

THE HOME MISSIONARY

Prize, Shine; for

Thy light is Come, and the Glory of the Lord is Risen upon thee.

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THE HOME MISSIONARY.

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Living Christ.—Living Christ is the most efficient way of preaching Christ. Men care naught for theories, however beautiful those theories may be, unless their practical workings accord with their claims. The work of the Lord needs practical godliness, a religion not alone in word, but in deed. The practical, every-day Christian is an ornament to society, a power for good in the world, and a preacher of righteousness to all with whom he comes in contact. Such an one was Jesus; such should his followers be to-day.

Development.—God makes every worker responsible for the fullest possible development of the faculties of his intellect. None should be content to remain dwarfs. There are heights for all to gain, both mentally and morally. Growth in grace accompanies a growth in the knowledge of God. Some mental knowledge of God as revealed in his word, must precede the entrance of that word into the heart. After completing the translation of the Scriptures into the Indian tongue, Elliott wrote, "Prayer and pains, with faith in God, will accomplish anything." In the words of Carey, we must expect great things *from* God; and attempt great things *for* God. There is much truth in the oft-repeated phrase, "God helps the man who helps himself." Thus God responds to our desires after him, to our efforts to make all of

ourselves it is possible to make. We are never to rest satisfied. In God's service there is no commencement exercise; there are no graduation papers bestowed.

OUR TIMES.

THERE is no Seventh-day Adventist but believes that we have a very important message to give to the world, and certainly as we see the signs developing around us, we must be impressed day by day with the fact that the time has fully come when this message should be given with earnestness, faithfulness, and power. God has given us abundant promises in his word that he would bestow upon us the power. Has not the Saviour said, "All power is given unto me in heaven and in earth; go ye therefore and teach all nations?" And has he not further said that the heavenly Father is more willing to give his Spirit to them that ask him than parents are to give good gifts to their children? The Spirit and power of God will enable us to work now as Christ worked. "The description of the work of Christ will be the description of the work of every one who is born of God, who walk not after the flesh but after the spirit." With such precious promises and with such opportunities as are presenting themselves to us, certainly every one of us should feel it a great privilege to be acting the part that God would have us act at this time.

We are now in the time of seed sowing. The literature is being circulated everywhere, and the minds of men and women are being impressed with the message of truth that is thus being brought to them. For years this work of seed sowing has been going on. But by and by there will come a harvest, and that harvest time may be closer at hand than many of us think. The Spirit of prophecy says:—

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have

been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*Great Controversy*, p. 612.

Another thing that should impress us in regard to these things is the earnest and ringing Testimonies that have been coming to us of late from the pen of Sister White in the columns of the *Review and Herald*. Certainly those who have read these articles must be impressed with the fact that the Spirit of God is striving most earnestly to arouse his people to action, and God never arouses us unless there is an issue upon us. He does not raise any false alarms. These thrilling Testimonies mean something. We must be awake to the importance of these times, or it will soon be forever too late.

Another most interesting feature in connection with this time is the number of leading men, particularly ministers of other denominations, that are accepting the faith and beginning to promulgate the third angel's message. In one of our Eastern Conferences a minister embraced the truth from another leading denomination. He was called upon to preach at one of the camp-meetings. He chose for his subject the theme of the second coming of Christ. One of our leading ministers who heard him and who tells us about the circumstance, says that he never heard a more powerful sermon on the second coming of Christ in all his life.

Years ago we were told through the Testimonies that leading men would embrace the truth as we neared the end, and as they took hold of it, their influence would be used by God in greatly advancing the truth. Within the last year or thereabouts more than a half dozen ministers have come among us from other denominations and taken up work. These ministers too have generally been those who have a wide influence in the field where they had been laboring. These are most significant facts, brethren. Think about them.

Then another significant fact for these times to which we would call the attention of our readers is the number of our people who have been arrested this year. In another column an account is given of this, so we will not say more about it here, but in passing,

would impress the significance of this fulfilment of prophecy.

We can remember when the first of our people were arrested, what a stir it made throughout the denomination. Our brethren are arrested now on every hand, and yet only part of our people are stirred, and see the significance of these things; yet some, thank God, do see it, and are arming themselves with the graces of the Spirit of God for the conflict that is before us.

But perhaps there is nothing in this time, which of all others is the most important of the world's history, that should so engage our attention as the work before us. The summer months are now gone. The autumn months are here. The evenings are already getting much longer. Our brethren and sisters in many localities will soon have the rush of the summer work in the past and will have more or less leisure from their daily toil, that if they will judiciously use may be devoted to missionary work. Let us not forget the claim that God has upon us for this time. Let us be aroused now and work as we have never worked in the past.

"Missionary success will be proportionate to whole-hearted, thoroughly consecrated effort. . . . The commandment-keeping people of God ere long will be placed in a most trying position; but all those who have walked in the light, and diffused the light, will realize that God interposes in their behalf."

Many plans of missionary work are being suggested through the columns of the HOME MISSIONARY and the *Review*, and the Spirit of God through the Testimonies that are coming to us is urging upon us constantly the importance of earnest, well-directed effort. Will we be found idlers in the Master's field in this important crisis? or will we be found using our energies and our opportunities to their fullest capacity? We must study the work now as never before. Let us seek God for his Spirit, and he will guide us.

A. O. T.

SELLING OUR TRACTS, PAMPHLETS, AND PAPERS.

THERE is perhaps no line of our missionary work more productive of good than the circulation of our publications, and perhaps there is no class of our publications that accomplish more when circulated than the *Signs of the Times*, the *American Sentinel*, and our tracts and pamphlets. When we place one of these papers or a tract or a pamphlet in the hands of an individual, he will most likely read it. It is short, and he will begin to glance it through to see what it

contains, and almost before he is aware of it, he has carefully scanned every page.

We have been much impressed by the interest that our people have manifested in the matter of circulating tracts and pamphlets, particularly during the last year or so, but we are often met with the statement that they cannot circulate nearly as many tracts and pamphlets as they would like to do, owing to the fact that they do not have the means with which to supply themselves with these publications. But it seems to us we are discovering a solution to this seemingly difficult problem. There certainly is a limit to the number of tracts and papers that our people can afford to *buy* and *give away*, but there is practically no limit to the number of tracts and papers that *we can sell*.

In the June and July numbers of the HOME MISSIONARY, Elder H. P. Holser, one of our leading workers in Western Europe, had some very practical articles upon the subject of selling tracts and papers. He told us that many brethren and sisters in Europe who could not succeed in making a living while engaged in selling the larger publications, started out with the tracts, and that they were not only successful in selling them, but were able to make a living out of the profits arising from their sales. He also stated that they prepared tracts purposely for this kind of work, illustrating them and otherwise making them as attractive as possible. If you have not read his articles, read them. If you have read them, read them again.

The International Tract Society now has in preparation several tracts and small pamphlets that will be neatly illustrated and prepared with special reference to our people selling them. We trust that hundreds and thousands will be ready to take up this work the coming fall and winter. We have some of these tracts nearly completed, and as soon as we have them ready, we will send out sample copies and otherwise advertise them. Be on the lookout for them, brethren and sisters, and not only that, but plan to assist in circulating them. Of course there is no objection to our continuing to give away tracts and papers; we will continue this kind of work till the end of time, but let us also be developing that other line of work, *i. e.*, selling our tracts and papers.

The brethren in Europe have been very successful in this work. Some of the brethren have also tried it in this country and say they have succeeded beyond their expectations. We have also been writing our workers in the islands of the sea about selling these

small publications, and while at first they were somewhat doubtful as to what they would accomplish in this way, yet later they say that the plan has proved eminently successful. Will there not be a general coming up all through the field right away along this important line of work? We must sell many of these tracts, brethren and sisters, because we cannot possibly give away as many as we should circulate. The people must have them to read. The message is an urgent one, and should be given without delay. If we go out by faith, trusting in God for his guidance and for the power of his Spirit, he will guide us and give us success. Old and young alike should feel the importance of this work, and all should be engaged in it. Do not pass this matter by as unimportant, but earnestly consider it.

A. O. T.

THEORY AND PRACTICE.

PRACTICE is the true complement of theory, as work is of plans. One is imperfect without the other. Plans have their place, but they cannot be depended upon to do the work. It is better to work without plans than to plan without work. Much valuable time is wasted in theorizing. Committees meet together to plan and contrive expedients. A beautiful method of procedure is proposed, but, alas, the one necessary complement to its success—earnest, personal work—is oftentimes lacking. We have naught to say against system and order and definite plans. There should be all of these in the work of God. Concerted and harmonious action on the part of the church is most desirable, and absolutely necessary to a full measure of success. None should move independently, but all should counsel with their brethren.

We have no sympathy with the spirit which would tear down organization and ignore order and system, trusting to the imaginings of the mind for guidance. Organization is of God, and we have none too much in our work to-day. The counsel of those whom God has set in authority in his church should be respected, and all the regulations governing our work should be faithfully observed.

But there is danger in trusting too much to machinery to do the work which can only be done by downright, hard, personal, persevering effort. While an organized army has its officers, its departments, and its numerous corps, these alone will not win without united, personal work. They serve only as helps. Thus must it be with our plans and our missionary organization. They must be looked upon only

as auxiliaries,—as helps to accomplish work which must be done by earnest, personal labor.

This is an age of societies and committees. Work is too largely done by proxy. To committees there is danger of delegating the work which should be done by individuals. Is a brother in the church to be labored for, a committee is sent to visit him; is he in need of food, a committee is sent to inquire into his necessities, and to supply the lack. The idea of personal labor is fast losing its hold. As in the mechanical world, labor-saving machinery has come in to supplant the individual labor of the wage-earner, so in spiritual matters the same labor-saving idea is fast gaining ground, and the feeling of responsibility of personal work is fast being lessened.

God has given to every man his work, and he requires every man to plan and study how he may best carry that work forward. None are to wait for others to set them to work. Every man is accountable to God for the use of his talents. He is not to spend all his time in planning some wonderful system, some pleasing theory, leaving no opportunity for the performance of work. Only let him begin to labor, trusting to the guidance of God's Spirit, and the best methods will be unfolded to him. It is *work* that counts. It requires little planning to carry food to the hungry, to visit the sick, to minister to the needy and suffering. The most that is required is a willing heart and a determination to do something for the Master.

We may spend time in studying how some one else conducts Bible readings, or distributes literature, or sells books. That is all well, but all the time should not be spent in study, leaving no leisure for the doing of the work. If we have time but for one, it is far better to go to work, using the judgment God has given, and depending upon him for guidance.

Many plans and methods are suggested in the columns of this paper, and we have feared that by some, these might be adopted as invariable rules by which labor should be directed. But the suggestions given should not be thus used. Hints are valuable, and we should always give proper weight to all suggestions, and if we have no better plans and methods of our own, it is wise to follow the system of another, even though it may be imperfect. At the same time, we should seek to find the best way for us individually to do the work.

We should not stop planning, but we should realize that no plan can succeed without motive power in

carrying it forward. If this motive power cannot be exercised in connection with the plan, better by far let it be exercised without any method, and thus do more working and less resolving. Plans without work, and theory without practice, or plans with work, and theory with practice; which do we need in our missionary cause to-day?

MOVEMENTS OF THE "PITCAIRN."

In letters just received from Captain J. E. Graham, of the missionary ship, "Pitcairn," we learn that the ship with its cargo of missionaries reached Pitcairn Island, June 6. Brother Graham says:—

"At midnight two men from the island came off to us in a canoe, and remained until morning, when two boats came out and took all the passengers to shore. The most of the passengers stood the trip real well. We found the islanders all in good health, as well as Brother and Sister Buckner, and Sister Andre. The crops are good, and there is a bountiful supply of such products as are raised on the island. Since arriving on the island last January, Brother Buckner has cleared about half an acre of ground, and raised three crops of good corn. He says it is a better corn country than Missouri, and that it looks more like the Garden of Eden than any other country he ever saw.

"The islanders have shown remarkable activity by erecting two large houses which are nearly completed, having sawed all the lumber out with a whip saw. The buildings are placed several rods apart, one to be used for the girls' home, and the other for the boys'. They expect the buildings will be ready, to occupy, the first of September, and they will then open up an industrial school. Brother and Sister Butz will live on the island to take charge of the school and homes. Sister Hattie Andre decided to remain on the island for a few months, or until the "Pitcairn" gets around on her next trip, if she does not get a chance to go to America on some merchant ship, before the "Pitcairn" shall arrive again. She will not leave the island until the school is well started.

"Brother J. R. McCoy is superintending the erection of the school buildings, so it was thought best for him to stay on the island until the work on them was done. He hopes by the time the "Pitcairn" gets around, things will be in such a shape that he can go on to the islands farther west. His daughter Emily and Arthur Young accompany Dr. F. E. Braucht to Fiji as assistants in the work. Brother Alfred Young, the leader of the Pitcairn church is also with us, and will go with us to America. So you see that our company does not diminish, but rather increases, as we proceed on our way.

"We left Pitcairn, June 13. Before our departure, we were provided with oranges, lemons, banauas, limes, sweet potatoes, squashes, and a few watermelons.

From Pitcairn Island, the ship sailed to the Society Group, anchoring at Papetee, Tahiti, where it found Elder Cady and Brother and Sister Chapman ready to greet it. Owing to Sister Chapman's health, it was deemed necessary for her and her husband to return to this country. Accordingly they took passage on

the "Pitcairn" and will return with the boat. In view of their departure from Papetee, it was deemed advisable for Brother and Sister R. H. Prickett to remain at this place and carry forward the printing work under the direction of Elder B. J. Cady, who, with his wife, will move to Tahiti, and exercise the general superintendency of the Society Island Group. At Tahiti, the ship's company had the pleasure of celebrating the ordinances of the Lord's house with the native brethren and sisters, and engaging in quarterly meeting with them.

From Tahiti, the boat will go to Raiatea, and other islands of the group, and then proceed on its way to Raratonga and Fiji. At Raratonga, Dr. J. E. Caldwell and family, and Brother D. A. Owen and family will most gladly welcome the return of the missionary ship. At Rurutu, Brother and Sister R. G. Stringer will give it a hearty welcome, and at Fiji, Dr. F. E. Braucht and wife and other workers will be located to carry forward the work in that field.

We trust that our missionary boat and the work in the islands may be remembered by our brethren and sisters throughout the world. The Lord will soon come, and then we shall have the pleasure of meeting in his kingdom those from every nation and kindred and tongue who have been brought to a saving knowledge of the truth through our prayers, and the financial assistance we have rendered to the work of God.

THE PERSECUTIONS OF OUR PEOPLE.

