of Brother Dixon, whose assistance we were glad to have as the field was entirely new to us. Of those in attendance at this school only two or three went immediately to work, others joining us one by one as they could arrange home matters, and we could give them the needed assistance in starting. In addition to those who were at the school, two or three others have joined us, so we have now a force of ten workers, all but three of whom are men and women of families. Owing to this fact, some have not put in as much time as they otherwise would.

The people here are all settlers on new claims, and most of them are very poor, and living in a condition that would not seem possible to our more favored people in the States, and prospects to begin with were not at all flattering. We feared that if orders were taken, they could not be delivered. But with many prayers to the Lord of the harvest we entered earnestly into the work, and the Lord has blessed us far beyond our most sanguine expectations. All with the exception of one or two have had good success from the start, and one or two have done phenomenally well, averaging orders for one half to two thirds of their exhibitions. We are now in the midst of our delivery, which has been much delayed on account of very bad weather, but the Lord has more than made up for this, in the success he has given us. Thus far the reports show an average of about eighty-five per cent of all orders delivered, and the prospects are that equally good success will attend us in the future. This is better than we dared hope for, but God has shown us that it is not by might or power, but by *his Spirit* and to him is due all the praise.

We have had some difficulties and perplexities to overcome in starting the work, but all is now in good order; and as the canvassers go out inspired with new courage by our successful deliveries, we shall expect to see still better work done. The people all over the Territory are seemingly only waiting until some one shall bring them the books and show them what they contain; and some of the canvassers say the only reason they do not sell a book in every house is because it is impossible for the people to get money enough to buy it. The Lord is in this field, and the hearts of the people are being stirred in preparation for the seeds of truth, and nearly every report brings us encouraging incidents of persons who are deeply moved by the power of the truth and are pleading for more light. May the Lord strengthen

the hands of his servants to carry it to them. Much more of interest might be said if space would permit, but lacking this we close by saying God's hand is in the work, and the cause is onward in Oklahoma.

W. M. CROTHERS.

### SOUTH AFRICA.

In sending the report for November, Sister N. H. Druillard says:—

“This will about end our report for this year. Our agents will finish their delivery this week and start for the general meeting, which begins the first of December. All the agents have done better with their delivery than we dared to hope. We will not begin work again until next February. For one month at least, South Africa will be a blank in the report, but we are not idle, but busy at work in the canvassers' convention. We will send you a small report in December, of the work done the last ten days of November and first two or three of December. All hope to finish up their delivery by the first week of December.”

### NOTES FROM THE FIELD.

STEPS have already been taken toward sending canvassers to Alaska, and we expect others will be taken in the near future.

Both the California and North Pacific Conferences will hold a canvassers' school this winter. This makes fifteen Conferences that have decided to hold such a school this winter, and others are favorably considering the question, and we hope they will decide to hold one.

Brother F. J. and Mark Pogue are now canvassing on the island of Bermuda. They report the prospect for the sale of books as being good. These brethren are from Minnesota. They have had quite an experience in the canvassing work, and we wish them success in their new field.

The coming State Agents' convention to be held in Battle Creek beginning January 27, promises to be well attended if we can judge by reports from those who expect to be present. The coming convention will be one of much importance to the canvassing work, as it will afford the State agents an opportunity for counsel upon the best plans of work.

The need of a general convention of the State agents will be apparent to all, when it is understood that of thirty-four State agents in the United States, only eleven of them have ever attended such a gathering. The canvassing work is progressive, and all the State agents desire to keep abreast with the work, and to do this, no agent can afford to be absent during these meetings.

REPORT OF THE CANVASSING WORK FOR DECEMBER, 1892.

