

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

VOL. V.

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

No. 4.

IF WE KNEW.

If we knew that souls all weary
Of sin's service, looked to-day
At us, wishing we would show them
How to find the blessed way,
How by faith to take the Saviour,
As their all-sufficient Friend,
Walk by faith in him entirely
Till this mortal life shall end;

If we knew that souls now starving,
On the husks of error fed,
Wanted for our eye to find them,
Longing, praying to be led
Into green and fruitful pastures
Where the living streams abound,
And where God, in all his fullness,
And his blessed truth are found;

If we knew that souls were waiting
For the word which we should speak;
If we knew those souls' lone yearnings,
Hungerings, thirstings,—so deep,
For the food our hand is holding,
And the draughts so pure, so sweet
Which we would give if we only
Knew the thoughts of those we meet;

We would *haste* to lead and guide them,
Gladly teach them of life's way;
Lovingly point out the dangers
They must meet from day to day;
We would tell Mount Sinai's story,
With the one of Calvary,
Faith shown forth by glad obedience,
Would we life eternal see.

If we knew,— but God, our Father,
Has not deemed it wisest, best,
We should know by intuition,
So he puts us to a test
Which will prove our love for others,
For himself, and for his cause—
If we *seek* the lost, and carry
To the world his righteous law.

If in faithfulness we labor,
We these words need never speak:
Had we known their hungerings, thirstings,
We should not have felt so weak;
Long ago we would have carried
Messages of truth and peace;
Long ago their souls' deep yearnings
In God's fullness might have ceased.

Hallowell, Maine.

MRS. NELLIE M. HASKELL.

MISSIONARY WORK BY CORRESPONDENCE.

MENTION is often made of the value of missionary work by correspondence; but this method of getting the truth before the people cannot be overestimated. There are hundreds of our brethren and sisters who are so situated that they are unable to leave their home to engage in the missionary work regularly, but they can correspond with individuals whose addresses they may obtain, and send them our good reading matter, and thus interest them in the truth.

We are just in receipt of some letters kindly sent us by a brother in South Dakota, which a deaf sister in their missionary society had received from a county judge. The correspondence is all very interesting; but we will only have space to quote a few sentences. The judge says:—

"I have read your letter and also the leaflet with much interest. The question therein discussed is not new to me, as I have been following this matter quite closely through the *American Sentinel*, and I assure you that I consider it one of great importance. The liberties of the people are involved in it. For one man to say when or how or upon what day of the week another shall worship God is wrong, and not in accordance with the ideas of the founders of our American institutions. They founded a government wherein they intended that Church and State should be kept separate, and whoever attempts to unite them, or to abridge the religious liberties of any American citizen, is a traitor to his government. The Adventists have been persecuted in Tennessee and in other places, in a manner which is a shame and a disgrace

to this country; and I consider it the duty of every good citizen to do all in his power to suppress these persecutors."

You will notice from reading the above that this judge has been a close reader of the *American Sentinel*; and it has been our experience that when we can get individuals to read the *Sentinel* they usually take the right side of this Sunday law and Church and State question. And now, while public attention is being so strongly attracted to the Sunday issue, and while the minds of the people are not bound about so strongly by prejudice as they will be a little later on, how important it is that we should avail ourselves of every opportunity, and every power God has given us to spread the light of truth.

We trust all our friends throughout the entire harvest field are studying to know the best methods by which they can advance the cause of the Master. If you cannot go into the harvest field to work as a regular laborer, you can perhaps do quite as much by correspondence. For if you will write a letter and send some reading matter to an individual that will be the means of bringing him into the truth, that individual may become a laborer in the great harvest field, and thus the amount of good accomplished by your seemingly small efforts could only be measured by eternity itself. We have no time for anything but to study the great problem of winning souls to Christ.

A. O. T.

WORK FOR THE CHURCHES.

IN our last number we printed a letter from a brother in London, telling of the interest in the London church to do something in the missionary work. As the result of two evening's work, he then reported that about sixty subscribers had been obtained for the *Present Truth*. In England it is not the practice to take papers by the year, the newspaper circulation system being such that it is more convenient for subscribers to purchase the paper week by week from their newsdealer. So when we say sixty subscribers, it means sixty individuals who agree to take it from number to number, and those who take the subscription deliver the paper. This gives opportunity to talk with the people and become acquainted with many and with their interest in Bible study.

The brethren and sisters in London have continued in this work at odd hours, whenever they found opportunity, and to show what may be done by a small church in a short time, we quote from a recent let-

ter received from Elder D. A. Robinson, written just after his arrival in England, on his return from the General Conference:—

"The church here in London, or rather a few of the members, have worked the thing up so that they have pretty well up to a thousand papers that they sell. You see they simply get an hour here and there to work at it, but they are perfectly enthusiastic over the work, and want to see it go."

The members of the church in London have no more leisure and are no more favorably circumstanced than most of our churches, and what has been done by the little earnest effort there, is but an illustration of what many might be doing. Not all the churches are surrounded by thousands of people within easy calling distance, but probably there are few churches that have visited and labored for all within their reach, whether in city or country. The time has come for every believer in the message to let the message work in him, and to carry to his neighbors, not a theory of the truth, but the living power of the Lord, with its strength and blessing for the daily life. Elder Robinson says further in his letter:—

"The real secret of their getting hold in this way lies simply in the fact that they have been getting hold of the truth, and it has been getting hold of them. They have got hold of a faith that works."

It is too soon, as yet, to hear of the fruits of this effort, but many are reported deeply interested in the paper, and desire it to be made a weekly. One Catholic family who refused to take a Protestant paper was prevailed upon to take the tract, "Sufferings of Christ," by Sister White, and since reading the tract, has been taking the paper. What a boom it would give the circulation of our papers if every Seventh-day Adventist were to give his best efforts to the work of making them known to the people! The effort would open many doors for friendly visitation and Bible study, and lead the rank and file of our churches into the personal labor for others, which is to speedily carry the message to all. W. A. S.

THE way is weary.
The day is dreary;
Still, still be cheery—
All bravely face.

This life thou'rt spending
Will have an ending;
Meanwhile, God's lending
All needed grace.
—Rev. C. A. S. Dwight.

MISSIONARY WORK IN OKLAHOMA CITY.

THINKING that many who have been sending me reading matter in answer to the appeals made through the *Review and Herald* to be used in this new field, would be pleased to learn of some good results coming from the use of it, I will send a few items. The rack work is still going on, and will for many years, as there are hundreds of people coming and going almost daily. Thousands of people will come to this country to locate, and for seventy or eighty miles around, the settlers come here on business. As this city has the only junction of railroads in all the Territories, many come here to make changes to other parts, and in this way our reading is carried to almost all parts of the country.

Our city canvassers found a family that had been getting reading from the rack, and are now fully convinced of the Sabbath.

Others in the country are interested. A Catholic family living in the house with me are reading. They help me address papers to send to other towns, and also let me put my reading matter in one of their rooms. I receive letters from different parts of the Indian Territory, saying "If you will send reading, we will pay all postage," I have sent some of the periodicals to the Chickasaw Indians. The work is onward, and God is blessing all of our efforts to give out our reading matter.

I have boxes put up in the office of the barn-yards, so people can read nights, and when stopping over for Sunday, or on account of the cold weather. Brother Giddings took reading matter to the prison, and as he handed one man the *Review*, he exclaimed, "O, this is an Adventist paper; some of my people are Adventists. I am so glad to get it. When I read this cannot I have more?" We learn that this man killed a desperado who lived near him in the Indian Territory, and it is thought he will come out clear.

How much I need a good rack. If any one has an old one and would send it, charges paid, to me, I would be very thankful indeed. Many thanks to those who have sent papers, etc., to my address. I know they come laden with the prayers of the sender, and know God will use them to his glory.

MRS. M. L. BROCK.

WHEN thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs or lament? — *Trench.*

WHILE looking for the power of God to show itself more and more in behalf of the truth, let every missionary worker understand the measure of the power which will attend his work, whether it be in speaking publicly or privately, or in scattering the printed truth. On this point the last *Signs* quotes a few words from Elder Waggoner which will be helpful to all who will consider their meaning:—

"I am coming to see more and more that the measure of the power with which the message will go is the measure of the power of God in each individual soul who has the message to carry. The Lord will work through men, but the men must first know the power of God before they can have faith that he will work in power for others. Paul had to have Christ revealed in him before he could preach him among the heathen. I rejoice for what I know of him and his power."

"The position of coercion taken by so many of the Protestant clergy—the position that although they are admittedly in a hopeless minority of all the people of these United States, they would compel all the rest of us to accept of their Sunday dogmas by recourse to law and other methods—is a grievous departure from their old battle cry of civil and religious liberty."—*Rev. Thomas F. Cashman (Catholic priest), in Chicago Evening Journal, April 8, 1893.*

IT is better to acquaint one soul with Christ than to write one's name in letters of gold across the blue heavens of fame, better than to die a millionaire, worth a lifetime of toil and self-denial. There is but one thing outside the golden city that surpasses it in value and joy, and that is the bringing of more than one soul to Christ.—*The Message.*

REPORT OF LABOR FOR APRIL, 1893.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	70,881
" " " " " " United States.....	85,754
Number periodicals sent to foreign countries.....	5,088
" " " " " " United States.....	2,642
" letters written to foreign countries.....	374
" " " " " " United States.....	282

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	21,410
" " " " " " United States.....	13,734
Number periodicals sent to foreign countries.....	504
" " " " " " United States.....	134

MISS M. K. BYINGTON.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	5,104
No. copies <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out.	192
" letters written.....	120

INTERNATIONAL TRACT SOCIETY.

FOURTH SABBATH READING.

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

THE LIGHT OF THE WORLD.

IN addressing his followers, the Saviour says, "Ye are the light of the world." This is a positive statement from the Master. Every individual who is really connected with Christ is constantly drawing light from the great Source of light and shedding it forth to those round about him. In the same connection in which the Saviour makes the statement, "Ye are the light of the world," he further says that this light cannot be hid. "It giveth light unto all that are in the house."

In John 1:4, 5, and 9, speaking of the Saviour, we read: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." "That was the true Light, which lighteth every man that cometh into the world." We are not left in doubt as to the source from which we are to draw our light; in fact, there is no source from which we can really draw light except from the Saviour himself. The life that is in him is the light of all men; and this is the light that shineth in darkness and that lighteth every man that cometh into the world.

Then since he is light, and in him is no darkness at all, every individual who is really connected with him will possess in himself and through him the light that he possessed; and this light that is in him and is the light of men, will shine out from him through us to other men and bring the light of salvation to them as well as to us.