THE present year is marking the greatest developments in the fulfilment of the prophecy of Revelation 13 of anything that we have ever met in all our past history. For about a half century the Seventh-day Adventists have been before the world proclaiming the great truths of the Sabbath and the second coming of Christ. The central point in the work and that which includes everything else, is what we call the third angel's message, and the principal point in the third angel's message is the proclamation against the worship of the beast and his image.

Our interpretation of the prophecy of Revelation 13 is that the United States power is symbolized in that chapter by the two-horned beast. We have said that this government would yet become a persecuting power, and that Seventh-day Adventists would be fined and imprisoned because they refused to yield homage to the Sunday institution.

At first this was scoffed at, and we were told that

such a thing would never come to pass; but for the last eight or nine years every little while some one of our people has been arrested, perhaps not more than one or two during the year; but for the last two or three years these arrests have been more and more numerous, and so far in the year 1895 they have been unprecedented. More Seventh-day Adventists have been arrested this year than during all the years of our past history. Preceding the year 1890 there were twenty-eight arrests, and from 1890 to the close of 1894 there were fourteen; but up to the time of August 18, which is the time when this article is written, there have been forty-three arrests in the year of 1895. Note the rapid increase. In the year 1895 some of our people have been arrested nearly every week.

Then it is interesting to note the change in public sentiment in regard to this matter. Many of the papers in discussing it are saying that it is serving the Adventists right; even ministers who claim to present the pure and peaceable gospel of Jesus Christ are denouncing us in the most bitter terms, saying that the arrests of our people are all right, and that imprisonments and the chain-gang are the proper thing for us. In a special Testimony received some time ago it was stated:—

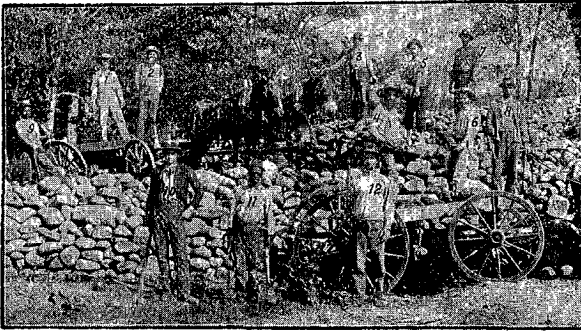
"I was shown that a terrible condition of things is seen to exist in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and the power of Satan is working in the world to stir up the religious elements, under the training of the great deceiver, to work with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshalling under the leadings of the prince of darkness, and this is only the beginning of the end. The law of God is made void. We see and hear of confusion, perplexities, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion, not reason, bears sway."

The spirit of bitterness and this terrible condition outlined in the testimony above quoted is showing itself on every hand. And these arrests are not confined simply to the Southern States of this country, but ten brethren have been arrested in Illinois this year, three in Ontario, as well as some in England and on the continent of Europe and in Australia. How rapidly the prophecies are fulfilling.

A very notable feature in connection with these arrests is the prominence that is being given to the matter by the newspapers. A cut similar to the one we present, showing our brethren in the chain gang, appeared in the *Boston Daily Globe* with the flaming headlines,—

"SUFFER LIKE TRUE MARTYRS.

CHAIN-GANGS AND JAILS DO NOT BREAK THE SPIRIT OF SEVENTH-DAY ADVENTISTS."



"THE CHAIN-GANG AT WORK."

At the Religious Liberty office in Battle Creek and the *Sentinel* office in New York, something like two hundred copies of different papers have been received in which the editors have commented upon these arrests, and of course not nearly all the papers discussing it have reached us. In many cases they have brought out the most prominent features of our faith, such as the Sabbath question, the second coming of Christ, etc. And while, as already stated, some have spoken very bitterly against us, and ministers have denounced us, yet the large majority of these two hundred papers that have been received have spoken quite favorably for the truth. Now who can calculate all that this agitation is doing? There are certainly thousands of people who have read these papers and who thereby have been led to know something of the Seventh-day Adventists and their principles, who did not know anything about us at the beginning of the present year. The brethren who have been working in the chain-gang in Tennessee, while they have said but little themselves, have nevertheless been preaching loudly, not only to the inhabitants of this country, but to the inhabitants of the whole world.

Now, all of this should mean a good deal to us. There are newspapers in every section of the country, and there are but very few families but what read some paper; and as these arrests of our people go on, and the papers take them up and discuss them, we can readily see how rapidly the truth may be brought before the attention of the whole world. We sometimes speculate on how long a time it will take to get the message to the world, and can we not see that agencies have been prepared through the newspapers and through the circulation of our publications to bring this message to the attention of the whole world

in a very short time? Brethren and sisters, we should sense these things. We should sense them and know what it all means. God can bring his work to a close in a very short time, when his people are ready for it. And we have been warned that he will not always wait for us, but that he is beginning to make bare his mighty arm and work as in the days of old when he wrought mightily for his people. Are we looking at these things in their true light? Do we see what all of these things mean? Do we see what it means to have so many of our brethren arrested just within a few months and to have the matter receive such a vast amount of attention through the public press? Hundreds of articles have been written by the editors of secular papers this year, setting forth the truth as clearly as any of our ministers or other workers could do it. Let us not sleep in these times, but let us be earnestly at work.

A. O. T.

DO WE HAVE TOO MANY?

Do we have too many what? you no doubt will ask. The question is in regard to our tracts and pamphlets. We have heard just a few of our people express the fear that we had too many tracts and pamphlets. They say that we have so many that they are confusing. But stop and think about it a while, brethren and sisters. Do we not need tracts and pamphlets to illustrate every phase of the message? And this cannot be done by two or three of these small publications.

If a minister was to come into your neighborhood, you would no doubt tell him of a family, living in one part of your neighborhood, and some other man living in another part, and half a dozen other individuals besides, perhaps, were interested in some particular phase of the message. Perhaps it would be the Sabbath question, and you would say to the minister, "Now you must give us a good rousing sermon on the Sabbath question, because we have invited these persons to be present, and they will expect to hear upon that topic." Now what would you think of that minister if he would tell you that he had no sermon upon the Sabbath question, and that he would have to preach on something else. You would feel that he had better post up on the subject.

But again, suppose there is some particular phase of the Sabbath question that you would like to have presented; you would not want just simply the Sabbath in general, but some particular phase of it, and you would ask him to speak upon that particular

phase. Suppose he would tell you that he had not had an opportunity to study it up. Don't you see how thoroughly the work for that time would be blocked in your neighborhood? Now the principle of what we have said upon the Sabbath question would apply to all the various points of present truth. Having brought this before your minds, we still have a more practical question to raise.

Suppose these individuals in your neighborhood had become interested upon some phase of the truth, and you could not possibly get a minister, which would be quite probable, owing to the fact that there are so few ministers among us. Then the thing certainly for you to do would be to give these individuals some of our tracts. But suppose you do not have a tract or pamphlet upon that particular question, then what would you do? You can certainly see that the only thing you could do would be to sit down and fold your arms and do nothing so far as circulating literature is concerned. Of course by giving study to the question, you might present it in the form of a Bible reading to them; but perhaps you might think you have not the ability to do that, and perhaps you have not; then the work would be greatly hindered because of a lack of literature.

Perhaps after we have gone thus far in this subject, you can see the drift of what we are getting at sufficiently, and we need not present it further, but simply state that it seems to us that the only proper thing to do is for us to endeavor to have some publications in the form of tracts and pamphlets upon every phase of present truth and written from a number of different standpoints. Then if our brethren and sisters throughout the field will faithfully devote their time to God, they will know what this literature contains and will be able to hand out the exact tract that will be the most suitable for the particular bent of mind of the individual for whom they are laboring. Other denominations have a good many more tracts than we have, and they seem to be able to use them to good advantage. And it seems to us that when we take a broader view of the situation and realize what can be done by circulating this literature in this way, that we will not think that we have too many tracts, but we will feel the importance of acquainting ourselves with the tracts and pamphlets that we have, so that we may be able to use them effectually in the Master's service.

As a people, we do not read nearly as much as we might do. We allow ourselves to spend a good deal of time in idle chit chat that might better be spent in

perusing our literature, so that we might be so thoroughly familiar with it that when opportunity offers, we would know just what tract or pamphlet was the best to use. Why not begin right now to read the tracts and pamphlets that we publish, so that in our missionary operations this fall and winter we may be thoroughly proficient in circulating these important publications. The more familiar we are with this class of literature, the better we can use it. We are exhorted again and again to be earnest workers in the Master's service, and perhaps some of the earnest work he wants us to do now is to acquaint ourselves with this literature and then use it. Let us try it.

A. O. T.

SUGGESTED.

WE have received communications from time to time from one of our brethren in Michigan, accompanied by cash, when notice has been given through our papers that our brethren were being imprisoned for the truth's sake. The brother explains to us that in the society where he resides, they have arranged that every time they hear of one of our brethren being arrested, they will each put a penny into the treasury, to be sent to the Religious Liberty Association, to use in providing for the necessities of the families of those who are imprisoned, and to defray the expense of circulating literature upon religious liberty subjects. The brethren in the society where he lives say that they think it a good plan for us to suggest to our people elsewhere. We give the suggestion at the request of the brethren in that locality. It is always a source of encouragement to find that our brethren in the various parts of the field are suggesting and arranging among themselves for systematic ways of supporting the various departments of the cause. We hope that the spirit that prompts them to do this may be greatly increased among us everywhere.

A. O. T.

WRITING from Pitcairn Island, under date of June 11, Brother W. G. Buckner, who went to that island some months ago from California, says:—

"My health has returned since I came to Pitcairn, and I am just as busy as a bee, doing all sorts of work to help these people in various ways. We now have a windmill up and in operation; it grinds corn, wheat, and runs a turning lathe.

"The people ever since I came here have been building houses to improve their school facilities. They all seem to be real earnest to do something for the Master. Sister Andre is doing excellent work for them. I have great hopes that the Lord will raise up many laborers here for the islands of the sea."

GENERAL ARTICLES.

WHOM SHALL WE SERVE?

Do ye ask me to yield that sacred right
I owe to my Saviour and King,
To him who dwells in the glory-lit height,
Surrounded with cherubim?

Shall the church thus interpret the words of the Lord,
That are given in precept so plain,
And compel me to bow with them in accord,
And "obey the commandments of men?"

No, God is our judge as to whom we should hear,
And we cannot but speak as he bids;
So we render to him our obedience and fear,
"And to Cæsar the things that are his."

We appeal to you all by the power that is given
And revealed by his Spirit and word,
As to which road leads safest and surest to heaven,
"The commandments of men or of God?"

MRS. SUE L. STOUT.

WHO ARE SEVENTH-DAY ADVENTISTS AND
WHAT IS THEIR WORK.

[Fourth Sabbath Reading for September.]

THESE are the questions that are arising more and more among the people of our land, as our work is coming more prominently before them. The apostle tells us to be ready always to give to every man that asketh us a reason of the hope that is in us with meekness and fear. 1 Peter 3:15. Under an assumed conversation between an Inquirer and a Seventh-day Adventist, a concise answer to these questions may perhaps be most conveniently given.

Inquirer. Why do you take the name, Seventh-day Adventists?

Adventist. The name has two objects: one is to distinguish us from other organized bodies, and another is, to show the nature of our work. To call ourselves "Disciples," "Christians," "Church of God," and many other names that might be mentioned, would be of no account, because such a name would not distinguish us from others who have the same name. Secondly, the name we have taken indicates that we have enlisted in a work which we understand from the Scriptures is to be done in this generation, having for its chief characteristics the keeping of the seventh day as the Sabbath, and a belief in, and promulgation of, the doctrine of the second, personal coming of Christ as now at the door.

I. When did this movement begin?

A. A few Adventists began to observe the seventh day just before the passing of the time set for the Lord to come, Oct. 22, 1844.

I. Then you did once set a time for the Lord to come?

A. Not as Seventh-day Adventists; for this had become a settled belief of the Adventists before any of them had begun to keep the seventh day. Never since such views were advocated and received as made us Seventh-day Adventists, has any time been set by us for the Lord to come; and it never can be, according to our views of the prophetic periods.

I. When then, do the people known as Seventh-day Adventists, date their origin?

A. In the following year, 1845; for then were brought out the views on the subject of the sanctuary, which explained why the Lord did not come in 1844, as had been expected, and furnished additional evidence concerning our duty to turn to the observance of the seventh day as the Sabbath of the Lord.

I. What is this doctrine of the sanctuary that you speak of, and how did it explain the previous disappointment?

A. The prophecy on which the setting of the time for the Lord to come was based, was that of Dan. 8:14: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." It was easy to ascertain that the days would end in the autumn of 1844. "Then," said the prophecy, "the sanctuary shall be cleansed." Adventists reasoned that the earth was the sanctuary, and that its cleansing was to be by fire. But the earth, they said, is not to be destroyed by fire, according to the scriptures, until Christ comes; hence the coming of Christ is then to take place. But when the time passed, and Christ did not come, they carefully re-examined the subject, and found no flaw in the reckonings respecting the time. They did find, however, that the earth, according to the Scriptures, was not the sanctuary, but that in every instance of the one hundred and forty-four times the word sanctuary is used in the Bible, it refers either to the tabernacle built by Moses, or to the antitype of that tabernacle which Paul to the Hebrews says is the "sanctuary" and "true tabernacle" in heaven, where Christ is now acting as priest and me-

diator for the world. This connection between the Mosaic type, and Christian antitype being seen, a flood of light was at once thrown upon many Scripture questions.

In the type the high priest cleansed the sanctuary by a special service once every year, and he did this by going into the second apartment of the tabernacle, and making an atonement. When Christ died upon the cross, type gave place to antitype, the tabernacle of Moses gave place to the sanctuary and true tabernacle in heaven, of which Christ is minister, as is plainly stated by Paul in Heb. 8 : 1, 2, and the work of the priests on earth then gave place to the work of Christ as our great High-priest in heaven. So when the time comes for this sanctuary in heaven to be cleansed, as the apostle in Heb. 9 : 23 says that it must be, Christ simply passes into the second apartment, or most holy place of the sanctuary above, there to make the atonement, which is the cleansing of the sanctuary, before he comes to this earth in the clouds of heaven. This shows why he did not come in 1844, when the prophecy said only that then the sanctuary should be cleansed. Instead of coming to this earth he was to enter into the second apartment of the sanctuary in heaven, and there close his work as priest, make an atonement, and cleanse the sanctuary, which he does not do every year, like the priests in the type, but in one great round of service once for all; and in this work he has been engaged since the end of the twenty-three hundred days, in 1844. When this is finished, then he will come the second time without sin (or a sin offering) unto salvation. Heb. 9 : 28.

