

Jennie Thayer Fr.

# THE HOME MISSIONARY

HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETERNAL.— *John 4:38*

VOL. V.

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No. 2.

**“STRAIGHTFORWARD.”**

Ezekiel 1: 12.

They turned not to the left hand nor the right,  
They went “*straightforward*” in their Master’s might.  
They questioned not the wisdom of his way,  
These “*living creatures*” sought but to obey.

Their course was strange, they knew not what it meant,  
They only knew they had been *called* and *sent*.  
Intent upon the work that must be done,  
They went in faith, “*straightforward*” every one.

Gleaners, there is a lesson here for us ;  
We, too, must learn to live and labor thus ;  
Nor ask to know the meaning of God’s way,  
Only for grace and guidance day by day.

Whither the Spirit leads us we must go,  
And take our destined place — above — below ;  
Doing the humblest work as in his sight,  
Nor turning to the left hand nor the right.

We must be ready cheerfully to bear  
The cross he lays upon us everywhere ;  
Following the footsteps of the Lamb of God  
Along the thorny path that once he trod.

Ready — our very selves to him to yield,  
And labor on in faith from field to field ;  
Content, tho’ through long years we seem to see  
No fruit resulting from our husbandry.

Content — though as we journey day by day,  
The earth-born shadows thicken by the way ;  
Still pressing on through darkest clouds of night,  
“*Upward*” and ever “*upward*” to the light.

“*Straightforward*” then shall be our watchword here,  
Our golden motto this and every year.  
Straightforward, till the border-land is past,  
And we shall hear our Lord’s “*Well done*” at last.

— *Henrietta S. Engstrom.*

**DOING THE WILL OF GOD.**

THE spirit and sentiment of the poem on this page are good. We may learn many lessons in Christian service from the description of the living creatures seen by Ezekiel ; for as “*Testimony*” No. 33 has told us, Ezekiel’s vision by the river Chebar was given to show the power of God in carrying forward his work on the earth through his servants, and his overruling providence in the affairs of this world.

An interesting lesson was drawn along this line by one of the speakers in the Tabernacle pulpit during the week of prayer. We will simply suggest the points made, leaving the reader to think them out, believing that many workers will find encouragement in them. How are we to do the will of God ? The will of God is to be “*done on earth as it is done in heaven.*” How then is it done in heaven ? We read that in heaven the angels “*do always behold the face of their Father which is in heaven.*” They stand looking into the face of God ; and just so the Christian worker is to look upon the glory of God in the face of Jesus Christ — “*looking unto him.*”

As the angels stand looking into the face of God, waiting to “*do his commandment,*” they are “*hearkening unto the voice of his word,*” watching to catch the first movings of the Spirit to know what they shall do. Ezekiel says, “*Whithersoever the Spirit was to go, they went, thither was their spirit to go.*” There was no waiting, no questioning, but these messengers of God “*ran and returned as the appearance of a flash of lightning.*”

How the whole lesson of Christian service is summed up in this record showing how the will of God is done in heaven ! We are to look always into the face of Christ, watching as the angels for the slightest indication of the Spirit of God as to duty,

and ever ready to act upon the suggestion of his Spirit without hesitation.

Along this same line are the following paragraphs from the Testimonies, quoted in "Gospel Workers," p. 96, under the title, "Decision and Promptness in the Work of God":—

"The cause of God demands men who can see quickly and act instantaneously at the right time and with power. If you wait to measure every difficulty, and balance every perplexity you meet, you will do but little. You will have obstacles and difficulties to encounter at every turn, and you must with firm purpose decide to conquer them, or they will conquer you.

"Sometimes various ways and purposes, different modes of operation in connection with the work of God, are about evenly balanced in the mind; but it is at this very point that the nicest discrimination is necessary. And if anything is accomplished to the purpose, it must be done at the golden moment. The slightest inclination of the weight in the balance, should be seen, and should determine the matter at once. Long delays tire the angels. It is even more excusable to make a wrong decision sometimes than to be continually in a wavering position; to be hesitating, sometimes inclined in one direction, then in another. More perplexity and wretchedness result from thus hesitating and doubting than from sometimes moving too hastily.

"I have been shown that the most signal victories and the most fearful defeats have been on the turn of minutes. God requires promptness of action. Delays, doubtings, hesitation, and indecision frequently give every advantage. . . .

"The timing of things may tell much in favor of truth. Victories are frequently lost through delays. There will be crises in this cause. Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect will result in great failures and positive dishonor to God. Rapid movements at the critical moment often disarm the enemy, and he is disappointed and vanquished, for he had expected time to lay plans and work by artifice.

"God wants men connected with his work . . . whose judgment is at hand, whose minds, when it is necessary, will act like the lightning. The greatest promptness is positively necessary in the hour of peril and danger. Every plan may be well laid to accomplish certain results, and yet a delay of a very short time may leave things to assume an entirely different shape, and the great objects which might have been gained are lost through lack of quick foresight and prompt dispatch. Much may be done in training the mind to overcome indolence. There are times when caution and great deliberation are necessary; rashness would be folly. But even here, much has been lost by too great hesitancy. Caution, up to a certain point, is required; but hesitancy and policy on particular occasions have been more disastrous than would have been a failure through rashness."

W. A. S.

### MISSIONARY WORK ON PITCAIRN ISLAND.

OUR brethren and sisters on Pitcairn Island are isolated from the world by the rolling Pacific, save as a passing ship now and then brings a word from other climes. These chance visits, however, are evidently well improved by the islanders in the missionary work. We have lately received the following report from Elder E. H. Gates, which our societies can profitably study and compare with their own standing.

The Lord evidently planted the rocky island in the mid-Pacific to stand as a beacon light of truth. Not only the work done in the way of tract distribution, etc., is accomplishing good, but the fact that the people of the far-famed Pitcairn have in recent years embraced the Seventh-day Adventist faith, is advertising the truth far and near. Probably there is not another church among us of which it could be so truly said that, "In every place your faith to God-ward is spread abroad."

Very frequently ships carry the news of the peculiar practice in the matter of Sabbath observance to England and Europe, as well as America and the colonies, and the reports are copied in the newspapers far and near. The Lord knows how to use any people or society, however isolated naturally, who will give themselves to him. But here is the report:—

#### REPORT OF THE PITCAIRN ISLAND TRACT SOCIETY FOR THE TIME BEGINNING DEC. 17, 1891, AND ENDING JUNE 30, 1892.

No. of members . . . . .	72
Pages, tracts, and pamphlets given away . . . . .	10,114
"  sold . . . . .	3,077
Periodicals given away . . . . .	21
"  sold . . . . .	19
Letters written . . . . .	39

#### CASH RECEIPTS.

Membership . . . . .	\$72 00
Tract and periodical sales . . . . .	20 97
Donations . . . . .	52 96
Total . . . . .	\$145 93

W. A. S.

IN a recent letter from a foreign field, a correspondent stated that the new book, "Rise and Progress of Seventh-day Adventists," by Elder J. N. Loughborough, was to be used in the writer's church, as a basis for historical study in the young people's meetings. Would it not be to the advantage of many of our societies to make a systematic study of this book, devoting a little time in some of the meetings to talking over the portion assigned for study?

## Extracts from Correspondence.

FROM a converted Indian, a missionary in Manitoba, who is not so familiar with the English language as with the five languages of his own people. We give the extract in his own words :—

"I beg to be excused by not acknowledging my very much thanks to your help for the Lord's work in our midst of this north country — us Indians who once dead with sins and misery traveling downwards to eternity, but now many of us roused by the grace of our Lord and Saviour Jesus Christ, now saved from these, and passed from death into his marvelous light — by sending me the tracts and also the books of the "Life of Christ," which are so interesting, and a help to me. May our God bless your work more, so as to use the fruits according to his purpose and rewards. I remain yours in Christian love."

From a young lady in Alabama :—

"I am still interested in your valuable paper. It brings to my mind new thoughts, and I would be truly glad if every family in the community could have the pleasure of reading this good paper, the *Signs of the Times*. I notice a tract on the talents that I would like to read, and will enclose stamps for it, and will send for others when I have read this."

From a lady in Mississippi :—

"Yesterday, your little book on 'Civil Government and Religion,' by Alonzo T. Jones, happened to fall into my hands, and I did not sleep until I had read it through.

"I am only a very quiet Southern woman — not of the *pro bono publico* disposition in general — and am rarely stirred with the missionary spirit, but I do wish every man and woman in the United States could and would read that book. I am not strong-minded and don't want to vote; but when it comes to voting, I should like to have the pleasure of multiplying voters on Mr. Jones's side of the question. I have a son and brother that I am so particularly anxious should have the book that I enclose fifty cents, and ask you to please mail two copies for me. . . .

