



# MISSIONARY

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

VOL. V.

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

No. 6.

## WHAT IS A HARD FIELD?

In recent correspondence from Turkey, one of our native workers there appeals for help. He says:—

“This is not a hard field, but well prepared. We want workers, not only one American family, but many workers. The province of Aleppo is supplied with our tracts. Three weeks ago I heard that many there wait for me. But how can I leave this province unless we have a well-trained worker here?”

Just enough is quoted to show the call for workers. The brother says it is not a hard field. Yet in the same letter he tells of his escape from a mob of about three hundred people who were seeking his life, and who fell to quarreling among themselves as to their method of procedure and thus were turned away for the time, allowing him to escape. He speaks of stones crashing in through the windows of the house, and of five men entering to take him out. Since the work began, the brethren in Constantinople have shared the prison cell with criminals, and have been called before police tribunals a number of times.

But it is not a hard field. What is a hard field?— It is a field where the people are indifferent and care nothing about hearing the truth, and where the devil does n't care how much it is preached. Such a field is the hardest in the world. But where souls are stirred, and people are pressing in to hear the word, and the enemy is raging at the progress that is being made, there is the easiest field for the consecrated worker. Such a condition of affairs means that the Lord is at work, and Satan knows he is losing ground. The Lord can take care of his workers just as well in such a field as in any other.

As workers we will do well to keep before us what constitutes a hard, and what an easy field. Many look for an easy place and find it the hardest of all. It is out in the heat of the conflict and in the “hard”

fields, as the timid and faint-hearted might say, that the Christian worker will find the greatest joy in the service. As we have been reminded recently, it is when the enemy magnifies himself “to do great things,” that the Lord says, “Fear not, O land; be glad and rejoice; for the Lord will do great things.” Joel 2:21.

W. A. S.

## THE COMING FALL AND WINTER.

THAT great importance attaches to our missionary operations for the coming fall and winter, must be apparent to every one who is studying the work. “But,” says one, “why put off the matter till next fall? Why can we not be pushing our plans now?” To this we would reply that we can be pushing our plans to some extent now; but we cannot devote as much time to the work during the summer time as we can during the fall and winter. During the summer, it is necessary that most of our brethren should be attending to their crops or looking after their various lines of work, in order to provide for their families during the winter. This, of course, is all right. But even during the summer, we should not excuse ourselves entirely from doing some work for the Master. While we may not be able to do as much now as we can do in the fall or winter, because of the busy season, yet we can at least be planning what we will do then.

We think it highly important that the brethren and sisters in our various local societies, as well as all our isolated Sabbath-keepers, should be studying the work with intense earnestness, and planning for what they will do when the more leisure times of fall and winter come on. The times in which we live demand great earnestness on the part of all, and it should be the study of every individual to see what he can do to advance the cause.

Last month's HOME MISSIONARY contained an outline of several plans that we hope to see successfully operated in all parts of the country this fall and winter. Of course where our people are so situated that they can do something during the summer, we would urge upon them that they do not put this work off until fall and winter. In fact, we believe that in order for us to keep our missionary zeal from languishing, we should plan, no matter how busy we are, to do something for the Master every single day of our lives. It may be only a little that we can do during our busy season, but nevertheless we should endeavor to do that little. But when we get together in our meetings or in any social intercourse during this busy season of the summer, let the theme of our conversation be on plans for the advancement of our work. We have no time now to think of anything else. Every soul should be interested in this great work. We are expecting to see a deeper interest than has ever been taken before in the circulation of our periodicals during the coming fall and winter. We hope to see our people everywhere rise up and carry these important publications to their neighbors, and as far as possible, into all adjoining localities. It is not necessary for us to speak at length in regard to the importance of such work as this.

The matter that is contained in the *Sentinel* and the *Signs*, our two great missionary publications, speaks for itself, and all must see that it should be given as extensive a circulation as possible. Then the *Review* and the HOME MISSIONARY should be in the homes of all our people especially, so they may have the reports in regard to the work, as well as the thoughts suggested in regard to our plans, to read and study. One important line of missionary work for our missionary societies is to interest our own people in taking our denominational publications. Truly no one can keep pace with the great message for this time unless he has these publications to read.

Brethren and sisters, let the one thought be to study the great work in which we are engaged, and to devote all our energies to its advancement.

A. O. T.

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### SUNDAY LAWS IN TRINIDAD.

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THE extent of this Sunday agitation becomes more and more remarkable as time passes. The readers of our denominational literature, such as the *Review* and *Sentinel* are made aware of the fact constantly that great advances are being made along this line in the

United States, but those who have access to foreign papers can see that the agitation in favor of a rigid enforcement of Sunday, is quite as marked in some of these foreign lands; and not only is this true in the great countries of the Old World, but the agitation is now reaching the islands of the sea.

Some papers recently received from Trinidad, an island just off the northeastern coast of South America, show that a marked discussion of the Sunday-closing question is now going on there. The papers are printed in English, and hence those who are carrying on this discussion would be interested in reading our English papers and tracts. The International Tract Society is conducting quite a little correspondence with persons in that field, and we will take pains to send them some of our literature touching upon these questions of religious liberty.

But we can readily see that this work can best be accomplished by native missionaries in that field. We trust that some of our people will soon be located in all of these islands of the sea, as well as in the larger countries, so that the truth with all its clearness and force may be presented to the people. The fulfillment of prophecy in the great discussions all over the world, on the Sunday question, is certainly very marked. How important that each one should be earnestly doing his part of the work!

A. O. T.

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### HAS IT SPOKEN?

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HAS the United States government in its legislative and judicial actions fulfilled all the specifications of the prophecy concerning it?—No; we think not. In the course of its career in the line of apostasy, four specific acts are mentioned as found in Rev. 13:14, 15. They are: (1) The making of an image to the beast; (2) the giving life, or as the margin puts it, "breath" to that image; (3) the speaking of the image; and (4) the decree of death against those who refuse to worship the image.

How far along in its career, we inquire, has this nation, the government symbolized by the two-horned beast of Rev. 13:11-17, proceeded up to the present time? Are all of the steps indicated taken, and if not, how many?

1. Evidently the first act in the drama has taken place. The image was made when the Supreme Court of the United States, in its decision of Feb. 29, 1892, reversed the order of things in this government,

and established what it termed the Christian religion as the religion of this nation. This, in embryo, laid the foundation for all that can ever come out of anything like the papacy, or a union of Church and State.

2. The Sunday-closing law passed by Congress last summer upon the heels of this decision, and based, as it was, upon it, fulfilled the second specification. This gave life to that which had thus been formed. That such would be the case has been our position for years. Thus it was declared:—

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

3. But has it spoken? What is it that speaks? through what does it speak? and how does it speak? The speaking of the two-horned beast and the speaking of the image are one. The two-horned beast does not speak until the image is formed, and when that is formed Church and State, as man and wife in marriage, are one. It is the uniting of the two that makes the image.

It is the Sunday movement that speaks. This was the word printed eight years ago upon this point:—

“The Sunday movement is now making its way in darkness. The leaders are concealing the true issue. . . . Its professions are mild and apparently Christian; *but when it shall speak*, it will reveal the spirit of the dragon.”—“*Testimony*” No. 32, p. 208.

Evidently the speaking of this movement would be done through the national powers after it had gained control of them. This again was likewise indicated in the following words:—

“The lamb-like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The ‘speaking’ of the nation is the action of its legislative and judicial authorities.”—“*Great Controversy*,” p. 442, *new edition*.

But how was it to speak? The prophecy said “as a dragon.” How has the dragon spoken in the past?—By intolerant and persecuting decrees against the people of God. This specification, then, implies acts upon the part of the legislative and judicial departments of the government, of a persecuting character. From this we take it that the speaking is yet in the future.

Before man could speak he had to be formed and the breath of life given him. By the very organs given him in his formation and the breath of life imparted to him to give him life, he was made capable of speaking. The life imparted to him by giving

him breath was not his speaking, however. So in this case, the decision of the court formed the image, the Sunday law gave life or breath to it, and by these very acts it is made capable of speaking; it will speak by the very means by which it was formed and given life and thus made capable of speaking; but neither the one nor the other was the speaking referred to in the prophecy. That, and the final wind-up and logical outcome of it all—the death decree—yet remain to be fulfilled. But from the rapidity with which events have been transpiring of late, we know not how soon both of these may be brought about. Whatever delay, if any, there may be, we should with great thankfulness take as a merciful holding of the winds for our sakes, for this is the word:—

“The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under the most discouraging, forbidding circumstances.”—“*Testimony*” No. 32,” p. 219.

In 1888 and 1889, when the Blair Sunday-rest bill was being urged before Congress, this was the message to us:—

“The crisis is now upon us. . . . That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm.”

“O, do not sleep now, and in your inactivity feel that you are doing the will of God! The experience of God’s commandment, keeping people now should correspond with the events that are crowding upon us.

“It should be the business of all the righteous in the land, as they see the signs of the approach of peril, to arouse to action, and not sit in calm expectation of ruin, comforting themselves with the belief that this work must go on, because prophecy has foretold it, and that the Lord will shelter his people in the day of trial. Effectual, fervent prayers should be ascending to heaven, that this calamity may be deferred; for we are not ready to meet it.”

“Many have chosen to do nothing, when they should have been diligent to repulse the enemy.”

“God is not pleased with the attitude of his people. Satan is taking the world captive, and the sentinels for God and the truth are letting him do it. . . . Arouse, and come to the front. Be staunch to defend your religious liberty.”

“We are not ready for this great issue to which the enforcement of the Sunday law will bring us. Let the members of our churches become missionaries for the Master; let them not linger in ease and indifference; but let them go forth to work for God. Their spiritual muscles have been nearly palsied with inaction. Go without the camp, bearing the reproach for Christ and the truth. Work to-day in the Lord’s vineyard. Go out into the highways and hedges, and stir up the people to investigate the truth.”

“Every true child of God should now be enquiring, ‘What wouldst thou have me to do?’ Brethren, for Christ’s sake, do something, and do it now.”—*Mrs. E. G. White, in Review, Jan. 1, 1889.*

These are stirring words, and we believe they should have much weight with us now, as we see our liberties about to be taken away from us, and the curtain rising on the final act of the great drama in which we, if faithful, are to play so conspicuous a part. May the Lord arouse us to action as never before.

W. A. C.

**TALK THE WORD.**

Our British paper, the *Present Truth*, is steadily increasing its circulation, and begins as a weekly, July 6. In the prospectus announcing the change from a fortnightly to a weekly, it is stated:—

“The special work to which the *Present Truth* is devoted is the presentation of the gospel of our Lord Jesus Christ, which is the power of God unto salvation to every one that believeth. That gospel is found in the word of God, and it will be the province of this paper to set forth what the Scriptures say rather than what they mean, for if they do not mean what they say, it were folly to attempt to give their meaning.”

The distinction here set forth in stating the province of the paper, is one which every missionary worker should keep before him; for in personal work as well as in writing, those for whom we are laboring are to be benefited by the power of the word of God alone.

This does not mean that we should not “give the sense” of the Scriptures, but as it is one thing to preach about Christ and another thing to preach Christ, so it is one thing to preach about the word of God, and another thing to “preach the word.” Talk the word to friends and neighbors; do not be led into debating and wrangling. It requires much less knowledge of the Scriptures to talk about them than to talk them, but it is the latter method that counts.