Seeing then that Christ had entered the second apartment of the sanctuary to make the atonement, the minds of those who accepted this view were naturally led to consider that apartment, the furniture it contained, and the object of the work to be performed therein.

The most holy place of the sanctuary was the apartment in which the ark of the testament was always situated. Ex. 25 : 16, 21 ; 31 : 18. The ark was called the *ark of the testament*, because it contained the ten commandments written upon the two tables of stone by the finger of God ; but it is called the ark of the testament, just the same, as it is now revealed in heaven, showing that the ark there contains the same law as did the ark on earth. Rev. 11 : 19. And the connection between type and antitype demonstrates that the law in the ark in heaven must read just as it did in the ark on earth. This precludes utterly and

forever the idea of any change in the law. It cannot possibly read one way in the type, and a different way in the antitype ; hence the seventh day of the law as it is in heaven, means just what it did when spoken from Sinai, and guarded by the threefold miracle of the manna given to the people in their journey to Canaan every day excepting the seventh day of the week. It is therefore utterly futile to harbor the idea of any change in the law of the Sabbath of the fourth commandment of the decalogue, or the idea that that commandment has been abolished by the substitution of another day than the seventh day of the week, as the Lord's day. Again the twenty-three hundred days is the longest prophetic period brought to view in the Bible, and reaches down to a later point than any other ; but this period has now ended ; hence it will be seen that we can never set a time for the coming of the Lord ; for no prophetic period revealed reaches to that event, and hence there are no data on which to build an argument in that respect. We are in that time of which the prophet speaks when he says : "Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus." Rev. 14 : 12.

I. All, of course, did not adopt the views you have suggested ; what became of the other Adventists when the time passed ?

A. They went into great confusion and great fanaticism ; but their fundamental error was in still holding to their old view of the sanctuary, and coming to the conclusion that the mistake was in regard to the time. For that made it logically necessary for them, ever afterward, to try to readjust the prophetic periods, and to fall into the error of continually setting new times for the Lord to appear, as often as the previous times set were proved to be wrong, and in this work always doomed to disappointment. And this is one great difference between them and the Seventh-day Adventists. Seventh-day Adventists let the arguments on the subject of time stand as they were, still believing them to be invulnerable, but they readjusted their views of the sanctuary ; but on the other hand, First-day Adventists still clung to their views of the subject of the sanctuary, and went to work to readjust their theory in regard to time, holding their former views on that subject to be erroneous. Hence, as already stated, they have been employed in fixing new times for the Lord to come. They can present no harmonious theory upon the point. They are without chart and compass, and are making no impression upon the world.

I. Who were the pioneers in this work?

A. Elder Joseph Bates was the first to commence the observance of the Sabbath as connected with the third angel's message of Rev. 14:9-12, and was its pioneer in some of the Western States; Elder James White, who was the founder of the publishing work; Mrs. E. G. White, who, in the exercise of the gift of prophecy, has given the spiritual mold to the work; and Elder J. N. Andrews, who with a mind of wonderful clearness and logical power, laid broad and deep the theoretical pillars on which our system of faith rests. Mrs. White is still alive and active; all the others named have passed away.

I. Did not the death of these laborers retard your work, and threaten the very existence of your cause?

A. Many predicted that the movement would disintegrate and come to nothing, when these able pioneers were taken away; but it has moved steadily forward, showing that it is not dependent upon men, however able and efficient they may be, or however prominently the Lord may have used them in the work.

I. Have you not had opposition and enemies to contest your progress?

A. Opposition of every kind; the general opposition which comes from without, from open enemies; and opposition and defection which come from within. But such things we are to expect. The gospel net gathers of every kind. The Reformation had obstacles not only from open enemies, and organized opposition of the established church, and the nations of the earth, but from fanatical movements of those who were its professed friends; and even the disciples of the Lord had a Judas among their number. There are always men who think everything is not just as it should be, and who seem to think that their skill is necessary to put things in the proper shape, and to insure their continuance.

Some have desired a movement containing the doctrine of the Sabbath without that of the second advent; others have thought that a cause having the doctrine of the advent without that of the Sabbath would be more prosperous; others have claimed that the teaching of the advent and of the Sabbath without that of spiritual gifts was necessary to the progress and triumph of the work; and these have all been tried sufficiently, it would seem, to satisfy the most exacting. The Seventh-day Baptists have the Sabbath without the advent; the First-day Adventists have the advent without the Sabbath. But what are they doing to influence the world, and draw them to their teaching? — Comparatively

little. Factions have broken off from our own body who have had the Sabbath and the advent without spiritual gifts; but these have already entirely failed, or are eking out a precarious and feeble existence. In 1854, 1856, and 1865, opposition of this kind broke out among us, but all having failed, we have a further object lesson furnishing another evidence that the work is not of man, and that man can do nothing to overthrow it.

Our cause has gone constantly forward with untardied pace, and unshaken credit; and these opposers have disappeared and been lost in the fog of their own creating.

I. You consider, I understand, the press an important factor in your work?

A. Yes; the publishing work was started by Elder White, already mentioned, as far back as 1849. In 1850 the periodical called the *Present Truth* was enlarged and the name changed to the *Advent Review and Sabbath Herald*. This paper is still issued as the organ of the denomination. Other periodicals have been added, until their present number amounts to twenty-two, besides the local papers issued in many of the thirty-six of our Conferences, which cover the field of our work in this and in foreign lands.

I. You also have an interest in educational matters?

A. Yes; over twenty-five years ago an interest began to be awakened in this line of work. It has grown until at this writing, 1895, we have five colleges, three academies, one industrial school, three schools of lower grade, besides many church schools; and a medical college is to be opened during the present year. Three thousand students are in regular attendance, with one hundred and seventy instructors.

I. In the medical and health lines I learn you have some enterprises already in operation.

A. Yes; interest on these subjects has resulted in the establishment in Battle Creek, Mich., of the largest and most thoroughly-equipped sanitarium in the world. Besides this, there are three others already opened in this country, and two in foreign lands. These are designed to be effective agents in medical missionary work. In all these enterprises,—the educational, publishing, and medical lines,—there are invested over a million of dollars, and over six hundred employees are regularly engaged.

I. How do you organize your churches and raise funds for your work?

A. Our organization is very simple. A body of

believers associate together, taking the name of the Seventh-day Adventist Church, of whatever locality they may be in, and adopt a covenant to keep the commandments of God and the faith of Jesus. They have no creed but the Bible. Elders, deacons, and clerks are the officers employed. A local organization to hold church property is formed the same as in other denominations, according to the laws of the State. Next to the churches come the State Conferences, embracing all the churches in a State, or other district; next is the General Conference, embracing all the State Conferences. This is the highest body, and its decisions, although only advisory, are generally cheerfully complied with by all the members of the organization.

Funds are provided by the adoption of the Bible system of tithing, and by free-will offerings. The tithe is the tenth of what comes into one's hands for the support of himself and those dependent upon him. Free-will offerings are what one has the ability and disposition to give in addition to this. Such a system leaves no occasion for a resort to such unscriptural methods of raising money as festivals, theatrical buffoonery, grab-bags, and lotteries. Our membership for 1894 was 42,763, a gain in ten years of 24,061. Funds, raised as just stated, in 1894 amounted to \$321,517.66, a gain in ten years of \$215,973.65. Thus in that decade, between 1884 and 1894, while the enemies of this work have been most active and unscrupulous in their efforts, our cause in both membership and regular church contributions, has more than doubled.

I. What is your relation to the missionary work?

A. Great interest is developed in this line. Our missionaries are now operating in Mexico, Central America, West Indies, Columbia, Argentine, Chile, and Brazil, in South America; they are going forth on our missionary brigantine, the "Pitcairn," to the islands of the Pacific Ocean; in the East they are entering Central, Southern, and Western Africa, Northern Europe, the Caucasus, Siberia, Asia Minor, Syria, China, and India. The results of their efforts are encouraging and gratifying. We are stirred to these efforts, because we hold that the work committed to us is in fulfilment of Matt. 24:14, and Rev. 14:9, and of the commission of Christ to go into all the world and preach the gospel to every creature; for the nations of the earth must have an opportunity to learn the truth before the Lord appears to judge the world in righteousness.

I. How does it happen that your people are now

coming into conflict with the powers of the State in so many places, and are being arrested and imprisoned?

A. It is accounted for first, on the general principles that the carnal heart is not subject to the law of God neither indeed can be (Rom. 8:7); that evil men and seducers shall, in the last days, wax worse and worse; that they that will live godly in Christ Jesus shall suffer persecution (2 Tim. 3:1-12); and that the followers of Christ shall be hated of all nations (Matt. 24:9). But more particularly it arises from one of the vital points of our faith not yet spoken of, and that is, that the last part of the prophecy of Revelation 13 applies to the United States. The symbol there brought to view having two horns like a lamb is proved to belong to this country from its location, chronology, profession, manner of coming up, religious standing, political organization, its progress, and the wonder-working power that has been here developed. All these particulars have a wonderful fitness here, but in no other nation. And it is also a power that is to be opposed to true religion; for it speaks "as a dragon," and causes its subjects to worship the first beast, which is Roman Catholicism, and to receive its mark, which is the first-day Sabbath, set up by that church in the place of, and in opposition to, the seventh day, the Sabbath of the Lord. Whoever adopts the Sabbath of the Bible, necessarily rejects the Sunday, as a sabbath which the Lord cannot tolerate. But unfortunately most of the States have brought over and incorporated into their laws, statutes for the observance of the first day of the week as the Sabbath, from the old mediæval, or Church and State laws, adopted in ages of darkness and ignorance and superstition; and religious bigots, who, when committed to error, are the bitterest opposers of the truth, now seize upon these old laws to try to break down the work of those who are teaching the seventh day as the Sabbath and giving the message of Rev. 14:9-12.

I. But if laws for the observance of Sunday are on the statute books, ought they not to be obeyed?

A. All laws that are found to be unjust should be repealed as soon as their nature is discovered; but to make it evident that the object in the mind of those who are using these laws against us, is not to uphold the laws simply, but to oppress Sabbath-keepers, we have but to notice the fact that all kinds of labor, recreation, dissipation, and carousal, in all places, are suffered to go on unrestrained, if those who engage in such things do not observe the seventh day; but a Sabbath-keeper's quiet and simple

labor must be searched out, though they have to creep around the house like thieves, and peep into the doors and windows as spies, to detect it. And those who have observed the seventh day and are found engaged in such work on Sunday, having disturbed no one, and infringed upon no one's rights, must be arrested, subjected to fines, imprisonments, and the chain-gang. This shows that this persecution all arises from the enmity against those who have observed the seventh day. Thus the Satanic spirit which prompts this work appears upon the very face of the movement.

I. But is not the rest required on Sunday, required simply on civil grounds, and can you not comply with that without any violations of conscience?

A. To claim that it is a civil law merely, is a falsehood too barefaced and shameful to be found, as it is so often, on the lips of the ministers of the gospel. Sunday has never been distinguished from other days of the week, never had any honor conferred upon it, and never had any legislation in its behalf, except as a religious institution. It owes all these things to the fact that it has from the beginning been regarded by certain classes of people as a religious day; and except for that character, it never would have been brought into the position that it is in. It is just because, and only because, Sunday has been deemed a holy, sacred, and religious day, that any law has ever been made in its favor. Then how can it be claimed to be simply a civil institution? It cannot possibly be; and the law which enforces it cannot be anything else but a religious law, whatever men may call it. Giving a thing a different name does not change its nature. A Jew might have been compelled to eat pork on the plea that it could not conflict with his conscience because they had decided to call the animal a sheep, and it was not against his conscience to eat sheep. Would it not have been pork just the same? So a Sunday law can be nothing else but a religious law, for it is such in its origin, in its nature, and in its position in the religious world, and in its aim. Being such, the State has no right according to our Constitution to make a law concerning it, and to enforce that law upon the people. To enforce it is to infringe upon the rights and the consciences of those who do not regard it as a sacred day. It is discriminating in matters of religion, and bringing oppression upon one class, from which others are exempted.

I. But must it not be in such governments as this,

that the majority must rule; and as the majority sustain the law for Sunday, ought you not, as the minority, to submit?

A. Yes, we are willing to go by that rule; but it must be decided by the nature of a question what constitutes a majority. In all religious questions, God must be taken into account, for he is the author of all true religion. Whatever side, then, God is on, that has the majority, for God is always a majority. The Sabbath is a religious institution, and God is on the side of his truth in that matter, and while we are with him, we are with the majority.

I. But would it not be well to have patience and observe the law until it can be repealed, and have no conflict or trouble, such as seems to be taking place over this matter?

A. In all matters of human policy, or convenience, yes. However oppressive and unjust a law may be, if it has nothing which bears against our duty to God and infringes upon our rights of conscience, we will observe it, until by agitation and discussion, a repeal can be lawfully secured; but it would not be very appropriate for the creature to say to the Creator, "Lord I know what you require, and I would obey you, but my fellow-men will not allow me to do so; as soon as the law which forces me to disregard your requirements can be set aside, I will return to obedience to your laws." How would the Lord regard such a servant? He says, "Thou shalt have no other gods before me;" and who is your god? your fellow-men, human law-makers, or the Lord Jehovah? Peter expressed the true position on two occasions, when he said, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye (Acts 4:19); and again, "We ought to obey God rather than men." Acts 5:29. Seventh-day Adventists seek no unnecessary antagonism with any of the laws or customs of society. They try to obey the Saviour's injunction to render to Caesar the things that are Caesar's; but while they do this, they must also observe the other part of the injunction, "Render unto God the things that are God's." Those things are God's which pertain to his own worship, and are summarily expressed in the first table of the decalogue.

Governments are ordained to secure protection to every man in his inalienable rights. In any of those matters which pertain only to the individual and his God, government must not interfere. If our government intends to carry out the noble aims and purposes of the founders of the nation, they will arise in the

name of freedom, and wipe off from the escutcheon of our country every law that conflicts with the law of God, leaving every man free to worship God according to the dictates of his own conscience, which right it was designed by the framers of our Constitution should be secured. But if it shall turn its back upon this glorious principle, it will seal its own speedy doom.

For more than fifty years, Seventh-day Adventists have raised the warning voice that if the church should cling to her errors and seek for the civil power in behalf of its dogmas, the nation must resist such claims, or this government would become a persecuting power, and the image to the papacy would here be formed, and papal oppression be enacted over again. The work has already begun. Over eighty arrests have been made, of those who have gone quietly about their useful and appropriate work on Sunday, after having rested on the Sabbath of the Lord, while the prosecutors have passed by the most flagrant violations of the law on the part of others, showing that the whole purpose was to persecute those who kept the seventh day of the week, and because they kept it. Their aim is to break down this movement, one of the more bitter ones being indiscreet enough to give his cause away in these words: "We are not going to have you teaching our children that Sunday is not the Sabbath and that Saturday is." They forget that every plant which God has not planted is to be rooted up; that if the work is of man, it will come to naught; but if it is of God, they cannot overthrow it, but will only be found fighting against God. In their efforts to break down this work, they are demonstrating the fact that our position is right, and that what we are teaching is the truth. The great controversy of the ages is involved in this question, and it is not to be settled in a corner. The agitation will increase, the discussion will become more wide-spread, and the bitterness of the opposers we have reason to believe will grow stronger and stronger.

