



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., JUNE, 1893.

No. 5.

FORGOTTEN WORKERS.

"AND I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life." Phil. 4:3.

They lived, and they were useful; this we know,
And naught beside;
No record of their names is left to show
How soon they died.
They did their work, and then they passed away,
An unknown band.
But they shall live in endless day, in the
Fair shining land.
And were they young, or were they growing old,
Or ill, or well,
Or lived in poverty, or had they wealth of gold? —
No one can tell;
Only one thing is known of them — they faithful
Were, and true
Disciples of the Lord, and strong through prayer
To save and do.
But what avails the gift of empty fame?
They lived to God;
They loved the sweetness of another name,
And gladly trod
The rugged ways of earth, that they might be
Helper or friend,
And in the joy of this their ministry
Be spent, and spend.
No glory clusters round their names on earth;
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Though here unknown;
And there lost names shine forth in brightest rays
Before the throne.
O, take who will the boon of fading fame;
But give to me
A place among the workers, though my name
Forgotten be;

And as within the book of life is found
My lowly place,
Honor and glory unto God resound
For all his grace.

—Sel.

CORRESPONDENCE.

PERHAPS there is no line of our work that is productive of more good than faithful correspondence. By faithful correspondence we do not mean a desultory letter sent out occasionally, with no particular aim or object in view, but we mean continued, persevering labor for souls through correspondence with them.

A letter has just come to our office from a corresponding secretary of one of our State tract societies, from which we extract the following:—

"In regard to the scattered Sabbath-keepers, I have not forgotten these lonely ones. I have tried, by diligent inquiry of ministers, directors, and others, to search them out as far as possible. Our canvassers were also requested last year to send me the names of all who were now, or ever had been, Sabbath-keepers. They have given very efficient help in this direction, and I have now a list of about one hundred. These have all been written to, except a very few whose names have been lately received. I have tried to encourage them to be true to their profession, setting before them the sweet privilege they enjoy of standing with Christ, and their peculiar opportunities of being light-bearers for him. Have urged the necessity of their taking our publications in order to keep informed in regard to the work; and have tried to interest them especially in working for those around them. I have also taken pains to collect papers from the brethren and send to them to use, as many of them are too poor to supply themselves. They have also been encouraged to send me the names of any in their neighborhood who were in any degree interested, or who perhaps might be, by reading and correspondence. So, by encouraging them to work, and working with them, some excellent interests have sprung up, and several of them are no longer lonely Sabbath-keepers. In this correspondence, I have also given special attention to the subject of tithes and offerings, trying to set before them their privileges in this respect. Last year our State tithe from

scattered Sabbath-keepers was about \$506. This year, already over \$1100 has been sent in from the same source, and another quarter yet remains."

This extract conveys quite fully the idea we wished to convey by faithful correspondence. This sister seeks out all the scattered Sabbath-keepers in the State in which she is located, and keeps up a regular correspondence with them. You can see by her letter that she has covered quite a range of missionary work in this correspondence. In the matter of tithes alone, it will be noticed that in three quarters of the present year more than twice as much tithe has been received from these scattered Sabbath-keepers as was received the previous year. Our correspondent fails to tell us how much the tithe was from scattered Sabbath-keepers before she commenced this correspondence, something like two years ago. Perhaps if that fact were known, we would learn that but very little, if any, tithe was received from them, previous to the correspondence she has had with them.

Unless some one takes an interest to correspond with these isolated individuals, they naturally fall into the idea that they are neglected, and, failing to keep pace with the work, become discouraged, and do not have a lively interest in paying their tithes and offerings as they otherwise would; and the individual who so far loses his interest in the cause as to cease to pay his tithe or to make donations for its advancement, has lost his missionary spirit, and hence is practically doing nothing to assist the work, but, on the other hand, his influence is often a hindrance.

We trust that not only our regularly appointed corresponding secretaries, but others of our brethren and sisters as well, will take a lively interest in the matter of corresponding with our isolated Sabbath-keepers. In the work of corresponding with those not of our faith, in order to interest them in the truth, we often forget to correspond with our own people, which is also a work of much importance.

A. O. T.

THE INFLUENCE OF OUR LITERATURE.

WE have received a number of letters of late from our brethren and sisters who have recently gone into the Southern field as pioneer missionaries. The Religious Liberty Association and the International Tract Society for several years in the past have been sending the *American Sentinel* quite extensively to lawyers and other leading individuals throughout that

territory. These missionary workers are now coming in contact with those to whom the *Sentinel* has thus been sent; and their testimony is that it has been having a deep influence upon those who have been reading it. Quite a number of these individuals say to our workers that they received the *Sentinel* from some unknown friend for some weeks, and although they did not make any reply to the friend who had sent it, yet they were deeply interested in the subject, and believed that the *Sentinel* contained matter that was just the thing for the people at this time.

We are also in receipt of a letter from one of our Northern States, which says:—

"The work is onward in —, where we circulated religious liberty literature last winter. Rev. Mr. — has made a strong effort and organized a league to protect the 'American Sabbath.' A lawyer named — owns the opera hall and told me this morning we could have the hall for a week or longer, furnished with wood and lights free, to set the truth before the people. He is a reader of the *Sentinel*, as is the cashier at the bank, who is also very anxious to hear. Mr. — told me we could have the hall for preaching our doctrines, or for anything we wanted."

We say these few words by way of encouragement to the members of our various societies who are thus engaged in circulating literature. We often think that because a reply is not made to literature that we send out, it falls dead, but such is not the case. The providence of God accompanies this literature that we are sending, and he sees to it that it does not return void, but that it accomplishes that whereunto he has sent it.

We trust that not only those who have been engaged in sending out literature in the past will continue to do so, but that all of our brethren and sisters throughout the great harvest field will feel an intense interest, in this important time, in doing something for the advancement of the cause. All can send out papers and tracts, and write letters, if they can not engage in any other line of our missionary work.

A. O. T.

THE MEDICAL MISSIONARY WORK.

A GREAT deal has been said of late by our leading brethren, in regard to the importance of our medical missionary work; and if this were not sufficient to impress the value of this work upon our minds, we have had line upon line, and precept upon precept in regard to it, from the pen of Sister White. Perhaps there is no line of our work that is more valuable than the health work. We should seek to become intelligent upon all of these great lines of work in connec-

tion with the third angel's message, and not despise any of the branches of the great cause of truth.

It is not for us to debate the question whether this or that branch of the cause is the more important; it is enough for us to know that a particular line of work is a part of the third angel's message, and then we should be interested in it, and do all we can for its advancement, because of our love to God and his eternal principles of truth.

We believe nothing hinders the advancement of the cause to-day so much as our failure to comprehend the breadth of the work, and to be interested in all its branches. Some of us are interested in the health and temperance work, and cannot see anything but that; others are interested in the religious liberty work, and are unable to see anything outside of that; others again are interested in canvassing for some particular book, and are not able to see anything outside of that. While it is important that we should each one give ourselves earnestly and devotedly to the particular line of work in which we are engaged, yet we should not fail to have an interest in all of the other departments. It is possible for us, by constant study and continued learning in the school of Christ, to grasp the cause in all its magnitude, and to be thoroughly interested in all of its great departments.

We received a letter not very long ago from one of our workers, stating that he was afraid the medical missionary work would absorb all the interest he had been able to create in our religious liberty work. We hastened to reply to him at once that he need not have any fears of anything of the kind; that if the medical missionary work was taken up in his particular neighborhood, it would not only be no hindrance to the religious liberty work, but would be an agency in the hands of God to greatly assist in its advancement. We believe we can truthfully say that there is no class of our people that are so thoroughly alive to the importance of our religious liberty work, and doing more for its advancement, than our medical students and medical missionaries. And if anything else were needed as proof that individuals can be intensely interested in the several lines of our work, and earnestly engaged in them, it is supplied in the fact just stated that our medical missionaries are among our best religious liberty workers.

A letter just received from our ship missionary in Birkenhead, England, Geo. R. Drew, says that there is no class of our literature that is more readily received in that locality than our health literature,

and that our medical missionary work is greatly appreciated by the people there.

We trust that our people everywhere will realize the importance of studying the message in all of its breadth. All of its departments must go forward harmoniously and together, in order for it to advance the most rapidly. It is not advancing the message to drive some particular idea, though it may be a part of the message, far in advance of everything else. The third angel's message is made up of a strong array of truth that is as broad as the gospel, and is light and life for *both soul and body*; and being such, these truths should move in a solid phalanx, and not in detached fragments. Let us study the truth in all its bearings, and labor for it as a whole.

A. O. T.

A NOTE FROM A BIBLE WORKER.

FROM a personal letter from a Bible worker in a foreign field, we take the following little item of experience, which will interest Bible workers, and every true missionary is a Bible worker:—

"For nearly nine months I have used no notes of any kind while giving readings, and for about two and a half months I have not used *mental* notes, but have given when I reached the house just whatever the Lord presented to my mind. I have had some most precious experiences in this, and have given lines of thought that I had never dreamed of using before. I realize that to work in this way one must keep close to the Lord. I would not give the world for some of the blessings I have received since trying to work without mental notes, that is, not thinking the subject all out before going to give the reading."

REPORT OF LABOR FOR MAY, 1893.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	98,222
" " " " " United States.....	85,587
Number periodicals sent to foreign countries.....	7,662
" " " " United States.....	3,405
" letters written to foreign countries.....	208
" " " United States.....	516

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	23,058
" " " " " United States.....	19,530
Number periodicals sent to foreign countries.....	338
" " " " United States.....	334

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	11,545
No. copies <i>Zions Vaktare</i> and <i>Evangelists Sendebud</i> sent out.	262
" letters written.....	120

INTERNATIONAL TRACT SOCIETY.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, June 24.

THE TIMES DEMAND ENERGETIC WORK FROM ALL.

THAT we are living in very important times must be apparent to all who are noticing passing events. The readers of the *Review* and *Sentinel*, must be impressed with the reports of the rapid development in the fulfillment of prophecy. On every hand we hear the mutterings of those who would enforce the papal Sabbath by law, and see the vigorous efforts that they are putting forth to create sentiment along this line. But we will not take the space in this article to call attention to these things in detail, but trust that all of our people who read this article are either readers of our papers that present these thrilling truths from week to week, or else that they will resolve at once to become such.

The evidences of the time in which we are living are not wanting if we are only careful to observe them. In view of the importance of this time, it becomes each of us to ask ourselves the question, What are my responsibilities before God, and what would he have me do for the advancement of his truth?

We have been deeply impressed with the warnings and admonitions sent us by the Spirit of God during the last few months, and particularly has our attention been called to the burden that the Lord's servant has, to get each individual member of the church engaged in doing something for the advancement of the cause. All of the articles in the *Review* from the pen of Sister White, we must admit to be very important and to contain valuable instruction for us, but special attention is called to her article in the *Review* of Feb. 28, 1893. She is writing on the subject of "Every Christian's Work." We trust that our people generally read this article when it first appeared, and that they have preserved it for constant reference. We believe that it should be studied carefully, and all of its important instruction and admonitions laid hold upon and carried into effect. She says:—

"There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work is not done, because no attention has been given to the matter. Sometimes men and women have been selected to

do certain work, and because they have made mistakes, the work has been dropped. This is not as it should be. Let those who are just gaining an experience be invited to meet with more experienced workers, and as did the disciples after their first missionary effort, let them tell what they have done, and what have been their failures or successes. In this way opportunity will be given to reprove or encourage, as the case may demand, and teach them how to work in the best manner."