But the individual who is thus a light in the world is not simply a nominal, hollow professor, but is really a child of God, connected with the great Source of help and light and power. Every individual who is thus connected with the Saviour has an influence that is always felt for good, no matter how people may disregard and even despise him. There is an eloquence in the life of an individual who is really connected with Christ, that cannot be gainsaid or set aside.

But the question may be raised in some minds, How do we thus shine as lights in the world? This

question admits of a very practical answer. We might learn something about it by first asking, How did the Saviour himself shine when he was in the world? In John 4:34, he says: "My meat is to do the will of him that sent me, and to finish his work." This states in a word the thought that was continually uppermost in the mind of the Saviour. It was the thought of his Father, and of doing his work. His love for his Father and for souls that were perishing was so great that he thought of nothing else but how fallen man might be reached. The only way in which man could thus be reached was to bring him in contact with the divine, and show him the mercy and the goodness of God. Satan had estranged man from God, and had led him to think that God was merciless and tyrannical. The same spirit that was in Satan then, is in him in a greater degree if possible, now. And that which would draw the people then is the only thing that will draw them now.

When Christ was here upon the earth, he manifested the love of God to the world by living the divine life before it. Now he calls upon us to manifest the same goodness of God to the world, and in order to enable us to do this, he condescends to come into our hearts and drive out sin, and gives us the power to live the same life, the same goodness, and patient devotion to the Father that he himself lived while here.

The life that the Saviour lived is that which saves the world. "If, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." The life which the Son of God lived while here upon earth drew men unto him. The same life lived in us to-day will draw men just as surely now as it did then. And this is how Christians are the light of the world. Christ in them shining out to the world, lights up all around them. If we only realized this and the eternal consequences that hinge upon it, how earnestly we would seek God that this light and life might be in us all the time!

The Saviour desires to appear in our hearts not only as a light to us, but that through us he may enlighten others; and if we desire the same thing, why not

surrender and have him abide with us all the time?

In Matt. 5 : 16, the Saviour says : "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This text does not authorize us to parade our good works, as men would display their goods for sale, but it says : "Let your light *so* shine before men that they may see your good works." Notice that it says, "Let your light *so* shine." We cannot cause this light to shine, because in ourselves and of ourselves we have no light. But if we will *let* it, *God will cause it to shine*, and not only will he cause it to shine, but he will cause it to *so* shine that others may see that our good works are not the selfish deeds that men do to win favor for themselves, but that they are the acts that spring forth spontaneously from a heart that is overflowing with love, and will at once attract the people to the divine that is in us, and not to ourselves.

Every individual who has named the name of Christ owes to him this allegiance. It is not only his duty, but it is his exalted privilege to have the good works that were in the Saviour's life shining through him all the time. And if they are the Saviour's good works, and not our own good works, they will have the desired influence upon the individual; for the divine works, the goodness, that were in the life of our Lord are beautiful and attractive.

And notice further that the text says, "Let your light so shine before men, . . . that they may glorify your Father which is in heaven," not let your light so shine that they may glorify *you*, but that they may glorify *your Father*. A truly good work is one that springs up spontaneously from a heart that is touched by the Saviour's love. Good works are not prompted by the thought of how much honor will it bring to us; neither do we stop to consider how much the sacrifice will be, or what are the difficulties in the way in performing these good deeds. But if we see something that needs to be done, and if the love of the Saviour is burning in our hearts, we will at once arise to do these things in the strength and grace he gives us; and the thought in the mind will not be the glory of self, but the glory of the Father, who saves us through the Lord Jesus Christ.

In the performing of works of this kind, if we find that individuals begin to praise us, instead of feeling flattered over it we will feel sad at the thought of individuals passing over the goodness of our heavenly Father, and failing to behold him, while looking at us poor, weak, sinful mortals.

Now it seems to us that there is an exceedingly practical turn that may be given to this subject. In Rev. 18 : 1, speaking of the glory and power that shall attend the third angel's message, it says : "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." What is it that thus fills the earth with the light and glory of the third angel's message? And how it is that the message thus goes with such great power? In studying this subject we are too apt to separate the message from the messenger; but we should always bear in mind that there never can be a message without a messenger, and further, the message never goes ahead of the messenger, but the two are always together.

The third angel's message that is now going to the world, when analyzed and understood, is simply the truth of God for this time, being carried to the people by those who believe it; and these believers of this truth carry it not only by their words, but by their lives as well. And when the third angel's message as a mighty light shines in every corner of the world, it will simply be individuals clothed with the power of God, standing in all the dark corners of earth, holding up the light of truth by word and life.

There are individuals now living who will be doing this work when the message reaches its climax. It is our privilege to be among the number. But whether we are among the number then, will be largely due to the way in which we are acting now. God has a work for each one of us to do right in the neighborhoods where we live. But the influence that will attend us in this work depends largely upon the way in which we live out the truth ourselves. There is nothing so powerful and so convincing as the righteousness of a well ordered life.

Having sought God for power that will enable us to live his truth, then let us begin, if we have not yet already done so, to lay plans for bringing it before our friends and neighbors. There are many ways in which this can be done. We may talk to them of the goodness of God and of the power of his saving truth; we may send them reading matter, or write them letters. But we should not fail to be doing something to bring the truth before them. And it is hardly possible to tell what you may accomplish by your missionary efforts, if you are only on the lookout all the time for something to do to win souls to Christ.

We are just in receipt of a communication from a

young brother who tells something of the work that is being done by himself and some fellow-students. In speaking about their work, and the way in which hearts are opened to receive the message, he says :

"We have learned what the Testimonies mean when they say that 'angels of God are going before us to prepare the hearts of the people for the truth.' None of us go out without having seasons of prayer and claiming that promise. Some of these visits lead to appointments for Bible readings on these subjects. There is hardly an evening in the week when the Bible is not opened to interested readers here in this place. Two families have commenced to keep the Sabbath. A young man in another family is likewise convinced, and his parents are interested. All the way from four to twelve meet every Tuesday evening at another place, and the Bible is opened to them. One of the best clerks in the largest dry goods store in town has had readings held with him for some time, and is very much interested. At our last meeting he brought two of his fellow clerks. A senior law student and his sister have had readings the entire year. They are convinced and are just now counting the cost of leaving their social standing; and the gentleman has a fine position in Chicago ready for him as soon as he graduates. Just the other evening I was asked to come over and study the Bible with a lady and her two daughters. They became so interested that they urged to have me come and study with them every Wednesday evening. I was not surprised, for I had been praying for two months to have the opportunity of carrying the Bible into that home, and God simply opened the way in his own good time.

"You are no doubt interested to know something about our methods. Earnest prayer and trying to recognize opportunities are our principal methods. We have simply gone forth, trying to work in the way that the Master worked as nearly as we can learn of his methods. We have worked for the people for the sake of doing them good, and not to get them to believe just as we do; and when the people wanted to know why we showed them these kindnesses, we told them that the love of Christ constraineth us. Then they began to be anxious to know what we believe, and we have tried to give these people the gospel in all its beauty and force, and of course our peculiar views come in where they belong, as the Spirit of God directs."

It seems to us that this letter has the right ring to it. We believe this is what the Saviour means when he says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Great opportunities are lying right at the doors of all. Are we, as this young man says, praying that we may "recognize opportunities"? And are we studying "to work in the way that the Master worked," so that we may be channels of light to lead others into this great salvation? Some are at a loss to know what to do to advance the cause of Christ. To all such we would say, Study the Master, and open your hearts to receive him as he is, and henceforth your query will not be, What can I find to do? but, How can I find time to do all that is before me? The mightiest work the world has ever seen is that in which we are engaged. It is worthy of the best efforts of every one of us. Will we let our light so shine before men, that they see our good works, and glorify our Father which is in Heaven?

A. O. T.

Extracts from Correspondence.

From a gentleman living in the island of St. Lucia, W. I. :—

"I am sure you will be pleased to know that my search for the truth of the Sabbath has not been in vain. To God be the glory that to-day I know the truth. May he give me strength and courage to withstand the great temptation of 'following a multitude to do evil' and help me to turn away my foot from the Sabbath of the Lord, and restrain me from doing my pleasure on his holy day."

"At the same time, I do confess my inability to express in suitable terms, the heartfelt debt of gratitude I owe to you, who have so kindly helped me into the 'right way,' so that to-day I no longer 'halt between two opinions.'"

"My scruples vanished before the light contained in 'Abiding Sabbath' or rather the review of the same by A. T. Jones, and also in the 'History of the Sabbath' sent me by Mr. ———. The latter book still continues to strengthen my position."

Later he writes :—

"I am indeed very glad that in these islands 'are many' who, like myself, have stepped out of long-established customs and allied themselves with those who 'keep all the commandments of God and the faith of Jesus.' How happy and thankful we should be that to us the truth has been early revealed. May the time be near when men, conscious of this great truth, shall surrender every selfish scruple and 'choose to obey God rather than men,' ere the door of mercy closes, and it is too late."

From one in St. Kitts, W. I., who has lately accepted the truth :—

"Our literature is now finding a lodgment not only in the homes of the poor, and in a measure, despised and uninfluential of our community, but it is also finding a place among the middle, upper, and intelligent portions of our people. A gentleman, an official, some weeks ago said to a brother, referring to our literature, 'What are you going to do with all that rubbish?' The brother replied, 'Rubbish eh! it is just the kind of rubbish that the world needs to-day.' I am glad to note that that very gentleman was induced to read our publications, and the result is, that he begs that I would as often as I could, give him reading matter."

"There is now created in our people a burning desire for our literature, especially such as treat on the second advent and the Sabbath. There is scarcely a home in our town where our literature is not read; and the appreciation of the truth therein taught is daily becoming more apparent. Many of those who were once strenuous opponents are acknowledging their error for opposing and are now endeavoring to circulate the truth. The fields are growing white unto harvest and I anticipate when the good time comes, that there will be an abundant harvest gathered in, not only from the several religious bodies here, but also a large ingathering of those who were once aliens to the commonwealth of Israel."

"The knowledge and possession of the truth does indeed make us free. Our brethren are becoming bolder in refuting spurious teachings. I am endeavoring that the ministers of religion shall so read that they may realize their true relation as ministers to the people."

[STUDY FOR FIRST WEEK IN JUNE.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

SOUTH AFRICA AS A MISSION FIELD.

A WIDELY VARIED TERRITORY.

SOUTH AFRICA embraces all the country lying south of the Zambezi River, embracing the Cape Colony, the Crown Colonies of Natal, British Bechuanaland, Basutoland, the independent Territory of Pondoland, which is a stronghold of heathenism on the East Coast; the South African Republic, the Orange Free State, the Chartered Company's Territory, the British Sphere of Influence, the Portuguese Possession on the east, and the German Protectorate on the west.

RESULTS OF MISSIONARY EFFORT.

