

1897: THE BEST YEAR FOR MISSIONARY WORK AND OFFERINGS.

# THE HOME MISSIONARY

Prise, 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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### A CALL TO THE WORK.

THE Lord has aggressive work to be done. To every human being he has committed a work, and he would have his servants stand at their post of duty. But many are unwilling to do anything for the Master that will incur self-denial and self-sacrifice. They will hover over the ninety and nine who are safely sheltered from danger, but refuse to go out into the highways and hedges with the gospel message, "Come, for all things are now ready." There must be an awakening among the people of God. The entire church is to be tested. There will be those who will go out into the highways and hedges who will labor with patient earnestness, simplicity, and zeal, united with earnest effort to restore health to the body. On the part of such there will be most decided efforts made to awaken to life the souls that are dead in trespasses and sins.

The Lord calls upon the churches who know the truth to be converted,—soul, body, and spirit,—to be sanctified and dedicated to his service. They are not to stand saying, "Who is my neighbor?" They are to bear in mind that their neighbor is the one who most needs their help and sympathy. Those who will stand where the Lord can work through them to

communicate light to the world, will be chosen as vessels unto honor.

#### HUMILITY AN ESSENTIAL QUALIFICATION.

Many have no heart, no love for the service of Christ. They do not choose to stand on his side. Christ declared, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." The mission of Christ was a constant work of humility. He came from the throne of God in heaven to be cradled in a manger, to follow the blood-stained path to the cross of Calvary. In his life were made manifest the principles that should govern the life of every Christian missionary worker. He is to make the truth of God known in the world. The love of Christ is to be his study. Christ humbled himself to the nature of man; and in his humiliation he made it the duty of man to proclaim salvation to earth's remotest bounds. As new fields are constantly opening before him, more means are required to accomplish the work, to lift the standard of truth and righteousness. The truth is to sanctify the life of the teacher, and through him to be a sanctifying power upon others. The church is to be trained to obtain a knowledge of missionary work. Every member may, by interested study, gain a practical knowledge of how to treat disease.

In order to enlarge our ideas of Christian benevolence, it must be worked out. Practical work will accomplish far more than sermons. While on earth Christ sought to sweep away the distinction that had been made by the Jews as to who was their neighbor, and who their enemy. He teaches us to regard every man as our neighbor who is in need of our sympathy, our assistance, and our love. He takes his disciples to the mount of vision, and opens before them the fact that there are no territorial lines, no artificial

distinction, no caste, no aristocracy. The only elevation he recognizes is that of pure and undefiled religion, which will constitute them true workers, to make known the word of God, and find their way to the hearts of their fellow men by relieving as far as possible their temporal necessities. This opens the way to present the love of Christ. God's workers are to despair of nothing, and hope for everything. We do not go forth in mere human strength. Christ has promised, "Lo, I am with you alway, even unto the end of the world."

#### AN UNLIMITED FIELD.

The field of labor is vast; agencies of every kind will be set in action to oppose the work of God, and by indifference and unfaithfulness now, we shall range ourselves on the enemy's side. No wall of selfishness is to be erected to prescribe certain limits to any person's work in seeking to get light in any way before the people. One single act in this line is a link in a chain which will extend to others. Let there be no selfish practise in God's work. Let there be no narrow ideas; for they may shut out opportunities and privileges whereby souls may be reached. Limits may be prescribed which will dishonor God, and encourage selfishness; and the spirit of selfishness is strange fire which should not be mingled with God's sacred service.

The work is one in every place the world over; and any selfish ideas and plans that may be allowed to creep in, even in arrangements for the management of the work of God, is a far greater evil than in common worldly matters. There are to be no selfish confines in dealing with God's work. If prosperity attends the work, it will be because there is not a thread of selfishness interwoven with it. If in any case the natural traits of character would lead to narrow and close dealing in business matters, there is danger. This spirit indulged in any manner of deal, opens the door for Satan to come in and strengthen the detestable root of selfishness. God gives to every man his work, and he is to do his best in every place, working for the recovery of the world. He is to sow the seed beside all waters. Not a hand should be raised, not a barrier be placed to prescribe or limit the work. There is to be no cheap figuring; for this will bring the displeasure of God upon the one who indulges in this business.