The question is, shall God's way be vindicated, and his power be maintained? or shall opposition to his throne and to his truth triumph at last? Happy they who take their position on the side of Jehovah, for he will prove to be stronger than all his foes, and will bring his people at last triumphantly out of the conflict, and seat them with himself upon a throne of such beauty and glory as earth has never seen, and of which men have never dreamed.

U. SMITH.

FAITHFUL WORK.

SEVERAL notices have of late appeared in our papers, to the effect that many letters are received by the publishers of the *Signs* asking them to discontinue the paper, which of course they are unable to do, as it is usually sent by some missionary worker.

Aside from the inconvenience thus caused, it is a matter of deepest regret that *missionary work* should be done in so careless a way as to make these notices necessary. Common courtesy would forbid the persistent sending of reading matter which was not wanted, and *Christian* courtesy should go far deeper; let us always avoid taking a course which might turn a precious soul away from the light.

There is a right and a wrong way to do things. Even right things may be done in the wrong way, and thus be placed to Satan's account. It is right to send our good paper, the *Signs*, to every household; but it is right, also, to give every person the privilege of choice as to whether he shall receive it or not. If the paper is sent week after week and month after month, with no word of explanation, some persons, perhaps friendly at first, grow suspicious that some one is making a bill of expense for them; and as they cannot get rid of the paper by writing to the office of publication, they become indignant and bitter, and express themselves very strongly concerning Adventist ways.

We know by experience it is very hard to remove this prejudice and reach the hearts of such as have been treated in this way. And it all might have been avoided so easily! A kind letter with the first number would set the person at ease, and he would have felt perfectly free to examine and read the paper, knowing that he would not be called upon to pay for it, and could stop it at any time. Why not "do as we would be done by," in such things?

The old adage, "Well begun is half done," surely applies in missionary work. But remember that even "well begun" is *only* "half done." So many stop with the first letter. If it is not answered, they conclude that their work for that individual is at an end. If it is answered, they hardly know what to say next, and as they wait and wait, their interest gradually dies out, and after a few months the paper is stopped and no further effort made. What is our object in opening correspondence with any individual? Is it not that a soul may be won to Christ? And do we so soon lose sight of the object? Our responsibility,

so far from being lessened as the days and weeks go by, is greatly increased; for when a person's interest is once aroused, a failure to direct and sustain it, only lessens that person's chance of being benefited by any subsequent effort. If we were only as carefully persistent in our missionary work as we are in our worldly business, what a different record would be made in the matter of conversions!

I am frequently asked if it is best to write more than one letter if no answer is received, also how long the paper should be sent in such cases. I do not think it is possible to lay down definite rules for this work. The circumstances should always be carefully studied. I have never yet found a case where I felt that my work was done when one letter had been written. Frequently our letters are mislaid and addresses lost. Then, too, with people who are not used to writing, it is a great task to write a letter, especially to a stranger, and they shrink from it with dread. Many other causes might prevent our receiving a reply. Do not lose faith, but simply work on, and be sure to *pray on*. One lady to whom I had written three letters, finally replied that if being very uncomfortable was a sign that the *Signs* was beneficial to her, I might keep on sending it, for she could never think again that the first day was the Sabbath. She was soon rejoicing in the truth. I might mention many such cases. Much care should be used, however, in writing repeatedly without receiving a reply, lest we express impatience, or imply in some way that the person is neglectful. The only way to avoid such mistakes is to have "fervent charity"—the love that "hopeth," "believeth," "covereth"—then our hearts will find tender excuses for what might otherwise seem inexcusable.

Generally speaking, I think the *Signs* should be sent at least six months to those who do not express a wish to have it stopped, provided *always* that the person has been written to at first. If this has been done, we would most likely be notified if the paper was not wanted, and it should be sent long enough so that a reader would gain quite an intelligent idea of our belief. Be sure also to write giving notice in a kindly way that the paper is to be discontinued, and offering further reading if desired. This may bring a reply when everything else fails.

Let us be sure to faithfully seek the Lord in behalf of every person for whom we thus labor, trusting that he will direct. I will mention the case of one man to whom I had sent the *Signs* for a year, and to whom I had written several letters, but had received no

word. I thought there were so many who were waiting for the light, it would be wrong to send him the paper longer, and so dropped the name. But in pleading with the Lord for his soul, it seemed to me I could not give him up, so the name was put back on the list. After a few months, I learned, through one of our ministers, that he and his family had given themselves to God, and were happy in observing all his commandments.

"O for a faith that *will not shrink!*" Let us seek it, then we will not be *unfaithful* in the use of so precious a help as God has given us in the *Signs*. May our united and intelligent efforts cause it to be not only circulated, but *read* in every home.

MRS. A. E. ELLIS.

SCIENCE OF CANVASSING.—No. 12.

DELIVERING BOOKS.

THE agent should always keep in mind the fact that canvassing is his principal business, while delivering is only an interruption. Therefore he should employ as much time canvassing, and as little delivering, as possible.

Other things being equal, he should not set a delivery earlier than from four to twelve weeks from the time he begins the canvass. One or more townships should be thoroughly canvassed before any attempt at delivering is made. There are several reasons for this. One is, if a short canvass and small delivery is made, before the canvass for the remainder of the territory can be finished, several will have seen the book at the house of a friend or neighbor, and the agent will be coolly informed that they have seen that book, and read it, and do not care for it. Another reason is that most people will subscribe for a book much more readily if they are not expected to pay for it for several weeks. The majority of people can pay for a book "by-and-by" more easily than "right off."

If canvassing in a farming community, the agent should place his deliveries at a time when the farmers will be marketing their produce and thus will be realizing some ready cash, either from their wheat, corn, wool, butter, cotton, tobacco, pork, potatoes, poultry, or fruit. If in a section of the country where the principal portion of the crop is cotton, tobacco, or wheat, which comes only once a year, the delivery should be set at a time when wheat, tobacco, or cotton comes into the market, otherwise it will be found very hard to deliver and collect pay.

If in a country where farmers have milk, butter, vegetables, fruit, or something else from which they realize money each month or once in two or three months, the delivery should be set accordingly.

Again, the agent should endeavor to secure as large a list of orders as possible before delivering. Short, small deliveries are expensive and unprofitable.

In setting the time for delivering among farmers, the agent should not agree upon any definite day. To say positively that he will deliver upon a certain day, might greatly embarrass him should any unforeseen events happen to prevent him from keeping his engagement. There is, however, one exception to the above rule, and that is, if an agent is canvassing in a manufacturing district, he should be sure to arrange his delivery with reference to *pay day at the shops*, and never fail to be on hand at the appointed time. He should give the workmen to understand when the order is taken, that he will surely deliver the book on a certain date, and name the pay day as the time, and then he should allow nothing to prevent him from being there promptly at the time appointed.

One of the most profitable seasons of the year for canvassers is the three or four months before Christmas. Undoubtedly more books are sold during these four months than during any other four months of the year. It is not too early to begin work the first of October, or even the first of September, for a Christmas delivery, and the canvass should be pushed with all the vigor possible, until about the first or middle of December, according to the number of books to be delivered.

As far as possible, the agent should confine his orders to one delivery, and have that commence at as late a date as will enable him by hard work to complete his delivery before Christmas eve. A large list of orders for a Christmas delivery is a powerful influence to carry along in his work.

Perhaps there is no subject that is more difficult to theorize on than that of delivering books and collecting for the same. It is an old but homely saying that "it is hard to get blood out of a turnip." It is also hard to get money out of a man's pocket if there is none; or even if he has money, to get it out against his will.

A successful delivery is dependent upon many things which precede it. If the order was taken in an intelligent and business-like manner, and the customer understood that the agent meant business, and

that he was giving a bona fide order; if he was interested in the book and desired to have it, and if, after the order was taken, it was properly "clinched," but little trouble will be experienced in delivering it. On the other hand, if the order was secured because the customer's personal sympathy was aroused for the agent, or if a conditional order was secured, then the agent may look out for breakers.

It is something of an art to deliver well, and we recommend the following rules, and suggest that they be followed closely:—

1. Take good orders, for when the orders are well taken, the books are about nine tenths delivered. Do not be so anxious to secure orders as to overlook the fact that, although you are a missionary canvasser, yet, "there is business in it." In a kind, yet firm manner, impress upon your customer the fact that you mean business from the very start, and that, if he agrees to take a book, you will expect him to do so.

2. Deliver by the law of kindness. Remember that persuasive and kind words are better than angry and blustering talk. Nothing is ever gained by silly threats.

3. Be firm and decided, but be as good natured as the morning sun.

4. Keep your customer good-natured by keeping your own heart and life full of sunshine, then as you come close to him, you will have a personal influence over him for good, which will be in your favor.

5. Greet both the parents and children cordially and thus show that you have not forgotten them. Always remember the names of customers, and as far as possible remember some little circumstance which occurred when you were there to take their order. Refresh your memory by referring to your note book of interesting incidents, and this will at once place you at a decided advantage.

After a cordial greeting the agent should take his customer's book from his grip, and proceed at once to remove the cover in such a way as to indicate plainly that he does not care to preserve it, then hand the book to him, or lay it upon the table, whichever seems most appropriate, remarking in substance as follows:—

"You see I am here with your book Mr. —, according to agreement, and I am sure you will be pleased with it. Your neighbors are receiving their copies promptly and are expressing perfect satisfaction. It is a work that will be read with pleasure and profit by your family. You certainly have made a

good investment in securing a copy of so valuable a work."

When delivering to a customer who shows by his actions that he is disposed to put the agent off or refuse to take the book, the agent should proceed to recanvass him by calling his attention to those points that interested him most deeply when his order was secured, also speaking of what others have said about the book by way of commendation.

If he begins to excuse himself or beg for further time, the agent should say at once, "I am sorry to inconvenience you, but you remember that you assured me when you subscribed for the book, that this would be a convenient time for you to receive it, and I have made arrangements accordingly, *depending upon what you told me.*" Good-natured firmness at this point will generally win. The agent should throw the whole burden upon the subscriber by telling him that he took him to be a man of his word, and, depending on what he told him when he gave his order, had sent for the book and brought it according to agreement, and he certainly would not expect him to stand the loss. This will carry more weight than anything else the agent can say, providing he says it so as not to give offense. If he really does not have the money, the agent should endeavor to persuade him to borrow of some neighbor, and if he says that none of his neighbors have any, the agent might tell him of changing a ten dollar bill for Mr. — a little while ago, and go with him if necessary to borrow it.

If none of these plans succeed, and the agent should consider him responsible, he should get him to fix some time within thirty days when he will pay for the book, and then write out and have him sign a due bill something like this: —

.....189..
 days after date, I promise to pay
 agent for Publishing Co., or order,
 dollars, value received.

[Signed] — —

When the customer has signed this paper and returned it, the agent should deliver the book, and go on with his work. Should he get several of these, he can collect them himself, or sell them at a reasonable discount to some party, or place them in a bank for collection.

Occasionally people will be met who are very hard to deal with. They are determined to back out completely or compel the agent to accept of considerable less than his regular price, that is, if the price of the

book is three dollars or three fifty, and they have only one dollar or one fifty, they will offer to pay him that much toward the book and the balance "by-and-by," but they don't know just how soon. Now the agent cannot afford to leave his book under such circumstances, so what shall be done?—Answer. He should take the one dollar or one fifty, cheerfully remarking that every dollar or two helps along just that much, give them a receipt for it, and take a due bill for the balance as above mentioned, and then tell them that they can get their book any day at the — bank, or — (naming a place where you will leave it). If they protest, and ask what assurance they have that they will find the book at the place mentioned, he can politely tell them that if they have any fears in the matter, or question his honesty, if they will procure the amount due, he will gladly deliver the book immediately, and thereby they will run no risk. In nine cases out of ten they will readily find the other one dollar or dollar fifty, either in their pockets, or in the clock, or cupboard, or some other corner of the house.

In closing this chapter on delivering, we cannot refrain from adding just a word on general principles. The work should be conducted all the way through in soliciting and delivering in an upright, gentlemanly manner. The conduct and dealing of the agent should be above reproach, and he should never, under any consideration, stoop to any tricks or underhanded work or misrepresentation in any way. Even in dealing with rogues on a safe financial basis, he need not resort to methods that are in any way unjust or dishonest.

If the agent will carefully follow the rules above given, especially in taking *good orders*, and in conducting his work in a firm, decided, yet good-natured manner, he will be able to deliver on an average from ninety to ninety-five per cent of his orders, collect his pay, and best of all, he will leave such an influence behind that the people will regard him as a personal friend, and he will be a welcome guest at their homes at any time it may be convenient for him to call. And should he recanvass that territory for another book, he will have better success than he had the first time. People prize an honest man and when they become acquainted with one, they like to patronize him.

F. L. MEAD.

— — — — —
 If Paul and the apostles had done nothing but home work, what should we be doing now?—*Dr. C. L. Goodell.*

A VALUABLE BOOK.

THE International Tract Society has provided itself with a supply of Elder Andrews's excellent work, the "History of the Sabbath," bound in pamphlet form, with tinted covers, in three volumes, which we are sending out post-paid, at the low price of seventy-five cents per set. The book has been revised and enlarged, and now contains five hundred and forty-eight pages. It is printed on excellent paper, in large, clear type, and presents a neat appearance.

The contents of this book are too well known to need a lengthy description. It is, as its name implies, a history of the Sabbath institution, from a Biblical as well as a secular point of view. It takes up and amply explains every text of Scripture bearing on the subject, and also discusses those writings of the Fathers which touch on this question. Such a work cannot fail to be very helpful in getting an understanding of this important subject.

We live in a time when knowledge is increasing, and have to deal with people of a high degree of culture and influence. This being the case, it certainly behooves us to take pains to obtain a broad and intelligent view of every phase of the present truth, and especially of the Sabbath question which is now being agitated so widely. This book is also well adapted for missionary purposes. The author's manner of presenting the truth, is marked by candor and Christian courtesy, and his book is calculated to allay prejudice and put the reader in that frame of mind which is most conducive to calm, unbiased action of the judgment.