W. A. S.

**REPORT OF LABOR FOR JUNE, 1893.**

**Main Office.**

RELIGIOUS WORK.

|   |        |
|---|--------|
| Pages books and tracts sent to foreign countries..... | 80 837 |
| “ “ “ “ “ United States.....                          | 8 308  |
| Number periodicals sent to foreign countries.....     | 3 538  |
| “ “ “ “ United States.....                            | 2 166  |
| “ letters written to foreign countries.....           | 289    |
| “ “ “ “ United States.....                            | 480    |

HEALTH AND TEMPERANCE WORK.

|   |        |
|---|--------|
| Pages books and tracts sent to foreign countries..... | 27 511 |
| “ “ “ “ “ United States.....                          | 6 440  |
| Number periodicals sent to foreign countries.....     | 1 516  |
| “ “ “ “ United States.....                            | 307    |

INTERNATIONAL TRACT SOCIETY.

**The Battle Creek . . . Sanitarium . . . Health Foods.**

FOR MORE THAN SIXTEEN YEARS the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public.

- Oatmeal Biscuit,
- Rye Wafers,
- Medium Oatmeal Crackers,
- Fruit Crackers,
- Carbon Crackers,

- Plain Oatmeal Crackers,
  - No. 1 Graham Crackers,
  - No. 2 Graham Crackers,
  - Avenola,
  - Granola,
  - Plain Graham Crackers
- (DYSPEPTIC),

- Wheat Granola,
- White Crackers,
- Whole Wheat Wafers,
- Gluten Biscuit, No. 1,
- Gluten Biscuit, No. 2,
- Gluten Wafers,
- Infants' Food.

**TO THE PUBLIC.**—This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this Company, are not made or sold by any other firm or person except their duly authorized agents.

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Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following is a sample of hundreds of testimonials received from persons who have for years made use of our foods:—

“We have used your ‘Health Foods’ in our family for three years, and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten, are the only foods that I can eat with safety.”

“Wm. M. MERWIN.”

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.

For the latest descriptive circular and price list, address,

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## FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, July 22.

### THE GOSPEL OF THE KINGDOM.

[The scriptures alluded to should be read by individuals in the congregation.]

THE commission under which the first apostles went forth with the gospel message enjoined them to go into "all the world" and preach the gospel "to every creature." We have good authority for believing that this work was done by that generation of workers to whom the commission was given. We believe it because the Bible so declares. Paul writes: "The word of the truth of the gospel, which is come unto you, as it is in all the world;" and, "the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col. 1:5, 6-23. Other passages tell us the same thing.

Besides these declarations we have the testimony of the impressions that Christianity has left in all parts of the Eastern world. In national and social customs, and in the great religious systems, it is easy to trace the presence of the gospel of truth amid dark traditions of error and heathenism.

But whatever was gained under that mighty impulse, imparted by the personal presence and command of our Saviour in the vigor and freshness of the work, it was nearly all lost in the darkness of apostasy which covered succeeding ages. The gospel has demonstrated its power to save and regenerate the world; but the weakness and frailty of human nature was again illustrated in the relapse of nearly the whole world to its natural condition of moral darkness.

All this time the gospel work has been going on, and in the darkest hour God has not left himself without a witness. But Satan has exerted all his power and art to deceive and to destroy. As the dispensation draws to a close, the enemy, realizing that he hath but a short time, works with unwonted power. Rev. 12:12.

At the same time the Lord will again visit the world in great mercy, and the final message of warning will be preached to all the world; then will the end come. Matt. 24:14. The query is often raised as to whether this text applies to the gospel or to the

third angel's message. It may be replied that it means either or both, for the third angel's message is the gospel, and *vice versa*. Rev. 14:6. This introduction to what we call the first angel's message really applies to the three messages; and it denominates them the gospel—the *everlasting* gospel, and that they are to be proclaimed "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

There is and has been but one gospel, and this has ever formed the basis of God's work among men. Gal. 1:6-9. The good news of salvation is the chief burden of every heaven-sent message. The counter-acting of sin and its removal comprises the work of God in every age, and this can only be done through the provisions of the everlasting gospel. The messages of Rev. 14, have no independent scheme for redeeming sinners. No man can be saved by embracing the third angel's message as a distinct system of doctrine. It is this message blended with the gospel of Christ that warns the world and prepares a people for the second advent of Christ, and for eternal life in his kingdom.

In Rev. 18:1 we have the third angel's message again represented. Here it is declared that the earth was lightened with the glory of this message. This expression does not simply mean the United States or what we commonly call Christendom, but it means Africa, China, India, Russian Asia, the islands of the sea—the whole earth. The Spirit of God has lately said that this message will be preached in these countries as it is to be preached in this country.

This means that in the time of the end the gospel is to be sent once more to all the world, and that it will be attended by the warnings and admonitions of the third angel's message, which will result in gathering out a remnant from all nations. The same gathering work is alluded to in Isa. 11:11. This shows that our work is destined to go to the darkest parts of the earth. In Isa. 56:3-8, we have a touching allusion to this work of gathering a remnant, and the "sons of the stranger" (heathen) are particularly alluded to. Here also, the gospel ("my covenant") and the Sabbath reform are spoken of in an immediate connection. Not here alone are they thus brought in

conjunction, nor in our denominational motto we have the "commandments of God and the faith of Jesus" inseparably connected.

In Isa. 58:6-14 we have the third angel's message again presented in its two great features of gospel work and Sabbath reform. In many cases our zeal for the latter has caused us to overlook the former work; but in a special manner the Lord is now directing the attention of his people to the work of relieving distress, lifting burdens, breaking bands, and liberating the oppressed.

But we are apt to stumble over difficulties. The question arises, how can this be? Time is too short, the workers are too few, the work is too extensive, etc. But these objections are only those which humanity suggests. They are raised only by those who forget that we must not limit the Holy One of Israel. The word of God says it shall be, and that word establishes the fact.

But if we look more closely, we may already begin to see that the Lord's work is far in advance of our position, and of our faith. He graciously waits to give us a part in the work, but all this time his work is not stationary. If we imagine that the Lord has granted us the monopoly of his work, we deceive ourselves. The fact is, God works through agencies and means of his own appointing; and in his providence he causes all circumstances and events to work his will. Nations in their efforts to oppose the truth proclaim that truth with mighty power. This is illustrated in the case of the United States at the present time. By the recent improvements in travel and intercommunication, distances and spaces are annihilated, the remotest parts of the earth are brought into easy reach, and thus knowledge is increased. Dan. 12:4. Honest, earnest men and women are bearing the gospel to every part of the earth; the Bible is being multiplied like the leaves of summer, and printed in all tongues, while we are doing but little in these directions. Then, too, devout minds in different parts of the world are being miraculously directed to the truth for our times; and with the way paved as it is being paved by the providence of God, it will require but a very brief time to accomplish the work. It is God's design to connect present truth with the everlasting gospel. He wants us to connect the two in our labors, and this will doubtless encourage many others to connect the commandments of God with their gospel work. Thus the gospel of salvation, of comfort, relief, and healing will go to the world, carrying with it the solemn truth of the judgment hour. Those who carry the

truth to the world and present it as it is in Jesus, must exhibit the fruits of their holy religion. The truth thus represented will possess a convincing power that will be felt everywhere. This is the same power under which it went in the earlier days to all the world; and under its influence it will once more work a work in righteousness, and accomplish all that for which it was sent. When we come to the place where we can work in harmony with the design and will of God, his power will be vouchsafed to us, and the work will be shortly done.

The plan of making a distinction between the "practical" and the "doctrinal" features of our work and of working on that distinction, is one that should be discouraged. Mere dogmas have but little power to convert sinners, to change the heart, or to redeem the world. And he who carries dogmas in his right hand and the gospel in his left, will often be found doing a one-handed work. He who preaches doctrines in one discourse and salvation in another will be likely to obscure both subjects; he will surely come short of exercising all the power that would be obtained by a careful blending of the two.

This "gospel of the kingdom" then, means the everlasting gospel of Jesus accompanied by the good news of the soon-coming kingdom. In this message we have all the love, compassion, and tenderness that have ever attended the work of Christ. To "do good," to lift the fallen, to encourage and bless the desolate, to care for the sick, and "break every yoke," is as much a part of the third angel's message as it is to proclaim the commandments of God. The promise is that when we do this, "then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." This promise is parallel with the language of Isa. 60:1-3. We have come to the time where they both apply, and when they should meet their fulfillment in our experiences. They will be fulfilled in us if we as a people and as individuals come within their range.

There is much danger of our failing to receive these great blessings through entertaining too narrow views of the work and all that it involves. When we receive it for all that it is and prosecute it on the lines indicated in God's word, the infinite Lord has promised to place his glory upon us, to clothe us with his strength, and the "Gentiles shall come to thy light, and kings to the brightness of thy rising." Then we shall have the "loud cry." The time has come; God will have a people even if the stones must cry out. But the privilege is ours. To us God says, "Awake, awake, put on thy strength, O Zion."

G. C. TENNEY.

[STUDY FOR FIRST WEEK IN JULY.]

## FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

### REPUBLIC OF URUGUAY.

HAVING resided in this vicinity for more than a year, we are prepared to speak concerning the country and people from experience and observation rather than theory and hearsay. One feature of the natives is worthy of notice, and that is the almost universal characteristic of putting on the best and apparently most prosperous exterior, while at the same time the reverse conditions may exist.

This feature extends even to the governments, since being badly bankrupt, they make every effort to appear in the best light before the nations of the world, even going to the expense of being represented at the World's Fair at Chicago, which they can ill afford. For instance, the Republic of Uruguay, to which our language more fully applies, while having a population of only 700,000, and 73,000 miles of territory, is encumbered with a national debt of over \$100,000,000, or \$161 per inhabitant, as compared with \$20 debt per inhabitant of the United States. As a guarantee for the payment of the service of this debt, the government is obliged to deposit 40 per cent of the daily custom receipts with the London bank of Montevideo, and in case of failure to raise the required amount by this means, a special tax may be levied on the people to meet the deficit.

#### FINANCIAL DEPRESSION.

As may be inferred from this, the people are taxed almost beyond endurance. Food products are so high, owing to duties, that the poor people must practice rigid economy by diminishing the amount of their purchases. This means much less consumption, and hence a falling off in commerce. Prosperous business firms of past years are now closing their doors, being unable to meet their expenses, while the laboring classes who can possibly get away are leaving for Buenos Ayres or Europe. Beggars are very common in Montevideo. I am informed that there are many people of the upper class who in this crisis are too proud to make their wants known and are really suffering for the bare necessities of life, who nevertheless appear on the streets in the height of style.

Another cause of the depression has been the extended drought, causing a shortness of pasturage for cattle. The Liebig meat extract establishment at Fraybentos was obliged to shut down for want of fat cattle. Instances have been known where \$30 gold was paid for an ordinary stack of straw in order that cattle might be kept from starving.