In sending forth the seventy to proclaim the kingdom of God throughout Judea, Christ taught that the piety of his people is to be diffusive. He was edu-

cating his church to enlarge the borders of their labor, and eventually to belt the world. "The field is the world." Christ annihilates the ancient distinctions made between Jew and Gentile. There is to be no boundary to our labor. It must take us from the small circle and plans which would narrow the work to the limits which selfishness would prescribe. He presents to our view the inhabitants of the world, who may become enlightened and lay hold upon immortality through faith in Jesus Christ. They are all exposed to the temptations of Satan, who hopes to see them taken in his snare; but the Lord calls those who would be laborers together with him to bring every power into exercise to work for the deliverance of these souls from satanic agencies.

Every encouragement is given God's people for unlimited progress and improvement. We are to work as if we knew we were in sight of the whole universe of heaven, and through Christ say, "I will not fail nor be discouraged, but hope for everything in moral advancement and the restoration of the image of God in man." At every step our prayer should ascend to the throne of God, while working as if everything depended upon our diligence and faithfulness. Yet we must make God our only dependence, doing unto others as we would wish them to do to us. This principle is broad and deep. Not one thread of selfishness must tarnish the work of God. Kill the monster as soon as it shows itself. Teach by precept and example that earth can be assimilated to heaven.

#### CO OPERATION OF HEAVENLY AGENCIES.

Our means of doing good is never to be limited to any man's ideas or devising. We are empowered of God at every step to work in Christ's lines. Lay hold of the work in any place, and this will set in motion the heavenly agencies to prepare the way for the sowers and the reapers. Study the word. Read it with all your mind, your heart, and your soul; for eternal interests are here involved. Then His lessons will have a voice. They will call to you; they will breathe divine counsels; they will make all who learn of him meek and lowly in heart and wise unto salvation.

When Christ declared, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me,

and I live by the Father : so he that eateth me, even he shall live by me," he explained the meaning of his words. He said, "It is the Spirit that quickeneth ; the flesh profiteth nothing ; the words that I speak unto you, they are spirit, and they are life." It is in eating the words of Christ that we eat the flesh and drink the blood of the Son of God. In obedience to his word, we become partakers of his divine nature in the same way in which we are composed of the food we eat. Those who eat the flesh and drink the blood of the Son of God become one in spiritual life with Christ. No human being can be nourished by the food which another eats. He must eat for himself.

God has sent his Son to communicate his own life to humanity. Christ declares, "I live by the Father," my life and his being one. "No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him." "For as the Father hath life in himself ; so hath he given to the Son to have life in himself ; and hath given him authority to execute judgment also, because he is the Son of Man." The head of every man is Christ, as the head of Christ is God. "And ye are Christ's, and Christ is God's."

These words greatly offended his disciples, but he did not soften down his symbolical representation. All who desired could trace out the truths concerning his person and his office. He told them that his words would be understood after his crucifixion, his resurrection, and his ascension,— the Holy Spirit will bring all things to your remembrance that I have spoken unto you. But all who had heard and believed in him would not turn away from him, but would prepare their hearts to receive him.

Although the sacramental service is not mentioned here, yet it is embodied in the figures presented. As the believers celebrate the ordinance that keeps before their minds the crucifixion of their Lord, they are eating the flesh and drinking the blood of the Son of God. Through faith these representations of Christ can be clearly understood. The Holy Spirit will prepare the mind and quicken the perceptive faculties to grasp the grand truths conveyed in the figures.

"And ye shall serve the Lord your God, and he shall bless thy bread, and thy water ; and I will take sickness away from the midst of thee." Here we see that the Lord in his promises ever binds up bodily health and happiness with the spiritual good he would bestow upon Israel upon condition of obedience to his law. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful

and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty ; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

Christ was sent of God to represent God in humanity. When he came to our world, his divinity was clothed with humanity, that humanity might touch humanity, and divinity lay hold of the throne of divinity. Thus moral power was brought to man. When God's word is understood by us, we shall better understand the work and mission of Christ. We are to trace out his working in behalf of humanity.

We read that many of his disciples were offended at his word. This was because of the earthliness of their minds which made his words insufferable to them, and they misconstrued his words. "This," they said, "is an hard saying ; who can hear it ?" Who can consent to any such talk ? But Christ asks, "Doth this offend you ?" It is only those who do him service from pure, loving hearts, that can receive his word. He continues : "What and if ye shall see the Son of Man ascend up where he was before ? It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life." In giving his flesh and his blood for the life of the world, Christ gives eternal life to all who will receive it in faith. But "from that time many of his disciples went back, and walked no more with him."