Elder Andrews's book has already done a great deal of good, and is capable of doing much more. Let us have the hearty cooperation of all our friends in its circulation at this time when the knowledge it contains is so desirable. This is the last opportunity we shall have to obtain it in this convenient and serviceable form at such a low price. Sabbath-school teachers and scholars, especially, should put forth individual efforts in behalf of this book. It will add to the interest of the school, and greatly enliven the study of the lessons. A copy of it should be in every Seventh-day Adventist family, and especially now while the Sabbath School lessons are on the Sabbath question.

Notice, the complete set of three volumes will be sent postpaid on receipt of seventy-five cents. Address all orders to the International Tract Society, Battle Creek, Mich.

INTERNATIONAL TRACT SOCIETY.

OCTOBER IS NEXT.

No doubt you will say that you know well enough that October follows September without reading it in the HOME MISSIONARY. But perhaps you have forgotten that the Fourth Sabbath Donations in October are to be appropriated to the work of the International Tract Society. We made some reference to this in last month's paper, but we want to say a little more about it this month. Perhaps the practical question in your mind is, If my fourth Sabbath offering for the month of October is to go to the International Tract Society, what do they do with it? And we might tell you in brief a few of the important lines of work that are before us in this field.

The third angel's message is to be given to every nation, kindred, tongue, and people, and as we all know that one of the most effectual means of carrying this message to the people is by our literature, it will be necessary for us to have it translated into the languages of these peoples. One of the lines of work in which the International Tract Society is interesting itself just now, perhaps more than any other, is in bringing out small publications that will be adapted, not only to bringing the truth before the English-speaking people, but that will also be suitable for translation into other languages. This costs a good deal, and as we do not have persons in the foreign countries who can buy these publications to any extent to circulate them, we are depending upon the donations of the friends of the cause to furnish us means with which to make these translations, and then to assist in circulating the publications among these nationalities. In the course of time we expect, to be sure, that friends of the cause will be raised up among these various tongues, who will make donations and ultimately bring the money back into the treasury again, but for the present it will be almost wholly an outlay of means with but little income. We can use large sums of money most advantageously in this line of work, and we all know that there is no agency that is more effective in bringing the truth before the people than our publications. Many an individual is enjoying the third angel's message to-day, who was brought to this light through reading some tracts.

We have missionaries in almost every country on the globe who need literature upon entering these new fields, and the International Tract Society is depending upon the donations of our brethren and sisters in supplying this literature to our faithful workers in foreign lands. So far, we are glad to say,

we have been able to fill every call that has been made, but as the work is widening, the calls are becoming more numerous, and we need much means to assist in this work.

Then, again, the International Tract Society is in correspondence with many individuals not of our faith, in foreign countries. These individuals become interested in the truth, and not only call for publications to read themselves, but ask that they may circulate them among others. It requires means to furnish this literature for all these calls, and who is there among us that would not be glad to help in such a good line of work as this?

Then we have Conferences in new fields, particularly in the Southern States in this country, where there are but few of our people to carry on the work. Oftentimes these brethren and sisters can devote their time to the work, but as they do not have the means with which to furnish the literature, the International Tract Society is furnishing it. We believe the result of this work is far-reaching. We are able to see some of it even now, for every little while persons are brought to our notice who have accepted the truth through reading these publications.

It might be well also to mention the extent of the field in which the International Tract Society operates. Notice that it is an *international* organization, and that means, so far as our society is concerned, that it takes in every country including every island on the face of the globe. Not that we would have you understand that our office in Battle Creek undertakes to spread itself over so much territory, but there are branches of the International Tract Society in all of the principal countries on the face of the earth; and just so far as our means will go, it is being used in all these lands. The vastness of the field should impress us with the greatness of the work. The calls upon us as a society were never so pressing and so urgent. We hope that when our October collection is taken, that the Lord will put it in the hearts of some of our well-to-do brethren to donate their thousands, and hundreds, and fifties, and tens. And that those who are not able to do so much will esteem it a privilege to give to this important branch of the work whatever the Lord may put it into their hearts to bestow.

A. O. TAIT.

Sec'y International Tract Society.

It is not you must, but you may; more privilege than duty.

STATE CANVASSING AGENTS' LETTERS.

OHIO.

WE held our institute in April, where twenty five canvassers spent a month together very profitably; they went from the institute knowing they were going to succeed. They went in faith; much was said during the institute on faith, and we knew we had the right kind,—that which works. Did you ever notice that a person can starve while sitting still waiting for the Lord to feed him? Even of the beasts it is written, "What thou givest them, *they gather*."

The canvassers of Ohio, therefore understood that they had to both seek the Lord and work hard also. The results have been beyond our expectations. The Lord has co-operated with the workers, and many souls have been warned; some have accepted the Saviour, and thousands of copies of our books have been left in the homes of the people.

It has been demonstrated that our large books can not only be sold, but now is as good a time as we ever had to sell them. Perhaps it takes more of the right kind of faith than it used to, but as the Lord gives the faith, he will give us still more if we ask it of him.

We do not expect failure in the work, nor do we expect the winter to stop it; in fact, why should not the winter months be the best time for taking orders? Many who are now laboring on the farm could spend three or four months canvassing during the winter term.

C. A. PEDICORD.

MISSOURI.

THE Lord is greatly blessing the canvassing work in Missouri. We had quite a goodly number at our school this spring, and at its close our list soon rose to twenty-six; then at the close of Union College, June 18, we had the pleasure of welcoming ten more workers to our field, two of whom have only worked a short time; we are getting from twenty-five to thirty reports a week with sales running from five hundred dollars to six hundred dollars per week. Several are working on the small books and quite a number are beginners. The most of the workers are doing fairly well financially. Every exhibition given means that some individual or family has had a chance to accept light now going to the world. New workers are continually joining our ranks. I never saw a time when so many were desiring to enter the work. It is evidence to me that the Lord is moving his people out

to give the message; we hope also for a good class to start out after camp meeting.

The crops are generally good; fruit is plenty. One of our canvassers sold "Patriarchs and Prophets" to seven or eight ministers in one county.

The agents in southeast Missouri have done excellent work with "Patriarchs and Prophets." They are in new territory, and we are firmly of the opinion that that is the right book to pioneer with; our agents in territory where it was sold two years ago, have done remarkably well, and they say that "Patriarchs and Prophets" was a blessing to the people; it makes friends. We wish to keep step with the message so that when the harvest is ended we may have a part in the great harvest home. JAMES HACKETT.

PENNSYLVANIA.

BETWEEN two and three years ago things in the financial world took a turn; times grew hard, and from all sides we heard the cry, "hard times," but some thought it would not last long; others said it would be over as soon as winter was past, but instead of getting better, times grew worse, so some of our people, as well as some of the canvassers, said, "We cannot sell our books any more, and in the future all will have to be done either by the living preacher or by giving some tracts away or something of that kind; but it will be impossible for anybody to make a living selling books;" the result was that the work fell off considerably. Some, however, did not feel that way, but kept right on, and the Lord has greatly blessed their efforts, and in the last few months they have been rewarded by seeing others raised up to enter this important branch of God's work. Although times are still hard, some are beginning to realize that the canvassing work is going, at any rate, and are again entering it.

During the year from June 1, 1894, to June 1, 1895, the canvassers in this State sold and delivered seventeen thousand dollars' worth of books, an increase of five thousand five hundred dollars over the previous year, and we are looking forward to a much larger increase this year.

At our camp-meeting, just closed, eighteen new workers entered the canvassing work, and the report of the canvassers in this State for last week was the largest it has been since the hard times came upon us. It appears that some are beginning to realize that something can "be done in reaching the people by the distribution of our publications." There are

many who are yet working in the shop, on the farm, and other places, that should consecrate themselves to the service of the Lord, and be willing to say, "Where thou bid'st me labor, Lord, there would I abide." MORRIS LUKENS.

AUSTRALIA.

THE cause, in nearly all its branches, is moving onward in a very pleasing manner. Special efforts are being made at present to increase the circulation of the *Bible Echo* and the *Southern Sentinel* (formerly the *Australian Sentinel*).

The canvassing work, as seen from the reports, is moving onward with much success. An average of from twenty-five to thirty-five agents are selling from three thousand to five thousand dollars' worth of books per month. Western Australia is a very interesting point now, and I believe it is the most favorable spot in the world for selling our books at present. Four agents are selling at least two thousand dollars' worth of books there per month, and they deliver from ninety to ninety-five per cent of their orders. From what I have seen of the favorable opening up of the work in Oklahoma, I feel assured that a strong effort in Western Australia, which is very much like Oklahoma, would be rewarded with very pleasing results. Upward of one thousand people are landing there every week, and going up to the gold fields. There are seventy thousand people in the colony, the three leading towns being Perth, Freemantle, and Albany. Perth and Freemantle are near together, and they have a population of twenty thousand. We are all much interested in this new, thriving field, and hope it will not be long before some decided steps will be taken to open up the work there.

Queensland is also worthy of much careful study. This colony is next to Western Australia as a good canvassing field, and we are sending several good, strong workers there to occupy it. Brother Whittle has been working for some time in the extreme northern part, where no agent has ever been before. He has worked the small towns along the northeastern coast, taking in Thursday Island, which, as will be seen by looking on the map, is one of the group which lies between the extreme northern point of Queensland and New Guinea. The following is an extract from a letter which he wrote us from that place:—

"The white population here is far outnumbered by the foreigners, most of whom cannot read English. The total population is

about one thousand. With the exception of two or three shops, all the business is in the hands of the foreign people. The pearl diving has also fallen into their hands. Almost every nationality can be found here. I have met with Malays, Cingalese, Fijians, Kanakas, Manilamen, Syrians, Japs, Javanese, Chinese, and others. They can all talk English, and would buy our books if they could read them. I have obtained an order from a Manilaman, a pearl merchant. A Syrian in business here has ordered three books, "Thoughts," "Great Controversy," and "Patriarchs and Prophets." I found him engaged in studying the English Bible, and comparing the Old Testament with his Assyrian histories. He is a young man and very intelligent."

Brother Whittle has also canvassed around the Gulf of Carpentaria, having excellent success at Normanton and the Croyden gold fields. From the latter place a most interesting case has just come to light. An intelligent business man has become "thoroughly stirred," as he expresses it, in reference to the doctrines of our people, or rather the truths of the Bible. He seems to have first learned of us from reading a copy of the *Australian Sentinel* that was sent by our society to the *Croyden Mining News*. About this time a friend in Townsville, hundreds of miles away, sent him a copy of "Great Controversy" that he had purchased from one of our canvassers. And now Brother Whittle has found him, and placed other reading in his hands. A few weeks ago he wrote to us, and after ordering the *Bible Echo* and the *Australian Sentinel*, and stating how much he had enjoyed the "Great Controversy," he says:—

"Kindly send me the fullest possible particulars of the principles and doctrines of your church. I freely confess that your mission has thoroughly stirred me up, and I intend with God's help to get to the bottom of it. I would be very glad to get a copy of the *General Conference Bulletin* mentioned in the *Echo*."

Later he writes:—

"God is indeed good to his servant. He is gradually unfolding the truth, and the message is becoming plainer every day. My *Echo* and *Bulletin* arrived by the last mail. For the first two days I did not stir out of my office, reading them."

Our hearts were made glad a few days ago on receiving from him the following cheering words:—

"Since my last, I have had a perfect thirst for the truth, and I have prayed fervently that I might be enlightened; and though torn continually by the arguments of my brethren as to the true Sabbath, I have failed to find a single passage in the Scriptures telling me that the fourth commandment is repealed. On the contrary, I find that the seventh-day Sabbath is enjoined through all God's word. I saw that I must choose between two courses—obedience or disobedience—and as I desire above all things to obey my Maker rather than man (and Saturday is my busiest day), I have kept my first Sabbath.

"For years I had believed that we were in the latter days (though I had never heard of your people), and now that it has pleased the Lord to make the fact so much plainer, I will gladly aid

you in spreading the message. The Bible appears to me now as an entirely new book, and though I have been converted over three years, my eyes are opened as they have never been before; for I have never realized until these last few weeks how precious the promises of the Lord are. Were I a single man, I would gladly volunteer for the English field, but as I have a large family, and all are dependent, I will do what I can here. I am thankful that a further measure of the truth has been brought home to my heart. Faithfully yours in the Master's service."

And so the good work is onward. We have much reason to thank God and take courage.

E. R. PALMER.

NEW PUBLICATIONS.

WE desire to hereby call the attention of our readers to the following list of new publications which have lately been issued by the General Conference Association from the presses of the Review and Herald. We consider these publications as valuable additions to our literature, and as such would heartily recommend them to the kind attention of the readers of this journal:—

"PROPHECIES OF JESUS."

Prophecy is history written in advance of its occurrence. As it was the spirit of Christ that inspired the prophecies (see 1 Peter 1:10, 11), and the keynote to the book is "Jesus, the source of all prophecy," "Prophecies of Jesus" is the title that has been given to the work, which embraces four of the most prominent lines of predictions recorded in the Scriptures; viz, those given by (1) the Great Teacher himself while upon earth; (2) his apostles; (3) the Prophet Daniel, and (4) the Seer of Patmos.

The author, in considering these various prophecies, has furnished ample, clear, and positive proofs from the world's history, of the fulfilment of that portion of the word which relates to prominent events of past ages. Of no less importance and interest, however, to every thinking mind, are the chapters which demonstrate the fulfilment of the sacred word, by the doings and affairs of the world of to-day, which, even to the casual observer, seem fraught with ominous forebodings of volcanic upheavals, not alone in the political arena, but in the social and religious domains as well.

Although each of this series of prophecies is considered separately, and the work accordingly comprises four distinct parts, the intimate connection existing between all of these prophecies as emanating from the one great Author, their oneness of purpose, and the importance of understanding and heeding the testimony of inspiration, are clearly set forth, the whole forming a comprehensive, graphic, and indisputable exposition of these sublime records from the sacred pages of the word of God.

The book, which contains 566 octavo pages, printed from new electro plates, and finely illustrated with thirty-four full-page engravings of a high order, is furnished in three styles of binding, as follows:—

Green, silk-finished cloth, aluminum titles, marbled edges.....	\$1.75
Maroon cloth, gilt stamp, gilt edges.....	\$2.25
Russian leather (seal or morocco grained).....	\$3.75

"POLITICAL SPEECHES AND DEBATES OF ABRAHAM LINCOLN AND
STEPHEN A. DOUGLAS."

contains all the important speeches of "The Giants" from 1854 to 1861, giving a fair and full history of the Slavery Question and the great constitutional questions involved therein, from the beginning of the nation to the outbreak of the Civil War.