#### PROSPECTS FOR OUR WORK.

It might seem from this description of the situation that the prospect for our work was not very promising in Uruguay. We found, however, that with the Spirit of the Lord attending our work, and impressing the minds of the people, we were able to convince them of the importance of the books which we presented, although they might be hard pressed for a livelihood. Not infrequently people would say that they believed the world must be nearly at its end, judging from the great disasters, plagues, etc. Thus we believe the public mind is better able to appreciate the truth we leave with them now than at any previous time.

While canvassing the business men of Montevideo, we were especially impressed with the courtesy which they showed us, which stood in marked contrast with the treatment usually accorded the canvasser among the business men in our large cities in the United States. Among our subscribers of this class we might mention the manager of the Central Uruguayan railroad, and several chiefs of departments, also the managers of the telephone and electric light works, and several prominent dentists.

We are assured from our encouraging experiences that a harvest of souls will yet be seen as a result of our work. In all we have sold about 160 books in Uruguay among the English, German, and French people.

#### OPENINGS FOR BIBLE WORK.

The prospect that we are soon to have help in this field, gives us great courage, and while other needs have been presented, we would not neglect to mention the importance of the Bible work in Buenos Ayres and Montevideo. The importance of this work will be evident from the fact that in a canvass of a scat-

tered English population, it is impossible for us to reach every family, while a Bible worker might find people we had passed by. The following interesting circumstance will illustrate this point:—

About two weeks ago on my return to Buenos Ayres, at the request of a friend in Montevideo, I carried a message to an acquaintance of his whom I had missed in my canvass. Upon hearing my name, he at once associated me in his mind with Seventh-day Adventists, concerning whom he had some prejudicial and erroneous ideas. Of course I disabused his mind of these and renewed his interest to learn more concerning present truth. He immediately borrowed of a friend "Great Controversy" which he had had before but returned, owing to prejudice, and he and his wife are closely studying the "Bible Readings" which I loaned them. At our last visit to them, we found them convinced of the Sabbath and all main points of truth, but waiting a little while until they become fully established before taking hold. We expect them to be with us soon.

Thus we are assured that the Lord is in the work here, and we trust him to give all the increase.

The train of circumstances by which we have been led to those who have accepted the truth, indicates plainly that a divine providence is over it all, giving us hope and courage to persevere in our work above every difficulty.

E. W. SNYDER.

#### ENTRE RIOS, AND SANTA FE.

THESE two provinces located in eastern Argentine rank respectively third and fourth in importance among the fourteen provinces of the Republic, and have a combined area of 81,540 square miles, with a population of 467,100. The chief industries are agriculture and cattle grazing. In agriculture these provinces take the lead of all the others.

Of the 7000 miles of railway in the Republic, Santa Fé has 1505, and Entre Rios 440. Their climate is healthful, and people from the United States and Europe find it very agreeable here, the mean annual temperature being 67°.

#### THE FOREIGN COLONISTS.

The first agricultural colony was founded in the year 1856, and now there are about 250, composed of Italian, German, and French speaking settlers. Our work in spreading the truth in these two provinces has been to the two last-named classes, with the exception of some English in Rosario where Brother Nowlen worked last winter. In all, we have

by the help of God placed in the homes of these people 479 copies of "Great Controversy," 148 copies of health and other books, about 150 Bibles and Testaments, and received some thirty names for the German paper. No other provinces besides these two have yet been entered, except that of Buenos Ayres, where Brethren Snyder and Nowlen have done good service among the English and Danish people. Before we can push the work into other provinces, we must have books in Spanish.

#### NEED OF TEACHERS.

In Entre Rios are several colonies of Russian Germans, from ten to fifty or more families each. Some of these are without church or school privileges, and this is the case also with some of the colonies in Santa Fé. As a consequence the youth grow up poorly educated and become light-minded and lax in morals. It means something, even for old people to lead an upright moral life in this country. Many that have come here, perhaps with untainted morals, earnest and zealous in good works, have become cold and indifferent through the evil influences they had to contend with. And if it is so with parents, what effect must we expect it to have upon the youth? They are the more reckless and low-minded, as there is nothing to elevate their minds, no solid instruction to teach them good morals, and lead them to appreciate good and sacred things. However, there are parents who feel seriously over this matter, and manifest great anxiety for the welfare of their children. Such have asked us to send them good teachers. Others have asked if we could not open a good school, promising to give help if we should do so.

#### A SCHOOL CALLED FOR.

Brother Brooking found the same condition of things in the Waldensian colonies in the northern part of Santa Fé, where there are two families keeping the Sabbath. They earnestly requested him to send them a school-teacher. Three of their sons said they wanted to become canvassers, and offered themselves for the work, but they must be educated for it first. In one of the Russian German colonies in Entre Rios we have nine Sabbath-keeping families, and these are likewise without a school. Now should we not do something for these people? What we want is a good school, centrally located, to which our people can send their children, and many not of our faith will gladly patronize such a school by sending their children to it also. We would like to know in what other way we could do better missionary work?



Our aim, efforts, and prayers are to this end, and we must have one as soon as possible.

It is the best way by which to open and advertise our work, and to give it character and influence. Let some of our young brethren and sisters prepare themselves for this work. They must be able to teach in the Spanish, German, and French languages. We are very thankful for what the brethren have already done for this field in sending us more help. We appreciate their kindness, but we need more; especially do we need a school, that when the ministers go out and arouse the people, they can at once direct young souls to our school. The two must go together. May the Lord bless his people more and more; and brethren and sisters, when he blesses you, remember this great field.

A. B. STAUFFER.

THE prospect of having publications and workers for the Spanish-speaking peoples, opens before us a great field, heretofore closed to us, except as work has been done among the English, French, and German colonists. A wide door has been open among these, as the reports from the brethren who are working there show, but all around are the Spanish peoples among whom we hope soon to see the work going forward. We learn more about Argentina and Brazil than about some of the northwestern countries. Here are republics with large populations who have made considerable progress notwithstanding the rule of Romanism. Sometimes we think of them as half-civilized, forgetting that times have changed since the old school geographies were published.

#### CHILE.

The people of Chile have long had the name of "the Yankees of the Pacific." Her leading cities remind the traveler of Paris, and more interesting to us still, as we think of the country as a field for the canvasser, progress is being made educationally.

A recent magazine writer says:—

"In educational matters, Chile is far in advance of her sister republics. As compared with the systems in our own country, the Chilean system is still crude, but this is not so much the fault of the system or the government as of the priests, who rarely permit higher education among the men,—never among the women. There are over 1000 schools, a normal school, institutions for the deaf and dumb, lycæums, and colleges, . . . in short, all the paraphernalia of advanced education, but all lying in the shadow of a bigoted priesthood. The power of this is much less in Chile than in most other Roman Catholic countries, but it is still enough to make the education of the masses extremely superficial, whereas it is the wish and endeavor of the government to make it of the highest order. Newspapers, both morning and evening, are published in the large cities, and enjoy a good circulation."

#### PERU.

Here are some millions of Spanish-speaking people, with very little idea of anything but Romanism in religion. The laws are against the public preaching of any other religion, although in some of the cities there is Protestant worship in English. The only work for the people has been done by colporters of Bible societies, who have endured much persecution, but who have also done much to keep before the people the agitation for religious liberty. Only recently the arrest of a colporter led to quite a public discussion, and mass meetings of citizens demanded religious "toleration." In such fields we need not wait for our books to be translated into Spanish. The circulation of the Scriptures themselves is what is most needed, and without doubt our workers in these countries will carry the Bible to the people first of all.

#### ECUADOR.

Here is a country almost untouched by anything savoring of Protestantism. It is pointed to by Romanists as the model republic. The pope practically names the president, and no one but Catholics are allowed any civil rights. Now and then Bible colporters have carried in Bibles, but as yet no real work has been established on the soil of Ecuador.

#### COLOMBIA AND VENEZUELA.

Just a glance at the capital of Colombia, Bogota, situated in the cool highland, with a population of 200,000:—

"The principal educational establishment is the university, but the city contains three other colleges, a school of industry, a national mineral academy, public library, astronomical observatory botanical gardens, and a well-appointed theater. The observatory is the highest edifice of its kind in the world, and the first ever erected in the inter-tropical zone.

The franchise is universal, and representation is based on population. The senators are sent from each of the nine States and meet annually at Bogota. The chief executive is the president, who is elected for six years. All religions are tolerated in the State, but the Roman Catholic is the only one supported from the public treasury. The supremacy of the pope, however, is denied and the archbishop of Bogota is considered the head of the church."

Of Venezuela, a writer says:—

"I have always found the people courteous, and exceedingly hospitable to strangers. As to the Indians, amongst whom I have been at different times, I felt quite as safe—in fact, safer—in some respects than in England. Caracas, the capital, is beautifully situated, and enjoys a delightful climate—temperature rarely varying more than about 10° to 12° Fah. all the year round,—say, from 70° to 80°; and anyone from Europe would imagine they had arrived at another Paris by the shops, etc.

AN interesting article from Brother Brooking, a South American canvasser, will appear in the *Review*.

SUBJECT next month—Australasia.

[STUDY FOR SECOND WEEK IN JULY.]

## RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

### IS IT LAW?

SOME have denied that the World's Fair Sunday closing measure passed by Congress last summer is a law, maintaining that it is simply a contract. Others have questioned whether it would have been a law if the managers of the Fair had not accepted the \$2,500,000 appropriation to which the Sunday closing proviso was attached, inasmuch as Sunday closing was simply a condition binding only in case the appropriation was accepted. The difficulty with the first class is that they fail to comprehend what law is, thinking that certain kinds of legislation cannot be law simply because of the *nature* of the acts passed. The trouble with the second class is that they confound the law with the condition of things by which it is made *operative*. Both ideas are misconceptions.

Judge Stein, of Chicago, it is said, in granting a temporary injunction, "held that the act of Congress was in no sense a law, but that it was a contract." Such was one of the methods of reasoning adopted to evade the law. But we care not by how many judges such an opinion might be held, it would be erroneous for all of that; for any act of Congress, approved by the president, or passed over his head by a two thirds vote of both houses, *is a law*, no matter what the nature of the act may be. See Constitution, art. I, sec. 7. If the act passed, be of the nature of a contract, then it is a contract-law,—but it is law. Congress is the law-making department of the government. To make law is its sole office and object.

The *Open Court* likewise fell into the same erroneous style of reasoning as did Judge Stein, thus:—

"The appropriation with its condition was nothing but a bargain between Congress and the Fair; it never was a law. If Congress should appropriate a sum of money to the Presbyterians on condition that they keep their churches closed on Sundays, the condition would not be a law; and a similar condition made with any other corporation is not law."

True enough, the condition in itself would not be a law, but such a measure passed by Congress, and approved by the president, would be.

But the *Open Court* immediately proceeded to upset what it had just said by adding the following:—

"And even if the covenant between Congress and the Fair had all the qualities of a formal statute, it is in violation of the higher law embodied in the Constitution, 'Congress shall make no law respecting an establishment of religion.' When Congress by statutory enactment recognizes Sunday as a Christian festival, and appropriates money for Sabbath observance, *it makes a law*, respecting an establishment of religion, and in doing so, it violates the Constitution."

Congress did this very thing. By statutory enactment, passed at the dictation of the professedly Christian people of this country, it recognized Sunday as a Christian festival, and appropriated \$2,500,000 to the World's Fair upon condition of, and therefore for, Sunday-sabbath observance. In doing this it made law. If not, we would like to have some one name the act and tell us what it takes to make law.