"I could put a dozen copies into excellent hands in different parts of the South, and if you are making free distributions, I should like very much to send you some names, and also have one of my own to hand around here.

"If convenient to you, please send me some specimen copies of the *Sentinel*, a newspaper I noticed advertised on the back of the book I read."

From the same at a later date :—

"The book, 'Civil Government and Religion' which you so kindly sent me, has been received, and started on its mission. And now, in accordance with my offer so courteously accepted by you, I send you the following names. You will of course make use of only such a number as may suit your convenience, but I am sure that each of the persons named will at least give it an attentive reading — and for the rest, I have faith in the book itself."

A teacher in Atlanta, Georgia, writes :—

"I received your very welcome letter some time ago, but have been very busy in my school duties, and failed to write sooner. I

thank you so much for the package of tracts you sent. I can use five hundred a month in the Sunday-schools, jail, and homes. Send what you can spare, and God bless you, every one. *Much* good is done through you."

A gentleman in Alabama writes :—

"I am unable to tell you really what a valuable help your paper has been to me. The *Signs of the Times* and the *Bible Students' Library* have filled my mind and heart with new truth that I would not otherwise have received. I have read the pamphlet upon the second coming of Christ with interest. The more I read it the more I learn. I am praying to overcome the evil of this world, and to become more Christlike in my heart."

From a member of the Alabama State legislature :—

"Just before the legislature of the State adjourned for recess, I received a copy of 'Civil Government and Religion,' for which I take this method of thanking you. To read it once, only creates the desire to re-read it. It is worthy of the most thoughtful mind. Our legislature convenes on the 19th of this month. If possible, can you furnish me with two more copies of 'Civil Government and Religion'? I wish them for some of my friends. We have a bill pending before the House to stop the running of freight trains on Sunday. Please send these books by first mail."

### REPORT OF LABOR, JANUARY, 1893.

#### Main Office.

##### RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	79,043
" " " " " United States.....	43,150
Number periodicals sent to foreign countries.....	4,012
" " " " " United States.....	369
" letters written to foreign countries.....	277
" " " " " United States.....	31

MRS. S. L. STRONG.

##### HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	19,855
" " " " " United States.....	9,344
Number periodicals sent to foreign countries.....	418
" " " " " United States.....	40
letters written to United States.....	268

MISS M. K. BYINGTON.

##### GERMAN WORK.

Pages books and tracts sent to foreign countries.....	8,876
" " " " " United States.....	1,150
Number periodicals sent to foreign countries.....	400
" letters written to foreign countries.....	8
" " " " " United States.....	70

MISS LENA STEINEL

#### Chicago Office.

Pages denominational publications sent out.....	15,398
" N. R. L. publications sent out.....	33,724
" Health and Temperance publications sent out....	14,428
Number <i>Signs, Present Truth, and Instructor</i> ".....	1,245
" <i>Good Health and Pacific Health Journal</i> ".....	57
" <i>Sentinel</i> sent out.....	617
" letters written.....	417

JENNIE THAYER.

##### SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	8,712
No. copies <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out.	700
" letters written.....	150

TENA JENSEN.

[STUDY FOR FIRST WEEK IN MARCH.]

## FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

### INDIA'S GREAT NEED.

INDIA'S great need is the gospel, *i. e.*, the "power of God unto salvation." Did the Hindoos possess the "power of God unto salvation," they would possess the one thing essential to their happiness on this earth, and also the admission fee to heaven.

#### THE ATTRACTIVE POWER.

Plans, schemes, and missionary devices by the score are in operation in order that the pious worshiper of Vishnu may be attracted from the shrine of his deity to the service of the true and living God. But all of these must and will signally fail without the "power of God unto salvation" as the motive power in the hearts of those who attempt to carry them out. We may have street preachers, zenana workers, medical missionaries, and school teachers; but unless these can tell from the depths of a heart overflowing with deepest joy and praise "what Jesus is to them and what they are to Jesus," they never can do missionary work in India or anywhere else. "Without this all their profession of faith will not save a soul from death." Men *possessing a life* which labors and talks after this manner are the men whom we need for India. None others need apply; for all others are worthless.

Following this brief introduction I will divide my subject into two parts: 1. What India needs; 2. What we need to supply her need.

#### WHAT THEY NEED.

As already stated, she needs the gospel, which is the power of God. Rom. 1:16. In other words, India needs Christ: for Christ is the power of God. 1 Cor. 1:24. Stated again, the Hindoos need the "preaching of the cross," for "it is the power of God. 1 Cor. 1:18. Expressed still another way, the devotees of Brahma, Siva, and Vishnu need "Emmanuel, which being interpreted is, God with [them]." Matt. 1:23.

#### WHY?

This is what the Hindoos need; and this is why they need it: "Because that, when they knew God, they glorified him not as God, neither were thankful;

but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. 1:21-23.

This is exactly what they have done, and to it I can abundantly testify; for I have seen these images described above in the process of being made, after they were made, and being worshiped.

Here is a description of a Hindoo god and goddess, and the picture is not overdrawn:—

"Siva is represented to the Indian mind as a hideous being, encircled by a girdle of snakes, with a human skull in his hand, and wearing a necklace composed of human bones. He has three eyes; the ferocity of his temper is marked by his being clothed in a tiger-skin; he is represented as wandering about like a mad-man, and over his left shoulder the deadly *cobra di capella* rears its head. This monstrous creation of an awe-struck fancy has a wife, Doorga, called sometimes Kali, and sometimes by other names. She has a body of dark blue; while the palms of her hands are red, to indicate her insatiate appetite for blood. She has four arms, with one of which she carries the skull of a giant; her tongue protrudes, and hangs lolling from her mouth; round her waist are the hands of her victims; and her neck is adorned with human heads strung together in a ghastly row."—*Buckle, "Hist. of Civilization," Vol. 1, chap. 2, par. 84.*

"The three eyes of Siva, are thought to denote his insight into past, present, and future time. The third eye is in his forehead, and a moon's crescent above it marks the measuring of time by months, while a serpent round his neck denotes the endless cycle of recurring years, and a second necklace of skulls, with numerous other serpents about his person, symbolizes the eternal revolution of ages, and the successive dissolution and regeneration of the races of mankind. His body is generally covered with ashes, and his hair thickly matted together, and gathered above his forehead into a coil, so as to project like a horn. His throat is blue from the stain of the deadly poison which would have destroyed the world had not Siva in compassion for the human race undertaken to drink it up. He rides a white bull, images of which are often placed outside his shrines."—*Monier Williams, "Religious Life and Thought in India," chap. 4, par. 19, 20.*

I have visited temples dedicated to these deities, and I have watched the people worship Siva. Sometimes they cover him with garlands of flowers, which are in striking contrast with his hideous form. At other times they lave his face and body with cold water, if possible to allay his anger and turn his wrath away from them.

#### HEATHEN IDEA OF RECONCILIATION.

The Hindoo idea of a god (and of all their gods) is that of a being who is enraged, and who needs to be propitiated so as to get him to be kind to them. That is, according to their way of thinking, they make it their business to *reconcile* the gods to them. With such a view as this it is manifestly impossible that the Hindoo should conceive of a god as anything else but a tyrant bent on the destruction of his followers, and only diverted from his cruel purpose by heavy payments, long pilgrimages, and monotonous prayers, on the part of those who are unfortunate enough to be numbered, or to number themselves among his devotees.

Now this is why the people of India need the "power of God," *i. e.* "the gospel." Because, with their present religion they are bound to be in misery, and their lives must be unhappy, and a tale of woe and sorrow from beginning to end. This inevitably follows as the logical result of any creed or belief wherein a man is taught that *he must reconcile God or the gods to himself*. For such a knowledge of God must ever be based upon the knowledge that man has of himself, for there is no other source from which he can obtain it. And he knows, to his sorrow, that he is fitful, passionate, and unrelenting. Hence the same character is attributed to the object of his devotion.

Now the "gospel of Christ," which is "the power of God," teaches, not only in the written word, but also by taking possession of a man's life and controlling it for him, that "God was in Christ, *reconciling the world unto himself*, not imputing their trespasses unto them." 2 Cor. 5 : 19. In other words, it demonstrates to "every one that believeth," that the work of reconciliation belongs not to man, the fallen rebel, but to God, the Almighty Creator. Right here lies the principle of difference which separates the religion of Christ as it is in verity, from any and all other systems of religion, be they nominally Christian or professedly pagan.

#### WHAT IT WILL DO.

Such a religion as this is what every Hindoo needs to lift the heavy burdens now resting upon his mind,

to take away his arrant cowardice, his cringing disposition which he manifests to those above him, and his tyrannical nature which he shows to those beneath him, and to make him *free* in every sense of the word.