This paragraph conveys to the mind the importance of not sinking under discouragement if we make mistakes and failures in the work, but rather should we be driven closer to the Lord in order to seek his guidance that these mistakes may not appear again. Neither should we be averse to reproof when it is necessary for those who are older and more experienced in the work to administer rebuke for what we have done, but we should accept this reproof, profit by our mistakes, and go on, full of confidence in God, knowing that he is ever ready to forgive us.

Again, she says:—

"The parable of the talents should be explained to all. The members of the churches should be made to understand that they are the light of the world, and according to their several ability the Lord expects that his professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know that if they undertake to work for the Lord, they will have divine aid. The Lord has said, 'Ask, and ye shall receive.' If they seek strength and wisdom from him, they will not seek in vain. If in accepting responsibility, in seeking to impart light to others, they tremble under the cross, they will be led to the Saviour to find strength and grace and power. Through this experience they will learn to rely, not on their ministers, but on the Lord himself. They will learn to go to Jesus for help, and will not be so dependent on their ministers. They will learn that we have a minister in heaven who understands all our necessities, who is full of wisdom, and unerring in understanding.

"Those who would work for the Master may come to him in full assurance of faith, and with meekness and lowliness of spirit, they may enter upon the work that lies directly in their pathway. Do not pass by the little things, and look for a large work. You might do successfully the small work, but fall utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for him. It will be by doing with your might what your hands find to do, that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord. God has given light, and that light is to shine

forth to others in good works. It is by communicating light to others that heart-felt pity is cultivated. In this way you manifest to the world the excellency of the power of the grace of God. Every believer is called of God for this very purpose. He is to do his best toward illuminating others by giving his talents of time, influence, ability, and money to the service of God, that the truth may be set before those who are in darkness. The truth must be brought home personally to the hearts of men."

It seems to us that every sentence of the above paragraph is so full of important meaning that it would be useless to attempt to comment upon it, unless we could take it up, statement by statement, much more fully than our space will admit. But we trust that every sentence may be pondered well, and that all may realize that it means them, and that God has a work for every individual who has named the name of Christ.

In the same article she states further :—

"If the churches are left to their inactivity, Satan will see that they are employed. He will preoccupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church. When the church is in a low condition, and in need of help, it is not best to devote all the time to sermonizing. It is better to form classes to seek for spiritual wisdom, and call into exercise the talents of the young and the old, by setting brethren and sisters to work for those who need help most in the church. In seeking to benefit their brethren in the church, they will gain an experience that will qualify them for labor among those who do not understand our faith, or even the first elements of religion. While sermons may point out the way, the best results will not be seen until the members of the church go forth to practice what has been presented from the desk. There are scores who have real ability, who are rusting from inaction, and yet many of these do not know how to set themselves at work for the Master. But let some one who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers."

Here the important truth is forcibly placed before us that unless we are engaged in working for the Master, Satan will occupy the field. Then how important that we do not yield to the devices of Satan by remaining inactive in the Lord's vineyard.

Note again the following words of encouragement :—

"Though ignorant and humble, if your heart overflows with love to God, and if in this spirit you appeal to one who is out of Christ, the Lord will not despise your effort. Your small offering, presented with cheerful gratitude to God, will be classed with the widow's mite, and be blessed of God. The effort to do your duty to the best of your ability from the motive of love, will be noticed of Heaven. God does not make light of the small ability he has intrusted, but expects that it will be put out to usury as well as the larger talents."

Even ignorance of worldly learning and a humble

position does not deter us from engaging in the service of the Master. There is no excuse for any remaining in a state of inactivity. Even if we have but small talents, and our influence is confined to a very limited circle, yet in that sphere we have something to do for the Master, and he is just as ready to give wisdom to guide us in this small work as he is to guide those who are occupying a greatly enlarged sphere.

Note again the following impressive statement :—

"All heaven is in activity, and the angels of God are waiting to co-operate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. Every soul has an influence for good or evil."

The language of these sentences would seem to shame us for our indolence in the Master's service, and at the same time encourage us to energetic action. If all heaven is astir in its effort to save fallen man, what should be our condition, who are the objects of God's mercy and salvation. Surely, every soul that has tasted the rich joys of a Saviour's pardoning love should have no other object in life than to "show forth the praises of him who hath called us out of darkness into his marvelous light."

By analyzing this article from Sister White we get the outline of an excellent plan for missionary work.

(a.) We are exhorted to seek a nearness to God, and to go to Jesus himself for guidance rather than to trust to the wisdom we possess, or any other human agency. This does not ignore the idea that we should seek counsel from each other and strive to act in harmony. In fact, those who are acquainted with the teachings of Sister White, know that she, more than any of us, urges harmony of action and opposes the idea of individuals being led out on independent lines. If the Spirit of God is leading two individuals, they will not be led in exactly opposite directions. They will work in the most perfect harmony. Yet, while we counsel with each other and seek to walk in perfect harmony, we are to realize that our wisdom comes from God, and that each should be dependent upon him, and that no individual can be a successful worker in the Master's service unless he has a close connection with the great Source of all light and truth.

(b.) Being thus connected with Christ by a close communion with him, we begin our missionary work by seeking out those who are backslidden or discouraged among our own number. While we are thus connected with the Master, we do not go to them with a spirit of fault-finding or to criticise them, but

we present in our life and in our words the warmth of a Saviour's love. If anything can touch their hearts, this will do it. In laboring for these discouraged ones, we should seek to find the cause of their discouragement, and, as far as possible, provide a remedy. Many times they are discouraged because they are not acquainted with the advancement of the truth. By a little inquiry, we will find perhaps that they are not reading the *Review*, the *Sentinel*, or the HOME MISSIONARY. Then, it is clear that our first duty is to get them interested in these publications and to secure their subscription for the same. If they are not able to subscribe, then interest the church in supplying them with this important reading matter. For how can we keep up with the rapid development of the message without reading our church and missionary papers. This work among our own people that need help, is the best kind of a preparation for labor among others outside.

(c.) The visiting of the sick and ministering to them is mentioned as another kind of labor that we can perform for the Master. While Christ was here upon earth, it is a noticeable fact that he spent much of his time among the sick and the afflicted. This introduces again the importance of our medical missionary work and the value of our health principles. The importance of this work cannot be over-estimated. When individuals are suffering affliction, an open door to reach their hearts, and tell them of the riches of a Saviour's grace, presents itself as at no other time.

(d.) In addition to these things that are especially mentioned, she then exhorts the brethren in leading positions to devise plans by which all the members of the church can be set to work in the Master's service. This opens again a wide field before us. The term "leading brethren" should not be narrowed down to a few who are at the head of the work, but it should be made to include the elders of the churches, librarians, Sabbath-school superintendents, as well as officers of our Conferences and tract societies. There is a duty resting upon the church and tract society officers to study the needs of the work in their several localities and seek to devise plans that will enable each one to do something. Great responsibilities are resting upon the church at the present time, and it requires the active co-operation of all.

The distribution of our literature should be mentioned in this connection as a very important part of our work.

Attention is called to the plans suggested in the

Religious Liberty Department of this number of the HOME MISSIONARY under the head of "Distributing our Literature," and since the matter of distributing our literature is quite fully dwelt upon in that article, we will not say more in regard to it here. It must be evident that as we study these lines of work, fields will open before us on every hand. The visiting of the sick will give many opportunities to converse upon Bible themes and open to the mind important Bible truth. The distribution of our literature will create demands also for a like work; and having once actively engaged in the Master's service in this way, the question will no longer be, What can I do? but rather, How can I find time to do all that presents itself before me?

We cannot close this article without urging upon the officers in our local churches and missionary societies, as well as in the State organizations, the importance of keeping well matured plans for missionary work constantly before our people. The Spirit of God has said a great deal to us about the need of sermonizing less, and spending more time with the people in teaching them how to do active work for the Master. This work of teaching them is not accomplished when we have preached a sermon upon the question, or if a church elder, when he has given an exhortation to the church, but all of the details of the plan must be taken up and carefully defined; and even then our work is not finished. We must continue to devise new plans as the work increases, and new phases present themselves, and the thought must be kept ever before us that there is no release in this work until the Master comes in the clouds of heaven to take us to himself.

We are glad to say that our correspondence from the International Tract Society office leads us to believe that a much more active interest is being taken in our missionary work than ever before. Good reports are coming to us from all parts of the field. The hearts of many of our people are being stirred over the things that they see around them, and they are asking what they can do to advance the Master's cause. These inquiries for something to do in the Master's vineyard should meet with no uncertain responses. Let every mind and heart be fully given to the Master, and let the constant inquiry be, "What are my responsibilities in the field in which I am placed?" and may the prayer continually arise from all of our hearts, Lord, give me wisdom and grace to labor for thee according to the ability bestowed.

Extracts from Correspondence.

A gentleman in North Carolina writes : —

"I am truly grateful to you because you sent me S. D. A. literature. It was of much interest to me, especially the numbers of the *Bible Student's Library*. . . . I am greatly interested in religious doctrines, and am a seeker for religious truth. There are so many conflicting opinions concerning Christian doctrine that I wish to learn them all, and compare them with the Holy Scriptures to see which will agree the most therewith. For several years I have believed some of the doctrines you advocate. Ever since I first could read in the Bible, I have believed that the seventh day is the true Sabbath. I also believe your doctrines concerning the state of the dead and destiny of the wicked. I know several people about here who hold some of your doctrines. I wish to know your position concerning the Trinity. Do you believe that Christ and the Holy Ghost are Gods and equal to the Father? or do you believe in the unity of God, and that Christ is inferior to him? I also wish to know your position concerning the atonement, original sin, and the new birth."

A physician in South Carolina writes : —

"At various times during the past months I have sat down with the intention of expressing to you my grateful thanks for the favors extended to me by the International Tract Society, but hitherto these efforts have met with an untimely end, through interruptions in one way or another.

"I must confess that my views, through ignorance as to the relationship between the civil government and religion, were very crude and erroneous before reading the *American Sentinel*, and especially the pamphlets, 'Civil Government and Religion' and 'Sunday Laws.' In these books the writer shows himself a thorough master of the subject he discusses, and his arguments, and the facts he brings forward in support of his position, are unanswerable, and must carry conviction to the mind of every unprejudiced reader.

"As to the observance of Sunday as the Christian Sabbath, I always had the impression that there was some inspired authority for the substitution, though I could not say where such authority was to be found. Now I am convinced that there never was any divine authority for the change, and that consequently therein lies the connection which still exists between nearly all the denominations and sects of the Christian world and 'Babylon the great,' marking them as the erring daughters of the apostate church, described by St. John in the Revelation.