The editor of the *Chicago Inter Ocean* understood this act to be a law, when, in his paper of May 16, 1893, in an article on "The Fair and the Law," he said:—

"The law of 1892 appropriated to the World's Columbian Exposition Company \$2,500,000 on condition that the Fair should be closed on Sunday. When the bill making this appropriation with this condition was signed by the president, it became a *law of the land*."

Likewise in a first page article in the *Review and Herald* of March 14, 1893, we are told that,—

"The whole confederacy of evil, led by Satan, is seeking diligently to increase the ranks of those who transgress the law of God; and *the law of the land* sustains them in their apostasy."

Not until 1892, when Congress passed the Sunday-closing measure, was this true of the United States government.

The very nature of this measure, and the back-handed, saddle-riding means by which it was brought in, made it all the more dangerous and surreptitious. And this is emphasized by the fact that some now think no law was by this means made. The case is quite well stated by Elder Littlejohn in an article in the *Review and Herald* of June 20, 1893, in the following words:—

"The closing or opening of the gates of the Fair on Sunday by the proper authorities in and of itself is a matter of but little consequence when compared with the issue involved in the question of congressional action in the premises. Indeed, the passage of the Sunday proviso, though unconstitutional and wrong, was more dangerous in the *manner* than in the *fact* of its enactment. Unconstitutional laws have been placed upon the statute book, and subsequently repealed or set aside by the courts, without much harm to the republic. The enactment of this law was brought about under circumstances which make it particularly dangerous and difficult of abolition. At the passage of that law, a battle was fought between the clergy and the highest legislative body of the country for the mastery in civil affairs. The clergy won, and the statesmen (?) surrendered. The churches having captured the ballot-boxes of the country, brought the politicians to their feet. The law was bad enough in its results, standing alone; but the possibilities which it opened up for the clergy in the future, furnished the greatest occasion for alarm. Revolutions never go backward. The vantage ground gained by the clergy in this transaction will be held onto with great tenacity."

As to the measure not being a law unless the appropriation had been accepted by the managers of the Fair, it need only be remarked that their acceptance or non-acceptance of the appropriation had nothing to do with the question of law. The making of national law is not dependent upon either their action, acceptance, or approval of anything. They are not the national law makers. Whether the law was to be operative or not may have depended upon their acceptance of the appropriation, but this did not in any way affect the fact that congress had assumed to pass a measure in favor of Sunday observance. As was stated in an editorial note in the *Review and Herald* of Aug. 16, 1892:—

"It would not matter if the commission should refuse the money on the condition offered, and open the Fair on Sunday; it would not matter if the next Congress should release the managers from the condition of Sunday-closing. The fact would still remain that Congress had declared itself competent to legislate on religious questions."

How Congress can legislate on religious questions, or indicate its competency to do so, without making law, and religious law at that, is difficult to conceive.

Still further it is held that this measure cannot be law, because it cannot be enforced, and because there is no penalty attached for its violation. But it could be enforced. The government could call out the militia even to see that the gates were closed in accordance with the provisions of the act. And this invasion of forces would be no more unconstitutional than was the passing of the act itself.

In the second place, some penalty can attach for the violation of the provision. The government can sue for, and recover the amount of, the souvenir coins given the World's Fair corporation upon the

condition named in the law. Every measure, however, does not always need to have a penalty attached or expressed in order to become law. All appropriation bills when passed, are laws, but they have no penalties attached. The Sherman silver bill became a law, but it has no penalty expressed. So also with many other like measures.

Therefore, however conditional that measure may be, however free from expressed penalties it is, or however futile it may prove to be in securing the closing of the World's Fair on Sunday, it is, nevertheless, law. By it, Congress was committed to religious legislation. By it, Sunday was recognized by the national legislature as the Sabbath, and through it, the church managers and leaders gained control of the nation. It was the first signs of life, the giving of breath to that which a few months before was made by the judicial department of the nation—the image to the beast. It was the making of a national Sunday law.

The way is now open for more of the same kind of legislation. Already Congress is called to meet, August 7, in extra session. This is three months before the time set for the closing of the Fair. We know not what may occur between now and then to bring a pressure to bear upon this body for further action. But we know that further developments are soon to take place. Let all give heed to the following admonition:—

"It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the wall of Zion. Peculiar and rapid changes will soon take place, and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy."—*Mrs. E. G. White, in Review and Herald, Feb. 21, 1893.*

It is no time now for us to close our eyes, to cease our protestations against what has already been done, and thus allow the enemy to steal a march upon us. The Lord calls upon us to awake, to anoint our eyes that we may see, and to sound the alarm.

W. A. C.

#### WHAT SUNDAY OPENING MEANS.

JUNE 17, the United States Court of Appeals, through Chief Justice Fuller, rendered a decision which refused to sustain the order for enjoining the World's Fair managers from opening the Fair on Sunday, granted by the decision of Judges Woods and Jenkins, of the United States Circuit Court, June 8. The decision was based, not upon the constitu-

tionality or unconstitutionality of the law, but upon the ground that the local corporation, and not the United States, is in actual possession of the grounds of the Exposition, and that there had been shown no injury to, or invasion of, property or civil rights, either actual or prospective, to the United States, by Sunday opening, and hence there were not sufficient grounds upon which to grant an injunction. This decision therefore leaves the management free to open the gates of the Exposition on Sunday, until some possible or unforeseen event occurs to bring about a reversal.

And what does this mean? It means that this first national measure in favor of the enforcement of Sunday observance has proved a failure. Only three out of all the Sundays since the first of May, when the Fair was opened, has it succeeded in closing the gates. But this should be no surprise to us, for we have been told that,—

“As milder measures fail, the most oppressive laws will be enacted.”—“*Great Controversy*,” p. 444, old edition.

It means also that the friends and supporters of the Sunday Sabbath will now have something upon which they can charge as the cause of all the cyclones, accidents, epidemics, calamities, and disasters that may occur, which they would not have if they had everything their own way, and all their measures were at first successful. But through their very defeat in their milder measures, they will, by the use they make of increasing calamities, succeed in securing the most oppressive. These calamities brought about by Satan himself, serve his cause as nothing else could.

“It will be declared that the nation is offending God by the violation of the Sunday Sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublemakers of the nation, preventing its restoration to divine favor and temporal prosperity.” *Idem*, p. 408.

It is reported that the Methodist minister, of Battle Creek, Mich., Rev. Mr. Kulp, has said that if the World's Fair is open on Sunday, Seventh-day Adventists will be responsible for it. The *Pacific Methodist Advocate*, published at San Francisco, styles them “a pestilential sect,” and Rev. F. W. Ware, another Methodist, in his *Michigan Sabbath Watchman* for June, 1892, speaks of them as “the greatest debauchers of the public conscience on the Sabbath question.” In this way “the movement for Sunday enforcement” is to become “more bold and decided.” In this way will the law be “invoked against commandment-keepers.”—“*Great Controversy*,” p. 425.

Therefore Sunday opening of the Fair means no backward march in the Sunday movement as might at first appear. When defeat can be turned into victory, it can no longer be regarded as defeat. This is the condition of the Sunday cause at the present time. Satan is going to throw arguments into their hands which the world cannot meet, arguments which only those who are acquainted with his power and devices and the word of God can resist or understand.

That the advocates of Sunday laws will not be slow to make use of whatever disasters and calamities may occur, reference needs only to be made to what has already been said by them. Thus Hon. Elijah Morse, of Massachusetts, in an open letter to the press some months ago said :—

“The awful scourge known as Asiatic cholera is at our doors. God only knows what the next twelve months may develop, or who will be its victims. In this presence can we afford to offend the Almighty by a national sanction of the desecration of the Lord's day, that we were commanded to observe amid thunderings and lightnings from Sinai?”—*Chicago Times*, Dec. 15, 1892.

Likewise the Rev. Dr. Withrow, of Chicago, is reported as having said in his pulpit on the 7th of May, that,—

“If the World's Fair brings down the wrath of God by keeping open the gates, it will require no miracle for him to visit his judgment; that lightning, rain, and wind would wreck the Exposition buildings, or a visit of that dread scourge now in Eastern countries would depopulate the city and drive away visitors.”—*Chicago Herald*, May 15, 1893.

And one, a Rev. Robert D. Plunkett, of Charlottsville, Texas, while in Chicago during the month of May, has gone so far even as to set the day for the destruction, and describe the means by which it would be done. The following is an account of “his dire prediction” :—

“The destruction of the World's Fair buildings will not be done in wantonness but will be traceable to a direct cause. That cause is the colossally specific desecration of the Sabbath; first by the act of the exposition company in throwing the gates open to the people, and then the avidity with which the public avails itself of the privileges conferred thereby.

“He said that the destruction would not come unless the gates were open on Sunday, but that he felt in his bones that it would be done. Then look out. He said many people would n't believe him, but that it had been the portion of all prophets who had the good of the people at heart to be reviled and disbelieved. The time set for the storm is the afternoon of Sunday, July 16.

“The prophet said: ‘The coming summer will be unusually hot, and it will be a season of violent thunder-storms and great winds. As if to entice a greater number to the Fair grounds, the forenoon of Sunday, July 16, will be beautiful. There will not be a cloud in the sky. The sun will be shining brightly, and there will be just wind enough to ruffle the bosom of the lake into small whitecaps. In the midst of the heat of summer, the day will appear to be an

oasis, for the gentle zephyrs will make the matin hours exceptionally delicious. The cars on the various lines of traffic will be crowded; the tallyhos and coaches will be blowing and bowling along the boulevard. The boats on the lake, crowded too, as if feeling the exhilaration of the foaming wavelets, will be bounding joyously along. As noon approaches, the breeze will die down; the lake, without a touch of white to relieve its swelling and sinking, will roll up and back again upon the beach. The storm will come upon us from the east, and black clouds will begin rushing along the southeastern horizon to a central point. As the clouds rapidly approach, the lightning flashes will be almost incessant, and the reverberations of the thunder, constantly increasing in sound, will be continual. The darkness of a total eclipse will immediately precede the fateful burst. Then it will come, straight on, a mighty hurricane, no cyclone, no switchings, no curves, no deviations, but a direct blow from the shoulder of Omnipotence. Many will be killed, more injured, but the beautiful White City will be no more.

“But a great lesson will be taught thereby, as the World’s Fair is a microcosm of all the world, so will this be typical of the final destruction of our planet because of the sins of its people. . . . It will be, as it were, a second Babylon. Man will be punished for his presumption.”—*Chicago Inter Ocean, May 11, 1893.*

From all this it is evident that Sunday opening of the World’s Fair is not going to be allowed to go by without this element making use of it in every way possible for more of the same kind of legislation which is in this case disregarded. This is the kind of argument we shall have to meet.

W. A. C.

#### WHAT DO THESE STATEMENTS MEAN?

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” Rev. 13:3.

“Many will plead that there is no prospect that popery will ever be revived. . . . But there is nothing in the Scriptures to assure us against the reinstatement of popery.”—*Mrs. E. G. White, in Review, Jan. 1, 1889.*

“If it shall regain its lost ascendancy, it will be by Protestantism’s giving it the right hand of fellowship.”—*Idem.*

“When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery.”—“*Testimony*” No 33, p. 240.