And we emphatically state again that the religion of Jesus Christ is the *only* religion founded on this basis, and is therefore the *only* religion that can make men truly happy—that can bring "light out of darkness, joy out of sorrow, and rest out of weariness, for the waiting, longing soul." And any one who knows not by actual experience that the Christian religion can and does work in this way in any and all states and conditions of life, knows not the Christian religion at all. He may know *about it*, but does not *know it*.

#### OUR NEED TO SUPPLY THEIRS.

Now what do we need wherewith to supply the need of India? Men and women who can say out of the depths of a soul overflowing with the love of God, "All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; *and hath put in us* [margin] the word of reconciliation." 2 Cor. 5 ; 18, 19.

But Christ is "the word of reconciliation," John 1 : 1-4, 14. And to have "the word of reconciliation" "put in us" is nothing else than to have Christ himself put within us. "Then we are ambassadors for Christ, *as though God did beseech you by us*: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5 : 20. Men with this experience are "manifestly declared to be the epistle of Christ." 2 Cor. 3 : 3. In other words, the man in whom is the "word of reconciliation" becomes as it were a walking gospel, "an epistle of Christ." But without this "word" in us we never can convert a soul; for it is not we who convert souls; it is the "word," Christ, in us, speaking through us. Col. 1 : 27. It is "man's voice, God's truth; man's speech, God's inspiration; a human agent and the divine power."

There is nothing but the power of God that can convert a soul and save a sinner in India or anywhere else, from death. The power of God is something that is just as distinct from the theory of the plan of salvation, something that is just as separate from all the doctrines and ordinances of the Bible, as steam is distinct from the engine that it moves. The power

of Christianity lies not in the argument it possesses, but the argument lies in the power.

Paul said, "Whereof I am made a minister, according to the *dispensation of God which is given to me for you.*" Col. 1:25. But no man can *dispense Christ* unless he possesses him within himself to dispense, any more than a druggist can dispense medicine when he has none in his store. Says Christ, "Without me ye can do nothing."

It is men who know these truths as real, living facts in their own lives, that are needed for India,—men who are thoroughly converted themselves, and who can teach others how to give their hearts to God.

P. T. M.

It is not alone for the native Indian that we have a message in India. There are many thousands of Europeans who must hear, and thus there is a good field for energetic and consecrated canvassers to pioneer the way. Besides the English speaking Europeans, many of the educated native read the English. Before another year passes—perhaps before the General Conference closes its session, plans will be laid for sending canvassers into India.

THE subject for next month is Turkey and the Levant. The matter will be supplied by Brethren Holser and Baharian. As you see items of interest concerning this field, make a note of them, and add to the interest of the study by telling what you know at the meeting.

IN thinking of India as a field for our missionary operations, some may have an idea that missions have been in operation so long there that we shall be able to do-work only by laboring for those who are under the instruction of other societies, or who have heard and rejected the message at the hands of others. It is true that the third angel's message has in it a power and a light which has a work to do for the honest hearted among the converts of other societies. But our work need by no means begin on others' foundation. We can hardly comprehend the magnitude of the field, the destitution of the people, and their utter ignorance of the gospel. A missionary recently said:—

"Outside of the city of Bombay you may travel from one hundred to one hundred and fifty miles in any direction, north, east, or south—for the ocean lies to the west—and not find one single missionary. My associate, Mr. Abbott, recently made a tour in the vicinity of Bombay. He started from a point across the harbor near by, and walked one hundred

miles up toward the hills, and in every town and village through which he passed, he preached the Gospel, and made careful inquiries if any one in those villages had previously heard the word. He found during that tour only two individuals who ever before had heard the name of Jesus Christ. Think of it, Christian friends, there under the shadow of that great city of 850,000 inhabitants, the second largest city in all the British Empire, the most important manufacturing center in all the East, in intelligence, in business importance, and in general advancement, confessedly twenty years ahead of any other place in India,—there under the shadow of that great city, one of our missionaries traveled one hundred miles, and found only two persons that had ever before heard the name of Jesus."

It will be remembered that an article appeared in the *Review*, early in January, telling of the case of a young lady who accepted the truth in London, while on her way to India as a self-supporting missionary. Our brethren in London have heard from her since her arrival there, and find that she is firm in the truth, and walking gladly in the light the Lord has given her. Thus we already have a missionary in India, who is working to bring souls to the Saviour. We believe the Lord will own the labors of such persons. Why may it not be that we shall see many going out thus to live and teach the gospel?

THE article this month so readily lends itself to practical study that we suggest no questions, but leave it to the leader. We shall not outline questions every time, as it is not best for any society to confine itself every time to any line marked out without a knowledge of the wants and circumstances of the individual society. Do not follow programs so closely as to make the meetings stiff and formal. The Spirit of Christ will lead and give freedom if we will let it.

THE *Medical Missionary* will continue to follow as nearly as may be possible the line of monthly topics which have been marked out for this year. This paper will be worth many times the price, 25 cents.

#### PROGRAM.

1. Opening Exercises.
2. Scripture reading, Rom. 10.
3. Study of India.
4. Discussion of calls from foreign fields as reported in the *Bulletin* of the General Conference.
5. Prayer for laborers and means.
6. Business and closing.

[STUDY FOR SECOND WEEK IN MARCH.]

## RELIGIOUS LIBERTY.

CONDUCTED BY W A COLCORD

### THE LIKENESS OF THE PAPACY.

#### ITS FORMATION.

FOR all these years National Reformers, in demanding a religious amendment to the Constitution of the United States in order that there might be "an undeniable legal basis in the fundamental law of the land" for religious legislation and the enforcement of religious dogmas by law, have been calling for an image to the beast to be made in this country. Although not succeeding in securing their proposed amendment, which was a proposition for the people of this country to repudiate the Protestant principles of their national Constitution, yet they continued to propagate their theocratical theory of government among the people until they finally secured from the Supreme Court of the United States (Feb. 29, 1892) a decision which, to all intents and purposes, answers the same end,—a decision which they themselves have styled as "a document that reads as if largely gathered from the National Reform Manual."—*Christian Statesman*, June 25, 1892. This decision established a national religion, and by the proofs adduced in support of its decision, justified and laid the foundation for a repetition of all the religious legislation, religious tests, and religious persecutions that ever characterized the papacy or the Puritans.

In a testimony sent from Australia, dated Feb. 18, 1892, the following statement was made:—

"Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised."

Just eleven days later, Feb. 29, 1892, the decision of the Supreme Court was rendered. Of this decision, the National Reformers themselves have said:—

"It is the weightiest, the noblest, the most tremendously far-reaching in its consequences of all the utterances of that sovereign tribunal."—*Christian Statesman*, Nov. 19, 1892.

In this organic utterance the principle was established and the image made.

#### LIFE GIVEN IT.

In 1885 we were told that,—

"To secure popularity and patronage, legislators will yield to the demand for a Sunday law."—"Testimony," No. 32, p. 207.

Every one acquainted with the facts, knows that this was the very ground upon which the law for the closing of the World's Fair on Sunday was secured from Congress last summer. We therefore have a national Sunday law in this government. But in 1889 we were further told that,—

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than *giving life* to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."—"Testimony" No. 33, p. 240.

And again:—

"The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act *give vigor* to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism."—"Great Controversy," Vol. IV, p. 410 (old edition.)

\* In "Great Controversy" (subscription edition), p. 449, the statement is made further:—

"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*."

But the image cannot be worshipped before it is formed, nor the worship of it enforced before life is given to it—before the law which gives it *vigor* is made. But the fact that a national Sunday law has been made, is proof positive that the image has been formed, and life given to it. There will of course be further developments, but they will only be developments of that which has already been done. This the National Reformers have themselves indicated. Speaking of the Supreme Court decision of Feb. 29, 1892, they have said:—

"All that the National Reform Association seeks, all that this department of Christian politics works for, is to be found in the *development* of that royal

truth, 'This is a Christian Nation.'—*Christian Statesman*, Nov. 19, 1892.

#### THE SPEAKING.

After the "saying to them that dwell on the earth, that they should *make* an image to the beast," and that the two-horned beast "had power to *give life* unto the image of the beast," the prophecy says "that the image of the beast should both *speak*, and *cruse* [decree] that as many as would not worship the image of the beast should be killed." Rev. 13: 14, 15. The two-horned beast, though having horns like a lamb, was to *speak* as a dragon. This speaking is done after the image of the beast is formed, and by, and through, the image.