#### LABOR IN FAITH.

Christ will receive all who will come unto him by faith. Yet thousands are perishing in their sins, heedless and reckless in their disobedience of God's law. It is the loving and obedient heart that will come unto him, and his promise is, "Him that cometh to me, I will in nowise cast out." Many in their blindness will become offended because they are meeting a false standard.

"From that time many of his disciples went back, and walked no more with him." These men had joined themselves to Christ as learners. But their carnal mind interpreted the figure Christ presented as though he meant it literally. They were gross in their understanding. This we shall see fulfilled in every age of the world. Jesus knew all about the disaffection. He said, "But there are some of you that believe not."

We need not be surprised if we pass through a similar experience. Men who do not make Christ their all and in all, but have a superficial faith, will not understand the words of Christ. Many unite themselves with Christ expecting to be benefited by some temporal advantage, but the gospel requirements offend them. Having no spiritual life, they do not unite in heart and true faith with Christ to do the will of God. Had they received his word, they would have had understanding. Said Christ, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

Turning to his disciples, Jesus said, "Will ye also go away?" Simon Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."

The lesson that we are to learn is that every counsel neglected that God chooses to send, will certainly place the human agent in a position of distrust and suspicion. If he does not thoroughly reform the defects in his character; if he does not die to self, he will separate farther and farther from righteousness and truth. As often as his disciples fell into error and were in peril, Christ's word of counsel or reproof recovered them.

#### THE WHEAT AND THE TARES.

As long as time shall last, the wheat will be found among the tares, and the tares among the wheat. By their fruit they will be known. The desire of the disciples was to be with Christ. "To whom," said they, "shall we go?" Shall we go back to seek counsel of the formalist? We cannot understand why so many go away. The thought arose in their minds that Christ had made a mistake in speaking words that would offend. These disciples, they thought, might have been held if he had not spoken so decidedly in regard to partaking of his flesh and blood. "But," said they, "shall we leave the great Teacher? The scribes and Pharisees have dealt most unfairly with Christ. Shall we take sides with them in lifeless formalism, in teaching for doc-

trine the commandments of men? Shall we teach the tradition of the elders?"

Christ yearned over his disciples. He longed to have them come into sacred relationship with himself, and understand him. To believe in Jesus Christ is something more than a mere sentiment. It is a living faith in a personal Saviour who can and will ransom from sin.

Christ foresaw that in the hour of temptation every one of his beloved disciples would be severely tested. He said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

This assurance of our Saviour should be sufficient to teach us the importance of our living the life of Christ here in this life, that we may lay hold of the future, immortal life. There should be kindled in our hearts an earnest desire to put every faculty of mind and heart to diligent effort proportionate to the reward presented — everlasting life. Our service for God is to decide eternal destiny. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And is it not wholly appropriate that the same question should come to us, How shall we not, — when so great love has been expressed for us in the gift of Christ as our ransom, — how shall we not freely give him all things? What love has been expressed in our behalf! And shall our love and gratitude be only as a ripple on the surface?

The Lord requires of every Christian, growth in efficiency and in capability in every sense. He has paid us our wages, even his own blood and suffering to secure our obedience. Do we strive to keep a vital connection with God, that we shall feel our own servitude? Do we feel that all that we have is a loan from Jesus? It is not our own. We are stewards of his grace, placed in charge of his goods. The talent lent must be used, not for self-serving, but in devoted, whole-hearted service. For our sakes Christ became poor, that we through his poverty might be made rich. He descended in humiliation from depth to depth in our behalf until he reached the cross. He could go no farther in self-denial and self-sacrifice. It was impossible for divine condescension to reach a lower depth. This wonderful sacrifice moved all heaven, and can we look upon it

without our hearts breaking at the sight? May the Lord have pity upon us in our hardness of heart, and may he give us a new heart to honor and glorify his name.

MRS. E. G. WHITE.