An attack was then being made upon the Declaration of Independence and the National Constitution. To-day another attack is being made upon these same charters of our liberty. The history made just previous to the Civil War forms a most vital part in the national annals, and would in itself warrant the study of those times. But in view of the present attack upon the Constitution, this subject becomes one of greatest importance to every thinking individual.

The work contains 555 pages, printed from new, clear type, electro plates, through which are interspersed a number of full-page half tone illustrations, including portraits of Lincoln and Douglas.

Bound in buckram, price \$1.75.

"BY LAND AND SEA; A JOURNEY THROUGH FIVE CONTINENTS."

An ideal book of travel. The common things of life, as they exist among the different nationalities, are told in a terse and interesting style. Starting from the interior of the United States, the author by his vivid description and fascinating word-paintings, invites and soon captivates the attention of the reader, who quickly finds himself transported, as it were, to the scenes of the journey, the several stopping places being California, Hawaii, New Zealand, Australia, India, Egypt, Palestine, Italy, Switzerland, Germany, Denmark, England, and Holland. Passing somewhat rapidly over the more often described scenes of Europe and America, the aim of the narrative, which has been written almost wholly from original notes and observations, has been especially directed to the object of presenting life and nature of those regions which are more remote from the beaten paths of travel, and consequently much less familiar to the general reader. A journey of over forty thousand miles has been accomplished in obtaining material for this work; and apart from its inherent features of intellectual entertainment of the highest order and mental instruction, the author has happily found in the object lessons of life under its various phases and conditions, as here brought under observation, numerous practical illustrations of moral truths which are portrayed in a manner at once instructive and attractive, particularly for the benefit of the youth, with the hope that they may prove of assistance to him in safely avoiding the shoals and the reefs of the journey of life.

The book contains 392 pages, embellished with over one hundred original full-page engravings, designed especially for this work, and numerous part-page illustrations, and is furnished in the following elegant substantial bindings:—

Fine silk-finished cloth, embossed in gold and colored ink, marbled edges.....	\$2.25
Fine silk-finished cloth, embossed in gold and colored ink, gilt titles.....	\$2.75
Full Russia leather, gold side and back titles, gilt edges, extra finish.....	\$3.90

Orders for these books should be sent either to the State Tract Societies or to the Review and Herald, Battle Creek, Michigan.

J. N. NELSON,

Sec'y Gen. Conf. Asso'n.

THE POWER OF MUSIC.

REV. E. P. SCOTT, a missionary in India, saw, one day, in the street of the city where he was working, a queer-looking man, who had come down from some mountain village. Upon inquiry, Mr. Scott found that the people of that place had never heard the gospel, and he made up his mind to carry it to them. His friends tried to dissuade him from his purpose, and told him that he would never come back. But he took his violin and started bravely off. As he entered the village, he was at once surrounded by natives, and a dozen spears were pointed at his heart. Still he did not quail, but closing his eyes, lest the cruel faces so near his own should shake his courage, he began to play upon his violin, the old hymn, "All hail the power of Jesus' name." As the sweet notes fell upon the air, there was a sudden hush about him, and he wondered what had happened to his savage companions, but he did not pause until his arm was too tired to move the bow any longer. Then, glancing up, he saw that the men were standing motionless around him, and that tears were on many of the dusky cheeks. The power of that wonderful Name had made itself felt through the music, and awed them into silence. There was no further opposition to the messenger of good tidings. Mr. Scott lived with these people for two years and a half, teaching them from the Bible, and helping them in many ways. At the end of that time he was obliged to leave them because his health was failing, but the inhabitants of the village went as far as possible with him on his journey, saying over and over, "O, Missionary, do come back to us soon; there are tribes beyond us who must hear your story, too."—*Sel.*

GAVE ALL HE HAD.

MANY years ago in Scotland a little boy went one day to a missionary meeting, where he was so much interested in what he heard about the people in other countries, who knew nothing of the Father in heaven and of the message he has sent to the world by his Son, that his heart was deeply stirred, and he determined that if he should live to grow up, he would be a missionary himself and go to the heathen and tell them about Jesus Christ. When the meeting was about to close, there was a notice given that a collection would be taken at the door. Now, the boy had not a cent in his pocket, and as he was ashamed to go out and not make any contribution, he hung be-

hind the rest of the people, hoping that the collectors would do their work and depart before he should appear. But as he was stealing toward the door, one of the men heard him, and turning back, held the plate toward him. The boy stood still for a moment and looked at the man, and then said quietly: "Please hold it a little lower, sir." The man complied with the request. "Lower still, sir," said the boy again. Again the man did as requested, half amused, half curious. "You'd better put it on the ground," persisted the boy, and when this direction was followed, he stepped into the plate and glanced up with a smile. "It's all I have to give, sir," he said, "but if God will let me, I will be a missionary some day."

And there was nobody in all the church that day who gave so much as the little lad with nothing in his pockets.—*Sel.*

ENCOURAGING.

WE rejoice to receive a letter from one of our State tract society secretaries, full of encouragement from beginning to end. The secretary tells us that the letter is not for publication, so we do not feel free to give either the name of the secretary or the society from which we have received it. We have written the secretary, however, earnestly asking for an article for the HOME MISSIONARY, that will give something of an account of what is being done in that State for the advancement of the work.

Among other items that the letter contains, is a statement that one of the brethren has been instrumental in getting two or three of the local societies to order clubs of the *Signs of the Times*, and the *American Sentinel*, and to sell them from house to house each week. We are assured by the secretary that if a sentiment could be aroused among our people in favor of this plan, a very large number of papers could be sold from week to week in this way, and that great good would result from it. She states that there are two or three who have become interested in the truth through this work. The first knowledge that they had received of our work was through reading matter distributed by these faithful missionaries..

We suppose all of our brethren and sisters have a number of plans in operation that were proposed at the last General Conference, in regard to the circulation of the *Signs of the Times*. This paper was placed at a very low price with a hope that its circu-

lation would soon reach the one hundred thousand mark, and that the publishers by printing such large editions would be able to continue it at this low price. We are glad to report that the circulation of the paper is on the increase but we wonder whether all of our people are doing what they can in this direction. We hope that other State secretaries and other tract society officers will consider quite carefully what is being done by the secretary mentioned in the foregoing paragraphs.

The State secretary also reports a very encouraging prospect for the canvassing work. Others write us after the same tenor. We are glad to see our canvassing work advancing so nicely this summer, and we hope that while our brethren and sisters in the canvassing field are doing what they can, that the brethren and sisters who remain at home may be studying what they may do in the way of selling our publications. Are they taking the *Signs of the Times* and the *American Sentinel* and sending them out through the mails? Are they getting our tracts and pamphlets and handing them out to their neighbors and friends to be read? Have they ever thought of the idea of going out in their adjoining neighborhoods and devoting their time to selling tracts, pamphlets, and papers? Certainly the colporteur's work is one that should receive a great deal of attention from our people. When we have nine of our brethren in jail and others being threatened with arrest, and when in addition to the fulfilling of prophecy in regard to persecutions, we see signs of His coming on every hand, it is certainly time for us to be making an advance move; and we are glad to know that this is being done in some localities, and we will be glad to see an advance all over the world. Let each one be studying how faithfully to do his part, and be actively engaged in doing it.

SEC'Y INT. TRACT SOC.

DON'T forget that the Fourth Sabbath Donations in October are for the International Tract Society. Read on another page what is said in regard to this line of work and the need of funds for carrying it forward.

SEVERAL years ago the editorial responsibility of this journal was somewhat divided, the several departments being in charge of department editors. Some have thought that this arrangement was still observed. But such is not the case. The contributors and editors alone are responsible for the articles which appear in the HOME MISSIONARY.

THE slave trade is the heart disease of Africa.—
Prof. Henry Drummond.

OF the 25,000,000 widows in India, 77,000 are under ten years of age, and they are all cruelly abused and hated.

IN speaking about the Fourth Sabbath Collections for October, which goes to the International Tract Society, don't forget the children, but try to interest them as well in this line of work, and thereby hold their interest and attention for God and his cause of truth.

REPORT OF THE CANVASSING WORK FOR MONTH OF AUGUST, 1895.

(Furnished by the General Canvassing Agent.)

	STATE.	No. canvassers	Av. No of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Distr. No. 1.	Atlantic.....											
	Maine.....	1	1	10½	105	37		46	\$ 117 25	\$ 34 35	\$ 151 60	
	Maritime Prov.....											
	New England.....	18	12½	260	1528	257	\$586 25	631	1434 55	5 30	1439 85	
	New York.....	26	22½	361	2493	377	759 25	1110	2237 30	221 93	2459 23	
	Pennsylvania.....			353	2008	970	585 81	1863	1466 80	305 57	1772 37	
	Quebec.....											
	Virginia.....	6	6		107		121 60	77	89 10		89 10	
	Vermont.....	7	6	97	674	1	2 75	153	354 50	46 79	401 39	
	West Virginia.....	22	16½	200	1279	65	72 65	492	766 56	131 12	897 68	\$ 7,211 22
No. 2.	Alabama.....	7			1439	188	111 70	398	585 00	95 95	780 95	
	Cumb. Mis. Field.....	10			2452	305	403 10	572	1112 50	192 69	1312 19	
	Florida.....											
	Georgia.....	5			897	48	104 25	144	281 51	51 15	332 65	
	Louisiana.....	6			1004	109	102 85	483	878 20	28 95	907 15	
	Mississippi.....	2			546	72	138 50	201	366 50	53 50	420 00	
	North Carolina.....	7			1260	290	286 00	449	586 25	73 40	659 65	
	South Carolina.....	5			874	73	169 55	107	223 55	56 75	280 30	
	Tennessee.....	9			1278	198	356 50	387	640 35	117 95	758 30	5,451 19
	Indiana.....											
No. 3.	Illinois.....	20	9	122		33	106 15	264	831 00	249 45	1080 45	
	Michigan.....	10	7	88	643			145	326 05	34 55	360 60	
	Ohio.....	45	30	470	3797	815	1925 00	766	2184 50	309 00	2493 50	
	Ontario.....											3,934 55
	South Dakota.....	16			2077			449	1091 15	119 25	1210 40	
	Iowa.....	28	23	358	3746	19	34 50	872	1710 40	272 45	1982 85	
	Manitoba.....	12	9½	167	1260	90	240 50	207	590 50		590 50	
	Minnesota.....											
	Nebraska.....	5	5	67	481	54	113 35	68	134 95	51 05	186 00	
	Wisconsin.....	14	10	78	494	12	25 75	115	276 25	23 46	299 71	4,268 46
No. 4.	Arkansas.....	4	4½	55	445			334	699 75	25 00	734 75	
	Oklahoma.....	3	2		81	40	77 00	60	147 25	1 85	149 10	
	Kansas.....	30			3640	253	606 90	923	2100 90	186 47	2287 37	
	Missouri.....	30	30	506	3998	291	267 75	949	1839 75	251 50	2091 25	
	Texas.....	7	6		1470			882	2494 25		2494 25	
	Colorado.....	5	4	80	399	20	50 00	126	221 90	32 55	304 45	8,061 17
	California.....											
	North Pacific.....											
	Upper Columbia.....											
	Montana.....											
No. 5.	Australia.....	18	10	196	1170			595	2292 25	98 75	2391 00	
	New Zealand.....	5	5			162	578 50	448	1363 84	282 46	1646 06	
	Great Britain.....											4,037 06
	Central Europe.....											
	Germany.....	25	20	145	1163	103	154 00	121	210 00	100 00	310 00	
	Norway.....	23	19	240	2556			1061	1264 09	4 59	1268 68	
	Denmark.....	26		141	1315	2999	3008 14	594	526 35	13 63	539 98	
	Sweden.....	33			3157		377 94	1430	1881 45	22 81	1904 26	
	South Africa.....	8	62	89	470	42	223 14	245	1353 52		1353 52	5,376 44
	South America.....	6	6			106	130 32	210	487 32		487 32	
Misc'L.	Jamaica.....											
	Bahamas.....											
	West Indies.....	7	7		765	96	85 51	173	118 56	19 04	137 60	624 92
	Totals.....	511	277½	4,083	51,075	8,526	\$12,305 21	18,189	\$35,452 75	\$3,513 26	\$38,966 01	\$38,966 01

LESSON SERIES.

FOOD—ITS RELATION TO HEALTH AND MORALS.

[For First Week in September.]

No good thing will the Lord withhold from them that walk uprightly. Ps. 84:11. This is a good text to bear in mind in taking up the study of foods and their relation to health and morals. Satan would have us believe that in becoming followers of Christ it is necessary for us to deprive ourselves of everything that is good in this world, that the Lord is a hard master; but this is not true. The Lord will withhold no good thing from us. At one time Peter came to Christ, and said, "Behold we have forsaken all, and followed thee; what shall we have therefore?" The Lord's reply was, "An hundred-fold now in this time, . . . and in the world to come eternal life." This is the Lord's way of dealing with his children. He asks us to give up that which would harm us physically and morally, but always gives something better in its place. He will never deprive us of anything that is conducive to health, happiness, and development of character.

God has our eternal interests in view, and is anxious to co-operate with man in his efforts to develop a character that will be without spot at his coming. To attain this it is not only necessary to pray, but we must co-operate with God; he can do nothing for us without our co-operation. Our power for working out our salvation is of God, but all the responsibility rests with us. Whether our prayer for the development of Christian character is answered or not depends upon ourselves. Those who are waiting for a magical change to take place in their character some time in the future, without a determined effort on their part, will be disappointed.

Many mothers are praying for the conversion of their children and husbands, yet they place upon their tables a feverish or indigestible diet which tends to strengthen the animal passions in them, keeping up a constant irritation of the nervous system, making them impatient and irritable, thus lessening their powers to receive truth. These prayers are not answered because they are not working together with God for the salvation of their loved ones. They are despising the very means that God would

use to answer their prayers. The desires of the flesh our appetites and passions, must be kept under control, and brought into subjection. We cannot do the things we would naturally like to do, not even eat the things we would like at times. We must be governed by an enlightened conscience and reason, and not by taste, and abstain from all fleshly desires which war against the soul. It is through the appetite that Satan gains control of the mind and the whole being. To surrender to the control of the appetite is to surrender to the control of Satan, and corruptions of every kind are sure to follow.