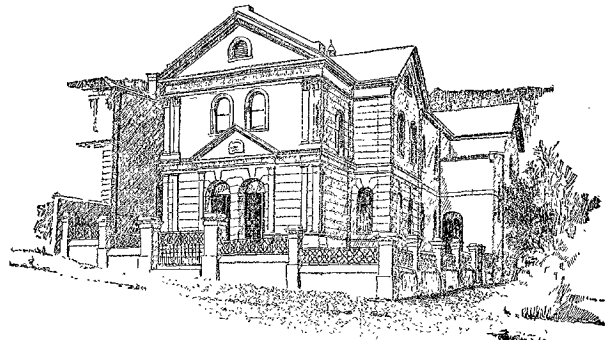
Speaking of South Africa as a mission field suggests the history of the past seventy-five years especially. Henry Martyn, the noble missionary who was present when first the British flag was hoisted on the Dutch Fort of the Cape, is said to have offered up the prayer "that the capture of the Cape might be ordered to the advancement of Christ's kingdom, and that England, while she sent the thunder of her arms to the distant regions of the globe, might show herself great indeed by sending forth the ministry of her church to diffuse the gospel of peace."

Truly that prayer has been answered. Great Britain and other countries have since that time sent a long array of faithful missionaries of the cross to South Africa, and the triumphs of the gospel have been widely extended. Many of the native races which seemed utterly degraded, have been wonderfully elevated. This is especially true of the Bechuanas and Basutos of the Central Plateaux; while on the East an open door has been found among the Bantu tribes, the Kaffirs, the Zulus, and other races.

Native churches have been formed, many of which are in a prosperous condition; a native ministry is being educated and trained, Christian education in all its departments, higher and lower, has been introduced, and important Christian industrial institutions have been established, the results of which have been the elevation and civilization of many thousands of the native population.

CIRCULATION OF THE SCRIPTURES.

Through the instrumentality of the British and Foreign Bible Society, translations of the Scriptures have been made in the Bechuana, Herero, Namaqua, Basuto, Kaffir, and Zulu languages. The entire Bible has been translated into three of these languages, the Basuto, Bechuana, and the Kaffir. Very many thousands of copies of the Bible in these languages have been circulated. The Religious Tract Society has also issued many useful religious publications in several of the native languages.



Church and Book Depository, Cape Town, South Africa.

RECENT CHANGES, SEEMINGLY PROVIDENTIAL.

The providence of God has seemed to open up South Africa as a mission field within the past few years in a most remarkable manner. After centuries of neglect, Africa has of recent years become the arena of European rivalries. Most of the European powers have entered the lists and have striven for political ascendancy. The "partition of Africa" may be said to date from the Berlin Conference of 1884-'85. Prior to that Conference the question of inland boundaries was scarcely considered, in fact, the necessity for such boundaries had hardly arisen, although the frontiers between the possession of European powers on the coasts had in most cases been defined with some degree of accuracy. A writer of recent date, speaking on this subject, says: "The partition of Africa has proceeded so rapidly within the last few years that no sooner has a map

been published than it has been out of date." This partition of the continent of Africa seems to have been specially designed in the providence of God, to prepare the way for the introduction of the everlasting gospel. The treaties which have been made with the different native kings and chiefs have opened many doors where the gospel can now be proclaimed, among those who "bow down to wood and stone," and where a few years ago there was no possibility of the gospel being carried.

OUR WORK.

While the Lord has thus been opening doors, and his hand has been guiding the efforts of the faithful missionaries of different denominations in planting the truths of the gospel in many dark and benighted regions, we believe he has designed this to be the means of opening the way for the special message of the everlasting gospel which has been committed to us, that it may shed its blessed light upon the various kindreds, tongues, and tribes of this hitherto benighted continent.

We can but recognize the hand of God in planting the standard of truth in South Africa, and in looking at Southern Africa as a mission field, we must consider its relation to the dark interior regions of the continent. As the Lord anciently committed his truth to Israel that that people might "be for salvation to the ends of the earth;" as it was his design that through them the light of truth should be extended to all the nations around them, so it would seem that the relation of South Africa to the "regions beyond" would indicate that the providence of God designed that the light of present truth should be communicated from the people here to the millions in the heart of the continent who are in the darkness of heathenism. The discoveries and missionary enterprise of Livingstone and others have shown that there is an open door from South Africa to the central tribes. We may venture to say of South Africa that it is the key of the position by which many of the vast populations of Central Africa are to be won to the saving truth of the last message of mercy. I quote on this point, the testimony of a distinguished German missionary, in speaking of the great things which have already been accomplished by Christianity in South Africa. "We see in South Africa the citadel from which a great part of the continent must be enlightened by the gospel. There is here one of the most salubrious climates in the world, where colonization may yet extend almost as widely as in the United States."

A DOOR NOW OPEN FOR US.

In recounting the many indications of Providence in opening the way for the truth to be established in and beyond South Africa, no movement is of more significance than the organization of the "British South Africa Company." Under its charter the British South Africa Company has control over an area of 500,000 square miles—in other words, an area larger than France and Germany combined. Of this territory Mashonaland comprises 125,000 square miles, or 80,000,000 acres. Here is a field not only opened to the gospel, but every inducement is offered by the company for the establishment of missions.

Can we sit with folded hands while so many thousands are literally calling for the precious light which the Lord has caused to shine upon us? Here is a field open which calls for a response on the part of our people everywhere. Men and means could be used to an almost unlimited extent in filling such openings as are presented to us through these open doors.

A. T. ROBINSON.

Cape Town, South Africa.

MASHONALAND.

THIS newly opened country, to which reference is made in the preceding article, lies back of Portuguese East Africa, south of the great bend in the Zambezi River. Three years ago the country was unknown, save to a few hunters and travelers. Now it has a population of about 5000 Europeans, and a line of telegraph connects it with Cape Town. A railway is soon to be finished which will carry passengers from the East Coast to the new mining towns which are springing up.

THE PEOPLE.

Now that the General Conference has voted to establish a mission in Mashonaland, it will have a new interest to us. The people are very black in color, though their features are more Arabic than negro. They are "an oppressed and impoverished race of Kaffirs, raided upon by the Zulus. They now dwell among the rocks and crannies of the mountains, whither they flee at the approach of the enemy, and look down upon the destruction of their homesteads and the robbery of their cattle. They are a race which has seen better days, retaining among them traces of a higher civilization." Being an oppressed people, they welcome the coming of the whites, and gladly receive the missionaries who have thus far gone among them.

AS AGRICULTURISTS.

“As agriculturists they show out well. Even very small villages cultivate immense lands with considerable skill and great intelligence. The Mashona fields present a very neat appearance, the ridge and furrow system being employed.” They harvest annually, quantities of mealies, Kaffir-corn, rice, beans, sweet potatoes, pumpkins, squashes, and other products not familiar to us. In some parts they have bananas, lemons, and watermelons. While the mineral wealth of Mashonaland is the attracting power, gold, silver, and iron being abundant, competent judges are predicting wonderful agricultural developments in the country.

THEIR RELIGION.

They believe in one God, who is unapproachable by mortals; and so they offer prayers to the spirits of their ancestors, who act as intercessors. They sacrifice goats to ward off impending calamity, and sacrifice to various animals, in which the spirits of their ancestors are supposed to dwell. Among some tribes circumcision is found, and a day of rest every six days during the ploughing season, is a peculiarity of this people.

CLIMATE.

One writer who has spent months in the country at different times says:—

“The climate is one of the pleasantest in the world; cold and exhilarating in winter, and not too hot during summer. At no time of the year is the heat as great as in the Cape Colony. From Oct. 1, 1890, to the end of May, 1891, I lived in the open air, and between these dates walked several hundred miles; and I can truthfully say that I never even on one day, found the heat too great for comfortable walking.” In the lower parts of the country there is fever, but as a whole, Mashonaland seems well suited to European colonists, and the country will doubtless ere long be considerably settled. This is the point where we may hope to see the third angel’s message established among the natives of South Africa as soon as the arrangements can be made. Here is a good field for an industrial mission, which might be rendered self-supporting.

A SKETCH of the progress of our work in South Africa, giving also an account of the manner in which the Sabbath truth was introduced there, will be found in the *Review* this month, and will be of interest and service in studying South Africa in the next missionary meeting devoted to Foreign Missions.

In studying South Africa, it would be appropriate to have some members prepared to give a little sketch of missionary effort for Africa. The work of Livingstone, Moffat, and others of the pioneers and later missionaries to heathen South Africa, furnish topics on which facts can readily be gathered.

AN interesting exercise in the foreign missionary meeting may be arranged by requesting all to answer to a roll call, by repeating a text of Scripture having a bearing on the preaching of the gospel to the world. Isaiah is especially full of such prophecies. If each one, or the leader, would say just a word as to the application of the text to present duty, it would still further add to the interest.

It may seem to some, perhaps, that it is not possible to give on the three pages devoted to Foreign Missions sufficient information about the fields considered to merit study. But little can be put in the limited space, it is true, and the sketches given are designed merely as introductory outlines, and all should gather from every available source to extend their knowledge of the fields in which we are working, or in which we should be working. But at the same time sufficient is given here alone, so that if all really learn what is presented from month to month, and make the information their own, so that as they read about the work they will be able to remember the facts learned, or tell them to others, they will be more intelligent about the foreign countries considered than 95 per cent of the people they meet. A little really learned and remembered is better than a vast amount of knowledge sifted sieve-like through the mind, leaving only hazy impressions.

BROTHER G. James, formerly a student at the College in Battle Creek, has for a year been in Africa, and is working his way into the interior. He has gone on his own responsibility to labor for the heathen. When last heard from, he was near Blantyre, East Africa, in the Shire region. His objective point is the northern Mashonaland region.

REMEMBER that the heathen African needs just the same gospel that any sinner needs. The heathen is a man who does n’t know God, whether in Africa or Battle Creek. The preaching of the word of God in its own power is the method by which the whole world is to be evangelized and sinners saved.

SUBJECT for next month—Mexico and Central America.

[STUDY FOR SECOND WEEK IN JUNE.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

CHRISTIANS AND CIVIL GOVERNMENT.

IN a late testimony entitled, "Danger of Adopting Worldly Policy in the Work of God," we are told that, —

"The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord." — *Page 10.*

And again, —

"I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God to-day, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people." — *Page 6.*

This being so, it will certainly not be amiss for us to consider what were the follies of Israel in the days of Samuel. God had chosen Israel to be his own peculiar people. It was his intention that they should be unlike the nations around them, differing in such a way as to cause the people of all other lands and nationalities to wonder at their prosperity and wisdom, to enquire after the source of their power and greatness, and thus be led back to God, the Creator and Preserver of all. Israel was to be the channel of light to all the world, and those things in which they were peculiar and distinct from all other peoples were designed to be their chiefest attractions and means of enlightenment to others.