### THE COLORADO SANITARIUM.

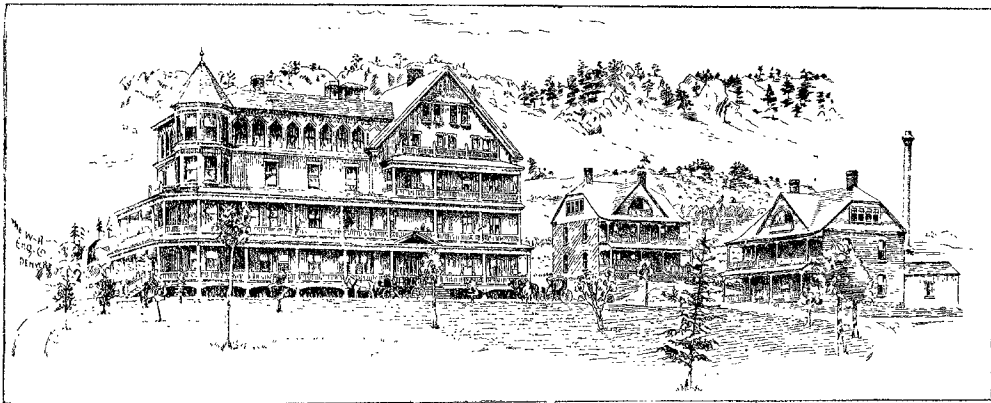
We have several times mentioned this institution in past numbers of the HOME MISSIONARY. The occasion of another visit to Boulder, and our observation of the good being accomplished, leads us again to speak of the work.

After a three months' absence we were happy to find the work progressing most encouragingly in every

Steps are also now being taken to place the work more directly under the fostering care of the Medical Missionary Board. This, we believe, will prove helpful to the work.

The patronage just at the present time is somewhat light, due, no doubt, to the warm summer climate now found in almost all parts of the country. This emphasizes the necessity of every friend of the institution lending a helping hand in placing before the public the merits of the work and the advantages that may accrue to the afflicted in connecting with this institution.

It takes quite as many helpers, and costs quite as much in every way, to run the institution half full of



COLORADO SANITARIUM.

department. Excellent results have attended the efforts which have been put forth, and a goodly number of patients who have been here in the past are now at their homes, rejoicing in the benefits which they have received.

Dr. W. H. Riley has related himself to the work in that way that has won not only the confidence and esteem of the entire Sanitarium family, but also of the community at large.

The training-class, consisting of about twenty devoted young men and women, has been doing commendable work. The spiritual interests of the Sanitarium family were never better than they are at the present time.

One or two changes have recently been effected in the medical staff. Dr. W. F. Hubbard, who has done efficient work in connection with the institution for the last year, has been called to the more responsible position of physician in charge of the sanitarium work in Portland. Provision will doubtless be made for supplying his place at Boulder, in the near future.

patients as it would if it had all that could be accommodated. Hence, light patronage always entails a heavy ratio of expense.

Any information desired by our readers at any time relative to the institution or its work, will be cheerfully furnished upon application. No doubt our friends will find many opportunities where such information could be laid before the afflicted neighbors with the result of bringing them to the institution. Our health work is coming to be a very important department. It should be recognized as a means of God in reaching poor fallen humanity, and in relieving the sick and afflicted. And regarding it in this way, we trust our brethren and sisters everywhere will assist the work, and the institutions representing this line of work, to the utmost of their ability.

This can be done by practising in their own lives the principles of true health reform, and then they will be prepared to place before those in darkness the advantage which will accrue to them from following the same rays of light. In this line, as in the relig-

ious line, in order that our influence may be effective, practising must precede preaching. Works must go before words. The power of truth is manifested, not in profession, but in possession. F. M. W.

### SOWING BESIDE ALL WATERS.

[Fourth Sabbath Reading for June.]

“PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

Strive to excel in the practise of the word of God. This is the only lawful strife. Practise God's word; eat the flesh and drink the blood of the Son of God.

“As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built upon him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.”

God is to be glorified in us. Please read the eighth chapter of second Corinthians. “This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” This is the work of the Lord. When God's people follow his directions on this point, the glory of the Lord shall be their reward. Who will act on Bible principles, taking the word of God as their counselor?

There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified. The Holy Spirit must be allowed to work. God has placed instrumentalities in our hands, and we

must use every one of them to do his will and way. As believers, we are privileged to act a part in forwarding the truth for this time. As far as possible, we are to employ the means and agencies that God has given us to introduce the truth into new localities. Churches must be built to accommodate the people of God, that they may stand as centers of light, shining amid the darkness of the world.

We must sow beside all waters, keeping our souls in the love of God, working while it is day, using the means the Lord has given us to do whatever duty comes next. Whatever our hands find to do, we are to do it with cheerfulness; whatever sacrifice we are called upon to make, we are to make it cheerfully. As we sow beside all waters, we shall realize that “he which soweth bountifully shall reap also bountifully.”

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” Do not draw back after once the Holy Spirit has awakened in your mind a sense of duty. Act on the suggestion; for it was prompted by the Lord. Whosoever draweth back, my soul shall have no pleasure in him.