Mr. J. M. Foster, a National Reformer of long standing, in the *Christian Nation* of Oct. 12, 1892, thus called for the image to speak. Note the terms used:—

"But one danger lies in this: The Church does not *speak* as a Church. The American Sabbath Union has done a good work. The denominations have *spoken*. But the Christian organized Church has not officially gone to Washington and *spoken*. The work there has been largely turned over to associations. But the *voice of God*, authoritative, official, is through his Church. Should there not be joint action of the denominations in this? They should, it would appear, appoint a joint committee to *speak for God*, and properly and courageously done, with a plain recital of judgments which will follow upon refusing to hear, there can follow but the very best results. 'These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues.'—Rev. 11: 6. Much is lost by the Church failing officially to *speak* at the right time and in the right place. No association is clothed with this authority. They are individual and social; but the Church is divine. She can and ought to *utter the voice of God* in the halls of Congress, and as an organized Church."

#### THE DEATH DECREE.

"In the last conflict the Sabbath will be the special point of controversy throughout all Christendom. Secular rulers and religious leaders will unite to enforce the observance of Sunday; and as milder measures fail, the most oppressive laws will be enacted. It will be urged that the few who stand in opposition to an institution of the Church and a law of the land, ought not to be tolerated, and a decree will finally be issued denouncing them as deserving the severest punishment, and giving the people liberty, after a certain time to put them to death."—*"Great Controversy,"* Vol. IV, pp. 444, 445.

In the December number of the *Michigan Sabbath Watchman*, Mr. Ware, its editor, says, "The conflict

between the friends and foes of the Sabbath is much severer than the world has ever before known," and in an article headed "Just Exactly like Them," further remarks:—

"Most of our readers know that we have a very low estimate of Seventh-day Adventists, that we look with profound contempt upon their principle of Scriptural interpretation, and hold in absolute detestation their methods of work. We have again and again warned our people against these people; especially have we called attention to the dishonorable methods adopted and universally practiced by the Adventists in securing purchasers for their books, among the families of other denominations. . . . We have repeatedly said in the columns of this paper that the Seventh-day Adventists are a sly, slippery, and dangerous set of fanatics, if not a set of artful and deliberate deceivers, who operate, for the most part, only in the use of dishonorable means. They are unquestionably a set of trained and practiced set of tricksters, who maintain themselves only in ways that are dark, crooked, and very often consummately mean."

Then, as if conscious that such language manifested a little too much of an intolerant spirit for a professed minister of the gospel, he offers a sort of apology and justification for it in the following note:—

"If at any time some of our words or criticisms appear a little too tart, or sharp, or strong, we would remind our readers that this is no time for blank cartridges or aimless shooting. We would rather err on the side of severity than to have our foes get away with our Sabbath. We load, and aim, and fire to kill—not men, but measures."

From this last expression it is evident there are deadly intents on the part of those who have set themselves for the defense of the Sunday sabbath. When the apostles preached the plain, naked truth, we read of the priests, the rulers, and the Sadducees of those times, who were likewise set for the defense of traditions and the commandments and doctrines of men, that they were "grieved that they taught the people." As the result of this we learn from the inspired narrative that "they laid hands on them." And then in order "that it spread no further" they denied them the freedom of speech, deciding to "straightly threaten them, that they speak henceforth to no man in this name," the name of Jesus. "So they called them, and commanded them not to speak at all nor teach in the name of Jesus." See Acts 4. In this, they too, "aimed to kill—not men, but measures." But this sort of aiming did not accomplish their purpose. So they began to aim to kill the measures by killing the men. "They were cut to



the heart, and took council to slay them." First they "threatened them," then they "beat them." But all this failed to stop the preaching and teaching of the apostles. Finally "they stoned Stephen," and raised "a great persecution against the church which was at Jerusalem." Acts 5, 7, 8.

This evidently outlines quite accurately the future conflict between the foes and the friends of the Bible Sabbath.

W. A. C.

#### FOR THE REPEAL OF A SUNDAY LAW.

January 10, Hon. John Wacek, of Prague, Minn., member of the Minnesota legislature, introduced in the lower House of that body a bill for the repeal of three sections, Sections 225, 227, and 229, of the Minnesota Sunday law. See "American State Papers," pp. 296, 297, for a copy of the sections referred to.

The circumstances which led to the introduction of this bill were as follows: Certain petty prosecutions for violations of the Minnesota Sunday law had come up recently before Mr. Wacek as city justice in the town of Prague, which he dismissed without a hearing. Upon this, ministers of the place came to him and said, "I thought you kept the Lord's day." "Indeed I do," he replied, "but I do not propose you shall enforce your religion upon somebody else, because you believe so and so." This seemed to cause Mr. Wacek to appreciate the real nature of Sunday laws, and prompted him to introduce the bill referred to. It is not quite a clean sweep of the State Sunday law, but is a movement in the right direction. Its object is evidently in the interests of religious liberty and opposed to bigotry and intolerance.

In view of these facts the following resolutions were passed at the Religious Liberty institute then in progress at Minneapolis, and printed in some of city papers of that place:—

"Believing that it is the duty of the State to protect liberty of conscience, and that this is the limit of its authority in matters of religion; therefore—

"Resolved, That it is the sense of the Minnesota branch of the National Religious Liberty Association, in convention assembled, at Minneapolis, that all religious laws or measures looking toward the enforcement of religious rites or institutions by the State, should be repealed; and further—

"Resolved, That we favor the passage of the bill now before the legislature of Minnesota, introduced by Mr. Wacek, known as H. F. 42, being a bill to repeal those sections of the penal code relating to labor, sports, and traffic on Sunday."

Read "Testimony" Vol. 1, last half of page 203.

#### ITEMS OF INTEREST.

THE *Michigan Sabbath Watchman* for December, 1892, says:—

"The conflict between the friends and foes of the Sabbath [Sunday it means] is much severer than the world has ever before known."

True enough. And in line with this we are told that,—

"We are coming to a crisis which, more than any previous time since the world began, will demand the entire consecration of every one who has named the name of Christ."—"Gospel Workers," pp. 369, 370.

Fifty-seven speakers appeared before the House Committee on the Columbian Exposition, at Washington, D. C., at its recent hearing on the Sunday closing question.

The *Christian Statesman* of Dec. 24, 1892, says:—

"As we have said before, twenty-six thousand Seventh-day Adventists circulate more millions of papers against the Sabbath, than twenty-six million friends of the Sabbath circulate thousands in its behalf."

Said Rev. Dr. Thompson, of Columbus, Ohio, at one of the four mass meetings held in Chicago on the evening of Dec. 13, 1882, under the auspices of the American Sabbath Union: "Of two evils, Sunday opening and cholera, I am in favor of choosing the lesser, the cholera."—*Christian Statesman*, Dec. 31, 1892.

A joint resolution was introduced in the Illinois Senate, January 6, asking for a modification of the Sunday closing act of Congress so as to permit the opening of it on that day, and passed that body January 26, by a vote of 28 to 19.

A similar resolution was introduced in the lower House January 13, and a motion to table it, was defeated by a vote of 107 to 28.

A writer to the *Christian Statesman* of Dec. 31, 1892, speaking of "the Seventh-day Adventists, who are likely conscientious, but whose reasons are entirely based upon their peculiar theory as to the proper day of the week," says: "They, no doubt, to a man would vote to close the gates on Saturday." Not by law, we reply. Such men judge others altogether by themselves. Let them read "Due Process of Law," pp. 60-64.

[STUDY FOR THIRD WEEK IN MARCH.]

## HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

### SOMETHING YOU CAN DO.

If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say he died for all.

If you cannot rouse the wicked  
With the judgment's dread alarms,  
You can lead the little children  
To the Saviour's waiting arms.

Let none hear you idly saying  
"There is nothing I can do,"  
While the sons of men are dying,  
And the Master calls for you.

Take the task he gives you gladly;  
Let his work your pleasure be;  
Answer quickly, when he calleth,  
"Here am I; send me. Send me."

— *Selected.*

### ENCOURAGING WORDS TO CHRISTIAN WORKERS.

"As my Father hath sent me, even so send I you."  
John 20:21. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves." Luke 10:2, 3. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:18-20. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Matt. 10:22. "Yea, the time cometh that whosoever killeth you will think that he doeth God service." John 16:2. "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him

who is able to destroy both soul and body in hell." Matt. 10:27, 28. "And, lo, I am with you alway, even unto the end of the world." Matt. 28:20.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are" (1 Cor. 1:26-28), "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6. Therefore, "let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24. "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21:12-15. "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9), and "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

"Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jer. 1:7. "Be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them whether they will hear, or whether they will forbear: for they are most rebellious."

Ezek. 2 : 6, 7. "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation." "I, even I, am he that comforteth you: who art thou that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" Isa. 51 : 7, 8, 12, 13. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Isa. 66 : 5. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Jer. 33 : 3. "Fear not, O land; be glad and rejoice: for the Lord will do great things." Joel 2 : 21.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126 : 5, 6. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55 : 10, 11. Therefore "Blessed are ye that sow beside all waters." Isa. 32 : 20. "I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3 : 14. "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." John 16 : 20. "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51 : 11.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2 : 15); for

"they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12 : 3. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15 : 58. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6 : 10. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12 : 32. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, 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." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25 : 34-36, 40.