Their leading peculiarity is thus referred to in "Great Controversy," vol. 1. (ed. 1884), p. 353 : —

"The children of Israel being peculiarly the people of God, their form of government was essentially different from all the nations around them."

Wherein, then, we enquire, did their form of government differ from that of the nations around them? Every one acquainted with the facts, knows that it lay in the fact that the law of God was the foundation of their government, and God was their recognized ruler, whereas all the other nations had only human laws, and were governed only by human rulers. The government of Israel was a true theocracy, not a union of Church and State, but a Church governed by God. It is spoken of as "the church in the wilderness." The others were civil governments, — governments

conducted by men. They were in existence in accordance with God's arrangement of things in a world of sin; for it was true then, as well as in Paul's day, that "the powers that be are ordained of God." But they were not such as God would have recognized and adopted by those who professed to know and serve him. To these he proposed to be their Lawgiver and King. He it was who would fight their battles for them and deliver them from their enemies.

This was God's arrangement for his peculiar people. But as they began to depart from him, this exalted privilege of being the light of the world and of having God reign over them was lost sight of. Finally, they asked for a king. To Samuel they said, "Make us a king to judge us like all the nations." Their reasons for desiring a king they gave in the following words in reply to Samuel's solemn protest against their adopting the form of government of the nations around them: "Nay, but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." 1 Sam. 8:19, 20. But in this they rejected the Lord, and virtually said that civil government was superior to the direct leadings and guardianship of the Lord himself.

"By preferring a despotic monarchy to the wise and mild government of God himself, by the jurisdiction of his prophets, they showed a great want of faith in God and confidence in his providence to raise them up rulers to lead and govern them." — "Great Controversy," vol. 1, p. 353.

Herein lay their folly, and herein is a lesson. And what is the word to us?

"The follies of Israel in the days of Samuel will be repeated among the people of God to-day, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people."

But says one, "I believe it to be entirely consistent for Christian people to vote, hold office, and if in the majority, to entirely control the State." But what have Christians to do with controlling or running the State? Said the Saviour to his disciples, "Ye know that they which are accounted to rule over the Gen-

tiles exercise lordship over them; and their great ones exercise authority upon them. But *so shall it not be among you.*" Mark 10:42, 43. How then can Christians administer civil governments? How are civil governments sustained?—By force of arms. But can Christians take up arms and go to war? Said Jesus to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36 What power is behind civil government to enforce its laws and maintain its authority?—The sword. The Lord has put it there as truly as he has ordained the power which uses it. Of the civil ruler Paul says, "He beareth not the sword in vain." Rom. 13:4. But can Christians use the sword? The use of this, means the taking of life. Christ said he did not come to destroy men's lives, but to save them. Can his followers pursue a different course? When Peter attempted to use the sword, the Lord said to him, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52.

But says another, "If a large number of Christians should locate in some place together and form a colony or city, would it not be perfectly proper for them to organize themselves into a civil government or incorporate themselves into a city under the civil government, make their laws, and elect their officers to administer the laws? What harm could there be in this?" In answer to this we ask, What need have Christians of civil government among themselves? Do they need it to keep themselves straight? If they are genuine Christians, will they need the services of the constable, sheriff, or police force to keep them within the bounds of civility? Will they need the restraining influences of fines and imprisonment to prevent them from infringing upon each other's rights? Suppose they should by some means get into difficulty among themselves, what would they do? Would they go to law or to the Church with the difficulty? If to law, and it could not be settled in their own courts, would they appeal to the higher courts in the government? "Dare any of you, having a matter against another, go to law before the unjust and not before the saints?" 1 Cor. 6:1. But if the court system could not be carried out consistently or relied upon for settling difficulties without carrying Christians beyond where they have a right to go with difficulties among themselves, then why

should they institute the system or resort to it in the first place?

If, then, under such circumstances, Christians have no need of civil government among themselves to keep themselves straight, what need have they of it at all? "O," says one, "they would need it to protect themselves from the encroachments of others." But can Christians use the sword, use force, in protecting themselves? To his disciples Jesus said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye *resist not evil*: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Matt. 5:33-41 And Paul said, "Recompense to no man evil for evil. . . . Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord." Rom. 12:17, 19. And again he asks, "Why do ye not rather take wrong? Why do you not rather suffer yourselves to be defrauded?" 1 Cor. 6:7.

The fear of being overrun by their enemies was one reason why Israel in the days of Samuel called for a change of government. (See "Patriarchs and Prophets," p. 603) But the occasion for their entertaining this fear is expressed in the following words:—

"They were so blinded that they did not acknowledge that it was their sins which had caused God to depart from them, and leave them weak and a prey to their enemies." — "Great Controversy," vol. I (edition 1884), p. 354.

Christians are not to look to Cæsar for protection; and those who really know the Lord and trust in him will not. When the Elector of Saxony desired to grant Luther protection on a certain occasion, Luther wrote the Elector in the following energetic, courageous, and faith-inspiring words:—

"Be it known to your Highness, that I am repairing to Wittemberg, under a protection more powerful than that of an Elector. I have no thought of soliciting the aid of your Highness; and am so far from desiring your protection, that it is rather my purpose to protect your Highness. If I knew that your Highness could or would take up my defense, I would not come to Wittemberg. No secular sword can advance this cause; God must do all, without the aid or co-operation of man. *He who has most faith is the most availing defense*; but, as it seems to me, your Highness is as yet very weak in faith.—D^r Aubigné's "History of the Reformation," book IX.

We call attention to the following statements in Chapter LIX of "Patriarchs and Prophets":—

"When Israel first settled in Canaan, they acknowledged the principles of the theocracy, and the nation prospered under the rule

of Joshua. But increase of population and intercourse with other nations, brought a change."

"The days of Israel's greatest prosperity had been those in which they acknowledged Jehovah as their king,—when the laws and the government which he had established were regarded as superior to those of all other nations."

"God desired his people to look to him alone as their lawgiver and their source of strength. Feeling their dependence upon God, they would be constantly drawn nearer to him. . . . But when a man was placed upon the throne, it would tend to turn the minds of the people from God. They would trust more to human strength, and less to divine power."

"The Israelites did not realize that to be in this respect unlike other nations was a special privilege and blessing. God had separated the Israelites from every other people, to make them his own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen. And still the longing to conform to worldly practices and customs exists among the professed people of God. As they depart from the Lord, they become ambitious for the gains and honors of the world. Christians are constantly seeking to imitate the practices of those who worship the god of this world. Many urge that by uniting with worldings and conforming to their customs, they might exert a strong influence over the ungodly. But all who pursue this course, thereby separate from the Source of their strength."

And in one of the latest testimonies to us occur these words:—

"Consider, my brethren and sisters, that the Lord has a people, a chosen people, his church, to be his own, his own fortress, which he holds in a sin-stricken, revolted world; and he intended that no authority should be known in it, no laws he acknowledged by it, but his own."—*General Conference Bulletin*, p. 408.

The wayward course of Israel was written for our benefit. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. And certainly the Lord would not be calling our attention to these things at this time, were there not danger of our making like mistakes. Let all beware. We cannot afford to disconnect from the Lord now. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:5, 7. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." Ps. 20:7. "Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from all our enemies, and hast put them to shame that hate us. In God we boast all the day long, and praise thy name for ever." Ps. 44:5-8.

W. A. C.

WAS IT A NEW THING?

If any are still disposed to think that the decision of the Supreme Court of the United States, of Feb. 29, 1892, declaring this to be a "Christian nation," and citing Sunday laws to prove it, made no new thing, let them consider the use that has been made of it and is still being made of it by the advocates of compulsory Sunday observance. Note the following:—

"This decision is vital to the Sunday question in all its aspects."—*Pearl of Days*, May 27, 1892.

"'This is a Christian nation.'—*U. S. Supreme Court*, Feb. 29, 1892. The Christian Church, therefore, has rights in this country. Among these is the right to one day in seven protected from the assaults of greed, the god of this world, that it may be devoted to worship of the God of heaven and earth."—*Christian Statesman*, May 21, 1892.

"'T is a Christian nation, and therefore Sunday work is wrong, says the Rev. Herrick Johnson.'—*Chicago Evening Journal*, April 8, 1893.

"'This is a Christian nation'—the Supreme Court has so affirmed—and we rejoice in the decision."—*Christian Statesman*, May 6, 1893.

A reporter for the *Chicago Evening Journal* recently interviewed a number of Chicago divines upon the question of enforcing Sunday observance. The following is from his interview with Rev. Frederick A. Noble, pastor of the Union Park Congregational Church:—

"If Sunday observance as you advocate it is considered oppressive by a majority of all the people, would you still enforce it?"

"Exactly as I would enforce the law in any other respect. The Supreme Court has declared this to be a Christian country, and the foundations of the country were laid in Christian truth."—*Chicago Evening Journal*, April 8, 1893.

The following also is from an interview with Rev. Dr. Withrow, pastor of the Third Presbyterian Church, of Chicago:—

"Would you compel others to observe Sunday in your way?"

"Never! I believe in the fullest religious and civil liberty. But neither civil nor religious liberty means lawlessness on the part of any portion of the community. There is a Sabbath observance law on the statute books of this and most of the other States, and the Supreme Court has lately recognized the Christian Sabbath. Sunday observance is the law of the land, and that law must be enforced the same as any other law. Anything less than that would be anarchy."—*Idem*.

In his "Brief" of April 1892, "in favor of keeping the World's Fair closed on Sunday," presented before the House and Senate committees on the Columbian Exposition, Col. Elliott F. Shepard quoted that part of the decision of the Supreme Court mentioning "the laws respecting the observance of the Sabbath," and declaring that "this is a Christian nation."

And Judge S. B. Davis, of Terre Haute, Ind., in an eight-page pamphlet which was generously distributed at the hearing before the House committee on the Columbian Exposition last January, three times cites this decision to prove the "constitutionality of Sunday laws as affecting the Columbian Exposition."

From all this it is evident that this decision of the Supreme Court did make some new thing. It made a foundation for the advocates of Sunday legislation to stand upon which they did not have before,—an "undeniable legal basis" for which they had so long been waiting. In other words it made the image to the beast. The Sunday law passed by Congress following this decision gave life to it. This it was declared would be the case.

"Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. 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."—*"Great Controversy"* Vol. IV (edition 1884), p. 410.

"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 so long been eagerly watching its opportunity to spring again into active despotism."—*"Testimony No. 33,"* p. 240.

Thus it was in the creation of man. When God spoke man into existence he formed him of the dust of the ground; but he was not alive until God breathed into him the breath of life; then he became a living soul, and was capable of speaking and acting. The record in the Book of Jasher corresponding to Gen. 2:7, says that God formed man of the dust of the ground, and "blew into his nostrils the breath of life, and man became a living soul endowed with speech."