"The signs of the times are indeed ominous and very startling, and cannot fail to impress all who take note of them and who desire to be classed among the wise virgins, having their lamps lit and their vessels replenished with oil, with a deep sense of putting aside the traditions of men and turning to the Scriptures, the word of the living God, for the true and only safe light to guide them through the dark and trying days that are coming upon the earth. To this end, it does seem to be high time that they should hearken to and heed the 'voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'"

The three following extracts are from a lady in Mississippi, who became deeply interested in the re-

ligious liberty literature that was sent to her brother, who is a lawyer. She wrote January 30 : —

"Please accept my thanks for the very liberal distribution of 'Civil Government and Religion' to my list of names. The book seemed to me so fine an argument that I thought it could not fail to have its effect on any mind, and the names I gave you were nearly all of persons of orthodox professions. I did not suspect from that book that Mr. Jones was himself an Adventist. He appeared to me as too wise a man to pour the new wine of the gospel into the old bottles of the Jewish dispensation, and I am just a little disappointed to find that he is not exactly the knight-errant I imagined. I am not myself an Adventist, and have no sympathy with them except on account of the persecutions they have endured. My interest in the question is chiefly a patriotic one.

"I received a number of the *Religious Liberty Library* to-day, entitled 'Church and State.' It is fine. I should like to have it follow 'Civil Government and Religion' to the names that I sent you. These two books alone, seem to me enough to set any one right politically; and if that is what we want, we should be careful not to convey the idea that the books are intended to make religious proselytes, or merely to excite sympathy for a particular religious sect, regarded by so many as foolish fanatics."

From the same, March 2 : —

"I received the paper containing the exposition of 'No man putteth new wine,' etc., and read it with much interest and pleasure. There were some new suggestions on the text, that fell in well with my thoughts, and I thank you. I feel a growing interest in the Adventist religion, and would like to see something like their 'confession of faith,' or a statement of their tenets and history. If you have anything of the kind, I will thank you to send it to me."

Again, under date of April 30, she wrote : —

"Your kind letter of April 5 was duly received, and some days later, the book entitled 'Thoughts on Daniel and the Revelation.' I am greatly obliged for your many kindnesses in response to my wishes, but this last is so exceedingly liberal, that as a personal favor I feel that it is too much. I had no thought of your sending me anything more costly than a tract. Do you wish me to return the book when I have finished reading it? As I wrote you before, I am not an Adventist, and am not likely to become one, though I have learned, through the papers and tracts you have sent me, to regard them with much respect and admiration, and I earnestly hope all laws interfering with the free exercise of their religion will soon be repealed."

From one of our good missionaries in China : —

"Last Sabbath we had one member added to our company, a little girl. Her mother also came in for a little while and seemed to be somewhat interested, but I fear she will not come out from the world, and I fear very much for the little girl in such company. The father was somewhat interested some time ago but seems now to have drawn back to the old paths again. We are now four brethren and the little girl who meet together on the Sabbath of the Lord, but I hope that soon some more may take their stand for the truth. I wish you would write this young girl and keep her interested if possible. As regarding the Chinese, we have done very little for them as yet; true, Brother Mock Man Chung is one, but except him, nothing has been done. Our work is for the most part among the sea-faring men."

[STUDY FOR FIRST WEEK IN JULY.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

MEXICO.

"In form, Mexico is shaped like a cornucopia, whose mouth opens toward the United States." It is open to receive that which we have to give it,—the good news of salvation. Although so near to us, its language has not been very largely represented in the population of these States, and our work has naturally passed on to European countries, where we are fairly well established before having made an effort for Mexico. At the last Conference, workers were voted to this field, however, and before the Spanish-speaking countries come up for consideration in our list another year, we may hope to see preachers and teachers and canvassers at work in Mexico.

Mexico's ten millions of people have a claim upon us which we must discharge. To become deeply interested in them requires only that every believer in the message should reflect that there are multitudes there in darkness, and many who are weary of sin and self, and longing for some power to deliver. Romanism has taught them to look to themselves for salvation. We need but to point many to the true way, and their steps will follow. We give a few notes about the people and country, to bring them before our minds. The people are the Spanish, the Indians, or the descendents of the ancient Aztecs whom Cortez found so far advanced in civilization, and the mixed race, which has become the dominant one.

POLITICAL AND RELIGIOUS HISTORY.

To put it in a few words: Spain ruled Mexico for 300 years, practically enslaving the natives. Along with this, naturally, the Catholic clergy also reigned with an iron hand, and the Inquisition flourished. The greater part of the wealth of the country passed into the hands of the church. In 1821 Mexico gained her independence, and since that time one revolution and government has followed another in rapid succession, until in recent years the country, as a republic, has enjoyed comparative peace, and has made progress. In 1867 the property of the religious orders was confiscated by the State, and the government professed to stand

for civil and religious liberty. For the past forty years Protestants have been granted liberty to preach the gospel, and now, in the city of Puebla, the old palace of the Inquisition is under the control of the American Baptist missionaries. In Mexico City another palace of the Inquisition is now a medical college, and a famous convent is now the national library. Thus the barriers have been, in a measure, broken down. Prejudice and fanatical superstition still control the hearts of the ignorant, and many Protestant workers have suffered persecution and even death. However, there is a great field and an open field in both city and country, awaiting the faithful laborer.

THE POORER CLASSES.

About three quarters of the people can neither read nor write, and possess little or no property. The common laborer has few of the comforts of life, as we would call them. Their homes are said to be decidedly inferior to those of the negroes of the Southern States during the slavery period. The lack of conveniences does not always come from poverty, however. A missionary writes:—

"Another hindrance is dirt and shiftlessness. I well remember the first impression made on me by the miserable appearance of the houses and clothing of the people, with few exceptions. I rushed to the false conclusion that they were all suffering the most abject poverty. I could not believe that to them dirt and dilapidation were preferable to the exertion necessary to keep things clean and tidy. It is hard to believe that you are in the home of a well-to-do owner of a large ranch, when you see few chairs, rickety tables, uninviting beds, indescribable litter, a miserable, comfortless abode; dirty, half-naked children disputing the dirt floor with grunting hogs and cackling hens. Home, with its comforts and its charm, is practically unknown. The house is but a place to sleep in, and a poor shelter from the rain and cold; although, happily there are but few days in which the sun does not shine. What the people need are towels and wash-basins, brushes and combs, and a desire for neatness in all things."

Even here, however, are found commendable points. One missionary with long experience in Mexico says of the converts to Protestantism as compared with Americans:—

"The Mexican Christian excels in true courtesy. When I go to the houses of our poorest people, I am invariably greeted with

courtesy both of word and of deed. The whole family rise to salute me, and if they are eating the scantiest of meals I am invited to partake. . . . Their trust in Providence, and patience in suffering are something remarkable."

Many of this class have stood by their faith in Christ amidst persecution, and not a few have given their lives for the truth which they professed. Among these same people we must find those who will yet stand by this message and carry forward the work among their countrymen.

INDUSTRIES.

There is very little manufacturing done in Mexico, the leading occupations of the people being agriculture and mining. The great drawback in farming is that the land is owned by a few, most of the whole country being in the hands of about five thousand people. This, together with the lack of transportation, and the superstitious prejudice against improved methods, encouraged by the priests, keeps the farmer poor. Little effort is made to raise any surplus above the producer's need, or at least an amount sufficient to supply the local market. Their farm tools would make an American farmer smile. In his "Study of Mexico" Mr. Wells says:—

"The plow generally used in Mexico, is a crooked stick, with sometimes an iron point; the yoke being lashed with rawhide thongs to the horns of the oxen which draw the pre-historic implement. American plows are beginning to be introduced to a considerable extent; but the Mexican peasant on coming into possession of one, generally cuts off one handle, in order to make it conform as near as he can to his ancient implement; and in recognition of this peculiarity of habit, an Illinois firm has recently introduced a form of plow with one handle! A bundle of brush constitutes the harrow."

OUR WORK.

There is work for us to do among all classes in Mexico. One of the most common methods of working there is to establish a school and gather in the children, thus opening the way to get access to the parents. Then visiting the people in their homes may develop an interest to hear the preaching of the truth. Doubtless much of our work there will be in a quiet way, the providence of the Lord directing the way to those who are responding to the movings of the Spirit. The educated and well-to-do classes are generally untouched by the Protestant mission work. These people are very often professedly atheists or deists, the natural reaction from Romanism; but nearly all turn to the ministrations of the priests and look to the good offices of the saints when it comes to dangerous illness or accidents. While these hold themselves aloof from ordinary missionary influences,

the translation of our books into the Spanish and the advent of the American canvasser may be expected to bring our work before the intelligent and reading Mexicans. "Patriarchs and Prophets" is soon to be issued in Spanish, and other works must follow.

ROMANISM IN MEXICO.

WORSHIP OF THE VIRGIN.

THE Roman Catholics in Mexico pay divine honors to the Virgin Mary, and worship images made of wood, tin, and pasteboard. They not only pray to, and burn candles before, these images, but many of them honestly believe that they see, hear, and intercede for them. They believe that every good comes to them through their patron saint, the Virgin of Guadalupe, who is preached instead of Christ, as the only refuge and protector of the Mexicans.

The Indians make annual pilgrimages to her shrine, bringing presents of gold and silver and exquisite needle work, which they lay before her picture, said to have been painted by the virgin herself in the year 1531. Copies of this picture are found in every house, hut, temple, store, saloon, or den of robbers, and are worshiped more than was ever the image of Diana that fell down before Zeus.

VENERATION OF SAINTS.

Many saints, clothed in silk, satin, paper cambric, and tinsel, adorn the churches of Rome, each having its own tradition. St. Joseph cures headache, Santa Apollonia cures toothache, St. George cures bites and stings of animals or insects, St. Camille guides souls on the road to heaven, St. Rita is the inventor of impossibilities, and so on to the end of the list.

One church has an image of a saint, which operating with screws, suddenly develops long hair and nails. Another contains an image of St. Peter who weeps one day in holy week. The tears are caught on bits of cotton, sold for twenty-five cents each, and worn as charms.

"GROSS DARKNESS."

We find various images representing the different virtues of the Virgin, and separate churches are consecrated to their worship. It is said that harlots and robbers prefer the church of the Virgin of Solitude. They burn candles in her honor, while they commend their business to her care, asking protection from the police and success in their enterprise. It is curious to note the long array of tin tablets that hang upon the

walls to commemorate the miracles of this Virgin. Upon them is painted in oil the scene of some pending calamity, from which the timely appearance of the saint delivers them.

The following inscription goes with one scene: "In the month of November, 1889, a man being asleep and drunk on the horsecar track, when the car was about to run rapidly over him, committed himself to the most holy Mary of Solitude of the Holy Cross, and was saved by a policeman who lifted him from off the track." These tablets show the degree of religious enlightenment in which the priests of Mexico are pleased to have the people remain.

In the cathedral of Mexico City we also find many of these tablets. One inscription reads as follows:—

"Patricia V——, being ill with a violent throbbing headache, after fifteen days invoked the help of the *Santo Nino de Atocha*, the 4th of March, 1887, and in a few days was entirely relieved. For which reason she presents this tablet as an expression of her thanks to the Holy Child of Atocha, Mexico, March 8, 1887."