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Ps. 125 : 2. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46 : 1, 2. "I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." Isa. 12 : 2. "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4 : 19. "We are laborers together with God" (1 Cor. 3 : 9), then "Fear not: for they that be with us are more than they that be with them." 2 Kings 6 : 16. "For this God is our God forever and ever: he will be our guide even unto death." Ps. 48 : 14. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2 : 10. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thes. 4 : 16-18.

#### PROGRAM.

1. Song, "Hymns and Tunes," No. 1300.
2. Prayer.
3. Business.
4. Reading, "Encouraging Words to Christian Workers," omitting to give the references to book, chapter, and verse.
5. As the General Conference has just closed, it would be well to have some one who has attended it give an account of the progress of the work.
6. Closing song.

[STUDY FOR FOURTH WEEK IN MARCH.]

# HEALTH AND TEMPERANCE.

CONDUCTED BY W. H. WAKEHAM.

## "EXPERIENCE" VS. SCIENCE.

SOME time ago when calling attention to the pernicious effects of the use of tobacco,—showing its poisonous properties, and how destructive it is to vegetable and animal life, and that consequently its use must be detrimental to the best interests of man physically,—I was met with this objection: "O that's all very nice in theory; but it don't agree with facts. Now I have known many men who used tobacco all their lives, and it did not hurt them at all. In fact, I have used it more than twenty years myself, and I don't see but that I have as good health as most people. If tobacco is so bad, why don't it kill those who use it?"

This a very common method of reasoning among those who wish to excuse themselves for continuing some health-destroying, soul-blighting habit to which they have become wedded. This argument, if such it may be termed, is also used by those addicted to the use of alcoholic liquors. And the changes on what "*my experience*" proves are rung in every conceivable form to offset scientific facts and theories concerning the evil effects of the use of tea, coffee, condiments, flesh-meats, etc., as well as every other bad dietetic practice.

At another time, when I was explaining how the introduction into the stomach, of cold substances, as ice-cream, just after taking food, hindered digestion, and thus prepared the way for various gastric disorders, a minister present relieved himself of the following: "A man can eat a hearty meal of victuals, and then put down three dishes of ice-cream on top of it; and it won't hurt him a bit." On being asked how he obtained such valuable (?) information, he replied in tones of triumph, "*By experience!*"

Thousands to-day are putting their "experience" against the inexorable laws of nature, because the execution of the penalty is oftentimes delayed for years. Such should ponder well the words of the Lord recorded in Eccl. 8:11, 12, 13: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hun-

dred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days which are as a shadow; because he feareth not before God."

Because we do not feel immediate bad results from a certain course, is no evidence that much mischief has not been done. Oftentimes a tree, presenting a fine exterior, is found, on close examination, to be worm-eaten, and rotten to the core. Those who follow appearances and feelings as indications of good health, will find themselves as surely deceived as those who in religious matters predicate their acceptance with God upon the varying emotions of the mind.

It is no evidence that one is well because he feels well. Indeed, many cases have been found in which persons seriously diseased thought themselves in perfect health, and could hardly be brought to realize their true condition.

But cannot one trust his own experience? Is not experience the best teacher? Perhaps I can do no better than to quote a few paragraphs from an article from Sister White on "False Impressions Concerning Experience."

"Experience is said to be the best teacher. Genuine experience is indeed superior to mere theoretical knowledge; but many have an erroneous idea of what constitutes experience. Real experience is gained by a variety of careful experiments, made with the mind free from prejudice, uncontrolled by previously established opinions and habits. The results are marked with careful solicitude, and an anxious desire to learn, to improve, and to reform on every point that is not in harmony with physical and moral laws."

Comparatively few get this kind of experience. If experiments are made, it is for the purpose of confirming one's pre-conceived notions, and not with "an anxious desire to learn, to improve, and to reform."

"That which many term experience is not experience at all; it has resulted from mere habit, or from a course of indulgence, thoughtlessly and often ignorantly followed. There has not been a fair trial by

actual experiment and thorough investigation, with a knowledge of the principles involved in the action. Experience which is opposed to natural law which is in conflict with the unchangeable principles of nature — is not to be relied upon. Superstition arising from a diseased imagination is often arrayed in opposition to reason and to scientific principles. To many a person, the idea that others may gainsay what he has learned by experience, seems folly, and even cruelty itself. But there are more errors received and held through false ideas of experience than from any other cause. There are many invalids to-day who will ever remain such because they cannot be convinced that their experience is not to be relied upon.”— *Christian Temperance*, p. 109.

W. H. W.

#### APPEARANCES SOMETIMES DECEIVE.

THOSE who think that an abundance of adipose tissue, or a ruddy complexion, is evidence of good health, or believe that he who “*feels* well most of the time” is as well as God wants him to be, may read with profit the following from “*The Natural Cure*,” by C. E. Page, M. D. Many there are who will need to reconstruct their theories of “healthy appearances” before they are competent to judge of the physical condition of their fellow-creatures, or give medical advice:—

“We talk about enjoying health, and some of my readers would, I dare say, make the claim for themselves, although too well aware of occasional lapses; and indeed the great proportion of our people, in spite of heredity, might obtain, and rest secure in a high state of health; but, living as they do, a truly sound person is almost the rarest thing on earth.”

“‘How are you?’ is the question on meeting an acquaintance. ‘First-rate, although I have my old sick headaches occasionally.’ Another replies, ‘Pretty well, *now*, have just had a touch of neuralgia—you know I always had that now and then.’ Another has a ‘bad cold in his head.’ Smith enjoys good health, although ‘troubled a good deal with dyspepsia, constipation, etc., which means that he is constantly annoyed by symptoms inseparable from his disease. Jones is ‘tip-top’ with an occasional ‘attack’ of cholera-morbus, or a bilious spell. Brown ‘never was better in his life,’ but could tell you of a fearful sickness last spring—‘like to have died,’ and no wonder; he had three doctors and a gallstone! Robinson is ‘tough as a knot’—just now, since getting cleaned out by erysipelas, an eruption of the accumulated poison resulting from his bad habits. . . .

“The list is endless, of the so-called healthy ones, who have been ‘attacked’ with one disorder or another,

and recovered, while the mortality reports from week to week tell the final story of the premature taking off of thousands of men, women, and children, who, although always regarded by themselves and friends as healthy, have suffered the death-penalty after a longer or shorter imprisonment.”

“How often we hear such remarks as this: ‘I never was so surprised in my life as I was to hear of Miss B———’s death; perfect picture of health; fat, hearty, red-cheeked, the last person in the world to die, I would have thought.’ This shows how much the people know about health. Ninety-nine in a hundred would have called this young lady a specimen of health, when, in fact, any expert would have known that she was a typhoid subject almost sure to be down with it sooner or later; and with her whole physical conditions so against her that recovery would be almost a miracle, *under the prevailing system of treatment.*

“Just recall the scores of cases where you, my dear reader, have been surprised at the death of this or that friend, ‘always so strong and healthy.’ In fact, this is so common that we expect to be surprised continually and are not much surprised when we are!”

W. H. W.

#### QUESTIONS ON “EXPERIENCE” VS. SCIENCE.

1. How do many seek to excuse themselves in bad habits of living?
2. How much is such “experience” worth?
3. What constitutes genuine experience?
4. Because the results of violating nature’s laws are not immediately realized, what course do many take?
5. Notwithstanding fair appearances, of what may the transgressor be assured? Eccl. 8:13.
6. What has been a most prolific source of error?
7. What lessons may we learn from all this? Prov. 4:20-22.

“BECAUSE WE, from principle, discard the use of those things which irritate the stomach and destroy health, the idea should never be given that it is of little consequence what we eat. I do not recommend an impoverished diet.”—*Mrs. E. G. White.*

#### PROGRAM.

1. Opening exercises, 10 min.
2. Select reading—“*Christian Temperance*,” pp. 109, 110, 8 min.
3. Discussion of “‘Experience’ vs. Science,” 12 min.
4. Essay—“*The Importance of a Correct Theory.*” Discussion of points presented, 15 min.
5. Business, 10 min.
6. Closing exercises, 5 min.

## CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

### STUDY OF "PATRIARCHS AND PROPHETS."

In our last we promised to take up a study of "Patriarchs and Prophets" in this number. In doing this, we do not expect to enter into an exhaustive study, as this would be impossible, but if a few hints can be given which will enable the readers of the HOME MISSIONARY to take up a systematic study of the book, the object of these articles will have been gained.