“Protestantism is now reaching hands across the gulf to clasp hands with papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment.”—“*Special Testimony*,” Feb. 18, 1892.

“In the movements now in progress in the United States to secure for the institutions and usages of the Church the support of the State, Protestants are following in the steps of papists. Nay, more, they are

opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World.”—“*Great Controversy*,” p. 573, new edition.

“The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed, and prophecy foretells a restoration of her power. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.’ The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, ‘His deadly wound was healed; and all the world wondered after the beast.’”—*Idem, p. 579.*

“Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy.”—*Idem, p. 580.*

“The Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Steadily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.”—*Idem, p. 581.*

#### “CHRISTIAN LEGISLATION” THE “ALCHEMY OF CHRIST.”

How the deceptive idea of promoting purity of life and good religion by religious legislation is gaining ground at the present time, may be seen from the following plain avowal of the doctrine:—

“Canon Farrar makes an admirable point in a recent address. He says Mr. Herbert Spencer, the philosopher, has recently stated that by no political alchemy can you educe golden conduct from leaden instincts. My answer is that just as by the alchemy of nature, you can turn the soot into the diamond and the clay into the sapphire, so by the action of Christian legislation which is the alchemy of Christ, you can transmute those leaden instincts into the golden instincts which produce virtue and prosperity.”—*Union Signal, Nov. 10, 1892.*

[STUDY FOR THIRD WEEK IN AUGUST.]

## HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

### CHANNELS OF BLESSING.

In a world that is darkened by sorrow,  
 And every heart knoweth its grief,  
 O how can we bring for the morrow  
 Some joy and some hope of relief?  
 What light is there lit for the darkness  
 That the soul of humanity's pressing?  
 There's the promise of God, cheering, lighting,  
 "I will bless thee, and make thee a blessing."

In a world where the feet of the Saviour  
 Pressed through all the thorn-ways of sin,  
 And left a bright track up to heaven,  
 How few seem his mercy to win.  
 What hope is there yet for the fallen,  
 Who still for the pathway are guessing?  
 There's the promise of God to his lovers,  
 "I will bless thee, and make thee a blessing."

And what means this word, O my Saviour?  
 Has it hope for the fallen and lost?  
 Will it heal the sore wounds of the mourning  
 And show them great Calvary's cost?  
 Will it point out the path to the groping  
 And open their lips with confessing?  
 What meaneth this word to the fallen,  
 "I will bless thee and make thee a blessing"?

It meaneth, O infinite loving;  
 It meaneth sweet hope and glad truth,  
 It meaneth thy soul shall be lifted,  
 And the souls of the aged and youth.  
 It meaneth the shining of Christ's love  
 Through his instrument for his confessing;  
 It meaneth salvation to others,  
 "I will bless thee and make thee a blessing."

O bless us and make us a blessing,  
 Dear Lord, make us rivers to run;  
 Make our branches to bud and to blossom,  
 Make us shine by the rays of thy Sun.  
 Make us live with thy life, make thy loving  
 Through every life-thought to be pressing;  
 O seek for the lost one through us Lord,  
 O bless us and make us a blessing.

Give thy comfort through us to the mourning,  
 O bind up the wounds of the broken,  
 O lead back the feet of the straying,  
 O give to the faithless a token;

O water the thirsty with showers,  
 Let the lips of the dumb know confessing,  
 O hasten us, speed us with joy cups,  
 O bless us and make us a blessing.

Praise God, we accept of his promise,  
 By the opening doors at our hand,  
 By the voices of Macedon calling,  
 We speed to obey the command.  
 Anointed of God for our mission,  
 Right on through the darkness we're pressing,  
 And his light lights the world with its glory,  
 He blesses and makes us a blessing.

FANNIE BOLTON.

### BE NOT WEARY.

THE whole teaching of Scripture indicates that when one has been blessed of God, he is to be used as an instrument in bringing others to receive a blessing. The first impulse of the converted heart is to take the glad tidings of a Saviour's love and mercy to others. And when we have received new light from the word of God, our first desire is that our friends may see it also. Were our efforts to bring the light to others always crowned with success, we might not soon weary in well-doing; but when those whom we had thought the most likely to accept it, fail to come into the truth, and our sanguine hopes are not realized, we are too much inclined to lose faith and become in a measure discouraged.

After God told Abraham that he should be a blessing, his faith was submitted to a remarkable test, to prove him and to show how great a blessing he might become because of his strong faith in the unfailling Word. In the same way all who are to be useful workers for God, must endure the trial of their faith, which is as "much more precious than" that "of gold which perisheth" as eternal things are more valuable than the fleeting things of earth.

The promise made to Abraham was that he should be a great nation and should inherit the world, and in him should all families of the earth be blessed, yet Abraham died without seeing this promise fulfilled

except by faith. The reason why he could patiently sojourn in the land of promise as in a strange country was that "he looked for a city which hath foundations, whose builder and maker is God."

We have been intrusted with the most cheering and important message ever given to the people of God. The long, dark night of sin is nearly passed, and the glad morning of the coming of the Sun of righteousness is soon to break in upon the gloom. Our work is to convey the glad tidings of the approaching dawn to the millions sleeping around us, who must be awake and robed in the spotless garment of His righteousness if they would go with him to the city he has prepared for all who are found "watching and waiting" when he comes.

Because we have so short a time in which to work, we feel anxious to see the truth spread rapidly; and when our expectations are not realized, we think our efforts have been in vain. But the orders left us are, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Thus we see that we are not to lessen our efforts in sowing the seed, even though the work may not appear to prosper. Our duty is to sow, leaving the result with Him. Paul may plant, and Apollos may water: but God alone gives the increase, and if we sow in faith, fruit will appear in his own good time.

Instances often come to our notice showing how long a time may be required, even when the work prospers, for one soul to come into the light of the third angel's message. For the encouragement of every worker, we will give the particulars of a recent case. A gentleman who for twenty-four years had been a Methodist minister, presented himself for baptism and admission to the S. D. A. Church. In listening to his rehearsal of how he had been led step by step, we learned that many agencies are sometimes employed to bring light to one soul. The first one sent to him was a Baptist lady, who loaned him an Adventist paper, and as he became interested, she sent the paper to him for a year. At the end of the year he was an Adventist. In process of time a change in his location brought him in contact with a man who believed in conditional immortality and loaned him a copy of "Great Salvation," a little work published in Scotland. This he read through three times, prayerfully, and began to preach immortality through faith in Christ. On account of preaching these views, he was no longer retained in the Method-

ist ministry, but spoke occasionally to small companies of Adventists. As Aquila and Priscilla took Apollos and "expounded unto him the way of God more perfectly," so these people instructed their minister that immersion was the only baptism recognized in the Bible. This point he also studied carefully, and decided that though he had sprinkled hundreds of infants, he must himself be immersed. Before he had received this ordinance, however, one of our canvassers called upon him, and the Sabbath question was presented. Being already cut loose from his former church relations, he was ready to accept this separating truth, which he thinks without doubt he would have rejected had it first been brought to his notice.

Thus we see how God leads his own, taking them from place to place, if need be, giving them "line upon line," "here a little and there a little," as they are able to bear. And his faithful servants who improve every opportunity to let their light shine will find many souls saved as the result, even though they may not know it till they see the stars in their crowns of rejoicing when Jesus makes up his jewels.

#### CHANNELS OF BLESSING.

1. WHAT is God's purpose in blessing his people?  
Gen. 12: 2.
2. Who are they to represent in the world?  
John 17: 18, 23.  
Matt. 10: 40.
3. What is our mission to the people of the world?  
Acts 26: 18.  
2 Cor. 1: 3, 4.
4. Where shall we begin to work?  
Mark 5: 19.  
John 1: 35-37.  
John 1: 40, 41.  
John , 45, 46.
5. How far are we to spread the gospel?  
Isa. 49: 6.  
Isa. 49: 11, 12.  
Isa. 42: 4.
6. What is the reward of those who are workers for Christ?  
John 4: 35, 36.  
1 Thess. 2: 19, 20.
7. What is the Lord's message to his people at this time?  
Isa. 60: 1.

[STUDY FOR FOURTH WEEK IN AUGUST.]

## HEALTH AND TEMPERANCE.

CONDUCTED BY W. H. WAKEHAM.

### A FEW FACTS RELATING TO DIET.

1. THE original bill of fare which God gave to man contained no flesh-meats. Seed-bearing herbs and fruit-bearing trees were the source from which man was to draw his supply of food, Gen. 1:29. This was considered sufficient for all of man's dietetic needs by an all-wise God.

2. This dietetic regulation—that man should subsist on the “fruits of the earth”—was among those things which the Lord pronounced “very good.” No subsequent law pertaining to diet differing from this has ever received divine sanction in the express terms that God saw that it was very good.

3. This law of diet was given to Adam as the representative of the race; and is therefore as authoritative, as universal, and as far-reaching as any other regulation given at the same time and place. Compare with laws relating to the Sabbath, and marriage institutions.

4. When asked concerning divorce, Christ referred the questioners to primitive regulations to settle the matter. Matt. 19:3-6. We may do the same with reference to man's diet. Had Christ been asked concerning those rulings which permitted the use of flesh-meat, he could have said as he did with reference to divorce: “From the beginning it was not so.” Matt. 19:8.

5. After man had sinned, and the sacrificial system had been inaugurated, his diet still was bloodless. “Thou shalt eat the herb of the field” (Gen. 3:18), said the Lord to Adam after he had cursed the ground. And for more than sixteen hundred years no permission was given man to eat flesh.

6. That a diet of fruits and grains is amply sufficient for man's needs is proven by the fact that under such a dietetic *regime* man attained to the greatest age on record, reached a physical development not equaled since that time, and acquired the highest spiritual attainments possible to mortals. (See Gen., chapters 5, 6, 7.)

7. The Lord declares through the psalmist that “no good thing will he withhold from them that walk uprightly.” Ps. 84:11. But for more than sixteen hundred years he did withhold flesh-meats as an article of food, from those who followed his laws. Therefore flesh-meats are not among the “good things” which God ordained for man's use.

8. In the days of Noah a flood of waters destroyed all vegetation. Gen. 7:21-23. In this emergency God gave Noah permission to use the flesh of animals to preserve his life, and thus perpetuate the race. But it is certainly very illogical to reason that because in case of dire necessity Noah was permitted to use the flesh of animals; therefore all men may, at all times indulge in “feasts of blood” with perfect impunity.

9. The necessity to use flesh-meat, however, was the result of sin; and as sin always works death (Jas. 1:15), we find a marked decrease in the length of man's life after the flood, when the use of flesh became more general. The patriarchs of the first nine generations lived on an average 912 years. During the next nine generations immediately succeeding the flood, the average fell to 332 years, and during the next four, to 153 years. At the present time the average life-time of civilized man does not exceed thirty-five years. (See Gen., chapters 5 and 11.)

10. But the permission to Noah was not unlimited. Restrictions were placed upon the use of flesh, which if heeded, would make it much less harmful than it otherwise would be. Flesh with blood in it was strictly prohibited. Gen. 9:4. And in view of the fact that the distinctions of clean and unclean beasts were recognized before this time (Gen. 7:2), it is reasonable to suppose that the Noachic permission was limited to the use of clean animals. (See Lev. 11.)