The cathedral also contains a life-size figure of St. Anthony, with a black pig mounted on the same pedestal by his feet. It is said that the animal wore a bell, and by shaking his head warned the saint of approaching devils, so he could address himself to prayer. Some laugh at these things, but in the hour of affliction they all trust the images.

IGNORANT OF THE WAY OF SALVATION.

In order to be saved, the Mexican Catholic must confess and commune at least once a year, pray the saints to intercede with God, believe all that the doctors of the church say, hear mass, or send money; mass is for those who pay. If asked who is the mediator between God and man, many answers are given. "The most Holy Virgin," "The Apostles," "The Saints," "The Angels," "St. Michael," etc.

They have a gloomy kind of religion. Their lives are cheerless, their hope is postponed to the indefinite future. They believe more in purgatory than in pardon.

Ever since the doctrine of purgatory was sanctioned, prayers for the dead, and money for indulgences have been in order. On All Souls' day a grand raffle is held, the prize being the release of one soul from purgatory.

A wealthy ranch owner once came to a parish priest and said: "It is eighteen years since my father's death, and we have paid a good deal every

year to have him released from purgatory. It grieves us much to think that the old man still suffers there. What will you take to make sure of his release to-day?"

The padre stroked his smooth chin thoughtfully, and replied that for a sack of one thousand silver dollars he would do it. The ranchero persuaded the good man to begin at once, and kneeled bathed in tears, while priest and choir chanted responses for long hours. Finally, the padre came and said, "Rejoice! for your father is released, and is now among the blessed."

The schools of Mexico are not supposed to be in the hands of the church, but they do not object to the Catholic doctrines; most of them have no other creed. But it is true that the leaders in Mexican life and thought have revolted from the intellectual and political tyranny of Romanism, and despise its traitorous spirit which prohibits individual thought, and seeks to perpetuate the Middle Ages.

No condition of life is benefited by such a religion, and the Mexicans only cling to it for want of something better against the hour of death.

Why not preach to them the doctrine of the resurrection,—the gospel of hope? ORA A. OSBORN.

Just beyond Mexico is the Central American field. In the Bay Islands, Elder Hutchins and wife have been working over a year, and all will remember the good reports from that field. Several little companies are being developed, and the work is spreading out. Elder Hutchins writes that from all he can learn there are points on the mainland of Central America where the way is open with prospects of good results before the laborer. Additional helpers are needed in this field. Brother C. G. Howell, now in the College at Battle Creek, has been voted to the Bay Islands to assist in the work there.

NEXT month we shall have some interesting matter from our brethren in South America. Do our brethren realize how rapidly the work has spread out during the last two or three years?

SUBJECT next month — South America.

MEXICO is a field so near to us that it would seem not too much to expect that ere long we may see quite a number of good substantial families moving into various parts of agricultural Mexico, on their own account, for the sake of teaching the truth to the people by their lives of industry and devotion.

[STUDY FOR SECOND WEEK IN JULY.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

WHERE TO PLACE OURSELVES.

“THE world is to be warned, and no soul should rest satisfied with a superficial knowledge of truth. You know not to what responsibility you may be called. You know not where you may be called upon to give your witness of truth. Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith. They will become confused, and will not be workmen that need not to be ashamed. Let no one imagine that he has no need to study, because he is not to preach in the sacred desk. You know not what God may require of you. It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers who have fitted themselves for positions of trust. The Lord would accept of thousands to labor in his great harvest field, but many have failed to fit themselves for the work. But every one who has espoused the cause of Christ, who has offered himself as a soldier in the Lord’s army, should place himself where he may have faithful drill.”—*Mrs. E. G. White, in Review and Herald, Feb. 14, 1893.*

RELIGIOUS LIBERTY INSTITUTES.

WE believe that it is the will of God that our people everywhere should become intelligent upon the subject of religious liberty, and that it is the Spirit of the Lord that has led them to call for instruction and drill in this line. We believe, as is stated in the article just preceding, that “every one who has espoused the cause of Christ, who has offered himself as a soldier in the Lord’s army, should place himself where he may have *faithful drill*.” One of the reasons for this is given in the same article in these words:—

“You know not where you may be called upon to give your witness for truth. Many will have to stand in the legislative

courts; some will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith. They will become confused, and will not be workmen that need not to be ashamed.”

We are, then, not only to be able to quote the Scriptures, but to *expound* them. In the *Review* of Jan. 31, 1893, Sister White says:—

“In the last conflict in the great controversy between good and evil, God has called us to give the final warning to the world. The Christian world are honoring a false Sabbath, and we are to show them its true character and foundation. We must *make it plain to them* that they are honoring a man-made institution in place of that which God himself has sanctified. Every rival to God must be made to appear as an idol. Solemn is our responsibility.”

We should be able to give “definite reasons” for our faith. For years the testimony of the Lord’s servant has told us that our own salvation as well as the destiny of other souls depends upon the preparation we now make for the time of trial before us. It has said,—

“If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticised.”—*Testimony* No. 33, p. 245.

Over the Sabbath question comes the last great conflict between truth and error. But we are not only to be able to show the people that the Sunday institution is in itself false, but that the method which its willful observers adopt to sustain it is also false and unscriptural; that it is papal, pagan, devilish. By this means can those who have been innocently and blindly led into error be brought to distinguish between the true and the false, and to take their stand on the side of right. This is the central and pivotal point of our work. Those who fail here will make one of the saddest failures of all their lives. “Surprised” and “confused” is the record already written of such. Four years ago this message came to us:—

“I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidence of their faith. They have no just appreciation of the work for the present time. When the time of trial shall

come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth."— *Testimony*, No. 33, p. 235.

How important, then, that we should make faithful preparation now, and improve every opportunity and every means within our reach of informing ourselves and obtaining faithful drill in this most important matter.

We are glad to report that within the last seven months, institutes have been held and instruction given in this line in Michigan, Indiana, Tennessee, Minnesota, Colorado, Nebraska, Texas, Missouri, Iowa, and perhaps in some other States from which we have not heard. Like work is to be carried on also at the workers' meetings in Wisconsin, Minnesota, and South Dakota. Instruction in the importance of understanding and maintaining true principles, what the principles of civil and religious liberty are, the object of civil government, the limit of civil authority, Protestantism, the significance of recent events, the *American Sentinel* and its mission and plans for work, are some of the more important points dwelt upon in this line of instruction. We believe it would be pleasing to the Lord to have this work taken up in all our Conferences and in every church in every Conference; and we do not see how any one can give the message which is present truth for this time without an understanding of these things. Let all consider this matter carefully.

W. A. C.

THE DISTRIBUTION OF OUR LITERATURE.

THE question of enforcing the observance of Sunday by law, is a topic that is being discussed quite strongly in all parts of the country, and as these discussions are thus coming to be the great religious question of the day, we can see the importance of diffusing the true principles of civil and religious liberty among the people, in order that they may know how to choose aright. One agency for furnishing these truths to the public is the distribution of our literature, and perhaps there is nothing more important in connection with our work than the judicious distribution of this reading matter. Much thought has been bestowed upon this line of the work, and a great deal

has been said and written at different times by our leading workers.

The book canvassing work, and the vast amount of good that is being accomplished by it, is the outgrowth of this thought and agitation among us. But in addition to the work of canvassing for our books, there is a growing impression among our leading workers that sufficient importance has not been attached to the distribution of our smaller publications such as tracts and pamphlets, and particularly our periodicals. Many persons will read a tract who perhaps would not be so readily interested in reading a book; and while the book canvasser is in the field doing his great and important work, there are many hundreds of our brethren and sisters who, by force of circumstances, are required to stay at home. Our object in writing upon this subject at the present time is not only to encourage the further development of the book canvassing, but also to encourage this large army of our people who are not so situated that they can take up the book canvassing work, to assist us in circulating our tracts and pamphlets as well as our periodicals, in their own neighborhoods, and as much more extensively as possible. In studying over the ways and means for the circulation of this smaller literature,

THE ENVELOPE PLAN

has been devised, and is being used in some localities with good effect. The plan, in fact, has been used more or less for several years past in some of our State societies; but recently a general move has been made to inaugurate this plan as far as possible all along the line. The plan, briefly stated, is as follows:—

A manilla envelope large enough to take in several of our tracts without folding, is secured, usually open at the end. On this envelope is some appropriate printing, showing who furnishes the literature, and stating that it is simply loaned and that it will be called for at an early date. The price of the package is also marked on the envelope in case the individual should desire to buy it. By thus marking the price on the envelope, it suggests the idea at once that while the literature is loaned, yet at the same time it would be willingly sold to those desiring to purchase.

Being thus prepared, and having decided what literature would be most advantageous to use in the particular locality in which we reside or desire to work, we start out with a number of these packages, leaving one at every house; in the course of ten days or two weeks the ground is gone over again, and the packages are called for. At the first visit, not much

time is spent in talking with the individual, but the package is simply handed to him, and his attention called to it; in calling the second time, there is opportunity, of course, for conversation upon the topics discussed in the reading matter. We may ask the person to whom the matter is loaned, if he or she has read it, and in a judicious way the worker may inquire about the interest and more publications of the same nature may be left. In many instances persons will desire to pay the price of the literature and retain it. One of our workers who has been using this plan to quite an extent in the East, informs us in a recent letter that they sell on an average about one half of the literature they put out in this way. As the work is continued, the way is opened to take subscriptions for the *Sentinel* and *Signs of the Times*, and also to sell our pamphlets and larger publications.

The simplicity of this envelope plan puts it within the reach of all to aid in the circulation of our literature, and the literature, if not sold is thus retained and can be used over and over again, and that which is sold enables us of course to purchase other reading matter to replace it. So this plan presents itself to us as one of the cheapest that can be devised, and at the same time, where it has been tried by various so-

cieties, it has proven itself to be quite effectual.

The Religious Liberty Association recently had some sample envelopes prepared, and sent them out to all of our State societies. No doubt, most of our brethren and sisters will have received these envelopes together with a letter from their State secretary in regard to the plan, before this number of the HOME MISSIONARY reaches its readers.

We do not recommend the envelope plan as the only method of distributing our literature, but among the several plans that have been devised, we consider that this is one of the best, and those who cannot go out to devote their entire time to canvassing for our subscription books, can do a good work in this way.

The times in which we are living are very important, and the Lord's work requires our brethren's abilities, and no one is excused from doing something in his cause. We trust that every worker throughout the length and breadth of the field is planning to do something for the advancement of the message.

If anyone does not get a clear idea of this envelope plan for the distribution of our literature by reading the foregoing article, we would invite correspondence in regard to the same with your State secretary or with the undersigned, at Battle Creek, Mich. A. O. T.

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No. 2 Graham Crackers,
Avenola,
Granola,
Plain Graham Crackers
(DYSPEPTIC),

Wheat Granola,
White Crackers,
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SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.

[STUDY FOR THIRD WEEK IN JULY.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

THE LORD'S QUESTION.

John 21: 15, 16.

AWAKE my soul! He calleth thee:
 "Lovest thou me? Lovest thou me?
 If thou lovest in very deed
 My sheep and lambs make haste to feed!

"By strangers led, they lose their way,
 In dangers dread—to wolves a prey.
 They breast the storm and bitter cold
 Unsheltered by my ample fold.