In "Testimony" No. 32, page 29, we read: "Our people need to understand the oracles of God; they need to have a systematic knowledge of the principles of revealed truth, which will fit them for what is coming upon the earth, and prevent them from being carried about by every wind of doctrine." Again: "The Christian is required to be diligent in searching the Scriptures, to read *over* and *over* again the truths of God's word."

In "Vol. IV," page 593, speaking of what all need in order to endure the trials before us, she says: "In order to endure the trial before them, they must understand the will of God as revealed in his word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.

In our study of "Patriarchs and Prophets," we have been led to see more and more of the justice and goodness of God, as his plans are there more clearly unfolded.

The great controversy between good and evil is clearly illustrated in the lives of holy men of old, and the more we study their lives as recorded in the Bible and the "Great Controversy," the more clearly will we see revealed the character of God and the character of Satan. When we can read the Bible in this light, it will read like a new book to many; and so will "Patriarchs and Prophets" and "Great Controversy," Vol. IV.

When I was a boy, my mother used to talk much about how good God was, and she would praise him for his mercy "to me." Those expressions seemed meaningless, and when I read of David's praising the Lord for drowning Pharaoh in the sea, and destroying "Sihon, king of the Ammorites," and "Og, king of Bashan, for his mercy endureth forever," instead of seeing reason to join in the song, I felt dark and cloudy; but as I have studied the two volumes of "Great Controversy," that which was dark and foggy, now seems bright and clear, for which we praise God.

And, knowing that very many are troubled upon the same points, we feel like doing something to help them see the glorious light of truth as it is.

To give a short outline of the first few chapters of "Patriarchs and Prophets," I would say that in Chapter I, the character of God is revealed in his dealing with one who first went into rebellion against his government, and also something of the character of the rebel is shown.

In Chapter II, we see the character of God as revealed in creation, where he acted out his heart's desire in creating a new world and toward those he placed there to enjoy its riches.

Chapter III reveals the character of Satan in his warring against the government of God, by leading the first inhabitants of this world into rebellion against their Creator.

Chapter IV shows the character of God, as shown in his dealings with one of his sons, who has been led into rebellion by an enemy.

Chapter V shows the character of God in the life of Abel, and is sharply contrasted with the character of Satan as shown in the life of Cain.

The same is true of following chapters. They each show the character of God or Satan, or both, by contrasting their works and dealings with those under their control.

Some have wondered why "Patriarchs and Prophets" commenced just as it does, on the origin of evil and the fall of Satan, but it seems to us as though this was the very best point in the world to commence on. There are many people who wonder and ask, "Why was sin permitted?" "How did it start?" "Why didn't the Lord destroy sin and Satan on the start?" "Why was it permitted to run so long?" An explanation of these questions, such as can be given from the Bible and "Patriarchs and Prophets," would show the justice and goodness of God to many minds which now are perplexed, and would give them such a view of the character of God that they could not help loving him.

Concerning the origin of evil, upon which the first chapter deals at length, we will endeavor to draw out some points which we hope will be interesting and profitable to all.

First, with whom did sin originate, and what position did he hold? Page 35, 9th, 10th, and 11th lines.

"There was one who perverted the freedom that God had granted to his creatures. Sin originated with him, who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven."

How did he commence his course of sin? Page 35, lines 23 to 27.

"The Scripture says: 'Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.' 'Thou hast said in thy heart, . . . I will exalt my throne above the stars of God; . . . I will be like the Most High.'"

Did you ever witness any work that commenced in a like manner?

As a result of this course, what was soon found to be growing up among the angels? Page 38, lines 26, 27, and 29 to 32.

"While there was no open outbreak, division of feeling imperceptibly grew up among the angels." "Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate his unsearchable councils; they were dissatisfied with his purpose in exalting Christ."

What is division of feeling? Have you ever seen any such thing?

Was division of feeling a new or an old element among the angels? Page 39, line 9. "It was a new element."

What was the character of the division of feeling as understood by inspiration? Page 39, line 10. "Strange, mysterious, unaccountable."

Can you explain a "strange, mysterious, unaccountable" thing?

Could the angels understand such a thing?

Had they ever had any experience with such an element?

But while they did not understand this, did they not know of the allegiance they owed to God, and that in rebelling they were without excuse?

Did the indulgence of the desire for self exaltation, although but a little, result in bringing peace and joy to him? Page 37, lines 21 and 22.

"Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels."

Could he diffuse discontent if he had been in possession of peace?

Why did he leave the presence of the Father to diffuse discontent?

Did he make known his real purposes on the start? Lines 23 and 24.

"He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God."

Was it faith, or doubt that he introduced concerning the laws that governed the universe? Lines 25 to 28.

"He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide."

How did he introduce his disaffection? Page 38, lines 12 to 15.

"He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God."

What use did he make of the different expressions made by angels? *Ib.*

"Then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God."

What did he claim was his own position concerning the law of God? Page 38, lines 16, 17, and 22 to 24.

"While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government." "While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty, and to preserve harmony and peace."

Did you ever witness any work that commenced in a like manner?

F. L. M.

#### CANVASSERS HOLDING BIBLE READINGS.

THERE is one expression found in "Testimony," No. 32, page 159, that has seemingly been very perplexing for some canvassers to understand. It is this: "Quietly, modestly, with a heart overflowing with love, let them seek to win minds to investigate truth, engaging in Bible readings when they can." Experience has demonstrated that for a canvasser to undertake to hold Bible readings is detrimental to his work, and unsatisfactory in every respect; and yet, with all this, time and again we have been met with the question, "How do you explain this expression, 'engaging in Bible readings when they can'?"

The holding of Bible readings, as generally understood and practiced by canvassers, has not been productive of good results. The influence and effect upon the minds of the people in the neighborhood has been to turn many against the book and the man who sold it, and it is only a short time before such an one, either as a canvasser or a Bible worker, is out of the field entirely. Now then, how can this expression be understood and harmonized with experience and good judgment? We think the following, taken from a private letter from Elder W. C. White, will explain the matter quite clearly to every mind. In speaking upon this very point, he says:—

"Should we not most readily ascertain what was meant by the Testimonies, by a careful consideration of what mother would be likely to do or say if she were going out as a canvasser? Is it not safe to take her method of labor as a commentary on her instruction regarding labor?"

"Whenever she has an opportunity to speak to persons who are unacquainted with our doctrines; whenever she has an opportunity to address a congregation made up of the same class of people as the families met by our canvassers, does she ever address—

them upon doctrinal subjects? By no means. She always addresses such congregations upon practical themes, teaching them of the love of God, and our privilege and duty to respond to this by lives of devotion. She always makes first and of most importance the matter of resignation to the will of God and consecration to his service. She always seeks in her labors to lead them to Christ. I believe that in all your experience with mother's work you have never found it otherwise, nor will you be able to recall a single instance where she has reversed this order, and has introduced doctrinal questions first.

"With this fact before us, is it not safe to conclude that this is the style of Bible readings which she recommends canvassers to hold as they have opportunity? And is it not evident that if our canvassers would confine themselves to Bible readings upon practical subjects, their influence with the people would be strengthened, and their work helped forward rather than hindered? Is it not because our work has become so sectarian that our canvassers and others think they are doing nothing for the cause of Christ unless they are pressing denominational issues, that there has been so much trouble about canvassers holding Bible readings? And is it not a fact that in every case where the holding of Bible readings has been detrimental, the subjects of these readings have been doctrinal and controversial? I think you will agree with me that this is the case; and if it is so, is it not strange that we have been so many years perplexed over the apparent discrepancy between the instruction given in the Testimonies, and the experience of our canvassers, supported by the best judgment of the leaders of the canvassing work?

"After thinking this matter over for several days, I asked mother about it. I did not tell her my opinion, but asked her if she thought that it would be best for canvassers to hold Bible readings upon doctrinal subjects. She said, No; that they would be doing a great injury to the people to introduce during their short visit, doctrinal points which would stir up their minds, lead to controversy, provoke criticisms of false teachers, and thus leave the individual in perplexity, and in a state of mind more difficult to reach than if the points under controversy had never been introduced by the canvasser. 'Because,' said she, 'it is impossible for the canvasser to stay and attend to the argument and meet the objections and defend the truth and develop its beauty, as the minister can do. But the canvasser can always labor safely and to advantage in pointing out the love of God, the sacrifice of Christ, and the duty of consecration and loving service. He can deal with subjects of practical godliness, and thus be a blessing although his labors are but brief.'"

F. L. M.

We are receiving some very encouraging reports from those who have tried the plan of using the complete copy of the book in place of the prospectus in soliciting orders; so far as heard from those who have tried it, they like it very much.