So in the formation of the image to the beast. The government by its powers speaks it into existence. But the making of it is one thing, the giving life to it, another, and the speaking and acting of it follow these first two necessary steps, it making use of these, and depending upon them, as it were, for its very existence. And all these different steps are indicated in the prophecy. First, the statement is that they should "make an image to the beast;" then "he had power to give life (margin, *breath*) unto the image of the beast;" and all this "that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed."

And what is the speaking of the image? As long ago as 1885 this word was printed:—

"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon."—*"Testimony"* No. 32, p. 208.

So it is the Sunday movement that is to speak; and when it speaks, its language will be that of the persecutor—the voice of the dragon. Already this is beginning to be manifest. The *Christian Sabbath Watchman* for March, 1893, prints the following from a speech made by Rev. Dr. Mackay Smith at the hearing in Washington:—

"The Fair managers have accepted the people's money under the explicit condition that they shall keep closed Sunday. They could have refused. But now, having pocketed the money, they want to evade or crawl out of the proviso. They should be compelled to do as business men elsewhere—live up to their agreement."

Although this legislation was secured professedly in the interests of the laboring man, yet when the Central Labor Union of Chicago proposed to change their day of rest to some other day and work on Sunday in order that they might visit the Fair and lose no time at their regular work, Rev. Dr. Bolton, of the Centenary M. E. Church, Chicago, said:—

"If the Union is in earnest, let them try it. Then we will see if there is any law in this country."—*New York Mail and Express*, April 4, 1893.

And Rev. Dr. Henson, of the First Baptist Church of Chicago, recently gave utterance to the following:—

"There is an attempt on the part of secularists to violate the Sabbath by suggesting that the Fair be kept open on the first day of the week. Congress has decided that the Fair shall be closed, and we betide the man who plants himself in the way of God and the will of the nation. The nation has spoken, and it must be obeyed. . . . Congress is not to be trifled with. It decided that the Fair should be closed Sundays, and it must be obeyed."—*Chicago Herald*, May 1, '93.

No one who reads these statements can fail to see that there is a compelling, persecuting spirit behind this movement, and that persecution is to come out of it. But all this was involved in that first fatal step, the decision of the Supreme Court. Of this the National Reformers themselves have truly observed:—

"All that the National Reform Association seeks . . . is to be found in the development of that royal truth, 'This is a Christian nation.'"—*Christian Statesman*, Nov. 19, 1892.

On this was based the plea for the law to close the World's Fair gates on Sunday, and who does not know that the same movement which secured this law will be the one which will demand the death decree for the extermination of those who refuse to observe the papal Sabbath? The same spirit pervades them all. The first step involved the last.

[STUDY FOR THIRD WEEK IN JUNE.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

ILLUSTRATED METHODS OF LABOR.

THERE are many who would gladly engage in missionary labor if they knew how, but who fail to see opportunities. They have so long given their entire attention to matters pertaining to their own interests, that the very best openings generally escape their observation. Others have incorrect ideas of missionary labor. They seem to think that they must step out of themselves, and perform some wonderful, unnatural work, equally distasteful and embarrassing to themselves and others. They do not seem to comprehend the fact that true, disinterested labor for others, properly performed, is the most pleasant and interesting work in the world. Hence we frequently hear it remarked that it is hard to labor for one's friends and acquaintances. There are others who say that they have no talent for this kind of work, not realizing that the faculties which they use in their every-day work and association with friends are the faculties to be employed in the work of God. They really have as good ability for this work as for their own. The only difference is that it has been exercised wholly in one direction, and that in worldly matters. To correct these wrong ideas, and to illustrate the various openings which occur almost daily in the experience of nearly every one, and also to suggest different methods of personal labor, we give the following incidents:—

COMMON OPPORTUNITIES.

A brother and his wife, in returning from the city, met a very fine appearing, elderly couple, who were perplexed to know which car to take. The brother, overhearing their conversation, kindly told them that the car he was about to enter was the one for them. Soon all were seated near together, and engaged in pleasant conversation, which was gradually turned upon religious subjects. Learning that they were Germans, the brother took from an assortment of reading-matter in the different languages, which he carried for just such occasions, a German paper, and gave it to the lady with a few words, calling special attention to a certain article. The lady gladly ac-

cepted the paper, and at once began to read. It was soon evident that she was much affected, as tears occasionally stole down her cheeks. She was not satisfied with the reading of the first article, but eagerly read others. Before separating, the address of the couple was taken, and more reading promised.

At the next meeting of the tract society, this circumstance was mentioned, and a sister understanding the German language, was requested to call upon them, and follow up the interest thus awakened. The next week the sister reported a pleasant interview, finding them interested and anxious to read more, notwithstanding they were Catholics. They were well-to-do people, having a large circle of friends, and they took pleasure in directing the sister to some of their acquaintances who were Germans, thus opening the way for an extended effort in the place among that people.

A member of our tract society, in making missionary visits, found a family whose daughter was very sick. She was an interesting young lady and a devoted Christian. With her father, she had joined the Methodist Church, and while in health, was an active worker in that church; but she had now been ill for many months, and her recovery was doubtful. This case, with others, was reported at the next missionary meeting, and a sister understanding how to give water treatment, volunteered to go and see her. At these visits, which were often repeated by herself and other members of the society, an effort was first made to relieve the lady's sufferings, after which she would earnestly listen to a short Bible reading, a tract, or a chapter from the "Great Controversy." Little by little the truths of the Bible were unfolded before her, and she expressed full confidence in them, and before her death, gave directions for reading matter to be sent to her friends in England.

The efforts of these missionary workers were very thankfully received by the family. The mother would often say as she met them at the door: "The doctor has refused to allow any one to see our sick one today, but come in; your visit will not tire her, nor raise her fever, and she rests much better after you

give her treatment." The father is now keeping the Sabbath, and has joined a canvassing company, with the hope of giving the remainder of his life to the work of God.

A brother in one of the western States was on his way to the city. A gentleman near him in the car began to talk about stock in the northern part of the State. Gradually the conversation was turned toward religious subjects. The gentleman, like many others, had met with disappointment and trouble in life. This gave an opportunity for the brother to speak to him directly on the subject of religion. He replied that he thought it a good thing, and sometime he should give the matter attention. After further conversation, the brother asked him if he would read a religious paper, if it were sent to him. He replied that if he did not, his wife would; so the brother took his address, and they separated. The *Signs of the Times* was sent a few weeks, after which a letter was written, inquiring if they received the paper, and how they liked it. A reply came, inclosing the subscription price for one year, and stating that the family were much pleased with the *Signs*.

It will be noticed that in all of these instances there is nothing remarkable in the opportunities presented for missionary work. They were simply such incidents as frequently occur; and yet in every case they were made the means of imparting light and truth to individuals, the rays of which we may reasonably believe will continue to increase and extend until the end. The conversation, in every instance, was free from anything of an embarrassing or unpleasant nature. It was of a character to bring light and gladness into the soul, and could not fail to be enjoyable to all who engaged in it.

A FIELD FOR EVERY ONE.

It cannot be expected that every effort of this kind will result as encouragingly as those mentioned. Some will not as readily respond to acts of courtesy and kindness. In all such cases, and in fact in every case, we should not crowd upon persons that which is unpleasant to them. The Spirit of God will aid in this work, and when we are prepared to engage in it properly, his providence will bring us in connection with the honest in heart; but while we are indifferent and unmindful of these things, we cannot expect that he will work for us in this respect. May God give us discernment to see the openings of his providence, and wisdom to engage aright in his work.

It may be urged that such instances are not frequent, and it is true that the majority close their

hearts and minds to the Spirit of God. But who can estimate what it would be worth to supply to one hungering soul the bread of life?

Of one thing we may be certain, the Spirit of God is everywhere impressing hearts, leading people to feel their need of light, truth, and pardon of sins. If we will, we may co-operate with it; but if we do, it will be only by sustaining a living connection with God, so that the same Spirit that awakens these aspirations in others, can supply their wants through us. The work is of God, and the power that brings good results is of him also. There is no lack of opportunities. If we *want* a field of labor, we can find it.

This is a land of Bibles, but to the majority they are closed; and a closed Bible, while it remains so, is no better than no Bible. The work for the present time is to open the Scriptures, to hold forth the words of truth, that those around may behold and lay hold upon them. Unless we are doing this, unless we shall do it, there is nothing more certain than that we shall be found wanting in the day of God. It is not a matter of little consequence that we have been compassed with so much light and so many privileges. It is highly important that we carefully, prayerfully, consider what we should render unto God for all his benefits bestowed upon us.—*M. L. Huntley*.

INSTRUMENTS IN HIS HAND.

As the rod was in the hands of Moses, so Moses was in the hand of God; and so may each of us be, if only we yield ourselves implicitly to him for service. By nature we may be of the coarsest texture, not pine, nor oak, nor cedar; by education we may be uncultured and unpolished; there may be many notches in us which mar our symmetry and beauty; but what do these things matter? The one essential is to know that we are being wielded and used by the Hand that shaped the worlds, and built the arch of heaven. The glass-blower has beside him on the bench the rudest iron tools to aid him in the execution of the most exquisite designs; but the dexterity of his touch more than compensates for their apparent inaptitude. Be a piece of iron if you will, or a rod cut from a forest tree; but be sure that you are in the right hand of the Master Workman.—*F. B. Meyer*, in "*Moses the Servant of God*."

"AND they went forth and preached *everywhere*, the Lord working with them and confirming the word with signs following."

[STUDY FOR FOURTH WEEK IN JUNE.]

HEALTH AND TEMPERANCE.

CONDUCTED BY W. H. WAKEHAM.

FOOD VALUE OF THE LEGUMES.

PERHAPS no articles of food in common use are less understood and more abused than the various leguminous seeds, chief of which are beans, peas, and lentils. Their use can be traced to the most remote antiquity, while their abuse extends from the time that Esau foolishly bartered his birthright for a dish of red lentils, to the present time when the harmless and really valuable bean is so generally associated with such a dietetic abomination as the flesh of swine.

In composition the legumes differ from the grains chiefly in having more fat and a much larger per cent of nitrogenous elements. For this reason they are a good substitute for the flesh meats; or, more correctly speaking, flesh meats are a poor substitute for peas and beans, the legumes undoubtedly composing a part of the "herb bearing seed" (See Gen. 1:29) of the primitive bill of fare which God gave to man, and from which flesh meats were excluded for at least seventeen hundred years.