"Go forth and seek, my lost ones find,
 My maimed and weak, my halt and blind;
 My wounded lambs, my suffering sheep,
 As foes beset them, wail and weep."

He's ever saying, "Seek the lost,—
 Feed them whatever be the cost;"
 Seek them in city, hamlet, cot,
 Ne'er be the Shepherd's charge forgot.

World-wide the field—earth's wilderness—
 Go in His strength, for He will bless;
 He'll seek with thee, nor wand'rer chide,
 But loving draw him to his side.

He'll shield from dangers and alarms,
 He'll bear the feeble in his arms;
 The wounded lambs and suffering sheep,
 He'll bring them in and safely keep.

O Thou, so wonderful in love!
 To save, Thou camest from above,
 As lost ones thou art gathering,
 We praise and bless thee, Saviour, King!

We hear thy voice,—we love thee, Lord,
 We would obey thy precious word;
 Lead forward in this hour of need,
 Thy sheep and lambs help us to feed.

—Emily C. Pearson, in *Home Guardian*.

PROPER FOOD FOR THE LAMBS OF THE FLOCK.

No prophet, apostle, or teacher of truth ever received a more important commission than that committed by our Saviour to Peter, in the words, "Feed my lambs." All believers, whether young or old, at the time of their conversion, enter the fold of Christ as lambs of the flock; and all need, as the immutable

condition of their privileged future growth and development as "believers in Jesus," the same, in all essential particulars, kind of care, nourishment, instruction, and admonition. All at this primal, critical, and determining period of their new life, must, as "new-born babes, desire the sincere milk of the word," and must be furnished with, and taught to feed upon, the same, that "they may grow thereby," or they will with perfect certainty, without a re-conversion to their primal childhood state, become feeble and sickly weaklings during their future Christian life, if they do not become "dead while they live." No teacher of truth, whether in the ministry or out of it, and all in the school of Christ, and that before they have been long in that school, "ought to be teachers."

No teacher of truth, we say, ever put to himself a question of higher importance than this, What is the proper food for these lambs of the flock? or, What is this "sincere milk of the word," which these "new-born babes" should desire and be taught to feed upon? In other words still, What are those primal truths and principles of "our most holy faith," into which the young convert must be fully instructed, and with which he must be deeply impressed, as the revealed condition of his "growing into Christ in all things," and thereby attaining to a perfected manhood in him, "unto the measure of the stature of the fullness of Christ"?

What he now needs to be taught most fully is his relation to Christ in the whole matter of sanctification as well as of justification; that we are just as "complete in him" in the one relation as in the other; that his power to "save them to the uttermost that come unto God by him" is equally absolute in all relations and circumstances and particulars in which salvation is needed by us, and that we are just as absolutely authorized to trust him to "sanctify us wholly," as to justify us fully, and to "keep us in perfect peace," and to possess us with "fulness of joy," as to free us from all condemnation.

Of equal importance is it that the convert shall be fully instructed in regard to the nature and extent of

God's "exceeding great and precious promises," how they put us in possession, when embraced by faith, of "all things pertaining to life and godliness," that "by *these*," and not by our own resolutions and vain endeavors, we may become "partakers of the divine nature, having escaped the corruption that is in the world through lust.

In a very special manner should the convert be most fully taught in respect to his relations to Christ, as "the Son of God who baptizes with the Holy Ghost," what are to be his privileges and immunities when "the promise of the Spirit" is fulfilled in his experience; how open will then be his visions of "the glory of the Lord," and of "the love of Christ;" how he will become changed "into the same image from glory to glory," and be "filled with all the fullness of God;" and finally, how impossible it will be for him, unless he shall be "endued with power from on high," to become what he is divinely privileged to become, or to "fight the good fight," "finish his course," "keep the faith," and finish the work which Christ has given him to do.

Not less important than all the above is it that the convert should be early instructed and admonished of the necessity laid upon him that he shall hold the beginning of his confidence steadfast, even unto the end of his heaven-appointed mission and work as a servant of Christ, and of the infinite and eternal consequences which are pending upon his fidelity as a member of the family of God, as a "believer in Jesus," and as called of God to "shine as a light in the world." As he enters the church, and takes the vows of God upon him, he should be most fully admonished that, as a branch of the sacred Vine, he is expected to abide in Christ, and glorify the Father by "bearing much fruit.

I refer to but one other need of the individual under consideration, and a most imperious necessity this is. I refer to the testimony of old and experienced believers, who will testify to him, from the conscious facts of their inner lives, to the truth of all that has been above stated. He should be assured, as the result of their observation and experience, that every believer is "complete in Christ," that we "can do all things through Christ which strengtheneth us," that he does "baptize with the Holy Ghost," that he is "able to save them to the uttermost that come unto God by him," that in "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword," "we are more than conquerors through him that loved us," and that "neither death, nor life, nor angels, nor prin-

cipalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Under such testimony, and in the presence of such revealed provisions of grace, privileges, "enduements of power from on high," and such "exceeding great and precious promises," how readily would our converts "enter into the rest of faith," gird "on the whole armor of God," and take rank among the disciplined soldiers of the cross!

It is well known that at the battle of Waterloo a considerable portion of the army of the Duke of Wellington, as far as his home troops were concerned, consisted of new recruits—volunteers, who had never seen war before. In all the home regiments, such recruits were intermingled with old veterans of former campaigns. On the evening prior to the great battle, every such veteran, it is said, set about preparing his new associate for the coming conflict, assuring him that they had only to obey orders, and, under their great commander, victory was sure; that he had never lost a battle—that his wisdom was fully adequate to every exigency that could occur—that he had fully calculated upon the resources at his command, and knew how to use them, so as to render success and the glory of their country a certainty. I became acquainted, several years since, with one of these volunteers, then a venerable man and a leading member of the church in the State of Ohio. At the time of the battle under consideration, he was but eighteen years of age; and at Quatre Bras had slept, on the night after the bloody scene there, on the field, amid the dying and dead of both armies. At Waterloo his regiment occupied the center of the English line, and suffered more than almost any other on that day, he being one of four of a company of upwards of sixty that answered at the roll-call at the close of the day. "At one time to open a passage for their cavalry into the hollow square where I stood," he remarked, "the front in which I was, being eight deep, the French led up two cannon, and placing them hub to hub, fired two rounds before we could silence those guns. At each fire, every man on each side of the line where I stood fell, the gaps being instantly filled up, our line happening to be in the center of the range of those guns." "Did you not run?" I exclaimed. "We never thought of it," was the reply. "The only thought which possessed our minds was to 'do our duty,' and 'stand in the evil day.'"

Such are recruits under the influence of the example and testimony and admonition of veterans. Such should be the old soldiers to the young and new volunteers in "the army of the living God" and "the great Captain of our salvation."—*Asa Mahan, D. D.*

[STUDY FOR FOURTH WEEK IN JULY.]

HEALTH AND TEMPERANCE.

CONDUCTED BY W. H. WAKEHAM.

EFFECT OF EXERCISE ON THE MIND AND THE BODY.

THE wise man has declared that "the glory of young men is their strength;" and the beloved apostle says, "I have written unto you young men because ye are strong." But very few realize the very intimate relation which exists between the mind and the body. Whatever affects one, affects the other more or less. A strong body is necessary to a vigorous mind. God wants his children to be strong physically and mentally. The apostle to the Romans makes an earnest appeal in regard to this matter. He says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The Greek word, *zao*, here rendered, "living," means, according to Liddell and Scott, "to be in full vigor; to be fresh, strong, efficient." As an adjective it is defined, "active, powerful, efficacious." That is the idea, exactly. The Lord of life and power and tireless activity wants us, his children, to have strong, active bodies, not only that we may have clear, vigorous minds, but that he may work in and through our bodies to carry on his work in the earth; that our feet may not grow weary in well doing; that our hands may be strong to minister to the physical necessities of our suffering fellow creatures; that our shoulders may be broad to bear the burdens of the weak and helpless ones.

The life of Jesus was one of tireless activity. His physical powers were cultivated to a high degree of perfection. Through early youth and manhood, his daily work at the carpenter's bench inured his physical organs to toil, and strengthened his muscles so that he was enabled to bear the severe physical and mental strain that he was called upon to endure throughout his public ministry. He lived in harmony with the laws of life and health. He so disciplined his body, so conquered his appetites, that when tempted of Satan under the most trying circumstances (weak and hungry from his fast of forty days) to give way to appetite and dishonor God, he stood firm against the fiercest onslaughts of the

enemy. The life of Christ is to be exemplified in us. The same principles that, carried out, made him a model man, should be recognized by his followers.

As a strong, healthy body is necessary to a sound vigorous mind, and as the condition of one's mind greatly affects his will-power, it must be apparent to all that in order to resist temptations most successfully, and to overcome bad habits most easily, one must have good physical health. Our spiritual power and prosperity depend in a large measure on the condition of our bodies. That this is true is proved by common observation, and by the word of God. In 3 John, 2, we read as follows: "Beloved, I wish above all things that thou mayest prosper and be in health as thy soul prospereth." Here physical health is brought to view as something to be desired "above all things." This can readily be understood when we remember that the physical is the foundation upon which the mental and the spiritual must be built. Concerning the relation of the physical to the mental in man, we quote the following from John Stuart Blackie of Scotland:—

"It is a fact, as certain as anything in mathematics, that whatever exists must have a basis on which to stand, a root from which to grow, a hinge on which to turn, a something which, however subordinate in itself with reference to the complete whole, is the indispensable point of attachment from which the existence of the whole depends. No house can be raised except on a foundation, a substructure which has no independent virtue, and which, when it exists, in the greatest perfection, is generally not visible, but rather loves to hide itself in darkness. Now this is exactly the sort of relation which subsists between a man's thinking faculty and his body, between his mental activity and his bodily health; and it is obvious that if this analogy be true, there is nothing that a student ought to be more careful about than the sound condition of his flesh and blood."

Unfortunately, however, the soundness of one's flesh and bones is often the last thing thought about, especially by the student. The pale faces and impoverished condition of many who are trying to do a

large amount of brain work, too often attests that not too much mental work is being done, but not enough physical exercise is taken. "Many have suffered from severe mental taxation unrelieved by physical exercise. The result is a deterioration of their powers, and they are inclined to shun responsibilities. What they need is more active labor. This condition is not confined to those whose heads are white with the frosts of time; men young in years have fallen into the same state, and have become mentally feeble."—*Christian Temperance*, p. 160.

W. H. W.

THE SUNLIGHT AS A DISINFECTANT.

"TRULY the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccl. 11:7. While most people, doubtless, enjoy sunshine better than clouds, and light better than darkness, but few really appreciate the therapeutic value of light, or the chemical effect of the direct rays of the sun. While heat is quite generally known to be a powerful germicide, the value of light regardless of temperature is not commonly known. Recent scientific experiments demonstrate that light not only retards the growth of various disease germs, but very quickly destroys them entirely. Concerning the influence of light on the microbe that produces typhoid fever, L. Bremer, M. D., of St. Louis, Mo., writes as follows:—

"The sunlight especially, and the diffuse light in a less degree, are not only detrimental to its toxic properties by enfeebling its growth, but they kill it in a short time. If, for instance, a number of test-tubes containing bouillon, sown with typhoid germs, be exposed to the more or less direct rays of the sun, or kept in the shade, it will be found that the test-tube most directly exposed does not contain any living specific bacteria after an exposure of from three to six hours. It is not the heat, but, as has been proven, the chemical rays, that destroy the life of the bacteria. The diffuse daylight, too, is inimical to its life and toxicity. Hence, it may be said that the typhoid bacillus shuns light and thrives in darkness, a powerful proof of the correctness of our current notions as to the beneficial effects of sunlight and air as enemies of disease."