11. Later on, the use of animal fat was prohibited. “It shall be a perpetual statute for your generations throughout all your dwellings that ye eat neither fat nor blood.” Lev. 3:17.



12. Another significant fact, which shows the relation between stimulating foods (as flesh-meats) and stimulating drinks is that the next recorded incident in the life of Noah, after he began the use of flesh, is that "he planted a vineyard; and he drank of the vine, and was drunken." Gen. 9:20, 21. Comparatively few realize that the use of any stimulating food creates an appetite for strong drink.

13. When God brought Israel out of Egypt, he desired to supply them with a better diet than that to which they had been accustomed in the land of bondage. So he gave them manna, or the "corn of heaven." Ps. 78:24, 25.

14. They were not satisfied with this simple, wholesome food, but lusted for flesh. God "gavethem that they lusted after" (Ps. 78:29, R. V.); and as a result they not only brought upon themselves physical disease, of which many died (Num. 11:33, 34), but in addition, "leanness into their soul." Ps. 106:15.

15. The land promised to Israel in exchange for Egypt (where they did eat flesh to the full) was a land which abounded with fruits—grapes, figs, and pomegranates—a land "flowing with milk and honey," not *flesh and blood*. (See Num. 13:23-27.)

16. When an Israelite would take the vow of a Nazarite, and consecrate himself wholly to the Lord, he must abstain from wine in all forms; and not only refrain from *eating* meat, but he must not even touch the flesh of a dead animal. (See Dr. A. Clarke on Num. 6:6.)

17. Many of the most noted men mentioned in the Bible were vegetarians. Enoch, of whom it was said that he "walked with God" three hundred years (Gen. 5:22); Noah, before the flood, of whom God testified that he was "a just man, and perfect in his generations" (Gen. 6:9); Daniel, to whom God sent his angel with the message, "Thou art greatly beloved" (Dan. 9:23); John the Baptist, of whom Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist," Matt. 11:11. Some suppose that many of the apostles belonged to the Essenes, who were vegetarians of the strictest order.

18. Of Daniel and his companions who chose water instead of wine, and *pulse* instead of flesh, the statement is made that they were "fairer and fatter in flesh than all the children which did eat the portion of the king's meat." And at the end of their period of preparation to stand before the king, they were found "ten times better than all the magicians and astrologers" in matters of wisdom and understanding. This

scripture was written for our learning. Let us heed the lesson well.

19. Paul lays down an important principle with relation to the question of diet. "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:21. Closely related to this is the statement in 1 Cor. 8:13: If these principles were generally regarded, but little flesh would be eaten.

20. In 1 Tim. 4:1, 3, attention is called to those who forbid the use of those foods \* "which God hath created to be received with thanksgiving of them which believe and know the truth." Here, again, we are pointed back to primitive regulations, what God did at creation. But the foods which God created for man's use were the fruits of the various trees and the seeds of the various herbs. Gen. 1:29. To forbid the use of such foods, or seek to substitute other less wholesome foods for that which "is sanctified [set apart for man's use] by the word of God (1 Tim. 4:5) is certainly wrong, and is here condemned by the word of God.

21. God is the author of life. He did not intend that death should mar this fair world. Death came by sin, and when God's original design is carried out, there will be no more death. Rev. 21:4. Man will have been brought back to his original innocence, and will "plant vineyards and eat the fruit of them." Isa. 65:21. Even the nature of the carnivorous beasts will be changed, and "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65:25.

22. Thus we see that all who subsist on the "fruits of the ground" are not only living in harmony with God's original plan in relation to diet, but are in harmony with those principles that shall prevail when "death shall be no more." W. H. W.

THE principles of temperance must be carried farther than the mere use of spirituous liquors. The use of stimulating and indigestible food is often equally injurious to health, and in many cases sows the seeds of drunkenness. True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body.—*Patriarchs and Prophets*, p. 528.

\* A class of food reformers have recently arisen in England, who condemn the use of grains and pulses in the strongest terms. Bread is called the "staff of death." While they claim that fruit and nuts constitute the ideal diet, they recommend the use of flesh-meats in preference to grains.

## Extracts from Correspondence.

ENCOURAGING news has lately come to us from the leader of the church at Bridgetown, Barbados, W. I., and it is evident that the Lord is working upon the hearts of those who as yet have not publicly taken their stand for the truth. In a recent letter we read :—

"Truly the Lord is good to us ; he has given us even more than we desired. While a minister was not sent to this field, yet we praise him for the Testimonies which have been sent us by the Society, and that they are accepted by the little church as the word of God. It would do you good to see the work that has been wrought in this church by these Testimonies, and its effects are clearly seen in the lives of the members. Their desire is to live more closely to God and imitate Christ.

"I desire to relate to you a very interesting case ; that of a young white woman who has become interested through the reading of our literature. She is convinced that we are in the right, and desires to cast her lot with us. I beg of you to write her, as it will help her, and it may be that the Lord has a great work for her to do, as she is from a circle we could never reach, except by special providence. Her willingness to come with us is singular. I believe there is more in it than we can see now, but not more than we may expect."

From Ahmednagar, India :—

"I have learned through a friend of mine living in Bombay, that you send out quite liberal supplies of reading matter for the use of Sunday-schools, etc., and having seen some of the same, I am much pleased with them, especially the *Youth's Instructor*. It is just what we need for our boys in the Mission High School. We have a school in our hall Sunday afternoons, to which our scholars who understand English come, and over a hundred little urchins from the street who only know Marathi. It is for the former that we wish your healthy literature. If you could send us fifty copies weekly, we could use them to good advantage. *Good Health* would be a valuable journal to place in our Y. M. C. A. reading rooms, which we have lately started."

From a minister living in Cuba, W. I. :—

"Your favor of recent date is at hand and I beg to state that I have received the book, 'Marvel of Nations,' and have read it with a good deal of interest. I must say, however, that I do not agree with the author in all his views in regard to this stupendous subject,—one which has engaged my attention for many years,—therefore you will excuse me for stating some of my reasons for my opposition to Mr. Smith's theory.

"Like the author however, I feel that troublous times are before us, that the Lord is at hand, and will soon summon his people to himself. Be it therefore ours, to 'watch and pray always that we may be accounted worthy to escape these things that shall come to pass, and to stand before the Son of man.'"

For some months in the past it has been our pleasure to receive some very interesting accounts of a work that is being carried on in the city of New Orleans, under the management of the American Mis-

sionary Association which has its central office in New York. This work is for the colored people and is planted in their very midst. Many lines of work are being carried on by the pastor and his faithful assistant, and good results are being seen in that part of the city. In a recent letter she writes thus :—

"Do not think, dear friends, because I tell you of encouragement, that all is joy and success. There are heavy burdens to be carried ; some griefs to smother ; there is much anxiety, and doubtless many a failure, along with the joy of gathered fruit. But the Master helps to lighten the burdens ; he comforts in sorrow ; he gives guidance in perplexity and over-rules our mistakes. So with thankfulness we shall push forward."

"Each donation from your society, too, is a fresh surprise ; and always fills a felt need. I found the book, 'Steps to Christ' very helpful ; now and then I have given a quotation from it to our 'Brotherhood,' as suggestion and inspiration for their work."

"The new book for children will be very much enjoyed ; and was glad of the copies of *Youth's Instructor*. With thanks that are renewed in my heart much more frequently than any echo of their reaches you, I am yours in the dear Lord's work."

From a letter received from Brother Snyder a few weeks ago, and it is doubtless well known to most of the readers of the HOME MISSIONARY that he with two or three others is canvassing in South America, we give the following extracts :—

"Every week brings us encouraging omens in our work here. Lately Brother Brooking writes me from the Waldensian colonies where he is now working, that he has found a sister in the truth who moved out from Europe with her husband some years ago. He does not keep the Sabbath, but she is alive in the truth and is doing missionary work where she lives. Brother Brooking's work is a great encouragement to her ; we expect some fruits from their combined efforts."

Quite a list of addresses accompanied this letter, not only in English, but also in French, German, and Scandinavian, with which work has already been commenced.

From a new correspondent in the island of St. Vincent, W. I. :—

"If you have cause to feel grateful for the few poor words I pen you, surely, I have more to be grateful for when I ponder the very interesting subjects set forth by the Adventists, or the Lord's watchers. Surely the Lord's faithful words have come to pass. 'He hath hid these things from the wise and prudent and revealed them unto babes' in Christ. I am now fifty-five years of age, and have read and heard from the lips of many a preacher of the gospel, but such important matters as are set forth in your *Signs of the Times*, etc., if known, have been kept aloof from the sincere Christian. Yes, a true sense of the times in which we live is but many, little regarded ; and I do believe that if it were not that God's providence rules, the Christian man, woman, and child would already have been stamped out. Yet, we are all his witnesses, and the time is not far distant when we shall stand through the fiery ordeal for Jesus ; nay, it has already started, but we shall have grace given us by the Master for our standing. He will come as a thief when the world will be asleep—not the watchers."

## CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

### COLLEGE STUDENT CANVASSERS.

For the past three months we have spent the most of our time at various colleges helping such of the students as desired to engage in canvassing during the summer vacation.

Commencing at Healdsburg April 5, where we had a class of forty, we continued for about two weeks, when we were obliged to leave and go to the Walla Walla school. We left an excellent interest in the hands of Brother Glass, the State agent of California. I said we had a class of forty; yes, there were forty who meant to work, but there were seventy-five in the class, and they all seemed to enjoy the lessons very much.

At Walla Walla, we had a class of one hundred and fifty, forty of whom fully intend to canvass. The balance were there for what they could learn.

Here we were favored with the assistance of Brother A. D. Guthrie, State agent of the North Pacific Conference, and W. S. Holbrook, State agent of the Upper Columbia Conference; also the secretary of the N. P. Conference, Brother Geo. E. Henton, who rendered substantial aid.

We were obliged to leave this place also about the time the interest was well under way, but as we could leave it in good hands, with Brethren Guthrie and Holbrook, we returned home to assist Brother Craig for a short time at the Battle Creek College, to do up some other necessary work and prepare for the Institute at Union College, which commenced June 4.

As Brother Craig had the whole charge of the class at Battle Creek, I can say but little about it, further than that there were about twenty-five who went out from here as canvassers.

At Union College, the best of the feast was surely reserved for the last, for from this place we sent out one hundred and seventeen canvassers, divided among the following Conferences: Nebr., Kan., Mo., Ia., So. Dak., Wis., Mich., Ill., Ind., and New England. Among these was the steward of the college, and at least three of the teachers. Brother Sherrig had charge of the Scandinavian classes, Brother C. L. Holderman had the German, while Brother J. J. Devereaux assisted in the English classes.

We confidently look forward with pleasure, expecting to see a good grade of work done by these who have gone out from the colleges. They have gone out, not simply to sell books, but to be ambassadors for Christ, and the principal points to be made in selling the books, are their purity of teaching and

intrinsic value, because of the truths they contain, creating an interest in, and for, these truths by pointing them out to the people, and showing their richness, harmony, and simplicity.