	STATE.	No. can- vassers	Av.No. of Re- ports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Dist. No. 1.	Atlantic.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maritime Prov...	15	8	104	814	222	649 25	510	1,212 00	.....	1212 00	.....
	New England...	19	13	181	768	387	850 70	372	948 50	20 35	968 85	.....
	New York.....	.....	19	234	1,326	620	1,477 00	599	1,411 75	12 85	1,424 60	.....
	Pennsylvania...	40	16 $\frac{1}{4}$	206	1,117	197	.....	588	1,377 25	75 97	1,453 22	.....
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Virginia.....	1	.....	5	2	4	12 75	26	64 75	.....	64 75	.....
	Vermont.....	4	3	27	152	113	.....	114	282 20	8 75	290 95	.....
	West Virginia...	20	14	176	817	109	269 50	386	928 50	103 50	1,032 00	6,446 37
	Alabama.....	8	8	149	1,195	170	404 75	86	185 25	15 15	200 40	.....
	Cumb. Mis. Field.	7	4 $\frac{3}{4}$	86	687	62	142 50	134	297 25	8 60	305 85	.....
	No. 2.	Florida.....	10	8 $\frac{3}{4}$	129 $\frac{3}{4}$	1,035	188	232 25	286	721 50	15 85	737 35
Georgia.....		20	13 $\frac{1}{4}$	201 $\frac{1}{2}$	1,612	237	486 50	322	705 25	25 85	731 10	.....
Louisiana.....		6	5 $\frac{1}{4}$	83 $\frac{3}{4}$	669	106	264 00	197	618 00	17 65	635 65	.....
Mississippi.....		1	.....	.....	.....	7	16 00	5	9 50	.....	9 50	.....
North Carolina...		2	1	16 $\frac{3}{8}$	133	.....	.....	76	171 25	3 50	174 75	.....
Tennessee.....		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,794 60
Indiana.....		24	14	265	1261	225	615 25	446	1,075 80	.....	1,075 80	.....
Illinois.....		25	13	231	798	186	630 50	546	1,294 75	.....	1,294 75	.....
Michigan.....		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ohio.....		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 3.	Ontario.....	30	18 $\frac{2}{5}$	314	1 887	1,055	2,423 25	610	1,383 00	.....	1,383 00	3,753 55
	So. Dakota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Iowa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Manitoba.....	4	4	94	648	695	1,731 75	.....	.....	.....	.....	.....
No. 4.	Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Nebraska.....	20	16	185	1,269	1,418	3,990 00	537	1,413 87	96 40	1,510 27	.....
	Wisconsin.....	8	2	28	84	.....	.....	30	62 70	.....	62 70	.....
	Arkansas.....	19	10 $\frac{1}{4}$	53	247	311	819 25	68	180 00	13 85	193 85	.....
No. 5.	Indian Territory.	10	9	188	1148	.....	.....	455	1,061 25	.....	1,061 25	.....
	Kansas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Missouri.....	34	20	214	2,371	186	450 00	302	777 75	139 85	917 60	.....
	Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Colorado.....	13	9	104	729	191	507 00	312	801 68	23 83	825 51	2,998 21
No. 6.	California.....	.....	.....	.....	.....	105	285 00	131	373 50	18 25	391 75	.....
	North Pacific.....	5	4	62	343	.....	.....	130	396 00	.....	396 00	.....
	Upper Columbia.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	787 75
FORN.	Great Britain...	42	35	686	3,745	.....	.....	1965	4,179 58	.....	4,179 58	.....
	Germany.....	17	.....	263	1,953	.....	636 48	312	373 28	143 76	517 04	.....
	Central Europe..	8	.....	.....	855	.....	.....	177	465 74	.....	465 74	.....
	South Africa....	10	7	175	127	797	4,944 74	302	978 87	.....	978 87	.....
	Australia.....	18	10	195	1,055	521	1,648 18	555	1,848 35	372 45	2,220 80	.....
	New Zealand....	11	9	.....	1,260	.....	.....	454	2,012 58	109 64	2,122 22	.....
	Norway.....	13	9	143 $\frac{1}{2}$	1107	158	241 35	515	998 55	63 50	1,062 05	.....
	So. America.....	4	4	85	.....	6	10 50	198	472 40	.....	472 40	.....
	Queen's Land and N. South Wales	19	13 $\frac{1}{4}$	229	1,288	178	734 96	492	2,045 65	186 37	2,232 02	.....
	Bermuda Is.....	2	2	.....	125	.....	.....	245	758 00	.....	758 00	.....
	Sweden.....	28	22	.....	2,098	.....	3,118 38	1,142	1,863 78	114 05	1,977 83	.....
	Denmark.....	22	20	255	1,035	.....	.....	1,151	1,199 18	17 93	1,217 11	18,203 66
	Totals.....	539	364 $\frac{9}{10}$	5,368 $\frac{5}{8}$	35,760	7,454	27,591 79	14,726	34,949 21	1,607 90	36,557 11	36,557 11

As a result of a week's institute lately held in East Portland, Oregon, the North Pacific Conference has decided to hold a canvassers' school of about six weeks, beginning December 29.

BROTHER SHERRIG reports 25 Scandinavian canvassers in America at work in December. Four hundred and five orders to amount of \$1045, were taken, and \$5051.33 worth delivered. Since March, \$29,489.32 worth have been delivered, and orders taken for \$36,784.45.

REPORTS: New Zealand, two months; Oklahoma, six weeks; Bermuda Island, two weeks.

On its next trip, the "Pitcairn" will carry about twenty tons of subscription books, to be sold among the islands of the sea.

ARRANGEMENTS are partially completed for holding an institute at Walla Walla, Healdsburg, Union, and Battle Creek Colleges two or three weeks before the close of the spring term.

# THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE  
INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., JANUARY, 1893.

Those contributing for missionary work at home or in foreign fields may now know that it is the "loud cry" of the message that they are sending to the world. Let all take hold with new courage.

To those who find a blue cross over this note, we would say that your subscription has expired. We know most of you intend to renew, but have delayed doing so. Please send the 25 cents at once so that the name need not be taken from the list.