Prof. Koch, of Germany, has demonstrated that the tubercular bacillus quickly succumbs to the action of pure air and sunshine. These and other experiments bring to view one of nature's means of combating the "pestilence that walketh in darkness," and should furnish valuable hints for those in charge of the sick. Exposing the bedding and under-clothing

daily, or as often as possible, to the direct rays of the sun will prove a valuable means of preventing the growth of various disease germs.

"Invalids too often deprive themselves of sunlight. This is one of Nature's most healing agents. It is very simple, therefore not a fashionable remedy, to enjoy the rays of God's sunlight, and beautify our homes with its presence. Fashion takes the greatest care to exclude the light of the sun from parlors and sleeping rooms, by dropping curtains and closing shutters, as though its rays were ruinous to life and health. . . . If you would have your homes sweet and inviting, make them bright with air and sunshine. Remove your heavy curtains, open the windows, throw back the blinds, and enjoy the rich sunlight, even if it be at the expense of the colors of your carpets. The precious sunlight may fade your carpets, but it will give a healthful color to the cheeks of your children."—*Testimony*, Vol. II., p. 527.

W. H. W.

LIVING FOR GOD.

"To keep the body in a healthy condition, in order that all parts of the living machinery may act harmoniously, should be the study of our life. The children of God cannot glorify him with sickly bodies or dwarfed minds. Those who indulge in any species of intemperance, either in eating or drinking, waste their physical energies and weaken their moral power."—*Christian Temperance*, p. 53.

QUESTIONS ON EXERCISE, AIR, AND SUNSHINE.

1. What kind of bodies does God desire his children to have?
2. How did God provide physical exercise for man in the beginning?
3. What is a good antidote for sleeplessness? Eccl. 5:12.
4. What relation exists between a strong, healthy body and the mind?
5. How does the mind in turn react on the body?
6. How has it been proved that sunlight is destructive to many disease germs?
7. What lessons should we learn from these facts?
8. What relation does a strong, healthy body and a vigorous mind have to one's spiritual power, and his ability to overcome bad habits?

W. H. W.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

FROM VARIOUS FIELDS.

THE space we have usually occupied is this month cheerfully given to extracts from letters received from workers in different parts of the field.

Under date of May 1, Brother E. W. Snyder, South America, writes as follows :—

"Brethren Stauffer, Brooking, and Nowlen being here, I take this opportunity to write you. I assure you we appreciate the privilege of meeting together again, having not had the opportunity since Brother Stauffer left, more than fifteen months ago. It has been profitable to us all, comparing experiences, and planning for the future of our work. And what is more encouraging, we have another family of Sabbath-keepers here, consisting of Brother Read, his wife, and little girl. Last Sabbath was an event in the progress of the cause in Buenos Ayres, as we all met at Brother Read's house and had a Sabbath-school, seven being in attendance. They seemed very much encouraged by it, and we appointed another for next Sabbath. At present he is employed at the railroad shops, but as he has asked for the Sabbath off, we do n't know how it will go with him yet. In case he is turned off, we would be at rather a disadvantage, having no work to offer him, since the Spanish book is not ready. You can see, I think, that we are in need of Spanish books, as others may embrace the truth, and we should be prepared to give them employment in case they are thrown out of work.

"For the month of April, our work, for the most part, has been delivering.

"It is surprising how people are getting awakened over the Sunday question here. Last Sunday, Brethren Nowlen and Brooking went to the M. E. Church, and heard Dr. Thomson discourse on the desecration of Sunday, taking the fourth commandment for his text. He employed about the same tactics in his arguments as our National Reformers at home, founding all his exhortations on behalf of Sunday, on the fourth commandment. Brother Nowlen came home and wrote an article for the Buenos Ayres *Herald* on the Sabbath question, but whether they will publish it, remains to be seen. We can begin to see here an interest that you witness at home, taking hold of the advocates of Sunday, but of course, the government and the Catholic Church would have to second the movement before persecution could come here. However, the machinery is ready to be set in motion as soon as the demand for it is general. Taking everything into consideration we have no reason to be discouraged here."

Brother R. A. Burdick, South Dakota, writes :—

"In my canvass for 'Two Republics' I see the spirit of intolerance manifested as I have never seen it before. Men claim to have no conscience themselves as to which day should be observed as a Sabbath, and say it does not make any difference which day we choose. They are not willing to admit of a possibility of any one else having any conscience toward God in the matter. They interpret one's claim of conscience in the choice of days as sheer stubbornness. But they profess a conscientious regard for the day chosen by man, and again think a man has no right to the least attention who has not the same conscience as they. On the other hand, I find thinking people who are getting their eyes open. God's work is moving, and the honest will be warned."

A brother canvassing in Oklahoma writes :—

"The territory I am in is not very favorable on account of its being thinly settled, and poor crops; yet there are precious souls here and there who are ready for the message, and during the few minutes one is talking to them, it is plain that bright beams from the Sun of Righteousness has been shining in their hearts. I like to canvass for 'Vol. IV.,' as it is up with the message, and will be to the end."

A brother in Georgia says :—

"Our books go by the *truth* they contain."

A sister working in Oklahoma writes as follows :—

"I am of good courage, and like the work much better than I thought I would. I always looked on the dark side of the canvassing work before I began to canvass, but I have n't seen any of the dark side yet, and I never have any cause to be discouraged, even if I do not take as many orders as I think I ought to. My daily prayer is that I may be a true worker in the Lord's vineyard."

In a letter from Brother B. B. Newman, Jamaica, West Indies, dated May 16, we have the following in regard to the work in that field :—

"The instruction given those who are going out into the work here has moved rather slowly. It takes time for them to grasp new thoughts and get them sufficiently in their own minds to tell and explain to others. But I saw a willingness and a desire to learn, and then I remembered that Christ never advanced any faster than he could carry his hearers with him. ('Gospel Workers,' page 70.)

"I now rejoice at the success Brother Palmer's two daughters are having. They have been at work two weeks, except a few days when they were hindered by rain, and have taken fifty-six orders for 'Eden to Eden,' and all gilt binding too. They work in regular order, canvassing every house in the block, or square, before beginning the next square. Brother Palmer will not be able to do full duty, being a cripple in one limb.

"Sister Thomas took the steamer this morning for Marant Bay, St. Thomas district, to canvass there. She has a faith which has borne persecution and does not complain at hardships. I felt a special interest in her as she has been engaged at one time in doing church nursing from house to house in the country, and hence was used to taking quite long walks. She preferred to canvass in the country, so she chose a district, signed a contract, and I expect will do her first canvassing to-morrow. Her greatest trouble is to find words to express her thoughts, but I remember that even Moses was 'slow of speech.' Though he had been 'skilled in all the wisdom and knowledge of the Egyptians' it was not that which brought the blessing of God; for 'God blessed his ready obedience' and the result was that he who was 'self-distrustful, slow of speech, and timid, became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man' ('Patriarchs and Prophets,' page 255), so it has occurred to me that God is just as willing to bless 'ready obedience' in his followers to-day as in Moses' time.

"The general outlook is good—out of 639,491 people (about 100,000 families) there are 177,795 who can read and write, and 114,493 more who can read but cannot write. There were 33,944 depositors in the different savings banks in Jamaica on March 31, 1892. It will appear from the above that about one third of the heads of families in Jamaica have a little laid up against a time of need."

OKLAHOMA.

THE canvassers' institute for this field was held March 22 to April 5, at Oklahoma City in the new church building, the construction of which had been rapidly pushed forward to provide a place for our work. The institute opened with nearly all of our old canvassers and several new ones in attendance, making sixteen in all, not including the instructors.

"Bible Readings" still holds its place as a canvassing book, but we were especially pleased to give "Vol. IV." and "Patriachs and Prophets" an equal place, which they so richly deserve.

Elder Brock conducted the Bible study. Brother W. W. Eastman, State agent of Texas, rendered us valuable assistance in the different lines of work. The institute, we believe, will prove a blessing to the cause in that field, but much more might have been accomplished if more time had been at our disposal. We are more and more convinced that longer institutes are essential to the accomplishment of the best results in the canvassing work.

The prospect for the work in Oklahoma Territory and Indian Territory is very encouraging, and we shall expect to see a good work done in that field this year. After the close of the school in Oklahoma, we enjoyed the privilege of attending the canvassers' school in Texas, where the Lord came especially near to his workers, and the song of victory was heard on every side. If all will hold fast their confidence and liberty we predict a bright future for the work in that great territory.

W. M. CROTHERS.

PROGRESS AND NEEDS OF THE CANVASSING WORK IN DISTRICT NO. 2.

I AM glad to speak a few words for the Southern field. Those who know anything about this field are acquainted with some of the difficulties which are to be met with in order to advance the work. However, the Lord has not forsaken those who have made him their trust, and have given fruit as a result of faithful efforts.

In looking over some of the reports of our district, I notice that a little over four years ago we had six canvassers and not a State agent to represent all the nine States, with over 12,000,000 souls. There were but few Sabbath-keepers, and few of these had any idea of giving themselves to the work.

At the Minneapolis meeting, steps were taken by the General Conference to send canvassers from the North and West to this field for the purpose of selling our publications in the various States. Notwithstanding the many difficulties which they met because of not knowing how to adapt themselves to the manners and customs of the people, the Lord greatly blessed by adding to their numbers, so that up to the last General Conference, there were in the field twenty-three canvassers and five State agents, who delivered books to the amount of \$12,000 in one year. This is

truly encouraging, and it has demonstrated that the South is a splendid book field. Steadily this good work has moved forward, until at present there are seventy-five canvassers, who delivered books to the amount of \$35,000 last year.

One of the greatest objections which we have had to meet in beginning the work, was the long-existing prejudice against anything coming from the North, and many times our publications were objected to for this reason, which however has been removed by the location of the branch office in Georgia, and the books bearing the Atlanta imprint.

Another point that has proved a great benefit is the central location of the city. Being one of the greatest railroad centers in the South, it brings us in direct communication with all points of the district, so that our agents can receive their books in a few days; whereas, if they had to come direct from the main office, it would cause many delays and a great loss of time.

At the ministerial institute held in Austell, Ga., in October, 1891, the office was requested to print a bi-weekly, mimeograph paper, giving a report every two weeks of the work throughout the entire district. This advance step has proven a great benefit to the work in many respects, as by this means the canvassers not only become acquainted, but can know what is being done by their co-workers, and can use this medium through which to exchange experiences, and thus be abreast with all the plans and new methods which pertain to this particular field.