F. L. M.

### TERRITORIAL RECORDS.

We have always regarded the Territorial Record as an indispensable part of a successful State agent's outfit, and the man who keeps all he knows of his territory in the limited capacity of his brain, and after awhile turns the work over to another, leaves the one who follows, like a ship in a storm without chart or compass.

The importance of keeping a correct record of all territory assigned and *finished*, together with the name of book, time when canvassed, and number of books delivered in each township or village, we think must be apparent to all who have had any experience as canvassers.

For a canvasser to go a long distance to his field and expend almost his last dollar to reach it, only to find that it has already been canvassed, and he has had his trip for nothing, is an experience not calculated to strengthen his confidence in his State agent, or make him good-natured. And we are sure if the man who keeps his record "in his head" should ever be the victim, he would not hesitate to express his mind about that kind of generalship on the part of the one who was guilty. But just such things do occur, and they are hardly avoidable when a new man takes up the work in a State where such a record has not been carefully kept.

The Territorial Record book which has been prepared for the purposes under consideration is the most convenient of anything we have seen; giving as it does a separate space for each county and township in the State.

When territory is assigned, a record should be at once made in the proper place *in pencil*, and when the work is *finished* the fact should be recorded in *ink* for all future reference. In case, for any reason, the canvasser fails to complete the canvass in the territory assigned him, the pencil entries should be erased and the space left clear until the territory is assigned to another.

Another convenient record may be kept by using a large township map, and by the use of a rubber stamp, mark on each township the time when it was worked, together with the name of the book and num-

ber of copies delivered. Additional entries may be made as often as the territory may be canvassed.

The keeping of such records will be much simplified if all contracts are confined to one county at a time, and each company works an entire county, or all that can be canvassed in it, thus completing the work in each county before another is entered. Each township in the county should be worked in the same way.

In order to keep such a record, it will be necessary for each canvasser to faithfully report his deliveries by townships; and the canvassers should be instructed that their work is not finished until this has been done. Of course this will require some time and care, but the value of a well-kept record will many times repay the trouble of keeping it by greatly simplifying or entirely doing away with many of the perplexities that trouble the State agent in the directing of his canvassers.

W. M. CROTHERS.

**IN THE FIELD.**

Do not be stiff and spiritless in your description of the book, but put vim and life into what you say, and do this because you feel an interest yourself.

Come right to the person, and say what you do say as though you felt every word you spoke. Don't mind so much about going through the book by course, in all cases, as you do to push some strong features pointedly home to the understanding of the person whom you are addressing.

Live so near the Lord that you will ever stand far above the mould and manner of a mercenary hireling who works only for the dollar.

Do not bore people, or make yourself obnoxious by impertinent persistency, but be what you profess to be, a truly Christian canvasser. This means that you keep for constant companions such graces as courage, zeal, love, gentleness, courtesy, and patient faithfulness, which are indeed but the certain outgrowth of "Christ in you, the hope of glory."

Your only consistent method of work is that which utilizes the entire outfit of the Christian's armor, and those who go half equipped, working along in a careless, indifferent spirit, are not only sustaining a great loss themselves, but they are inflicting infinite loss upon others, and mutilating the precious work of God.

F. W. MORSE.

**WOMEN CANVASSERS.**

*(Read at State agent's Convention.)*

This subject is one of much importance, and should receive careful consideration; for there are many young and middle-aged women, who desire to give themselves to the service of the Lord in the canvassing work.

Now what shall we say when these earnest souls come to us, asking a part in spreading the third angel's message? They are not all qualified to act

as teachers, secretaries, or as Bible workers, but they earnestly desire to aid in the great work of placing the truth before the people. Shall we turn them away, and say, "There is no place for you"? I say *No*. Give them a thorough drill, teach them how to take hold of the work, and being assured of their Christian experience, place them in the field as canvassers.

They not only become successful canvassers, but they thus obtain an experience which prepares them for work in other branches of the cause. Quite a number of young women who were taken into the canvassing work several years ago in our State, are now successful Bible workers.

How to direct the work successfully is the important part of the subject. In our experience the company plan has given the best satisfaction. By "company" we mean three or more. Select for leader one who has had experience in the work, and is competent to manage the business affairs of the company, and control it in every respect. Let them rent a house or rooms in a convenient part of the city or town, and keep house as a family. The leader assigns territory to each member of the company, arranging it so that all will come home at night, and if convenient, at noon also. The leader buys the provisions for the company, and keeps a strict account of the same, also of the number of meals eaten by each one at the house, so that a fair division of the cost may be made at the end of the week or month. Divide the cost of provisions in proportion to the number of meals eaten by each one. The cost of rent, fuel, lights, etc., is divided equally among them. We have found by using the above plan, that board can be had very cheap, generally at the rate of five or six cents a meal, and yet have an abundance of good wholesome food.

When the company plan was first adopted in our State, very stringent rules were made and enforced in the companies; and although the work was successful and prospered under these iron-clad rules, we now consider them out of place, and do not use them. Yet all know that it is necessary to have order and system in any work; therefore when we form a company, we call them all together, and after speaking to them about the necessity of having order in a home, ask them what rules they desire to have; and about the following program is unanimously adopted:—

|                 |       |    |
|-----------------|-------|----|
| Rise.....       | 5:00  | A. |
| Worship.....    | 5:30  | "  |
| Breakfast.....  | 7:00  | "  |
| Go to work..... | 8:00  | "  |
| Return.....     | 11:00 | "  |
| Dinner.....     | 12:30 | P. |
| Go to work..... | 2:00  | "  |
| Return.....     | 6:00  | "  |
| Worship.....    | 7:30  | "  |
| Retire.....     | 9:30  | "  |
| Silence.....    | 10:00 | "  |

This is for the summer program. In the winter is varied some. As all helped to form the program each one feels in duty bound to live up to it. If

man and his wife can be found who are suitable for readers, we prefer them.

They have gone out two and two together, without any home; but on account of the many hardships his brings, and the many chances for discouragement, we do not think this plan is as good as to have them in a company with a home to live in.

We have also sent women in the country to work, with horse and buggy for conveyance, and find that they do well there, and even better than in the cities.

After our camp-meeting, held last September, we sent two of our young women in the country to work, and one of them in ten weeks sold and delivered \$288 worth of books, and "helps" to the amount of \$26.10. Then she went to College View to attend school the rest of the year.

Unless they can find homes among good, free-hearted Adventists, in the county where they intend to work, we should have a home for them in some central place where they can come together over the Sabbath. They receive much help and encouragement from each other on Sabbaths and Sundays.

Of course there are difficulties to meet in this work; but with our hearts full of the love of God, and by careful management, these can be met, and the cause receive much benefit from their labors.

S. C. OSBORNE.

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### RE-CANVASSING TERRITORY.

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

OTHER things being equal, the influence of good books in a community is proportionate to the number of copies in that community, the ratio of the good accomplished being increased as the number of books is increased. To illustrate: Take two communities of equal size, with similar existing conditions and circumstances that have a bearing on the canvassing work. In one, let books be placed in ten per cent of the homes, and in the other, in ninety per cent. In the former, the books are so few and scattering as scarcely to be heard of; while in the latter they are so numerous as to become a general topic of conversation among the people. It is safe to say that the influence of the books in the latter community will be even greater than is indicated by the percentage of increase in quantities sold, over the former.

In all communities the people do more or less visiting, and upon each occasion, books of interest possessed by each are sure to be among the topics of conversation. If an unusually large number of copies of a certain book are to be found in a neighborhood, it is evident that unusual comment and conversation relative to that fact will be excited. The result will be that a much greater interest will be awakened in the study of the books than would be the case were there a less number of them in the community. In this connection, the fact is not overlooked that the influence of the books for good is materially affected by the

quality of the work done by the agent who disposes of them. We are reasoning on the supposition that the work was properly done in all respects.

By the foregoing and other arguments that might be adduced, it is evident that it is particularly desirable to place the largest number of books possible of the same kind in all territory canvassed, and that no territory should be pronounced completed for the canvass of a book, so long as competent canvassers can do a fairly good business in working the same. If all who engage in the sale of books treating upon the important themes of present truth, could be suitably impressed with the urgency of the work, and the necessity of placing the largest possible number of books in the homes of the people, they would willingly proceed to work in any territory that gives reasonably fair promise of success, whether it has ever been canvassed for the book they are working for or not.

The question naturally arises, What constitutes a reasonably fair promise of success? This may be answered in a general way by saying that any territory in which a canvasser can make fair wages should be considered desirable to work in. The standard of fair wages is different with different canvassers; what would be fair wages for one would not for another. In the absence of a plan for carrying forward the canvassing work regardless of the adequacy of the financial returns to the canvasser, it is actually needful that those who engage in it receive suitable returns therefrom to meet their necessities in this particular, otherwise they must needs change their occupation. The time may come when this matter will be differently arranged than it is now; we hope it will. But at present, each canvasser bears his own responsibility in this matter.

In deciding the practicability of canvassing any given territory, the numbers of probable patrons and their accessibility are questions of prime importance. All families or adult individuals who can read the language that the book is published in, and who are not in possession of a copy, may be regarded as prospective or possible patrons for the book. Any territory in which the numbers and location of the prospective patrons are such that the opportunities seem reasonably fair for a canvasser to secure an average of two or three orders, or upwards, per day, should be suitable for canvassing. According to the average per cent of orders secured from individuals canvassed, it is needful that canvassers be able to reach from eight to twelve patrons per day in order to secure the number of orders mentioned. The needful number varies according to the territory, whether city, village, or country, and also according to the financial situation of the people.

To the properly qualified canvasser, such territory should afford sufficient encouragement to cause him to proceed to work with the necessary energy, perseverance, and stick-to-it-iveness, regardless of whether it has ever been canvassed before or not. But suppose it has been canvassed before for the same book?

Consider the situation, and the causes of the varied results secured by the first canvass:—

1. The personal appearance and manner of the canvasser may have been favorable or unfavorable with the individuals canvassed. As people differ in their likes and dislikes, so one person will find favor with some and disfavor with others; all being people of equal merit. Undoubtedly there were many variations in the canvass proper as given by the one who worked there first. These variations occurred in the matters of clearness and force of argument, arrangement, and presentation of topics, particular points emphasized, tone of voice, and general demeanor manifested, vigor of manner, extent of divine aid, etc., etc.

2. The mood, surrounding circumstances, and conditions regarding the individuals canvassed may have been favorable or unfavorable. Among these may be specified temperament, condition as to leisure, state of finances and future prospects regarding the same, influence of associates, nature of themes that occupied the attention, time of day, occupation engaged in, the weather, etc. These are all subject to change, so that a canvass that would fail in the forenoon might succeed in the afternoon. It is certain that the interval of days, weeks, or months will bring such changes as will render the prospect encouraging for securing orders from those who before declined.

3. There were undoubtedly some who were not at home when the first canvass was made, and whom the canvasser therefore failed to see. Again, some may have moved into that locality since the first canvass was made. These two causes will result in quite a number of very probable patrons. It is manifest that these and all other operating causes are subject to many and varied changes, even when confined to the experience of one canvasser. The changes will be still more numerous when two canvassers are taken into account. Because of these, a canvasser may re-canvass territory quite soon after the first canvass, and perhaps secure as good results as at first, or it may be better. Because of these, one canvasser may follow another, either quite soon, or at any subsequent time, with practically the same variations in success. Instances have come under the writer's observation of canvassers making a re-canvass of territory in less time than a month, and securing better results than at first. In other cases, one canvasser has followed another in a few days and had much better success than the first one experienced.