It means much to sow beside all waters; it means a continual imparting of gifts and offerings. God will furnish facilities, so that the faithful steward of his entrusted means shall be supplied with a sufficiency in all things, and be enabled to abound to every good work.

Thank the Lord, the subject of beneficence has been made very clear and plain. “As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.” The seed sown with full, liberal hand is taken charge of by the Lord. He who ministers seed to the sower, gives his worker that which enables him to co-operate with the Giver of the seed by sowing the seed.

Man is the Lord's co-laborer. The seeds sown,—acts of liberality,—are first given by the Lord; and in sowing, in supplying the necessities of those who are in need, man returns to the Lord his own. The Lord supplies a sufficiency for this work, that his servants may continue ministering to those that are needy.

This seed-sowing is not merely bestowing temporal blessings. It embraces the precious seed of truth, which is to be given to those that are in need of spiritual enlightenment. They are to be fed with spiritual food—even the bread of life. Words of comfort must be spoken to them; they must be given the invitation to the gospel feast.

Both temporal and spiritual liberality is included in this lesson of seed sowing. When God's instrumentalities sow the good seed by distributing to others the temporal blessings God has given them, gratitude and thanksgiving to God are awakened in the hearts of the receivers. They are relieved; their temporal wants are supplied, and the evidence of the love and sympathy of others awakens in their hearts a feeling of thanksgiving to God, and opens the way whereby the seeds of truth may be sown. And God, who ministers seed to the sower, will cause the seed sown to germinate, and spring up unto life eternal.

God gave his only begotten Son to bear the guilt of the world, that all who believe in him should not perish, but have everlasting life. This is an assurance that everything is provided to enable us to be overcomers. We may be "enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men."

This work God would have us do. Christ's example must be followed by those who claim to be his children. Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts. Consider this matter earnestly. As churches, you have had an opportunity to work as laborers together with God. Had you obeyed the word of God, had you entered upon this work, you would have been blessed and encouraged, and would have obtained a rich experience. You would have found yourselves, as the human agencies of God, earnestly advocating a scheme of saving, of restoration, of salvation. This scheme would not be fixed, but progressive, moving on from grace to grace, and from strength to strength.

E. G. WHITE.

THE greatest waste of time we can be guilty of in this world, is to neglect to prepare for the next. —  
*Ram's Horn.*

## INDIVIDUAL RESPONSIBILITY.

SIDE by side, wearing the yoke of Christ, the laborers of God must do their appointed work. The question as to who is our neighbor is answered in the mission fields at home and abroad that await our labor. These call for no pharisaical principles, no narrow views. The worker is not to follow his own ideas and plans for work. The Lord's individuality is to be sunk in no living being. Christ's followers are to love God supremely, and their neighbor as themselves.

It is as much the privilege of every individual member of the church to know, from the word, God's will in regard to his course of action as it is for the president of the Conference or for any other man in office of trust. The Lord would be sought unto by all who would be instructed and enlightened and worked by the Holy Spirit. God is ready to commune with his people. He declares, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

Every individual must seek by earnest prayer to know the word of God for himself, and then to do it. Only in day by day putting his trust in God, and not in the arm of flesh, will any soul obtain the experience essential to answer the prayer of Christ, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This is the lesson given to every soul who has commenced the new year. In all your temporal concerns, in all your cares and anxieties, wait upon the Lord. Put not your trust in princes, nor in the sons of man because they may be in positions of trust. The Lord has united your heart with him. If you

love him, and are accepted in his service, bring all your burdens, both public and private, to the Lord, and wait upon him. You will then have an individual experience, a conviction of his presence and his readiness to hear your prayer for wisdom and for instruction, that will give you assurance and confidence in the Lord's willingness to succor you in your perplexities.

Live as in the presence of God. "Come unto me," is the invitation of Christ. By this he does not mean that you shall go to a far country to inquire of the president of the Conference what your duty is. He would have you rejoice and praise him every day for the privilege granted to you in the words of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Spread out your case before the Lord, and whatever your anxieties and trials, your spirit will be braced for endurance. The way will be opened before you to disentangle yourself from embarrassment and difficulty. You need not go to the next town or to the ends of the earth to learn what course you shall pursue. Trust in God as your present Helper, who will overrule all things as One who knows best. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." This is the truest wisdom, certain, and not disappointing. This is the very essence of all true service, of pure and undefiled religion before God.