While in counsel with the general agent at the canvassers' convention held in Tennessee River Conference about a year ago, he suggested the idea of holding two or three institutes for the canvassers the coming year in the mission field. This was hardly thought practical at first, but after presenting the matter to the office, they agreed to help execute the plans, and two institutes were held, one in Georgia, the other in Florida, which proved to be a great blessing in many respects to those who availed themselves of these privileges; so much so that it seems as though the workers will not be satisfied unless similar meetings be held the coming year in different parts of the district.

Quite a number have embraced the truth through the publications distributed, who have entered the work and are now selling many books.

The location of a denominational school in the district is proving a blessing to our people, as the canvassers are not compelled to go the long distance to obtain an education in our work as heretofore, to say nothing of the great outlay of means required for traveling expenses, etc., to attend a school of this kind in the North. During the summer vacation we hope to recruit our workers from this source.

The first Southern National Religious Liberty Institute, was held at Springville, Tennessee, last December, at which plans were laid to place this work on a self-supporting basis. A large company of workers have entered the field, under the leadership

of C. D. Wolf, who has been appointed general agent for this district.

While we are receiving so many blessings at the hand of God, there are a few things which he requires of us. In Mark 16 : 15, the Saviour says, "Go ye into all the world, and preach the gospel to every creature." This means something to the children of God who believe that Christ is soon to come. I believe that Christ would have his children show their faith in his return by heeding the command, and with consecration and true devotion, bear the glad tidings to those for whom he died.

There never has been a time since the work began in the South that we were in greater need of strong men to carry the truth than we are to-day. I mean men who are strong physically and strong in faith. The General Conference has responded nobly to our calls for help, but they now have more than they can fill. The Macedonian cry which comes from afar is such that it brings great perplexity and expenditure of means in order to carry forward the plans. It is high time therefore that we should see men of faith, filled with the power of God, offering themselves and the means over which God has placed them as stewards, to his work. We have reached the time when workers should not be dependent on the General Conference to "pay their way" when a call to enter home fields is made.

Right at our very doors are the States of South Carolina and Mississippi with two and a half million inhabitants and not a single canvasser in either. There are about 30,000 Seventh-day Adventists in the United States, and out of this number there is but one volunteer to enter this field and bear his own expenses. O, for a true missionary spirit! A spirit of sacrifice!

Those who come to labor in this field should be men of God; men of strong force of character, those who have made a success of life, and know what it is to do hard work, and that too, without complaining. Those who will work anywhere or do anything in order to save souls; men who can adapt their abilities to almost anything; not those who are limp and fiberless, but men with muscle, grit, and backbone.

We cannot use men who want their work made ready to their hand, and flatter themselves that they might do something great and good if they were only circumstanced differently. We want men who can master circumstances and will not allow circumstances to control them. Such men can be found. We do not want men who come South for their health, and in order to have their way paid by the General Conference, express themselves as having such a wonderful burden for the canvassing work in this destitute field. This class do not amount to much. Like those who were sent to see the land "which flowed with milk and honey" they are sure to bring back the report that "there be giants in the land, and we are not able to go up and possess it."

We do not hold up the South as an easy field, and those who are looking for a "fine ob" would bet-

ter stay at home. It is a hard field, and the prospect is that it will be much harder before Christ comes. We have a territory of 372,000 square miles, which will make an average of 5000 square miles for each canvasser now in the field, with a population of 160,000, or about 40,000 families to be visited by each worker.

With these facts before us, where are the men and women who will come to this field and endure hardships as good soldiers, in order that this people may know of the truths which will make them wise unto salvation?
A. F. HARRISON.

WHAT IS THE PROPER WAY TO MAKE KNOWN THE FEATURES OF OUR BOOKS? .

(A paper read at the State agents' Convention.)

In considering this subject, the motive that should lead one to engage in canvassing, and the object to be attained, should be taken into consideration.

In "Testimony" No. 32, page 159, we read, "The love of Jesus in the soul will lead the canvasser to feel it a privilege to labor to diffuse light." Again on page 161, "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."

Then, the salvation of our fellow-men being the object, the book should be presented in such a way as will meet the approval of God, and make a favorable impression upon the person canvassed; leaving the agent free to labor for his salvation.

We believe that it has ever been, and still will be the duty of the canvasser to present his book in this way. But have we always been doing this in the past?

Let us take a brief review of the work from the first. When we began to sell our books by subscription, we sold "Thoughts" as a Biblical and historical work, and "Marvel of Nations" as a condensed history of the United States. A certain canvasser asked one of our ministers for his opinion of that manner of presenting our books. He replied, "That is all right, any way to get the truth before the people," and this seemed to be the general opinion.

A few months later, ideas far different from this began to be expressed, as is shown by the following quotation from "Marvel" canvass No. 1, dated 1887, p. 11: "To describe this book *principally* as being a condensed history of the United States, or an illustrated work of general information, thus making its prophetic nature *secondary*, is to actually lie about it." Again, p. 12, we read, "As the object in circulating this book is the salvation of souls, you should not feel sufficient for the task, however well qualified in other respects, unless you have a living connection with the Source of all wisdom." "One feature of your prayer should be, that honest people should be kept from asking questions whose answers would

prejudice them against your work; for you must always answer truthfully as well as wisely."

But in this canvass we are taught to keep as far as possible from the expressions "Seventh-day Adventists, Battle Creek, Michigan, Sunday Law, Image of the Beast, Mark of the Beast, etc." "But if you are occasionally drawn out and compelled to explain the subject more fully, you can describe it, as an effort on the part of a strong religious party to check the growing infidelity in our nation (which is true)."

When pointed questions were asked, the instructions were as follows: "Question.—Is not the man who wrote that book an *Advent*? Answer.—If by the word 'Advent' you mean those who are setting time for Christ to come, I say, No! But if you mean those who believe his coming is near, I say, Yes; and almost all religious denominations are Adventists in that respect, because they believe that Christ will come to this earth again sometime."

All can now see a glaring inconsistency in trying to have a "living connection with the Source of all wisdom," while using evasive answers, and misrepresenting the true nature of the book. We may rejoice that we do not have to deceive the people in order to get the truth before them.

Thus we were led along step by step, until in our last printed canvass for "Bible Readings," we were taught, when asked, "Is it denominational?" to say, "It gives just what the Bible says on these subjects. As far as denominationalism is concerned, whatever belief agrees with the Bible on any of these points, this book favors that denomination."

When we had taken this step, we were instructed to venture the mention of the "Institution of the Sabbath," and the "Change of the Sabbath," and to say, "You know in the old dispensation, the seventh day was kept, and now the first day of the week is observed." "The questions often arise, Why was this change made? When was it made? Who made the change? This gives Bible facts about both days, also facts from history."

Also we might mention the messages in this careful way, "Turning rapidly, remark as you pass pp. 98, 103, 107, and say, First, second, and third angel's messages of Rev. 14." And when an order had been secured, the agent usually hastened away, fearing lest some question might be asked that if answered would disclose the true nature of the book they were selling. As a result of such work, the canvassers were often charged with dishonesty, deceiving the people, etc., etc. Some of the canvassers felt so deeply over the matter that they could not conscientiously labor in this way farther. The whole tenor of this method is adopting worldly policy in the work of God. Against this tendency, the Spirit of God has warned us as follows: "The message we have to bear is not a message we need cringe to declare. They are not to seek to cover it, or to conceal its origin and purpose."—*Special Testimony*, "Danger of Adopting Worldly Policy in the Work of God," page 12.

Some of the canvassers felt impelled to give a plain canvass, making special points prominent, such as "Sabbath," "Change of Sabbath," "Coming of Christ," etc., etc. Such canvassers almost invariably had marked success.

Last April and May, the canvassers in some States were instructed to tell during their canvass that the book is published by the Seventh-day Adventists, giving them a fair understanding of its contents, that they might know what it contained and whence it came, and to answer all questions fairly.

A circular letter was sent out Dec. 26, 1892, asking canvassers to give their experience, and what they thought of that way of representing our publications, and if they would advise a continuance of that method. In answer to this letter about sixty persons responded. Seven of these did not indorse the plan, six were undecided which was the better way, while the remainder indorsed it, giving the following reasons: First, they felt free to answer any question that might arise. Secondly, if when they told who published the book, it aroused prejudice, they could meet it better there than when delivering. Thirdly, when prejudice was aroused, the canvasser was often able to remove it; this usually opened the way to sell a book, and such persons would read it. Fourthly, they could take as many or more orders and deliver better. Fifthly, that while some persons would not take the book because it was an "Adventist" work, as many more took it because it *was* an "Adventist" book, who otherwise would not. Thus they secured a better class of orders, and from persons who would read. Sixthly, they find many who are inquiring after the truth that they would not otherwise have found. Seventhly, ministers hurt their delivery far less than they did before. Eighthly, our canvassers testify that it leaves upon the mind of the people the impression that we are doing a fair, candid work, and they give us credit accordingly.

The following is a sample expression often heard, "I am glad to see that you are beginning to act like men. You have not done this in your canvassing work here before." Ninthly, they say they enjoy more of the presence of God in their labor, and believe it is the way God wants them to work. Tenthly, where our people are known and live out the truth, they can sell more books by this method, but where they are worldly-minded, cold, or backslidden, it is hard work to sell our books.

In Kansas nearly all the canvassers have adopted this plan the past season, and have done better both in taking orders and delivering, than at any time in the past.

In closing we would say, Our experience teaches us that a fair, candid canvass, letting the people know what they are getting for their money, giving them any information they may ask for in reference to the book, to the best of our ability, often removes prejudice and begets a spirit of confidence and friendliness. And more than this, the attention of the people is

called directly to the important truths these books contain, and they will be more likely to read them.

N. P. DIXON.

A NEW ZEALAND CLIPPING.

BROTHER JAS. HARRIS, of New Zealand, sends us the following clipping, taken from a New Zealand newspaper, which will speak for itself:—

"BOOK OF PROPHECY.

"Mr. C. Clayton, who is a Seventh-day Adventist, and traveling agent for the Tract Society in connection with that sect, is now in Riverton, not with the object of disseminating any propaganda in connection with his own church, but for the purpose of obtaining subscribers to a religious work that is in entire harmony with the beliefs of all denominations and of all shades of opinion. For the nonce his own tenets are held in abeyance so that he may be able to work on a broad basis. The work he has in his charge is entitled 'Thoughts on Daniel,' and deals in an expository manner with those wonderful prophecies contained in the book of Daniel. A large part of the book is also taken up with an exposition of the mystical words of Revelation. The work is by an American author—Uriah Smith—and is written in a clear, intelligible manner. The dreams, symbolical beasts, and other things used in prophecy are explained, and the bearing of the prophecies on secular history, ancient and modern, is demonstrated in a way that leaves no room to doubt that just as God dealt with the Jews, so he is dealing with all Gentile nations. 'The bridge of history over the gulf of time' is shown to be not a fortuitous chain of circumstances, but regular occurrences according to a prearranged, divine plan. The vials, trumpets, woes, the seven churches, and other symbols of events spoken of in Revelation are explained, and the beautiful harmony of this book with the book of Daniel, is shown in a way that seals the doom of agnosticism and skepticism. We have perused the book, and we were struck with the amount of information and learning brought into a small compass. To a great majority of Christians, the prophetic books, their nature and object, are unknown except in a superficial way. After a perusal of 'Thoughts on Daniel' the reader must rise firmer in his belief that there is a Being who rules not only the individual but the nations. Some chapters of the work are of absorbing interest at the present time, especially those on the Eastern Question. The attitude of Russia, the fate of Turkey, 'the sick man,' whose end must soon come, the struggle that must eventually arise over India, the signs of the approaching battle of Armageddon, and other great events which must occur, are all discussed—in fact the Eastern Question, in the light of Scripture, is made intelligible. We commend the work to all who are interested in Biblical exposition, and their name is legion."