The following table will show the comparative nutritive value of the legumes, and some of the more commonly used flesh meats:—

	Albuminous Elements.	Starch.	Fats.	Salts.	Total Nutritive value.
Lean beef.....	19.3	....	3.6	5.1	28.
Lean mutton.....	18.3	....	4.9	4.8	28.
Poultry.....	21.	....	3.8	1.2	26.
White fish.....	18.1	....	2.9	1.	22.
Salmon.....	16.1	....	5.5	1.4	23.
Lima beans.....	21.9	60.6	1.6	2.9	93.
White beans.....	26.9	48.8	3.	3.5	82.2
Peas, garden.....	24.6	52.6	3.5	2.6	83.3
Peas, African.....	23.4	57.8	6.	3.	90.2
German lentils....	33.	30.3	8.7	2.7	74.7
Average for meats.	18.5	....	4.1	2.7	25.4
Ave., for legumes.	25.9	49.4	4.5	2.9	84.6

From the above table we see that the legumes contain over 40 per cent more of the nitrogenous, or albuminous elements than the flesh meats; that they fully equal the meats given, in the amount of fats and salts contained; while in addition, they contain

a large amount of starch, thus making the total nutritive value more than three times that of the flesh meats.

As to the practical identity of vegetable and animal albumen we subjoin the following testimony from Liebig, the eminent German chemist:—

"Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, differ at most in form. If these principles in nourishment fail, the nourishment of the animal will be cut off; if they obtain them, then the grass-feeding animal gets the same principles in his food as those upon which the flesh-eater entirely depends. Vegetables produce in their organism the blood of all beings. So that when the flesh-eaters consume the blood and flesh of the vegetable-eaters, they take to themselves exactly and simply the vegetable principles." Also Moleschott, the eminent Dutch physiologist, and a younger contemporary of Liebig, states that "the legumes are superior to flesh meat in abundance of solid constituents which they contain; and, while the amount of albuminous substances may surpass that in flesh meat by one half, the constituents of fat and the salts are also present in a greater abundance."

So nearly does *legumin* (the nitrogenous matter found in the legumes) resemble the casein of milk that the Chinese make a kind of cheese from beans and peas. This with rice, a staple article of diet in China and India, makes a good combination.

In ancient times the legumes entered largely into the dietary of the nations of the East. The "pulse" of Daniel's day, on which he and his companions grew "fairer and fatter in flesh than all the children which did eat the portion of the king's meat," is generally believed to consist of peas, beans, etc. The "locust" of Matt. 3:4, commonly known as "St. John's bread," is the fruit of the carob-tree, and belongs to the legume family. It is quite sweet, and contains in common with all the legumes, a large per cent of albuminous matter. It is stated on the authority of Josephus that the legumes formed the staple food of the men who built the pyramids; and

they are largely used at the present time by those in training as athletes.

In the use of legumes, however, a few precautions are necessary. Being so highly nutritious, they are a very concentrated form of food, and one is liable to take in a larger amount of nutriment than can be assimilated, thus overworking the excretory organs. People of sedentary habits especially should heed this caution. For this reason, also, beans are not the most suitable for Sabbath dinners. Legumes generally, when mature, have tough skins which make them somewhat difficult of digestion for a weak stomach. This difficulty may be obviated in the case of peas and beans by prolonged cooking, or by removing the skins after they are cooked tender by rubbing them through a colander.

The following is a simple method of preparing beans:—

Soak a few hours (over night if convenient) in cold water. Pour off the water, and cook until tender, using soft water if possible. Now rub through a colander, season with a little cream, salt to taste, and bake in an earthenware dish until brown. This will be found very palatable, and quite easily digested.

Lentils are less known in the country than peas or beans. There are two varieties in common use, the red and the brown. They have tough skins which should always be removed in their preparation for the table. They may be used for soups, *purees*, or as a dressing for toast. Or they may be prepared and served the same as mashed peas. It is said that the ancient Egyptians believed that a "diet of lentils would make their children good-tempered, cheerful, and wise." For this reason they were largely used in that country.

W. H. W.

"EATING AND LIVING."

FROM an article under the above caption, by Mabel Sanders, in the April number of *Jenness Miller Illustrated Monthly*, I extract the following paragraphs which are worthy of consideration by the readers of the HOME MISSIONARY:—

"The persons living to a green old age, who have come within the range of my observation, were abstemious themselves, and had either sprung from poor families or come from the South, where heavy meals are not enjoyable. . . I attribute the extraordinary difference in quality in the early and late works of Victor Hugo to his having only scant meals when he wrote the former, and to his having plentiful

and delicious ones, to which he did the fullest justice, when he turned out the latter. Victor Hugo was *spiritual* before lunch or dinner; he was inflated in speech and bereft of all sense of the ridiculous when digesting either repast. M. de Lesseps is almost oriental in his abstemiousness at table, he being of a Southern family, and having lived long in hot countries, which are as healthy as any to those who adapt themselves to the climate. I dare say he owes his longevity and high spirits to his sobriety in food as well as in drink. . . . Barthelemy Saint-Hilaire, though eighty-four, works as hard and with as little fatigue as he ever did in his life. Twenty years ago he said to me: 'I am persuaded that the civilized man eats three times more than he needs when he is not checked by poverty. For my part I was too poor, until I was elderly, to be a gormand, and when I now go to dine at a friend's house, I only play with my knife and fork. Dinner is a mistake.' . . .

"I once knew an impresario, who was a Jew. He was behind any number of lyrical theaters from Stockholm to Sidney, café-concerts, music halls, and other places, where singing was the attraction. He held carnivorous feeding in horror, and told me that he never lost his time in seeking for fine voices in countries where a fish or meat diet prevailed. The most fish-eating Italians — those of Naples and Genoa — have not often among them sweet singers. The most meat-eating part of Great Britain — England — is also a voiceless country. Though the singing is so fearful in the Scotch kirks, my friend found some divine songsters south of the Grampians, and a greater number in the Highlands. He had often heard common Irish women lilt and sing like nightingales, but never in the towns. Sweden was a country of song, because a country of grain. Norway was not. Too much fish was eaten there. Vocal capacity disappeared in musical families who got rich. They ate too much meat. The vocal birds are eaters of grain, fruit, and vegetables. No carnivorous bird can ever sing a song. It croaks, has a bad liver, and is generally melancholy."

W. H. W.

SIMPLY let those, like him of Samos, live :
Let herbs to them a *bloodless* banquet give.
In beechen goblets let their beverage shine,
Cool from the crystal spring their sober wine !
Their youth should pass in innocence secure
From stain licentious, and in manners pure.

— Milton, quoted in "*Ethics of Diet.*"

"GLORIFY God in your body, and in your spirit."

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

CANVASSERS FOR NEEDY FIELDS.

ALTHOUGH much has been said upon this question in the past, yet at this time it presents many very interesting points which it may be well, perhaps, to consider briefly.

]England, Ireland, Scotland, Wales, the West Indies, Central America, and the northern part of South America are promising fields for the canvassing work; but the question comes with some force, "Where shall agents be found for these fields?" In reply we can only say, "It is evident that they will come from localities where believers in present truth live, and number more than in the fields mentioned above."

It has been a practice among us as a people to encourage the ministers to labor in new fields the most of their time, while our churches have been educated to depend upon themselves rather than to expect help from settled pastors. Each individual member is urged to become a missionary as well as the ministers. In this plan we fully concur, and would like to see it carried a little farther; viz., in place of retaining all the experienced canvassers in a Conference, and so canvassing the ground over and over, again and again, for our books, send these men of experience to these needy fields, and raise up more canvassers in the home field to take their places and gain an experience which will in time fit them to go to some needy field also.

There are inducements which can be offered to encourage men to go to these needy fields:—

1. These fields need men right away.
2. There are many honest souls there who are thirsting for the light of truth.
3. These fields are hard fields, full of difficulties to be overcome by the "Christian canvasser."
4. The needy fields are attracting the attention of many of our best canvassers because they are *needy*, and full of difficulties. The greatest blessings are obtained through the greatest conflicts; and as the agents desire great blessings, they look upon these fields as being among the most inviting.
5. The positions of the nations of the world make some of these fields inviting.

This nation has had great light, and has sinned against a wonderful amount of light, while other nations which have not rejected as much light have but little means of obtaining the truth, hence their *need* is one great reason why agents should go there.

6. The workers are not as crowded in other coun-

tries as in America. Think of Great Britain with her millions of people, and the last report from there shows only forty-one agents at work; while here in America in several Conferences this spring, the attendance at the institutes has been from thirty to ninety, and in a few cases it has been even more. We can all agree that this is not an even distribution of laborers.

A call has been made for agents to go to needy fields, and in every case we have received a liberal response to the call, and already have the names of a goodly number of experienced canvassers on our list, who will soon be leaving the home field for others less favored, where the printed pages should be carried to perishing souls.

Here is a man, yes, several who wish to go to England; another desires to go to Scotland, while a third expresses a wish to return to Ireland, his native land, and we hope, yes, we can say *expect*, to see in a few months from this, a large number of experienced workers starting to these destitute fields where we feel sure a rich harvest of souls awaits them.

The Lord is speaking to many by his word and the events of his providence to go "out into a country which he will show them." And those who heed this call "have the faith of Abraham." See "Patriarchs and Prophets," page 126, last paragraph.

F. L. M.

"BIBLE READING" CANVASS, 1892.

At our good camp-meeting my faith was greatly increased. As never before I took God at his word, appropriated his promises to myself, and enjoyed sweet peace in believing. More than ever I sought to leave a like blessing with every one I met, and lead them nearer to God. With this object in view I arranged and gave the canvass, which really was a Bible reading of itself, adapted as near as possible to the time, capacity, and religious standing of the individual. I used the prospectus, but also had a full copy of the book along. I usually begin on page 430 or 329, sometimes on page 258, 181, or elsewhere, and dwell on the attributes and promises of God, calling special attention to texts and facts which will soften the heart and prepare the mind to be favorably impressed by, and interested in, the precious, though unpopular truths, when they are touched upon.

These I try to present as being, in fact, essential parts of the gospel plan, by believing and obeying which, we are believing and obeying God, and honoring his Son. And, *vice versa*, the errors they contra-

dict, though often popular, tend to lead us astray as to the character of God and our duty to him. I endeavor to exalt Christ as the central figure in all Scripture, and faith in him as the all important in salvation. When I reach the "Game of Life," I try to emphasize the importance of winning the game, which is done alone by faith. 1 John 5:4; Heb. 11:6; pp. 580, 329. But faith cometh by hearing, and hearing by the word of God. Rom. 10:17. Hence the benefit of a book like this.

Now, beginning at the first reading (page 17) I seek to impress the importance of searching the Scriptures, Old Testament, New Testament, prophecies, and all, to learn all we can about Christ and the plan of salvation through him; laying aside our traditional spectacles, believing just what God says, obeying just what he commands; but just as faithfully disbelieving Satan's words, and disobeying his wishes and commands. I carry a Bible in my pocket and often use it. By daily seeking divine aid and counsel, God's down-trodden but precious truths are exalted, prejudice removed, and orders secured, where failures would have resulted if these truths had been carelessly mentioned, or not mentioned at all.