Christ declares, "All ye are brethren." We are all exposed to the same temptations, the same danger of making mistakes. There is no security, no support in the midst of trial but the conviction that God is present, watching over his people, and ready to answer their cries. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as

the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward." "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The apostle Paul says, "Make full proof of thy ministry." In this reference, ministry is not confined to preachers, but to those who are doing God service. A kind and loving Friend and Father is overruling all things. And if this is so of individuals and nations, how much more his church, his chosen ones. His church is built on the rock Christ Jesus; and when men miscalculate their positions of trust, and suppose that this gives them power to rule the minds and work of their fellow men, they have made a great blunder, which the Lord will not sustain. They are drawing men away, and educating them to look to men and depend upon men and receive their instruction almost entirely from finite beings.

But the presence of God is guaranteed to the Christian. This Rock of faith is the living presence of God. The weakest may depend upon it. Those who think themselves the strongest may become the weakest unless they depend upon Christ as their efficiency, their worthiness. This is the Rock upon which the church may build successfully. God is near in Christ's atoning sacrifice, in his intercession, his loving, tender, ruling power over the church. Seated by the eternal throne, he watches them with intense interest. As long as the members of the church shall through faith draw sap and nourishment from Jesus Christ, and not from man's opinions and devisings and methods; if, having a conviction of the nearness of God in Christ, they put their entire trust in him, they will have a vital connection with Christ, as the branch has connection with the parent stock. The church is established not on theories of man, on long, drawn-out plans and forms. It depends upon Christ, its righteousness. It is built on faith in Christ, "and the gates of hell shall not prevail against it."

"In quietness and in confidence shall be your strength." Take this with you through the year. The strength of every soul is in God and not in man. Quietness and confidence is to be the strength of all



who give their hearts to God. Christ has not a casual interest in us, but an interest stronger than a mother's for her child. Says the prophet, "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee." Our Saviour has purchased us by human suffering and sorrow, by insult, reproach, abuse, mockery, rejection, and death. He is watching over you, trembling child of God. He will make you secure under his protection. Through his servant he says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

To the Jewish nation God revealed himself as a watchful, a kind, forbearing father, a God of mercy and truth. He manifested himself to them through his Son. And this Saviour is our Advocate. Our weakness in human nature will not bar our access to the Heavenly Father, for he died to make intercession for us.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." I entreat of all families and churches to read and study this scripture, and act in accordance with the word of God.

"Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name." Christ is our ruler, and to man is not given power to lord it over the flock of God. The minister is to be one with the believers, not closing himself within himself as a superior of whom his fellow men must be afraid.

The Elder Brother of our race is by the eternal throne, and looks upon every soul who is turning his face toward him as the Saviour. He knows by experience what are the weaknesses of humanity, what are their wants, and where lies the strength of their temptations; for he was tempted in all points like as we are, "yet without sin." Thank the Lord, he is ordained to be our ruler and the judge of all men.

The Lord would have every one come to him

as their Refuge, for counsel, and for comfort, and for hope, in all their anxieties. To him you may tell all your griefs. You will never be told, "I cannot help you. Such an one in authority has placed your case before me in such a light that I can do nothing for you." To him all your griefs are worthy of consideration. You may have his help under every difficulty. You may, I may, the weakest one in all the ranks of believers may, trust in a loving, pitiful, faithful High Priest, who is touched with the feelings of our infirmities. He keeps us safe from Satan's power even while we are full of perplexities, discouragements, and trials. Every believer is to keep looking unto Jesus, the author and finisher of his faith. All who will do this, will work calmly and quietly as if in view of the whole universe of heaven. They will trust to no man's opinion of their virtues, but feeling an individual responsibility resting upon them in temporal and eternal things, they will put their trust in God.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Let the families, the individual Christians, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in his church militant here below. The angels who offer the smoke of the fragrant incense are for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the cool sunset hour, speaking before God in our behalf of the merits of the blood of a crucified and risen Saviour. That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only begotten Son of God that is of value for us, that we may draw nigh unto God; his blood alone that taketh "away the sin of the world." Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God.

When every soul is dependent upon Jesus Christ, our Elder Brother, for mercy and forgiveness of sins, why should one member of the human family exalt himself above another? Why should he feel at liberty to take upon himself prerogatives that his position does not give him? Why should he order about and seek to control his fellow man, and tell

what this one should do, and that one should do? These very ones have been required of God to come directly to him and ask for the wisdom they need, and the promise is, If ye believe that ye receive it, ye shall have it.

“Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.”

*March 14, 1897.*

MRS. E. G. WHITE.