Solomon ate and drank at improper periods, and simply to gratify appetite, and it was this which led to his fall. It was the gratification of appetite which caused him to depart from the Lord, and enter into unholy marriage relations with idolatrous women. This brought disgrace and unhappiness upon himself and the land which he ruled. Later in his life he realized the cause of his fall; he says in Eccl. 10:17, "Blessed art thou, O land, when . . . thy princes eat in due season for strength, and not for drunkenness." We learn from this that we should eat at proper times, not when we may feel like eating, but have proper periods for eating, and not let a morsel pass the lips at any other time. The purpose of eating is here stated also,— "for strength." Often people sit down at the table and ask these questions: "I wonder if a little of this [something they like very well] will hurt me." "I wonder if I can eat just a little more or make a certain combination without receiving injury therefrom." When a man goes into business, he does not say, "I wonder if I will lose by engaging in this enterprise," but, "Will I gain by the transaction?" If he cannot see some gain ahead, or prospects of gain, he will have nothing to do with it. This is the way we should reason in regard to the food that we eat. We should not ask whether the quantity, quality, and combination will do us harm, but, "Will it do me good?" "Will it give me health and strength, wherewith to glorify God?"

Health reform has been given us as one of the greatest aids in overcoming our besetments, and preparing us for the latter rain. Many are neglecting this needful preparation, and are looking forward to the latter rain to cleanse them from all filthiness of

the flesh, and prepare them for the coming of Christ. Such will be disappointed. The refreshing comes only on those who have previously prepared themselves for it. We must cleanse ourselves from all filthiness of the flesh and mind in order to be partakers of the latter rain. The preparation we now make will determine whether we have a part in the refreshing. Every man who would see Christ as he is, must purify himself.

Peter presents to us the ladder of true sanctification. The base rests upon the earth; the topmost round reaches to the throne of God. He adds, if ye do these things, add to your "faith, virtue; to virtue knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness; and to brotherly kindness charity," ye shall never fail. Many are content to remain upon the first round of the ladder, and think this is all that is necessary. "Only believe," say they, but the apostle says, "Add to your faith, virtue; and to virtue knowledge; and to knowledge temperance. Faith (the first step) gives us access to the divine grace, through which we are enabled to take the steps which follow. Others attempt by one effort to reach the topmost round. They are not content with God's appointed method, but seek to climb up some other way. The result is, they fall. They fall simply because they do not climb the ladder round by round. The apostle assures us there is no need of falling. We may have an abundant entrance into the everlasting kingdom of our Lord. He has clearly pointed out the way, and none need err.

It is impossible for us to overcome impatience in the way in which we have been trying to overcome, but if we return to the Lord's way, we will not find it so difficult. The Lord says add to temperance, patience. We cannot expect to be patient without first being temperate. It is impossible for an intemperate man to be patient; we find we have been attempting an impossibility. It is not at all surprising that we have failed.

Through intemperate habits, the organs of the body, including the brain, become enfeebled; poisons which are taken in the food, or which are formed in the body because of bad combinations, or eating to excess, even of wholesome food, produce a feverish condition of the blood, and irritate the brain. The result is that when little trials come that ordinarily would not be noticed, we become irritated, and speak bitter words to those we love, thus bringing unhappiness into our homes. We make many re-

solves to be more patient, but never think of removing the cause of our impatience. We fall because we have neglected one round of the ladder. When we practice temperance, we will not find the next step so difficult, and God has given us health reform as a means of reaching the round of patience. We cannot reach it and despise the means God has ordained whereby we may reach this state. Knowledge must precede temperance. The great majority of Christians are continually violating the laws of health in regard to eating and drinking, and know not the injurious effects of this upon their physical and moral being. They do not know that these things so benumb the brain that solemn truths lose their sacredness, and true character building is made impossible. Satan, however, is aware of this; he knows the effects of eating and drinking upon men, therefore his studied work is to keep men in ignorance in regard to these things; but it is the work of the reformer to enlighten men, to make natural law plain. This brings him in direct contact with Satan and his work, so we are not surprised that Satan should try in every way to silence his voice.

We are living in the time spoken of by the prophet, when knowledge would be increased. We must gain a practical knowledge of the principles underlying all our actions.

In our next we will study the foods which are least feverish or stimulating, and therefore best adapted to giving and preserving health.

QUESTIONS.

1. What text should we bear in mind in taking up this study?
2. What only does the Lord withhold from his children?
3. How only can God work for us?
4. Do we have any part to act in answering our own prayers?
5. By what are we to be governed in our eating and drinking?
6. What was the cause of the fall of Adam and Eve? Of Solomon?
7. What should be the purpose of our eating?
8. Are we always as consistent in eating as we are in our business transactions?
9. Why was health reform given us?
10. In the ladder of sanctification, what precedes patience?
11. How should we try to overcome impatience?
12. What must we gain in this day when knowledge is increased?

D. H. KRESS, M. D.

CENTRAL AMERICA.

[For Second Week in September.]

CENTRAL AMERICA is that irregular, narrow neck of land which unites North and South America. It is from eight hundred to nine hundred miles long, has a varying breadth of from twenty-eight to three hundred miles, and contains one hundred and eighty thousand square miles. There are high mountain ranges, and isolated volcanic peaks; deep valleys, and broad, fertile plains; beautiful lakes, and majestic rivers; and every variety of climate from the torrid heats to the cool and bracing temperature of eternal spring. The principal plains are on the eastern side of the Cordilleras, where rain falls during the greater part of the year in greater or less abundance, the clouds being borne to land by the northeast trade winds, while the Pacific slope, as in South America, is quite dry and salubrious. There are but two seasons, the wet, and the dry. The rainy season usually begins in May and lasts until December. The country has a population of 3,000,000. Its exports amount to \$25,000,000, and the imports to \$16,000,000 per year.

The political states comprising Central America, include Guatamala, Spanish Honduras, British Honduras or Belize, San Salvador, Nicaragua, and Costa Rica.

Nicaragua is the largest of these, being a little larger than the State of New York. In the western part of the country, between the great lakes of Nicaragua and the Pacific Ocean, the soil is very fertile, owing to the frequent eruption of the numerous volcanoes in that region; in the central part are grassy plains over which roam herds of horses, mules, and cattle; and in the eastern section are dense forests of india-rubber and mahogany trees.

At Blewfields, on the Mosquito Coast, the Moravians established a mission in 1849, and although twice since that time they have been visited by severe tornadoes in that city, and much of the mission property destroyed, yet these earnest workers for the Master have remained faithful at their post, and in 1881 there were seven stations, fourteen missionaries, and one thousand one hundred and forty-six Moravian communicants in that country. Off the eastern coast runs a coral reef, inside of which the water is very shallow, rendering navigation dangerous.

Guatemala, about as large as the State of Mississippi, produces wheat, maize, sugar-cane, indigo,

coffee, and cochineal. Silver is also found. Society here is divided into three classes. The lowest class, "the people," are mostly Indian beggars, clothed in foul rags, and having the feet eaten away by the jiggers; the second class, "the gentry," are those engaged in trade, and in the learned professions; and the "nobles," or the third class, are the wealthy merchants and the clergy. Although this state is backward in education, as is the case with all the Central American Republics, yet the first school for the higher education of women, which was founded in any of these states, was established by the government of Guatemala.

In Spanish Honduras gold is found, and also silver, in combination with lead, iron, copper and antimony. The country is for the most part, hilly, although little is known of the interior, or of the scattered tribes which dwell there. Society is in a very bad condition, and there is no such thing as a proper regard for the sanctity of the marriage relation, as marriages are contracted for limited periods, and when a man gets tired of living with one woman, he simply drives her away, and another takes her place. All classes hate to work, choosing rather to live in misery than work for an honest livelihood. Our work has been established off the eastern coast of Spanish Honduras, in the Bay Islands.

The people of Costa Rica are in a much more prosperous condition than those of any of the other countries we have for our study in this lesson. Beggars are almost unknown, for each man has at least a small plot of ground which he may call his own, and owing to the fertility of the soil, and the care with which it is tilled, good returns are obtained. The working classes do not meddle in politics as in other states of Central America, but rather content themselves with tending their cattle, and coffee plantations. Coffee is the staple article of trade, but some gold is found.

San Salvador is the most densely populated of any of these Republics, there being forty-five persons to the square mile. Education is compulsory, and all games of chance, excepting those established for the benefit of the clergy, are declared illegal. The indigo found here is said to be the finest in the world, and is the chief export of the country. The Balsam of Peru comes from San Salvador; it was formerly exported to Europe through the Peruvian port, Callao, hence the name. It is said that the silver coins of this little Republic contain less alloy than any other silver coins in circulation.

British Honduras, or Belize, is noted chiefly for its production of the mahogany-tree, and it was this "king of the forest" which first attracted the attention of adventurers in the time of Columbus. During the dry season, the trees are cut, and hauled to the rivers. On account of the heat, most of the hauling is done at night. When the winter rains set in, the strong current carries the floating timber to the sea, and the logs are guided by men who follow in canoes. At the mouth of the river, the logs are separated and brought to the wharves of their respective proprietors, where they are prepared for transportation.

Elder F. J. Hutchins was the first man we sent to this field. He began his work in the Bay Islands, where there were already some who had begun the observance of the Sabbath through publications sent out by the International Tract Society, and also through the personal efforts of Sister Guthron, a native of the island of Ruatan; she had learned the truth in this country, and returned to carry the precious seed to her own people. In August, 1892, nine were baptized at Coxen's Hole, on the southwestern coast of this island, and Jan. 1, 1894, this church dedicated to the Lord a house of worship costing about four hundred and sixty-eight dollars.

We also have an organized church on the island of Bonacca. A number of believers were baptized here in 1892. In 1893 a mission building, valued at one hundred dollars, was donated by the elder of the church at this place, and it furnished a home and headquarters for the workers in these islands. January 1, 1895, the membership of this church was fifty-seven; of the Sabbath-school, eighty.

In June, 1894, Brother and Sister Miller, of California, went to this island to take charge of the school work in Bonacca. In the month of July, a new school building was opened, free from debt, which cost two hundred and nineteen dollars, half of which sum was furnished by the General Conference. At the close of last school year, the enrollment of the school was forty-nine. A native brother is doing good service in the canvassing work. During the last three years about fifty thousand pages of tracts have been distributed, and two thousand two hundred and forty-five dollars' worth of denominational books have been sold. Over one hundred are obeying the truth. The value of the mission property in this field is about one thousand five hundred dollars. The General Conference has furnished a tent, and a small boat of three and a half tons' burden.

We have done nothing on the mainland of Central America to speak of, excepting in the city Belize. Last fall Elder Hutchins held a series of meetings in the southern part of the city, and as a result some were baptized, and others are convinced of the truth, several of whom have since taken their stand firmly on the Lord's side. We now have a tent pitched on the northern side of the city, and there is a deep interest.

Owing, however, to the lack of roads in Central America, the communication along the coast towns is kept up by means of boats, but as one can never be certain when a boat is going to pass by, it makes it hard for one to try to canvass or do any other kind of missionary work in the settlements on the mainland. Regarding this phase of the question Elder Hutchins speaks in a recent communication:—

"Belize is the only place on the mainland of Central America where there has been any effort made to get the truth before the people in public work. A little work has been done in the canvassing line in two or three settlements. Let each consider this when he is deciding how much he is going to give to purchase a boat for the purpose of visiting the settlements along the shores of Central America and its neighboring islands. By means of this boat we can place the silent messengers in the hands of thousands who have never heard, and who will not have the opportunity unless we grant them the opportunity in some way of this kind. These people in these settlements along the coast have no advantages, as the people in America have, in regard to schools and learning, and it seems to be a real act of mercy to place the means of education in their hands. This may be done, too, as we have books that will lead them to the source of all knowledge (Jesus), as well as to impart many valuable facts to them. Many of them need to begin with the "Gospel Primer" and study upward till they can comprehend greater truths. There is no systematic way of getting from place to place along the coast as there are inland roads in but very few places, and so all transportation has to be done by means of boats; and as there are no boats that a missionary or canvasser can depend on when he wants to travel, it is very slow and discouraging work to try to do labor in this time-wasting way. If we are blessed in securing the much-needed boat for this purpose, the missionaries and canvassers can go at their will and have a home when they come to their places for work, for the boat would ever be a comfortable place when at anchor. If the reader will study the map of this coast carefully, and see the outline of the country, and the islands along the coasts, also think of the many small islands that the maps do not show, then think of the many poor, starving (spiritually) souls that are situated here and there, I believe he will see the need of a mission boat. The headquarters for

a mission boat for some time to come will be the Island of Bonacca, as that is the center of the work here at the present time. It is there that the church and school are located.

It would seem that the needs of the people in these destitute places are sufficient to make us give liberally the means God has made us stewards of. Let us remember that in giving for the poor, degraded people who are the purchase of his blood, we are giving to him. We should also keep before our minds a picture of the dying Saviour, and remember how we shall feel when we see him coming in the clouds of heaven, if we have been faithful in seeking to spread the gospel. Again, let us try to imagine how thankful we would feel, if we were in the darkness and superstition of these people, should some one bring us the blessed truth concerning the soon coming of our Saviour. Can we not then deny ourselves little indulgences, even, that we may have more to give to the blessed Master.

QUESTIONS.

1. Where is Central America? of how many states is it composed?
2. What is the population of the country? the number of square miles?
3. What can you say of the physical features of Nicaragua? Who have established missions there? When?
4. Into what three classes is society in Guatemala divided? What are the products of the country?
5. What is the condition of the people in Spanish Honduras?
6. How do the people of Costa Rica compare with the inhabitants of the other Central American Republics?
7. What can you say of San Salvador?
8. For what is Belize chiefly noted?
9. Whom did we first send to this field?
10. How did the work begin in Ruatan, and where is our church on that island?
11. When was the church organized on the Island of Bonacca, and what was its membership in the beginning of the present year?
12. What can you say of the school work there? What is the value of the property we hold in that field? How many books have been sold?
13. Where have we made our chief effort on the mainland? With what result?
14. Why do we need a larger boat for this field?
15. What spirit should prompt our giving for this work?

GUY DAIL.

THE WORK OF THE LAITY—ITS IMPORTANCE.

[For Third Week in September.]

If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. But few realize what can be done in reaching the people, by personal, interested efforts in a wise distribution of our publications.

Few have any adequate idea of what the distribution of tracts and papers is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing the minds to receive the truth when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice.

Missionaries in this great work are wanted to labor unselfishly, earnestly, and perseveringly, as co-workers with Christ and the heavenly angels in the salvation of their fellow-men. We should be grateful that God condescends to use any of us as his instruments. To retain pure and undefiled religion, it is necessary to be workers, persevering in effort. We must do something ourselves. No one else can do our work.

The great missionary field is open to us, and the subject must be agitated, agitated, again and again. The people must understand that it is not the hearers of the word, but the doers of the word who will have eternal life. Not one is exempted from this work of benevolence. All who become partakers of the grace of Christ are not only to communicate of their substance to advance the truth, but to give themselves to the Lord without reserve.