## THE UNITED KINGDOM.

WE have recently heard of a Scotchman in America, who, with his wife and son, wish to take up the canvassing work in the land of their nativity. Such news is encouraging. We hope that many others who are natives of British soil will follow their example. Why not join the ranks of those now carrying the message to your fellow-countrymen? A few words in regard to the advantages of this field may be of interest to any who are contemplating such a step.

First, I will mention the way in which our canvassers live. We have no large companies, but go two and two, and rent furnished apartments with attendance. The "attendance" includes care of the rooms, cooking and serving meals, "doing" our boots, etc., etc.,—in fact everything we could desire done excepting personal washing. The apartments usually consist of a front-sitting-room and a bedroom. We get such accommodations for two, with fire and light included, at an average cost of 8s. (two dollars) a week. This arrangement leaves the canvasser free to give his undivided time and attention to his work, at the same time having home comforts.

Then we have no prejudice to meet. This field is comparatively new as regards our work, very little preaching having been done. With the exception of a few who are taking *Present Truth*, and are favorably impressed with it, we have met only one person who knew anything of us or our publications, during the eighteen months we have been here. Then, too, only a small proportion of the territory has been worked with books that would cause undue prejudice. So we are enabled to profit by the experience of others, and introduce our books in their proper order.

Practically, we have a monopoly on the subscription-book business. There are a few firms that sell books in numbers or on the installment plan; but most people are thoroughly disgusted with these methods, so when we explain our manner of working, they fall in with it at once. It is a very rare occurrence to meet a book agent at work.

Another advantage we have is that the territory is easy of access. There is an immense population in a small compass, so that when one town is finished, a few minutes' ride will bring us to another.

The yearly report of the canvassing work in this field for 1892 shows a very encouraging result. The average number of workers was about thirty-six. These have taken 18,156 orders, of which 12,367 have already been delivered. The per cent of delivery for the year is about seventy. During 1891 the number of orders taken was 9932, and in 1890, including five weeks in 1889, the total orders amounted to 4407. The per cent of deliveries has been about the same each year. We are sure that all who have an interest in this field will praise the Lord for such marked evidences of his special blessing. The institute to be held in London, mentioned in our last report, has just closed. It was a season of great profit to all who were present. Many of us realize



now as never before, the power of the Word to keep us when we yield ourselves to God. At the close of the meeting eleven were baptized, nine of whom are now engaged in canvassing.

One meeting each day was devoted to the study of "Patriarchs and Prophets." All our canvassers entered heartily into the plan of making this the pioneer book, and nearly all started in with it at the close of the institute. "I will yield myself to God, take him at his word, and let him do the work," is the sentiment with which the workers left the meeting for their several fields of labor. If all hold to this throughout the year, the results of our work will be far in advance of anything yet seen.

N. Z. TOWN.

### THE CANVASSING WORK IN SWEDEN.

[The following words from Brother E. J. Åhren, found in the *Härold* from Sweden are truly encouraging.—J. G. M.]

At the close of the blessed school for book agents, held in Stockholm, in the beginning of July, twenty-eight agents went out into the great mission field. Their district reached from Ystad to Haparanda (that is as far as Sweden reaches from south to north). They began the work in the name of Jesus, being fully assured that the work was his, and encouraged by love for their important calling. They well knew, by experience, that their enemies were many and strong, but they also knew that He who is with them is mightier than all who were against them.

For the encouragement of those who love the work of God, and to show how the work is prospered in spite of all opposition, something about the work since the school closed is here related. In eleven weeks, closing September 30, they obtained 5352 orders for "Family Bible Readings," amounting to \$8766.90. At the same time they delivered books to the value of \$995.76. The time for delivery was in most cases after the close of the quarter.

This success is very remarkable. Compared with the work of preceding years, it shows that in eleven weeks they have obtained orders for \$2479 worth more than during any previous year (through the whole year). During five weeks they took 500 orders each week. One of the agents obtained in one week 68 orders, amounting to \$109.35, and another week 73 orders, amounting to \$114.48. But the success has of course varied in different places.

With very few exceptions the canvassers have all enjoyed good health. Their letters are very interesting and encouraging. They who never tried this work have no idea of the remarkable, ever varying experience obtained by the canvasser, as they come in contact with so many different kinds of people in the different walks of life. Often it looks very dark; and they are often discouraged by trials and temptations. The enemy tries in every possible way to make them stop their work, but in the name of the Lord, they come off victorious, and in the place where they stood trembling from fear, imagining they

saw a rattlesnake, they met perhaps a dove with an olive leaf.

Courage, determination, and above all, close fellowship with God, and strong confidence in his promises, are needed. That which rejoices us most is that the letters of the book agents show that they feel their entire dependence on the Lord, and that he is their only strength. They realize that God has committed to them a work of great importance, and they learn by experience that it is blessed to work for the salvation of souls.

Dear brethren and sisters, the Lord is doing a wonderful work in our day. May we be filled with the Spirit of the Lord, and thus be enabled to put our whole soul in the work. This work will soon be finished. May the Lord continue to bless the book agents. The Lord be praised for all that he has done and is doing till the present time.

### THE GERMAN CANVASSING WORK IN MICHIGAN.

ON June 14, 1892, I started out to canvass among the Germans in this State. Previous to that time there had been but little, if anything, done among this people in Michigan.

Before coming here I canvassed several years in Kansas and Nebraska, and on my arrival in Battle Creek was not very encouragingly received by some of the Germans there, to whom I related my plan for canvassing among the people of that tongue in this State. They would say: "Here we are known as a people throughout the State; the territory has been canvassed over and over by our American brethren, and it would be hard to make it a success." Besides that, no one seemed to have any knowledge of the extent of the German population, or where to find any German settlements at all. Consulting with Brother Wellman, State agent at that time, I was directed to Allegan county. I must confess that I did not have very much courage; but I went out in the name of the Lord, and — succeeded!

The very first German I canvassed interrupted me during the exhibition and asked this question: "What do you think of those people over there [referring to Elder Ostrander, who at the time was conducting a series of tent-meetings about a mile distant], they are keeping Saturday?" I asked him what he thought of them. He said: "According to the Bible they are right." I told him that I was one of "those people" myself, and that the book I showed him would give him light on the very subject. He subscribed for the book, and seemed very much interested. He attended the meetings, but could not understand enough to get much good out of them.

The Lord blessed me very much in carrying the precious message — "Great Controversy" — from house to house, and in spite of the exceedingly wet summer, I had good success, taking seventy orders the first four weeks. Others seemed also very much interested in the truths contained in this book.

Of course we have obstacles to meet here, of which I knew nothing in the West, but the truth of God will go even among difficulties. Brother Otto Schneppe joined me in August, and has done very well ever since. Besides that, two ladies lately canvassed the Germans in Jackson with good results. About 500 copies of "Great Controversy" have been sold since June 14, 1892.

As to the population of the Germans, I would say that there are thousands of them scattered everywhere. There are 300 families in Albion and vicinity, a small town, only twenty-five miles from Battle Creek. Seventy-five books have been sold to them. Adrian, a city of 10,000 inhabitants, is said to be one third German. Over a hundred orders for "Great Controversy" have been taken among the Germans of that city. There are four German churches with private schools conducted in the mother tongue, and kept up successfully for many years. There are dozens of larger cities which have as yet not been touched by German canvassers — to say nothing of the thousands that live scattered all over the country, in almost every county of the State.

It is no excuse at all to say that nearly all Germans can understand English, and that therefore we do not need any extra laborers for this people. This is a mistake and a great one, too. We have met very many who cannot understand English, and have ourselves sold books to some that had not been in this country over thirty days.

O for the consecrated, God-fearing men and women, who will go forth in the power of God, proclaiming the everlasting gospel to every nation, kindred, tongue, and people!

F. A. LORENZ.

#### DISTRICT NO. 5.

For this season of the year the work is progressing well in the most of this district. In Texas and part of Arkansas the principal crop raised is cotton. Farmers raise very little of anything else to sell. They depend upon the cotton crop to raise money for every thing they buy. As this comes in but once a year, orders for books are almost all taken for fall delivery; after that is over, but little can be done until farmers commence their work in the spring, when orders can again be taken for the next fall delivery. On account of this, the canvassers can do but very little during the winter, except to prepare for another season's work.

In parts of Kansas the financial condition of the country is good, and the canvassing work is being pushed, but the first of January quite a number of the canvassers will stop work for the time being to go to school. This will lessen the book sales some, yet quite a number of new ones will soon be at work.

The Lord has greatly blessed the work of the canvasser the past year. Quite a number have embraced the truth through reading.

In Arkansas one of the canvassers sold a copy of "Bible Readings," and in a few weeks after the book

was delivered, eight persons began keeping the Sabbath through reading it. Other interesting cases might be mentioned. These things encourage not only the canvassers but our people generally.