G. W. MORSE.

(Continued.)

### PAVING THE WAY.

To a person who had never heard of the Bible or of the Christian church, it would be a hard task to sell "Bible Readings" or "Great Controversy." It is likewise difficult to sell the "Two Republics" to a person instructed from infancy that the United States of America is a synonym for civil and religious

liberty, or who never dreamed that "eternal vigilance is the price of liberty," or to the person who has never learned the A. B. C. of the Golden Rule, or of the inalienable rights of men. Many nowadays seem to think that we have no inalienable rights by which we are endowed by our Creator, but that it belongs to the government or the majority to decide what are our rights, perhaps to the majority of Christians.

Others again seem to think that "none have any rights of conscience unless their conscience is in harmony with mine."

My most ready customers for the "Two Republics" are those who already have one or more of our books, or have heard lectures on Religious Liberty, or have read the *Sentinel* or similar publications.

The Good Book teaches that instruction must be given "line upon line, precept upon precept," etc. I never was so forcibly impressed with this truth as since canvassing for "Two Republics."

R. A. BURDICK.

### VALUE OF GOOD BOOKS.

READ what others have to say about the value of good books, and weigh the good you are doing the people by placing books containing present truth in their homes. Then keep cheerfully on in your good work.

A good library contains infinite riches in a little room.—*Marlowe*.  
Reading is to the mind what exercise is to the body.—*Steele*.

The greatest public benefactor is the man who sells good books.—*Gladstone*.

No entertainment is so cheap as reading, nor any pleasure so lasting.—*Lady Montague*.

All the known world, excepting only savage nations, is governed by books.—*Voltaire*.

Prefer knowledge to wealth, for the one is transitory, the other perpetual.—*Socrates*.

The foundation of knowledge must be laid by reading.—*Ben Jonson*.

Very precious is a good book.—*Milton*.

The love of literature awakens every faculty, refines every sentiment, and elevates every emotion.—*Morley*.

Books are God's greatest and best gifts unto men. The man who is fond of books is usually a man of lofty thought and elevated opinions.—*Dawson*.

Of all the amusements which can possibly be imagined for a hard-working man after his daily toil or in its interests, there is nothing like reading an entertaining book.—*Herschel*.

I always feel like lifting my hat to the book agent, because he is doing more good than I can ever hope to do.—*Talmage*.

There is no calling or occupation so honorable or so beneficial to mankind as the business of selling good books.—*Spurgeon*.

In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours.—*Channing*.

Books are the legacies that a great genius leaves to mankind.—*Addison*.

No man has a right to bring up his children without surrounding them with books. . . . It is a great wrong to his family. The love of knowledge in the young mind is almost a warrant against the inferior excitements of passion and vice. . . . Children learn in the presence of books. . . . A library is not a luxury, but one of the blessings of life.—*Henny Ward Beecher*.

REPORT OF THE CANVASSING WORK FOR JUNE, 1893.

|              | STATE.            | No. canvassers | Av. No of Reports. | Days.  | Hours. | Books Deliv'd. | Value.    | Orders Taken | Value.     | Miscel. Sales. | Total Value. | Total for Dist. |
|--------------|-------------------|----------------|--------------------|--------|--------|----------------|-----------|--------------|------------|----------------|--------------|-----------------|
| Dist. No. 1. | Atlantic          | 46             | 31                 | 455    | 1,894  | 362            | .....     | 1,094        | 2,771 25   | 61 00          | 2,832 25     |                 |
|              | Maine             | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Maritime Prov.    | 6              | 5                  | 51     | 456    | .....          | .....     | 181          | 386 00     | .....          | 386 00       |                 |
|              | New England       | 17             | 11½                | 233    | 1,294  | 188            | \$ 485 04 | 425          | \$1,145 45 | \$ 22 35       | \$1,167 80   |                 |
|              | New York          | 31             | 29                 | 349    | 1,798  | 472            | 1,313 22  | 1,068        | 2,641 75   | 145 15         | 2,786 90     |                 |
|              | Pennsylvania      | 40             | 4                  | 44     | 238    | 74             | .....     | 100          | 342 50     | 13 56          | 356 06       |                 |
|              | Quebec            | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Virginia          | 11             | 4                  | 64     | 297    | 23             | 54 25     | 131          | 361 25     | 18 45          | 379 70       |                 |
|              | Vermont           | 15             | 6                  | 129    | 887    | 5              | .....     | 341          | 842 00     | 5 00           | 847 00       |                 |
|              | West Virginia     | 26             | 19½                | 333    | 2,144  | 262            | 636 85    | 900          | 2,227 35   | 148 94         | 2,376 29     | 11,132.00       |
| No. 2.       | Alabama           | 7              | 6½                 | 96½    | 773    | 59             | 140 25    | 265          | 681 75     | .....          | 681 75       |                 |
|              | Cumb. Mis. Field. | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Florida           | 4              | 3½                 | 56     | 448    | 47             | 101 50    | 152          | 397 00     | 5 35           | 402 35       |                 |
|              | Georgia           | 20             | 14                 | 217    | 1,739  | 238            | 499 50    | 645          | 1,276 90   | 14 85          | 1,291 75     |                 |
|              | Louisiana         | 8              | 6½                 | 79     | 632    | 62             | 151 25    | 267          | 591 25     | 9 75           | 601 00       |                 |
|              | Mississippi       | 1              | 2½                 | 2½     | 22     | .....          | .....     | 11           | 24 00      | .....          | 24 00        |                 |
|              | North Carolina    | 7              | 5½                 | 124    | 994    | 23             | 60 50     | 339          | 780 00     | 5 95           | 785 95       |                 |
|              | South Carolina    | 1              | 6½                 | 6½     | 50     | .....          | .....     | 28           | 64 50      | .....          | 64 50        | 4,902.05        |
|              | Tennessee         | 13             | 9½                 | .....  | 905    | 41             | 107 75    | 335          | 1,030 75   | 20 00          | 1,050 75     |                 |
|              | Indiana           | 27             | 689                | 2,194  | 146    | 419 75         | 739       | 1,840 90     | .....      | 1,840 90       |              |                 |
| No. 3.       | Illinois          | 22             | 243                | 1,565  | 405    | 736 00         | 718       | 1,699 10     | .....      | 1,699 10       |              |                 |
|              | Michigan          | 46             | 654                | 4,287  | 136    | 398 50         | 1,047     | 2,462 15     | .....      | 2,462 15       |              |                 |
|              | Ohio              | 37             | 545                | 3,818  | 76     | 377 75         | 915       | 2,232 75     | .....      | 2,232 75       |              |                 |
|              | Ontario           | 81             | 74                 | 1,162  | 8,178  | 57             | 139 00    | 1,639        | 4,204 50   | .....          | 4,204 50     | 12,439.40       |
|              | So. Dakota        | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Iowa              | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Manitoba          | 4              | 4                  | 59     | 366    | 3              | 6 50      | 99           | 221 50     | .....          | 221 50       |                 |
|              | Minnesota         | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Nebraska          | 28             | 26                 | 355    | 2,761  | 380            | 967 95    | 844          | 2,335 35   | 240 05         | 2,575 40     |                 |
|              | Wisconsin         | 29             | 16                 | 303    | 2,101  | 51             | 118 00    | 400          | 1,056 50   | 5 70           | 1,062 20     | 3,859.10        |
| No. 4.       | Arkansas          | 23             | 11½                | 143    | 1,073  | 43             | 125 75    | 578          | 1,524 00   | 59 57          | 1,583 57     |                 |
|              | Indian Territory  | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Kansas            | 49             | 35½                | .....  | 3,627  | 517            | 1,287 30  | 843          | 2,237 70   | 173 97         | 2,411 67     |                 |
|              | Missouri          | 46             | 30½                | 577    | 5,236  | 234            | 563 00    | 1,527        | 3,677 75   | 277 26         | 3,955 01     |                 |
|              | Texas             | 40             | 38                 | 509    | 4,139  | 49             | 155 75    | 3,551        | 8,541 30   | .....          | 8,541 30     |                 |
|              | Colorado          | 19             | 12                 | 193    | 1,611  | 78             | 217 50    | 397          | 1,117 53   | 79 70          | 1,197 23     | 17,683.78       |
|              | California        | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | North Pacific     | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Upper Columbia    | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Great Britain     | 37             | 28                 | 464    | 2,629  | 1,654          | 3,611 42  | 972          | 1,966 98   | .....          | 1,966 98     |                 |
| No. 5.       | Germany           | 14             | .....              | .....  | 1,563  | .....          | .....     | 168          | 300 00     | .....          | 300 00       |                 |
|              | Central Europe    | 11             | 11                 | .....  | 1,182  | .....          | .....     | 97           | 206 65     | 167 55         | 374 20       |                 |
|              | South Africa      | 14             | 9½                 | 191    | 1,110  | 871            | 3,295 28  | 537          | 2,353 06   | .....          | 2,353 06     |                 |
|              | Australia         | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | New Zealand       | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Norway            | 19             | 8                  | 123    | 963    | .....          | .....     | 713          | 813 22     | 15 60          | 833 82       |                 |
|              | So. America       | .....          | .....              | .....  | .....  | .....          | .....     | .....        | .....      | .....          | .....        |                 |
|              | Jamaica           | 5              | 4½                 | 60     | 326    | 59             | 112 50    | 111          | 203 75     | 2 50           | 206 25       |                 |
|              | Denmark           | 22             | 15                 | 150    | 1,042  | .....          | 2,083 64  | 650          | 835 88     | 28 34          | 863 72       |                 |
|              | Sweden            | 31             | 24                 | .....  | 2,748  | .....          | 1,886 12  | 1,475        | 2,107 30   | .....          | 2,107 30     | 9,005.33        |
| Totals       | 725               | 635½           | 8659½              | 67,090 | 6,615  | 2,0053.82      | 24302     | 57,506.07    | 1,520.59   | 59,026.66      | 59,026.66    |                 |

NOTES FROM THE FIELD.

THE following was written by one of our faithful workers, when he was asked to go to a more needy field to scatter the printed pages of truth:—

"I feel it an undeserving token of respect to be named as a canvasser to be sent to a more needy field. I have been enjoying the work here the past two years very much, and will find it hard to leave, especially some of the faithful brethren who have held up the canvasser's hands by their prayers and comforts.

"But if there is a field where people are 'groping about in darkness' and are in a state of worse starvation than where I am, and you have found it, I am ready. 'So as much as in me is, I am ready.' If you have a field to canvass that is for various reasons, hard or unpleasant or far from home—'Here am I; send me.'"

THE Pacific Press has lately established a depository in Dist. No. 5, at No. 18 West 5th St., Kansas City, Mo. Good. We know this is a welcome assistant to all of Dist 5.

BROTHER WM. LENKER, an old experienced canvasser, starts for India the 12th of July. He will probably stop in England and canvass for a few weeks; then he will proceed to India and begin the sale of our books in that far-off land. We hope he may find in England some good man of experience, to accompany him to India.