The great work now to be accomplished is to bring up the people of God to engage in the work, and exert a holy influence. They should act the part of laborers. With wisdom, caution, and love they should labor for the salvation of their neighbors and friends. There is too distant a feeling manifested. The cross is not laid right hold of, and borne as it should be. All should feel that they are their brother's keepers, that they are in a great degree responsible for the souls of those around them. The brethren err when they leave their work all to the minister. The har-

vest is great and the laborers are few. Those who are of good repute, whose lives are in accordance with their faith, can be workmen. They can converse with others, and urge upon them the importance of the truth. They must not wait for the minister, and neglect a plain duty which God has left for them to perform.

There is a sufficient number of ministers, but a great lack of laborers. Laborers, co-workers with God, have a sense of the sacredness of the work, and of the severe conflict they must meet in order to carry it forward successfully. Laborers will not faint and despond in view of the labor, arduous though it may be.

There are men who flatter themselves that they might do something great and good if they were only circumstanced differently, while they make no use of the faculties they already have by working in positions where providence has placed them. Man can make his circumstances, but circumstances should never make the man. Man should seize circumstances as his instruments with which to work. He should master circumstances, but should never allow circumstances to master him.

God wants minute men. He will have men who, when important decisions are to be made, are as true as the needle to the pole; men whose special and personal interests are swallowed up, as were our Saviour's, in the one great general interest for the salvation of souls. Satan plays upon the human mind wherever a chance has been left for him to do so; and he seizes upon the very time and place where he can do the most service to himself, and the greatest injury to the cause of God. A neglect to do what we might do, and what God requires us to do in his cause, is a sin which cannot be palliated with excuses of circumstances or conditions, for Jesus has made provisions for all in every emergency. The enemy will seek in every way possible to obstruct the course of those who take hold of any branch of the work of God, that they may not have success. But instead of their interpreting this as an evidence that the Lord would not have them engage in labor, they should take it in altogether a different light; and see in the difficulties a vigilant foe; because the enemy is watching to block the way.

Strength comes by exercise. All who put to use the ability which God has given them, will have increased ability to devote to his service. Those who do nothing in the cause of God, will fail to grow in grace and in the knowledge of the truth. A man

who would lie down and refuse to exercise his limbs, would lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength he already had; he becomes a spiritual paralytic. It is those who, with love for God and their fellow-men, are striving to help others, that become established, strengthened, settled, in the truth. The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the entire period of life. The Master calls for gospel workers. Who will respond?—*Selected by D. W. Reavis from "Gospel Workers."*

QUESTIONS.

1. How many realize the importance of scattering our publications?
2. What relation does the circulation of literature sustain to the work of the minister?
3. How alone may we retain pure and undefiled religion?
4. How many are exempted from the work?
5. What is the great work to be accomplished now?
6. How should we feel in taking up labor for those around us?
7. What do we do in leaving all the work for the minister?
8. What class sense the sacredness of the work?
9. What use should we make of circumstances?
10. What kind of men does God want?
11. What is said of neglecting to do what we might do?
12. What ought we to see in our difficulties when we seek to engage in some kind of labor?
13. How does strength come to the physical man?
14. What is the basis of the true Christian's work for God?

LESSONS IN RELIGIOUS LIBERTY.—NO. 9.

[For Fourth Week in September.]

CHRISTIANS AND CIVIL GOVERNMENT.

THE arm of the civil power has already been raised, in a number of places, to persecute Seventh-day Adventists. In a short time the rights and liberties of the remnant church will be denied. These movements upon the part of the powers of earth will bring our people into very trying places. They will call for an exercise of that "charity [which] never faileth" such as has not been seen since the days of the

primitive Christians. The burden of this lesson is to show that "though I give my body to be burned, AND HAVE NOT CHARITY, it profiteth me nothing."

1. What is the fruit of the Spirit? Gal. 5 : 22, 23.

2. What is said of those who have not the Spirit of Christ? Rom. 8 : 9, last part.

3. Who shall teach us what to say when we are brought before magistrates to answer for our faith? Luke 12 : 11, 12.

4. Since love, and longsuffering, and gentleness, and goodness, and self-control (Gal. 5 : 23, R. V., mar.) are enumerated among the fruits of the Spirit, is it possible for any one who does not possess these traits of character to be taught of the Holy Spirit when brought before a magistrate?

5. Does God deem the giving of the body to be burned a sufficient mark of holiness? 1 Cor. 13 : 3.

6. What kind of church will Christ present to his Father? Eph. 5 : 27.

7. Is a willingness to go to prison and to suffer martyrdom for Christ's sake all that is required? Matt. 5 : 38-48 ; Luke 6 : 27-36.

8. Should we endeavor to make excuses for those who persecute us? Acts 3 : 14, 15, 17 ; Luke 23 : 34.

9. By what name did Peter call the murderers of Christ in Acts 3 : 17?

10. What disposition did Christ manifest toward his persecutors? 1 Peter 2 : 23, 29 ; Luke 23 : 34.

11. What standard of character does the word of God call upon us to attain? Matt. 5 : 48.

12. Although the sinner is made holy at conversion, is there more spirituality for him to acquire? 2 Cor. 7 : 1, last clause.

NOTE.—Instead of "perfecting holiness in the fear of God," the Syriac translation reads, "and let us work righteousness in the fear of God." Holiness is perfected by the working of righteousness. A definition of holiness is furnished us by the Spirit of prophecy. We are there told that holiness is agreement with God. This does not mean agreement in regard to theory. Thousands of men mentally agree to the Bible instruction that it is wrong to steal, yet they themselves do not scruple to be dishonest. Most assuredly this class are not possessed of "holiness." Holiness is the agreement of our *life* with the life of God. Holiness perfected is righteousness worked.

13. What thoughts does the Lord entertain toward those who are walking in sin and rebellion against him? 2 Sam. 14 : 14?

NOTE.—In this text the Lord is depicted as devising means that his banished be not expelled from him. This is the attitude of God toward you and me, dear reader ; and the one way in which we can ever derive any comfort from it is to exercise a similar disposition toward our persecutors. Sin has banished all of us from God to a greater or less extent. But, although banished, the Almighty calls us "*his* banished." Ponder over the wondrous lovingkindness that there is in this.

14. How are we counseled to deal with outcasts and wanderers from God? Isa. 16 : 3, 4.

15. How does "our Father" treat those who do not appreciate his goodness? Luke 6 : 35, last clause.

16. Can a man be a Christian and render evil for evil? 1 Peter 3 : 8, 9.

17. Is it obligatory on a Christian not only not to render evil for evil, but to return good for evil? 1 Peter 3 : 8, 9.

18. Will praying for those who do not treat us right or even regard us as Christians prove a blessing to our own souls? Job 42 : 10.

We are in this world to bind and to heal, not to tear and to wound. Our work is to *lead* men to the truth, and not to *drive* men from the truth. We are to expect a rich harvest of souls. "Like begets like," is an adage, old but true. If we make sharp thrusts against unbelievers, we may expect that unbelievers will make sharp thrusts against us. The wounded bird flees from the hunter. In like manner will a sinner wounded by a Christian flee from him. We as a church must possess the precious grace of longsuffering, ever remembering that "charity never faileth." The Lord "doth not afflict willingly nor grieve the children of men." It should bring sorrow to our every heart that the world is steeped in sin and hastening to destruction.

A HINDOO gentleman after hearing an impressive address from a native pastor, commented thus : "Once a forest was told that a load of ax-heads had come to cut it down. 'It does not matter in the least,' said the forest ; 'they will never succeed.' When, however, it heard that some of its own branches had become handles to the ax-heads, it said, 'Now, we have no longer any chance.' So," said this gentleman, "as long as we only had foreigners to deal with, we were safe, but now everywhere our own countrymen are enlisted on that side ; certainly our faiths are doomed." Such utterances are significant.

READ IT.

Not this article especially, but the *American Sentinel* of August 15, is what we hope you will read. It is brimful of most interesting matter for these times. The first article is a very impressive and finely illustrated one in regard to the persecutions of our brethren in Tennessee. It has four illustrations in regard to persecutions at various times and in various countries, and one showing our brethren in the chain-gang. The article very plainly shows that the persecutions in past ages are exactly the same as the persecutions of Seventh-day Adventists at the present time. After you have read this, you will want to read the rest of the *Sentinel* through; and then, after you have read this, you will want to circulate many copies of it; and then, after you have circulated many copies of this particular number, we hope that your interest will be at such a height that, if you are not a subscriber to the *American Sentinel*, you will become one at once, and try to get everybody else to subscribe, for certainly it is filled with important matters for these times, that the people should have. If you have not seen this number of the *Sentinel*, order some single copies from your State tract society secretary or from the *Sentinel* office direct.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.						STATIONS.		GOING WEST. Read up.				
10 Mail Ex.	4 L'd Ex.	6 L'd Ex.	42 Atl. Tr'n.	2 Atl. Pass.	2 Pt. H.			11 Mail Ex.	1 Day Ex.	3 R'd L'd.	23 B. C. Pass.	5 P'to Ex.
a m	p m	p m	a m			D. Chicago A.		p m	p m	p m		a m
9.00	3.10	8.15				Valparaiso.		8.45	1.50	9.10		7.50
11.25	5.05	10.30	6.00					6.05	11.35	7.10		6.45
p m						South Bend.		3.10	10.15	5.44		4.10
1.05	6.30	12.00	10.05			Cassopolis.		2.15	9.40	5.13		3.28
1.46	7.12	12.45	12.40			Schoolcraft.		1.20				2.37
2.33	7.55	1.35	3.42			Vicksburg.		1.10	8.52			1.11
2.44	7.55	1.45	4.30	a m		Battle Creek.		12.15	8.15	3.55	9.35	1.50
3.30	8.36	2.40	6.20	7.00		Charlotte.		11.14	7.23	3.07	8.40	12.53
4.33	9.25	3.25		7.47		Lansing.		10.40	6.55	2.40	8.00	12.20
5.10	9.55	4.00		8.20		Durand.		9.35	6.05	1.55	6.50	11.28
6.30	10.45	5.05		9.30		Flint.		8.35	5.35	1.28	5.47	10.55
7.30	11.17	5.40		10.05		Lapeer.		7.45	5.02	1.00	5.10	10.01
8.15	11.50	6.15		10.43		Imlay City.		7.28				4.48
8.42	a m	6.35		11.05		Pt. H'n Tunnel.		6.50	8.50	11.55	3.50	8.45
9.50	1.00	7.30		12.05				a m	a m	a m	p m	p m
	p m					Detroit.				10.40	4.05	8.45
9.25						Toronto.			p m			1.00
	a m	p m							9.20			
	8.15	5.25				Montreal.			a m			
	p m	a m							9.15			
	8.15	7.25				Boston.			a m			
	a m	p m							8.30			
	8.12	7.15				Susp'n Bridge.			a m			
	a m	p m							10.15	7.05		2.25
	7.50	4.25				Buffalo.			a m	p m		1.00
	a m	p m							8.15	5.10		8.00
	p m	a m				New York.						p m
	8.59	8.05				Boston.						7.00
		a m										
		11.20										

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

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Carbon Crackers,

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

Wheat Granola,
White Crackers,
Whole Wheat Wafers,
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THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

OBJECT: The dissemination of general missionary intelligence, the discussion of plans and methods, reports of labor, etc.

BATTLE CREEK, MICH., SEPTEMBER, 1895.

The Fourth Sabbath Reading. — It will be observed that the old plan of Fourth Sabbath Readings is revived in this number. There has been an earnest call from different parts of the field for a return to this plan. The reading for this month is from the pen of Elder U. Smith, and we bespeak for it a warm welcome. We trust that it may be read in all our churches. If not convenient to read it upon the fourth Sabbath of the month, it can be taken up on some other occasion.

In a recent letter from Elder D. T. Jones, the following items of work done by the Mexican Mission during the month of July, 1895, are given: —

“Number of treatments given women, 928; men, 176; total, 1104.

“Number of different persons treated: women, 264; men, 54; total, 318.

“Number of new patients during the month, 201.

“This included the charity work done in the house only. You will see that this gives an average of a little more than forty a day for the working days. Besides this there has been some outside charity work, and all the pay work. I have not the statistics to show just how many pay patients we have had each day on an average, but perhaps twenty, which would bring the whole number who come to the house each day for treatment up to about sixty.”

RECENT DEVELOPMENTS.

In another column we have an article in regard to the recent persecutions of our people, which shows how these persecutions have been on the increase this year. Since writing the article referred to, some matters have come to light that seem to us to show the spirit of persecution that is arising, more than anything that has been developed yet.

As the readers of the HOME MISSIONARY know, a number of our brethren have been at work in the chain-gang in Tennessee, because they keep Sabbath and work on Sunday. It has just been decided by the authorities in Rhea County, where our brethren are in custody, that they will have to continue to work in the

chain-gang long enough to make up for all the Sabbaths they have kept since their confinement. The plea of the authorities of course is that the brethren have been in the chain-gang and have refused to work on the Sabbath, and so they have lost their services on that day; for that reason they propose to continue their term of confinement. It is certainly a penalty for Sabbath-keeping, and shows in a small degree at least the spirit that we may expect to meet.

But what seems to us by far the worst thing is what happened to Brother Faust, of Baltimore, in connection with his arrest. Brother Faust was arrested and brought before the police justice, but he preferred to have his examination by grand jury, and so he was placed under a \$300 bond to appear in case the grand jury found an indictment against him, which was done. In ordinary cases he would have gone before the sheriff and renewed his bonds for appearance at court. But Brother Faust was away attending the camp-meeting when the indictment was returned against him, and although he was home early in the morning, the police did not come for him till half past ten in the evening, when three of them drove up with a patrol wagon, and without giving Brother Faust any time whatever, carried him right off to jail. He was locked in a cell over night, and the next morning was taken in the prison van, which is a kind of a jail on wheels, and carried about from police station to police station over the city to gather up the criminals that had been arrested during the night, and was finally brought to the central station between three and four in the afternoon. When the sheriff's attention was called to his case, he went with Brother Faust to get bail for him if he could, but not finding any one readily, he told Brother Faust that he might go, provided he would return by ten o'clock the next morning with a bondsman. It was about four in the afternoon when Brother Faust was released, and he had not had a mouthful to eat from the time he was carried away by the police the night before.

It would hardly seem consistent to give a man such treatment when he could be trusted at large from sixteen to eighteen hours looking up a bondsman. But it nevertheless shows us the spirit that is beginning to manifest itself, and it should be to us unmistakable evidence that our interpretation of prophecy is correct, and we should know that we are in the last days and should work with all the earnestness that the times demand. It may be our turn next. Let us be ready, and let us be using our time for the advancement of the work of the Master.

A. O. T.