As a result of four month's work I took 312 orders, delivered 286 books, besides 80 pamphlets and 140 dictionaries, etc., amounting in all, to \$750. As others rejoiced at the harmony shown, the light received, or the promises appropriated, my soul was also watered, and I was led to praise God for the privilege of being a co-worker with him.

R. A. BURDICK.

A FEW WORDS FROM SOUTH AFRICA.

OUR report, as seen in the tabulated table this month, is encouraging when we take into consideration the fact that just a little more than half of our workers had begun work again since the institute. Those who have begun to work have reported regularly every week; the others have been prevented by circumstances from working any as yet, but from present prospects all will report regularly during the current month.

The majority are recanvassing territory where "Man, the Masterpiece," "Bible Readings," and "Great Controversy" have been sold, some working in the same territory where they have sold one or all of the above named books, and while they meet some prejudice, they find many who like the books and are ready to purchase others. They find many opportunities to speak a few words to remove prejudice and interest the people in the great truths our books contain.

Many are dissatisfied with, or say they are disappointed in, "Bible Readings" because, we find, they do not understand how to use it. Many times when they make this objection, the canvasser is able to show them how to use and study the book, by interesting them in some of the prophecies.

Our books are now quite generally circulated

through all South Africa, and as a result we are well known. A great work is being accomplished by these silent messengers, and while we are permitted to see a little of the effect and influence they are having, eternity alone will reveal the complete harvest.

All seem to be of good courage; realizing that their only help is in God, they feel that his blessing is with them, crowning their efforts with success, and rejoice for a part in the solemn work of warning the world.

J. M. CRAIG.

QUALIFICATIONS, AND EXAMINATION OF CANVASSERS.

(A Paper Read at the Canvassers' Convention.)

"We are living, we are dwelling in a grand and awful time; In an age on ages telling, to be living is sublime."

Not only so, but to us, as a people, is committed the most important work being carried on in this world. And God has told us that the angels are so enraptured with the work that all the heavenly intelligences are intensely active in their mission to save souls.

In this age of intellectual advancement, when the minds of men are so universally turned to reading and self culture; when half the people to be seen in the street-cars or in railway trains employ that time reading a book or paper; when more Bibles are printed annually than were in circulation at the beginning of this century, who is there that cannot see that "if there is one work more important than another, it is that of getting our publications before the public." This being true, it then becomes very important that those who carry forward this part of the work should be as devoted as any class of laborers. In fact the Spirit of God has plainly told us that "Canvassers should feel that they are God's workmen."

In the early days of this message all who desired to do so went out to present the truth as they chose. But as the work advanced, it was found necessary to have the workers duly selected. The same Spirit that gave directions for that, now says: "I saw that God had laid upon his chosen ministers the duty of deciding who were fit for the holy work [of the ministry]; and in union with the church and the manifest tokens of the Holy Spirit, they were to decide who were to go, and who were unfit to go." Now place by the side of this another statement: "The canvassing work is more important than many have regarded it, and as much care and wisdom must be used in selecting the workers as in selecting men for the ministry."

Now this quotation does not say, and I do not urge, that the same qualifications are necessary in both cases, but I do urge, that so far as moral worth and integrity are concerned, the canvasser should be as blameless as a minister; in fact, the same devotion should be seen in the one as in the other. The canvasser meets many people that no other class of laborers ever comes in contact with. He has a right

to call upon them, for it is only following up his business; and as the people regard it in the same light, they often converse with him about their interests as they never would with a minister. This being true, the canvasser should ever be ready to "unfold the precious truth" to minds "that would not otherwise be impressed with it."

The secret of the success attained by the greatest Missionary this world has ever known may be told in two words,—devotion and adaptation. Jesus "came close to those whom he desired to benefit." The poorest and humblest were not afraid of him. Many are the opportunities offered to the faithful canvasser of speaking words of hope and cheer to the sin-sick soul; and when these are wisely employed, the impression left on the mind will be such as to secure a careful reading of the books left with them; but if, on the other hand, an unwise and unchristian course is taken, the feelings of resentment thereby aroused will be unwittingly associated with the book whenever it is brought to mind.

In view of the foregoing, it is no wonder that we often hear it said that not every one is fitted for the work of the Christian canvasser. In "Gospel Workers," page 342, we find this statement: "Not every one is fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected." And again on page 348: "Our brethren should show discretion in selecting canvassers and colporters, unless they have made up their minds to have the truth misapprehended and misrepresented."

In no case should any one engage in this sacred work without connecting himself with heaven. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Ps. 50:16, 17. "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13. It is an acknowledged fact that every advance movement is judged by the representatives sent out to promulgate that movement. So it is with this message, and so it is with our books.

The work our Saviour began on earth he is able to complete with his own servants, and to them only has he committed his goods. Matt. 25:14. Of the seeming difficulties standing in the way of God's work he once said: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." Zech. 4:7, 9. So it is with the work of God to-day, his true servants began to build, and they alone *can* finish it.

But now we come to the difficult part of this subject, namely, How shall the selection of workers be made? Again I refer to the statement already quoted

from the Testimonies, that as much care should be used in selecting the workers as in selecting men for the ministry. But on whom must this burden rest? On the State agent, on the executive committee of the tract society, or on the Conference committee?

I will begin by stating that primarily the duty rests on the minister who carries the truth to the people; for "all branches of the work belong to the ministers," says "Gospel Workers." And again, "When the youth give their hearts to God, your care for them should not cease. Lay some special responsibility upon them. Make them feel that they are expected to do something." When believers are formed into churches, the responsibility rests more on the leaders of those churches. Meetings should be held frequently for laying upon all the burden of the cause of God. And when any begin to feel the constraining power of God to labor for him, they should state their convictions to the leaders in their home church, and they, after making it a subject of prayer, should lay it before the Conference officers. The church has her sphere in which to work, and should not be curtailed in that work.

Another statement from the Testimonies is to the point: "Every church should make special provision for the training of its missionaries." ("Gospel Workers," p. 147.) Now, if every church will carry out this instruction, it would revive the work in their midst as never before, and then when the worker gets to work, he will enjoy the full sympathy of the brethren at home, and they will stand ready by their prayers and means to see that his work becomes a success.

Cases are not few where an individual has been encouraged to take part in the work of God when many in his home church were standing in doubt of him, and would never have recommended such a step had they been allowed to give expression to their convictions. Encourage the church to do its appointed work, and soon the working force will be largely increased, and unity and confidence will take the place of the fear and uncertainty that are sometimes entertained for the work.

Should it be urged that all this ado will consume too much time, we can only say that God's work can much better afford to wait than to be attempted by those whose hearts are not right before him. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out from the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rereward."

C. F. PARMELE.

THE Institute held at Healdsburg, Cal., for the special benefit of the student canvassers, was well attended, and proved a valuable help to all. Brother Glass, the State agent, is to continue the work in the class until the close of the school.

PROPER METHOD OF PRESENTING OUR PUBLICATIONS TO THE PEOPLE.

(A Paper Read before the Canvassers' Convention.)

THIS is a subject in which all should be deeply interested. Those who have been acquainted with the canvassing work for the past five years, know some of the many difficulties and perplexities connected with it. As we review the many mistakes of the past, we can see where we should have trusted God more, and the wisdom of man less. Had we done so, the message would have been farther advanced than it now is, and our Christian experience much deeper. Notwithstanding the many mistakes which have been made, God has greatly blessed the work, and we have much for which to praise him.

"All who are keeping up with the signs of the times, realize that we are approaching a crisis, a time of trouble, a time when the third angel's message will go with mighty power." In view of these facts, some have taken a radical position as to how our publications should be presented, going from house to house, introducing themselves invariably as Seventh-day Adventists, and the book as containing the "third angel's message," and the "mark of the beast."

They thought this *must always* be done in order that the people should not be deceived, overlooking the fact that in the short space of time in which they had to present such points, the terms "third angel's message," and the "mark of the beast," must be unmeaning words to many of their hearers. In 1 Cor. 14:19, Paul says, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

Paul had the right idea as to how the truth should be presented. While we should not be ashamed of the fact that we are Seventh-day Adventists, and that the book we are selling contains the third angel's message, yet we should not pursue a course which will mislead honest minds or abridge the Spirit of God in our work. In "Testimony" No. 32, page 152, we find these words: "The canvasser should not rest satisfied unless he is constantly improving. . . . He should not be content with a set form of words; he should give the Lord a chance to work with his efforts, and impress his mind. The love of Jesus abiding in his heart will enable him to devise means to gain access to individuals and families." On page 161, we read: "Well may everyone feel an individual responsibility in this work. Well may he consider how he may best arrest the attention; for his manner of presenting the truth may decide the destiny of a soul. If he makes a favorable impression, his influence may be to that soul a savor of life unto life; and that one person enlightened in regard to the truth may enlighten many others. Therefore it is dangerous to do careless work in dealing with minds."

From the above quotations it is clearly shown that

we should not use a set form of words, but that we should give the Lord a chance to work, also that we should be careful how we approach people, as the destiny of souls is at stake. What a solemn injunction this is to the canvasser, and how earnestly he should seek to be led by the Spirit of God! Paul says, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal." If the Lord gave Paul such wisdom in winning souls and feeding them with meat in due season, will he not do the same for those who seek for his Spirit in the time of the latter rain?

Those who place themselves on the altar to be used as God directs, will be given, at the proper time and place, words to speak in harmony with his holy Spirit. The following will illustrate how this can be done:—

A few weeks ago in Tennessee, one of our canvassers introduced himself to a lady, stating that he "had a work making plain the Scriptures," and asked for a few moments of her time. His request was granted, and after he had carefully shown the book, she exclaimed, "This truly is a grand work," and readily gave her order. After the name was written she asked, "Who are the publishers of this book?" On being told that it was published by the Seventh-day Adventists, she exclaimed, "What will my husband say, when he hears that I have bought a Seventh-day Adventist book!" They had heard something of the King case and were prejudiced. The agent carefully cited her to the word of God, and urged that she read it for herself. She said, "You may bring the book, but if you had told me when you first came that you were a Seventh-day Adventist, you could never have shown it to me." This lady is now reading our publications, and is deeply interested.

I will relate another incident which will show how the Lord works on the hearts of the people, when they give him a chance. In Georgia, while one of our canvassers was working territory which had been canvassed for our publications, he called at a house to show his book, when the lady met him at the door and invited him in, with the remark, "You are a Seventh-day Adventist, are you not?" He replied by saying, "How did you know that?" Her answer was, "I don't know, only as I saw you at the gate, I said to myself, there is a Seventh-day Adventist." She subscribed for his book. This brings to mind what is said in "Testimony," Vol. IV, page 392: "The wider the circulation of our publications, the greater will be the demand for books which make plain the truth."