N. P. DIXON.

#### STATE AGENT'S CONVENTION.

THE first meeting of the third general convention of State canvassing agents was opened at 7:30 A. M., Jan. 29, 1893, in the east vestry of the Tabernacle.

Prayer by Brother F. W. Morse.

Brother S. D. Hartwell, was elected Secretary, and Brother G. W. Morse, Assistant Secretary.

Twenty-four delegates were present at the first meeting. Others have arrived since, so that at the present writing, February 3, the number is thirty-two, representing the following fields: —

E. E. Miles, New England; A. F. Harrison, Dist. No. 2; R. B. Craig, Dist. No. 3; F. L. Mead, Dist. No. 4; N. P. Dixon, Dist. No. 5; R. J. Calkins, New York; C. F. Parmele, Atlantic; F. W. Spies, Pennsylvania; U. P. Long, West Virginia; J. B. Goodrich, Maine; E. R. Palmer, Vermont; A. M. Neff, Virginia; W. L. Killen, North Carolina; J. A. Parker, Tennessee; F. L. Dart, Louisiana; D. Graber, Alabama; C. L. Taggart, Illinois; I. S. Lloyd, Indiana; S. G. Haughey, Ohio; A. J. Olson, Michigan; Byron Hagle, Ontario; G. A. Wheeler, South Dakota; J. J. Devereaux, Nebraska; James Hackett, Manitoba; C. M. Everest, Minnesota; S. D. Hartwell, Wisconsin; H. L. Hoover, Missouri; W. W. Eastman, Texas; S. C. Osborne, Kansas; C. McReynolds, Arkansas; J. R. Palmer, Colorado; I. R. Bliven, Upper Columbia; C. D. Wolf and W. R. Burrow, delegates at large.

Brother F. W. Morse was invited to represent the Maritime Provinces.

All Conference and Tract Society officers and managers of publishing offices were invited to participate.

The exercises thus far have consisted of papers read upon the following subjects: "Qualification and Examination of Canvassers," by C. F. Parmele; "How to Keep Canvassers in the Field," by C. M. Everest; "Proper Method of Presenting Our Books in the Future," by N. P. Dixon, and A. F. Harrison. The two brethren last named had prepared their papers each without the other's knowledge. After the reading of a paper, opportunity is given for asking questions, which the writer of the paper is free to answer. After a proper length of time has been spent in this manner, the question is open to discussion by the convention.

Many important points have been presented, and light has been thrown upon the proper methods of conducting the canvassing work in the future.

The proceedings are published in brief in the General Conference *Bulletin*, but we hope to present the matter in the form of an extra to the HOME MISSIONARY, so that all can get the benefits of the work done here.

F. L. M.

REPORT OF THE CANVASSING WORK FOR JANUARY, 1893.

	STATE.	No. canvassers	Av.No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Dist. No. 1.	Atlantic.											
	Maine.											
	Maritime Prov.	15	7 <sup>7</sup> / <sub>8</sub>	219	1472	233	829 75	954	2,159 25		2,159 25	
	New England	21	20	307	1413	329	790 75	463	1,193 00	54 98	1,247 98	
	New York		12	164	865	178	435 65	383	1,027 25	21 40	1,048 65	
	Pennsylvania.											
	Quebec	3	1 <sup>1</sup> / <sub>8</sub>	36	209 <sup>1</sup> / <sub>2</sub>	23	54 76	142	335 25		335 25	
	Virginia	1	4	12			13 50	27	65 45		78 95	
	Vermont.											
	West Virginia											
No. 2.	Alabama.											
	Cumb. Mis. Field.											
	Florida.											
	Georgia.											
	Louisiana.											
	Mississippi.											
	North Carolina.											
No. 3.	Tennessee.	14	53	55	410	83	208 00	660			1,814 25	1,814 25
	Indiana											
	Illinois	14	7 <sup>1</sup> / <sub>5</sub>	103	540	263	902 25	218	478 00		478 00	
	Michigan	14	6	82	664	91	245 00	285	721 00	71 00	792 00	
	Ohio	33	18 <sup>3</sup> / <sub>10</sub>	231	1080			399	972 00	22 00	994 00	
	Ontario	30	16 <sup>3</sup> / <sub>10</sub>	528	3262	1480	3 354 00	1052	2,389 25		2,389 25	4,653 25
	So. Dakota											
No. 4.	Iowa.											
	Manitoba	4	4	164	1008	1113	2 679 00					
	Minnesota											
	Nebraska											
	Wisconsin											
No. 5.	Arkansas.											
	Indian Territory.	10	7		449	218		202	465 75		465 75	
	Kansas	27	3 <sup>1</sup> / <sub>2</sub>		4271	1273	3,233 50	934	2,346 65	286 85	2,633 50	
	Missouri	36	15	195	1363	332	796 30	373	907 75	135 25	1,043 00	
	Texas											
	Colorado.											4,142 25
No. 6.	California.											
	North Pacific											
	Upper Columbia.											
	*S. andnavian.	25			2354	1,824	5 051 33	405	1,045 50	24 50	1,070 00	1,070 00
	Great Britain											
	Germany			745								
	Central Europe.	8	5	102				185	478 50		478 50	
For'n.	South Africa.	7			504	713	2,009 66	54	326 02		326 02	
	Australia											
	New Zealand											
	Norway											
	So. America.											
	Bermuda Is.	2						327	1,087 50		1,087 50	1,892 02
	Totals	260	180 <sup>1</sup> / <sub>4</sub>	2,943	19,864 <sup>3</sup> / <sub>4</sub>	8,193	20,609 85	7,083	14,698 12	615 98	18,441 85	18,441 85

\*In America.

Good reports come in from the canvassers' schools just held in New England, Arkansas, and Indiana. We also hear nothing but words of cheer from the ones now in progress in California, North Pacific Conference, and Nebraska.

We would call the especial attention of our readers to the report in the January number of the HOME MISSIONARY from Bermuda Island. The two canvassers there were formerly from Minnesota, and have had several years experience in selling books. These brethren went from Minnesota to Bermuda almost

wholly at their own expense. Where are others who will go to other places at their own expense?

REPORT for Maritime Provinces, Ontario, and Manitoba are for nine weeks; Illinois, Indian Ter. and Missouri, five weeks; Kansas eight weeks.

We have before us a tabulated report of 30 canvassers from District No. 1, who took over 300 orders during 1892. The largest number of orders is 845, and the lowest is 306, while the average is 459! The average orders per day is 4, per week, 18.

THE HOME MISSIONARY.

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Price, 25 cents per year.

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

BATTLE CREEK, MICH., FEBRUARY, 1893.

THE following telegram was received at the Religious Liberty office here last Friday, February 3, from Brother A. F. Ballenger, who was sent to attend the trial of our brethren in Tennessee, set for that day:—

“PARIS, TENN., Feb. 2, 1893.

“Ex Governor Porter has espoused our cause, and appears with defense to-morrow.”

By letter we learn further that Mr. Ringgold, of Baltimore, and ex-senator Tolley, former member of the Tennessee legislature, were also present, expecting to attend the trial. The results of the trial we have not yet learned.

SINCE writing the foregoing, the following telegram has been received:—

“All but two indictments quashed Friday, because names in indictments unlike the names in the order for prosecution. Wm. Dortch acquitted on insufficient evidence. Tommy Dortch set for Monday. Senator Tolley, ex-Governor Porter, and Ringgold volunteered services in case of appeals.”

“A. F. BALLENGER”

FOURTH SABBATH READING.—In this number we give no reading for the fourth Sabbath, as will be noticed. We have omitted this for the reason that as our churches meet on the fourth Sabbath, it has seemed to us that it will be more profitable for them to read portions from the Bulletin of the General Conference so that all may get the benefit of the good things being brought out at the Bible Institute. While many have the Bulletin, and will perhaps have already read it in their homes, it will not be uninteresting for them to hear read some portions a second time, and there will doubtless be some in nearly every church who do not have the Bulletins personally. Make the blessings of the Institute your own, brethren; for the Lord has nothing for those gathered in Battle Creek at this time that he will not give to every soul that longs for more of his fulness. It is not the theory, but the experience that we want. Do not stop with hearing about precious light, but make it your own.

THE RELIGIOUS LIBERTY LIBRARY
No. 5 of the Religious Liberty Library (the above is a reduced fac-simile of cover) is,—
Sunday Laws in the United States
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.

Table with columns: GOING WEST, STATIONS, GOING EAST. Rows include Boston, New York, Buffalo, Niagara Falls, Boston, Montreal, Toronto, Detroit, Port Huron, Port Huron Tunnel, Lansing, Flint, Detroit, Bay City, Saginaw, Durand, Lansing, Valparaiso, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Valparaiso, Chicago.

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