### THE PARSEES, OR FIRE-WORSHIPERS.

THE Parsees, or as they are also known under the name of Guebres, are the followers of the ancient Persian religion as reformed by Zoroaster. Their native land is Persia, but many of them have found their way into India, where at the present time there are not less than one hundred thousand of them, the greater part of whom are in Bombay and Calcutta.

The Parsees regard fire with the greatest reverence, and from this they are often called fire-worshippers. In their temples a fire is always kept burning. The worship of fire is but the outgrowth of sun-worship. It was supposed that all light and life came from the sun, therefore the sun was the greatest of all gods, and to it belonged all honors.

In the seventh century the Mohammedans conquered Persia, and the fire-temples and other places of worship were either destroyed or converted into mosques, and the most of the people were forced to embrace the Mohammedan religion. The first place in India to which the Persian refugees fled was Diu, a little island in the Gulf of Cambay. Later they are found

at Sanjan, north of Bombay, where they landed early in the eighth century. On reaching India they represented themselves as worshipers of the cow, an animal held very sacred by the Hindus until this day. They were accordingly received with favor by the Hindu raja. They were compelled to adopt the language of the country and to wear no armor.

The Parsees are not bound about by the system of caste as are the Hindus. European manners and customs have taken a firmer hold of them than perhaps any other class of people in this country. Their women are not secluded like Hindu women, and walk about unveiled.

In proportion to their numbers they are said to be the wealthiest class of people in India. Many of them are merchants, bankers, and brokers. In the matter of education many of them have shown a praiseworthy zeal, and not a few have distinguished themselves for their philanthropy.

The sacred book of the Parsees is the Zend-Avesta. They believe in the immortality of the soul, in a present and a future life. They say there are two abodes for the departed — heaven (Garò-Demana, the house of the angels) and hell (Drajoo-Demana, the residence of devils and the priests of the Deva religion). Between the two there is the Bridge of the Gatherer, or Judge, which the souls of the pious alone can pass. There will be a general resurrection, which is to precede the last judgment. . . . The world which by that time will be utterly steeped in wretchedness, darkness, and sin, will then be renewed; death, the archfiend of creation, will be slain, and life will be everlasting and holy.

They believe that Soskyans, the spiritual son of Zoroaster, will be sent by Ahuramazdao to announce the last judgment-day. This Ahuramazdao is regarded as the origin of light, and his symbol is said to be the sun with the moon and the planets, and when these are not available, the fire; hence fire-worship.

There are multiplied evidences on every hand in this country that all these peoples,—Parsees, Hindus, Budhists, Mohammedans—all once had a knowledge of the true God, and had the word of God in their midst. These evidences exist in their modes of worship, in their sacrifices, and also in their so-called sacred books. The wisdom of this world sees in these things proofs that the Bible has its source, much of it, in these muddy streams of heathenism. Because they find some things in these books that bear a resemblance to what is found in the word of

God, they jump to the conclusion that the Bible writers borrowed what they had to say from these books. Whereas the truth is that, notwithstanding their fearful departure from God, these people, after so many centuries of darkness, still retain enough light and truth, that, if yielded to, would soon lift them out of the pit which they made, and into which they

to read. It seems as though it would be an excellent thing to have a weekly paper at the earliest time possible to put into the hands of the many thousands who can speak the English language here. An eight-page paper would answer the purpose at first, and there is no doubt but that with the proper effort it would soon secure a good circulation.

In conclusion it may be said, that among the Parsees but very little effort has been put forth to acquaint them with Christianity. The accompanying cut is a good representation of a Parsee merchant, as may be seen any day in the business part of the city. They are readily distinguished from Hindus or Mohammedans by both features and dress. On their heads they wear a peculiarly shaped cap, as is shown in the picture.

D. A. ROBINSON.

*Calcutta, April 21, 1897.*

### REPORT OF BRAZIL MISSION FIELD.

*(For Year Ending Sept. 30, 1896.)*

I MIGHT say that the work in our field has been but recently begun, but we consider that it is making good advancement. The canvassing work is the principal line through which we labor. We now have five canvassers. With the exception of Elder Westphal's visit to Brazil, ministerial work has been carried on a little over one year by Elder H. F. Graf. Just recently Elder F. W. Spies has come to our field to engage in this line of work. Aside from what Bible and general missionary work I have done, our work is summed up in canvassing and ministerial work. We consider that the success attending the work the past year has been very good, and our hearts go out in gratitude to God for his guiding hand.