You will notice that in the first instance the lady knew nothing of our people and their work, only what had come to her through an idle report; while the second lady had read some of our publications and was ready for more light. I am thoroughly convinced that we cannot fix in our minds a set form of words to introduce ourselves or the publications we carry.

The canvasser should be open-hearted and frank, always telling the truth, and leaving good impressions.

He should avoid arguments at all times, as they drive out the Spirit of God, and should strictly guard against any expressions that would tend to arouse prejudice. In "Great Controversy," Vol. IV, page 612, in speaking of the loud cry, we read, "The message will be carried not so much by arguments as by the deep convictions of the Spirit of God. The arguments have been presented. The seed has been sown. . . . The publications distributed by missionary workers have exerted their influence."

Thus we understand that the publications we carry have the convincing arguments in them, and we should not pursue a course which will prejudice the minds of the people, by attempting an explanation of subjects which are too complicated to be made plain in a few moments of time.

The last words of our Saviour just before his ascension were, "Go ye into all the world, and preach the gospel to every creature, and lo, I am with you alway, even unto the end of the world." In 2 Cor. 6:1, Paul says, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain," and in Chapter 4:5, "For we preach not ourselves, but Christ Jesus the Lord." Now when we go from place to place telling the people that we are Seventh-day Adventists, are we not preaching ourselves, instead of Christ? Is this the commission Christ gave? Of the labors of Paul the "Testimonies" say:—

"He did not approach the Jews in a way to stir up their prejudice. He did not run the risk of making them his enemies by telling them in his first effort that they must believe on Jesus of Nazareth; but he dwelt on the promises of the Old Testament Scriptures which testified of Christ, of his mission, and of his work. Thus he led them step by step, showing them the importance of honoring the law of God. He also showed that Christ was the one who instituted the whole system of sacrificial service. After dwelling upon these things, making it manifest that he had a clear understanding of them himself, he brought them down to the first advent of Christ, and proved that in the crucified Jesus every specification of the prophecies had been fulfilled. This was the wisdom that Paul exercised.

"He approached the Gentiles, not by exalting the law at first, but by exalting Christ, and then showing the binding claims of the law. He showed them plainly how the light from the cross of Calvary gave significance and glory to the whole Jewish economy. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed. . . .

"We also must learn to adapt our labors to the condition of the people, to meet men *where they are*, presenting the truth to them in language they can readily understand and comprehend. While the claims of the law of God are to be presented to the world, we should never forget that love—the love of Christ—is the only power that can soften the heart, and lead to obedience. All the great truths of Scripture center in Christ; rightly understood, all lead to him. Let Christ be presented as the Alpha and Omega, the beginning and the end of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths. *God's workmen must have breadth of character. They must not be men of one idea*, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, continually improving, learning better how to minister to the wants of all. They should not settle down contented, thinking that their ways are perfect, and that others must work just as they do."

Brethren, we should study the word of God as never before, and not rest satisfied until we know his revealed will as to how the gospel should be presented. Then the work will receive the divine impress, instead of being defaced by the groveling stamp of humanity.

A. F. HARRISON,

NOTES FROM THE FIELD.

BROTHER James M. Dickerson has been appointed State canvassing agent of Oklahoma, in place of Brother W. M. Crothers.

BROTHER W. M. Crothers, formerly State agent of Michigan and lately of Oklahoma now enters upon the duties of State agent in Missouri.

BROTHER W. S. Holbrook, of College Place, Wash., has recently been appointed State canvassing agent of the Upper Columbia Conference.

THE State agent of the North Pacific Conference was present and assisted in the work during the institute held at College Place, Wash. He and the State agent of the Upper Columbia Conference are to continue the work with the canvassers there until the close of their school.

ONE canvasser in Oklahoma writes: "Some of the people seem to be waiting for just such a book as, 'Bible Readings,' and I believe there is a great work to be done in this country."

ANOTHER says: "When the people tell us they cannot buy a book, but would like to hear these truths, what shall we do, leave them or shall we teach them? I have taken 100 orders for 'Bible Readings' since coming here, but never had such a poor delivery, for the people could not get work which they were promised, and upon the strength of the promise they had given me their order."

A BROTHER writes: "The people are very poor in this part of the country, and so crowded that it is hard to find a place to stop over night. But I can say the Lord is with me and is blessing in the work. I am of good courage in the Lord and praise him that he has accepted me to work in his vineyard."

A NUMBER of reports were received which are not placed in the tabular report for April, as they cover all the work done since January or February, and so would hardly be proper to print in a monthly summary. These reports should represent the work of the canvassers from month to month. When the reports are held for a number of months, they lose their value largely. Shall there not be greater regularity?

REPORT OF THE CANVASSING WORK FOR APRIL, 1893.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist.	
DIST. No. 1.	Atlantic												
	Maine												
	Maritime Prov.												
	New England	21	16	293	1033	256	664 25	499	1297 15	19 25	1316 40		
	New York		15	195	1331	79	180 75	605	1349 75	24 48	1374 23		
	Pennsylvania	40	9½	142	598	281		308	773 50	110 61	884 11		
	Quebec	5	4	63	319	196	499 75	97	235 50	9 70	245 20		
	Virginia												
	Vermont												
	West Virginia												3819 94
No. 2.	Alabama	6	5¼	96½	772	30	67 25	233	682 25	1 00	683 25		
	Cumb. Mis. Field.	8	7¼	104½	1122	7	15 50	441	992 50	3 20	995 70		
	Florida	6	4¼	64	513	134	338 75	71	163 00	56	163 56		
	Georgia	20	16	198	1584	192	363 40	497	924 25	19 55	943 80		
	Louisiana												
	Mississippi												
	North Carolina	3	2½	47	376	105	257 50	115	276 50	8 75	285 25		
	Tennessee	13	11		760	203	514 00	323	788 25	11 75	800 00	3871 56	
	Indiana	18	13	170	818	83	190 25	257	656 00		656 00	656 00	
	No. 3.	Illinois											
Michigan													
Ohio													
Ontario													
So. Dakota													
No. 4.		Iowa											
		Manitoba											
		Minnesota											
		Nebraska											
		Wisconsin	15	4¼	43	241¾	7	17 00	44	110 50	34	110 84	110 84
	Arkansas	13	9¼	121	810	22	53 75	791	2506 00	60 34	2566 34		
	Indian Territory												
	Kansas												
	Missouri	23	12½	146	1273	148	355 25	375	894 50	197 20	1091 70		
	Texas												
No. 5.	Colorado											3658 04	
	California												
	North Pacific	14	10	126	733			411	851 50		851 50	851 50	
	Upper Columbia												
	*Scandinavian												
	Great Britain												
	Germany												
	Central Europe	7	7		770			131	279 00	53 10	332 10		
	South Africa	8	8¾	173	1174	112	559 55	1104	4208 53		4208 53		
	Australia												
FOR'N.	New Zealand												
	Norway	19	13	200	1274			1089	1111 24	3 38	1114 62		
	Denmark	20	17	192	1208		453 96	733	944 06	10 40	954 46		
	Sweden	29	28		3471		1015 82	2473	3701 62		3701 62		
	So. America												
	Jamaica	2	1¾	20	147	63	173 25	9	32 00	6 75	38 75		
	Bermuda Is											10,350 08	
	Totals	290	225¼	2393¾	20,327	1918	5719 98	10656	22,777 60	540 36	23,317 96	23,317 96	

*In America.

WE are glad to announce that "Bible Readings" in French is now ready in the following bindings: marble, gilt, library, half Morocco, full Morocco.

GREAT Britain is planning for a canvassers' institute to be held this midsummer.

THE outlook for the course of instruction to be held at the Battle Creek and Union Colleges for the benefit of student canvassers, looks very flattering at the present time. We expect a class of about 150 at Union College.

IN the last *Christian Statesman* the editor announces that 300 agents recently went out from a canvassers' institute in Battle Creek. These book agents are evidently considered as great troublemakers, but Mr. Crafts cannot refrain from giving us free advertisements. It will help the truth along.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

W. A. SPICER, A. O. TAIT, EDITORS.

BATTLE CREEK, MICH., MAY, 1893.

THE testimony comes to us, "Now, just now, is our time to work in foreign fields." Then just now is the time to contribute to send the work to foreign parts.

OUR British paper, the Present Truth, which has been a fortnightly paper, is to be published weekly, beginning in July. Its circulation is increasing, and the change must still farther extend its influence.

THE Sunday question has never occupied so large a place in the newspaper press at it does now in almost every country. This is making thousands ready to read on the subject, who heretofore would have given little attention to it. Never before was the time so auspicious for doing missionary work by circulating our periodicals and reading matter.

A SECOND hearing before a committee of the Michigan Senate on the Barber's Sunday Bill was held May 10, at Lansing. The discussion pro and con consumed nearly four hours, and served to bring out the principles of religious legislation very clearly before an audience of about a hundred. Brethren Fifield, Colcord, and Gage spoke for religious liberty.

THE new Year Book for 1893 is now ready for delivery. It is about the same size as the last one, and contains the Workers', and Conference directories, together with the proceedings of the General Conference, and of the annual meetings of our various societies. There is very much in this book, in compact form, which all should have, especially all of our workers. Of the new buildings, there are pictures of the Haskell Home for Orphans, the South African College, and the church, and depository in Cape Town, South Africa. Elder Conradi lately secured a photograph of Gerusi, the Russian town to which one church of our Russian brethren are exiled, and a pen sketch of this is also given. The price, post-

paid is 10 cents. Orders should be sent to the State Tract Society or to the Review and Herald.

"It is a grateful surprise to many that the railroad officials are not generally to join with the infidels and saloonists and Sunday papers and Seventh-day Adventists in resisting the plea of the workingmen for a Sunday-rest law, which we hope is to be renewed with the return of ex-Senator Blair, its author to Congress — this time as a member of the House of Representatives." — Christian Statesman, May 6, 1893.

THERE has been considerable speculation as to the powers of Satolli, the representative of the pope in these States. In a recent contest in the courts, Mgr. Satolli was called as a witness and testified that "he was sent to the United States by the pope as his sole representative in the Church," and that his "authority was supreme" with "no appeal from his sentence." This means an American pope for the Catholic Church, and indicates that the papacy sees that matters are reaching the crisis in the history of Church and State here. Ought not we to see the same, and with equal promptitude prepare for the issue?



Chicago & Grand Trunk R.R.

Time Table, in Effect June 26, 1893.

Table with columns: GOING WEST, STATIONS, GOING EAST. Rows include Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, Detroit, Port Huron, Port Huron Tunnel, Lapeer, Flint, Detroit, Bay City, Englewood, Durand, Lansing, Charlotte, BATTLE CREEK, 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 O. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.