ADDRESS AND LOCATION OF CUSTOMERS.

MUCH time, travel, and money are saved, and a better delivery made by the agent if when taking the order, he carefully notes the exact post-office address and location of residence, as well as the language and style ordered.

The Post-office address, including box or street number if necessary, should be given, so that a notification can be sent a week or two before the delivery. Do not promise any particular day, but say on or soon after a certain day, and even then it is better not to be more than one or two days behind the specified day. I have found it a great saving, nearly always, to use notifications.

Carefully locate the residence. In large cities give the street and number; in smaller towns give street or block and the part of same. In the country where sections are used and understood, give township, range, and section, and the location of the house (not the farm) in the section. If near the middle on the north, use N. If near a corner, use N. E. or N. W., etc. If near the center of a section, use C.

If customer lived near the S. E. corner of section 10, township 100, range 50, designate as follows: John Flint, Sioux Falls, So. Dak., S. E. 10, 100, 50. In localities where sections are not used, other details will have to be followed. For many reasons it is usually best to finish one township before beginning another.

If these directions have been carefully followed, make a township map of the territory canvassed before ordering the books, locating where books are to be delivered, and where calls are to be made, if any, by a cross or otherwise. Then trace the route to be followed in delivering.

Order books and notify customers accordingly. Keep a record of same for use in delivering and thus secure a better and quicker delivery.

If from sickness or other cause the solicitor is unable to make his own delivery, the necessity of following these precautions is much more imperative, as I have found by experience.

R. A. BURDICK.

NOTIFICATIONS.

SHALL we use postal cards in notifying our subscribers, or use an envelope and pay two cents postage? My experience has been that notifications sent on postal cards are a detriment, for the following reasons: 1. The subscribers many times do not wish it known that they have subscribed for a book. 2. I have heard persons say, "If I had been notified on a postal card I would not have taken my book." They think it is a dun, and there is a law against dunning a person on a postal card. I would recommend the use of notification slips, with circulars sent with it, in a good envelope, as the subscribers like this plan much better. A gentleman once said to me when I was delivering, that he would recommend our publishing houses for doing business in such a neat and orderly way; that it gave him confidence that the house was not a fraud. I then asked him why he ordered so cheap a binding, he said that when he gave the order he did not know but this company was the same as many others, and he did not know whether the book would be as represented or not. I had no trouble to get him to take the best binding. The notification in an envelope was the means of doing this.

My experience teaches me that it pays to use this plan.

It leaves a better impression with the people.

BYRON HAGLE.

REPORT OF THE CANVASSING WORK FOR MAY, 1893.

STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Distr. No. 1.											
Atlantic	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maine	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maritime Prov.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New England	16	10	159	693	108	\$286 10	249	\$ 634 90	\$ 20 25	\$ 655 15	.....
New York	35	30	416	2,381	86	226 00	1,202	2,981 25	195 16	3,176 41	.....
Pennsylvania	40	5 ³ / ₄	61	408	56	.....	179	444 25	14 75	459 00	.....
Quebec	5	4 ¹ / ₂	49	186 ¹ / ₂	65	177 25	107	271 75	3 75	275 50	.....
Virginia	4	2	27	111 ¹ / ₂	21	48 75	130	320 55	18 00	338 55	.....
Vermont	3	1	16	92	.....	.....	30	50 50	.....	50 50	.....
West Virginia	25	11	212	1,471	247	577 60	550	1,340 00	56 25	1,396 25	\$6,351 36
Alabama	8	8	149	1,194	71	167 50	447	1,191 85	3 25	1,195 10	.....
Cumb. Mis. Field.	8	8	122	981	106	235 25	308	966 25	4 60	970 85	.....
Florida	5	4	52 ¹ / ₂	418	83	187 00	127	318 50	8 90	327 40	.....
Georgia	23	19	277 ¹ / ₂	2,060	190	356 50	904	1,732 75	19 45	1,752 20	.....
Louisiana	8	7 ³ / ₄	127	1,029	199	440 00	388	767 50	3 30	770 80	.....
Mississippi	1	1	.....	.....	2	4 00	.....	4 00	.....	4 00	.....
North Carolina	4	4	49	392	.....	.....	211	448 75	3 75	452 50	.....
Tennessee	12	6 ¹ / ₂	.....	500	229	572 00	187	436 00	.....	436 00	5,908 85
Indiana	.....	.....	137	924	61	163 00	411	995 00	.....	995 00	.....
Illinois	.....	.....	191	892	86	213 56	608	1,310 00	.....	1,310 00	.....
Michigan	.....	.....	562	3,084	.....	.....	552	1,551 25	.....	1,551 25	.....
Ohio	.....	.....	142	299	35	108 15	147	600 25	.....	600 25	.....
Ontario	77	58 ³ / ₄	852	5,723	64	147 00	874	2,355 25	.....	2,355 25	6,211 50
So. Dakota	12	10	.....	1,037	.....	.....	354	906 60	59 45	966 05	.....
Iowa	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Manitoba	2	2	6	31	.....	.....	15	31 50	.....	31 50	.....
Minnesota	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nebraska	19	13	142	1,045	.....	.....	.....	793 50	57 90	851 40	.....
Wisconsin	32	24	288	1,822	7	17 00	278	693 75	7 35	701 10	2,518 55
Arkansas	16	8 ¹ / ₂	118	843	38	96 50	797	2,767 75	51 80	2,819 55	.....
Indian Territory	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 2.											
Kansas	37	30 ¹ / ₄	.....	4,273	383	766 50	867	1,235 25	322 50	1,557 75	.....
Missouri	17	14 ¹ / ₄	184	1,445	253	595 00	381	903 75	95 05	998 80	.....
Texas	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 3.											
California	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5,376 10
North Pacific	12	10	141	776	.....	.....	314	849 25	.....	849 25	.....
Upper Columbia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	849 25
No. 4.											
Australia	24	18	300	1,752	1,451	4,748 48	855	2,808 36	674 03	3,482 39	3,482 39
New Zealand	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 5.											
Great Britain	40	37	621	3,897	.....	.....	1,279	2,653 03	.....	2,653 03	.....
Central Europe	8	8	.....	784	.....	.....	130	332 91	.....	332 91	.....
Germany	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Norway	19	8	90	696	849	745 42	690	713 04	2 60	715 64	.....
Sweden	31	23	.....	2,432	.....	1,609 14	1,650	2,462 20	.....	2,462 20	.....
Denmark	21	20	235	1,645	.....	.....	962	1,129 70	14 30	1,144 00	7,307 78
No. 6.											
South Africa	16	10 ³ / ₄	52	304	334	1,206 37	801	3,249 79	.....	3,249 79	.....
So. America	4	3	.....	.....	.....	.....	106	335 50	.....	335 50	.....
Jamaica	4	2 ³ / ₄	38	271	8	21 00	159	348 50	2 75	351 25	.....
New Foundland	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3,936 54
Totals	588	443 ³ / ₄	5,807 ³ / ₄	46,222	5,030	\$13,840.08	44,201	\$409,421 13	\$1,639 14	\$41,942 32	.....

NOTES FROM THE FIELD.

BRETHREN Ayres and Parker who have had quite an extensive experience in canvassing in the Maritime provinces are going to Newfoundland to engage in the same work this summer. We are glad that this field can be opened up by workers on our books.

THE canvassing class at Union College opened June 4, with an attendance of over 100.

We are requested to say that "Bible Readings" in French, has been prepared with great care, and is well adapted to be placed in the hands of Catholics of that nationality.

THE prospectus for "Patriarchs and Prophets" has lately been greatly improved by the addition of about 100 pages, and contains many important points not found in the old one. These can be obtained at either the Review Office or Pacific Press.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., JUNE, 1893.

THE financial "Extra" accompanies this number. The reports in the "Extra" should receive the attention of all, so that every one may know how the finances of our foreign work are being kept up.

WE invite particular attention to what is said in this month's issue upon the importance of individual effort in our missionary work, and would especially urge upon all, the fact that the Saviour has a work for each one of his people to do.

THE Hamburg city mission is to receive the Sabbath-school contributions for the last six months of this year. Hamburg is the educational and working center for the two hundred millions of people in the German and Russian mission fields.

SINCE the "Extra" went to press, we have received the report of the Sabbath-school offerings to missions for the quarter ending March 31. They amount to \$5038.90. This goes to open the work in India, and the contributions for the quarter just closing are to the same field.

THE AMERICAN SENTINEL.

THE importance and value of the American Sentinel has often been dwelt upon; but we feel that at the present time our people should take an especial interest in this paper. The question of Sunday legislation is coming to the front with most remarkable rapidity. The discussion that is now going on in regard to Sunday laws, and, in fact, in regard to the whole Sunday and Sabbath question, is far greater than anything we were looking for so soon. We have expected that at some time in the distant future this question would be deeply agitated; but it is hard for us to realize that we have reached that time; and when we look back a year or two, and see the comparative indifference with the great majority of people, manifested toward this question, and note the rapid changes that have been made in such a short time, who can fail to realize that we are exceedingly near the great crisis?

In view of these things it must be apparent to all that the Sentinel, as it comes to us from week to week, contains matter that should receive as wide a circulation as possible. Particularly during this summer will the Sentinel be of unusual interest.

The prominence that is being given to the Sunday-closing of the World's Fair, and the religious congresses that will be held also in connection with the great Exposition, afford subject-matter in which the public is quite deeply interested. Prof. W. H. McKee, one of the associate editors of the American Sentinel, is spending the summer in Chicago, in order to write up for the Sentinel such matters of interest along the line of religious legislation as may arise there. The readers of the Sentinel are no doubt interested in what Prof. McKee has already written from Chicago; and what is to follow during the summer, we are very sure, will be much more interesting than anything that has appeared as yet.

In addition to these articles from the pen of Brother McKee, Elder A. T. Jones is preparing a series of articles on the "Image to the Beast." All are acquainted with the character of Elder Jones's writings, and it is not necessary for us to urge them upon the attention of our readers. Every American citizen should have an opportunity to read what he writes upon this important subject.

Will not every one of our people throughout the entire length and breadth of the land put forth an effort to secure at least one subscriber for the American Sentinel right away? If each one of us in the United States would secure one subscriber, it would increase the circulation of the Sentinel by about 25,000, and eternity alone could reveal the good that would thereby be accomplished.



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

Table with columns: GOING WEST, STATIONS, GOING EAST. Rows include times for Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, Detroit, Port Huron, Port Huron Tunnel, Leapeer, Flint, Saginaw, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Valparaiso, Chicago.

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