THE "Almanac" for 1893, issued by the American Board of Missions is full of interesting matter on the subject of foreign missions, and well worth the price, 10 cents. The fields where the Board is operating are briefly described and numerous illustrations are given. Address, American Board of Missions, 1 Somerset St., Boston, Mass.

THE amount of the annual offerings for foreign missionary work this year we have reason to believe will prove quite encouraging, that of the Battle Creek church alone amounting, up to this date, to about \$4800, or \$300 more than was received from the whole State of Michigan last year up to the 29th of February, and \$3000 more than was contributed by the Battle Creek church up to the same date.

AN interesting movement is under way on the Pacific Coast aiming at the establishment of mothers' meetings in every church. A department of the *Pacific Health Journal*, conducted by Mrs. H. S. Maxson, M. D., is devoted to this line of work, with important instruction and suggestions to mothers. This is one of the most valuable of the departments in this interesting magazine for the common home, with its every-day cares and needs. We shall hope to present something on this subject in future numbers of the HOME MISSIONARY.

No. 3 of the *Religious Liberty* Library, (the above is a reduced fac-simile of cover) is,—

CHURCH AND STATE

by James T. Ringgold, of the Baltimore Bar. This should be read and circulated by every Seventh-day Adventist. Price 10 cents; liberal discount in quantities. The price of the *Library* is 50 cents per annum. Send orders to the

RELIGIOUS LIBERTY ASSOCIATION,  
BATTLE CREEK, MICH.



## Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.					
Day	B. C.	Lmtd	Pass.	Mail	Dep.	Arr.	Mail	Lmtd	Atto	Day	Prt. II
Exp.	Pass.	Exp.	Exp.	Exp.			Exp.	Exp.	Exp.	Exp.	Pass.
7.15	8.00	11.00	7.00	.....	.....	.....	7.00	8.00	9.25	.....	.....
9.45	5.00	6.30	8.00	.....	.....	.....	9.55	7.40	5.07	.....	.....
12.13	6.20	8.25	1.00	.....	.....	.....	8.40	5.50	4.20	.....	.....
1.35	7.45	8.00	2.45	.....	.....	.....	7.30	4.10	8.10	.....	.....
8.30	.....	3.00	12.00	.....	.....	.....	8.05	9.50	.....	.....	.....
9.30	8.40	.....	.....	.....	.....	.....	8.00	7.00	.....	.....	.....
11.30	.....	1.00	.....	.....	.....	.....	8.55	5.25	.....	.....	.....
.....	.....	8.00	.....	.....	.....	.....	9.25	.....	9.25	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
am	pm	pm	pm	.....	am	pm	am	am	pm	am	pm
3.44	3.49	12.22	8.40	.....	6.19	.....	10.01	.....	12.10	.....	.....
6.50	8.49	12.22	8.40	.....	6.25	.....	9.56	12.35	7.30	.....	8.50
8.05	5.10	1.27	10.07	.....	7.49	.....	8.15	11.20	6.15	.....	7.35
8.35	6.47	1.55	10.47	.....	8.35	.....	7.30	10.47	5.40	.....	7.05
.....	.....	.....	.....	.....	6.50	.....	9.25	.....	7.45	.....	9.25
7.15	4.40	.....	8.25	.....	7.15	.....	8.37	.....	7.15	.....	8.37
7.50	5.17	.....	3.00	.....	7.50	.....	8.00	.....	6.40	.....	10.04
9.05	6.50	2.22	11.20	.....	9.35	.....	6.50	10.20	5.03	.....	6.35
10.02	7.55	3.07	12.20	.....	10.49	.....	5.10	9.30	4.00	.....	5.40
10.29	8.30	3.34	12.52	.....	11.15	.....	4.34	9.01	3.25	.....	6.11
11.15	9.25	4.15	1.50	.....	12.25	.....	3.49	8.20	2.40	.....	4.30
11.53	pm	.....	2.35	.....	1.08	.....	2.33	7.40	1.48	.....	.....
.....	.....	.....	.....	.....	1.19	.....	2.21	.....	.....	.....	.....
12.40	.....	5.45	3.30	.....	2.06	.....	1.29	6.58	12.45	.....	9.07
1.20	.....	6.20	4.10	.....	2.50	.....	12.45	6.20	12.10	.....	2.35
2.45	.....	7.35	5.45	.....	4.30	.....	11.10	5.00	10.30	.....	1.29
4.50	.....	9.30	8.00	.....	7.00	.....	8.40	3.00	8.15	.....	11.29
.....	.....	pm	am	.....	pm	Arr.	Dep.	am	pm	pm	am

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Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.  
Pacific, Limited, Day, and Atlantic Expresses, daily.  
Meals served in C. & G. T. Dining Cars on all through trains.  
W. E. DAVIS, Ticket Agt., Chicago.  
A. S. PARKER, Ticket Agt., Battle Creek.