As regards numerical increase the past year, I would say that while there were some Sabbath-keepers and two organized companies previous to this time, and even two years ago there were a few Sabbath-keepers as a result of Brother Stauffer's faithful efforts in the canvassing work, yet the past year has developed the interest in these and in other places, and as a result, we now have four organized churches with a total membership of one hundred and six, and five companies. Aside from this there are a few scattered Sabbath-keepers. We attribute the progress of the work to the canvassing work and ministerial work combined.

In the line of general worldly business the outlook is not very bright. Times have not improved any during the past year. The first part of the year 1896



A PARSEE MERCHANT.

“are sunk down.” That light and truth is the Man Christ Jesus, who is able to save to the uttermost all who come unto him. But in the midst of their sorrow and darkness and sin there are many who will yet cry to Him who will bring them up out of the “horrible pit, out of the miry clay,” and set their feet upon a rock, and establish their goings, and will put a new song in their mouths, even praise unto our God.

What a work we have on our hands to carry the light God has given to us to all these people. We must have ere long, publications in many of these languages of India, and give the people an opportunity

the government passed a law, or it went into effect at that time, which nearly doubles the duty on all imported goods. The financial condition of the government is deplorable. Still, in view of all this, the work is the Lord's, and we trust in him to carry it forward. We have reason to believe that it will steadily increase, and that our offerings and tithe will increase very much this year. The churches and companies already organized show a desire to help in bearing the burdens of the message.

*Plans for Work.*— We intend to push the canvassing work to the best of our ability, endeavoring to get out some native workers. As to ministerial work, we shall try to follow up the present interests, and look after new interests as far as we are able to do so. As to school work, we desire to continue the school in Curitiba and to open schools in two of the German colonies. The Lord has provided us with a good German teacher for the Curitiba school, and this leaves Brother Stein, who has been teaching German there, free to look after the Portuguese department. The German teacher is a man thirty years of age. He graduated in Germany. His wife is a scholar both in the German and French languages. They have recently accepted the truth and give evidence of thorough conversion. He is doing good work in the school. We now have forty-one scholars in the day school, from eight to fourteen years of age, and thirty-two scholars in the evening school, from fifteen to twenty-five years of age. The attendance will increase the first of January. We expect the school to continue to be self-supporting, and we expect those to be self-supporting which we desire to establish in the colonies. This school was opened July 1, 1896, and closes Dec. 16, 1896. The second term commences Jan. 4, 1897. We anticipate a hundred scholars at the opening of the second term.

In the states where we have begun work, there are several openings for good German teachers, and they would be self-supporting. If these places could be filled, it would add to the progress of the truth, and each one would be a sentinel even if he did nothing more than to *live* the truth before the people. We do not make any special call for teachers, but if three or four young men, single men would be preferred, could come and engage in this line of work, they could care for themselves and do a good work for the Lord also. If you have a Polish teacher that wants a place, he could find it here. Of course it should be understood that these teachers should not drop down here barefooted, but after they are located and get to work, they would be all right.

We are in need of another German minister. Brethren Graf and Spies are not able to meet the demands for ministerial help, therefore we desire that you send us a good German minister. We also desire that you send us an American minister to prepare for native work. He should be a young man twenty-five or thirty years of age, of good health, and rooted and grounded in the faith. He should be a college-bred man, one who has had advantages and privileges, that he may soon master the language and commence work in the Brazilian tongue. Every other society from the States that is doing gospel work here has some of their best men laboring for the Brazilians; and why not give us at least one good American to start with, that he may prepare for this work and be able to reach the cultured people? It is not far in the future when we shall have to meet the opposition of these men, educated in science, theology, philosophy, and all the other "ologies," and we want a good man, not especially to meet opposition, but to convince the people of the truth in spite of the opposition. With all of this education, we want a man who has it all consecrated to God. Other societies send men and women down here to labor, and they devote nearly their whole time to the study of the language until they can speak it, and then they commence work. We expect our German ministers gradually to work into the use of the Portuguese tongue, but they have more than they can do to meet the demands for help among the Germans thus far, and it will continue to be so for some time to come.

In regard to physicians, the law requires that with one exception, they pass an examination in the Brazilian tongue before they are allowed to practise. A physician may practise, and many do, under the name of some other physician who has passed the examination. Nurses are allowed to work as long as they do not open a public place and put up a sign. In case one of our physicians should come here, he would have to work as a nurse or along the line of medical missionary work, until he could learn the language and pass an examination; and as he would find but little of that kind of work to do until he had acquired the language of the country, about the first thing he would have to do would be to learn the language. Under these conditions, we do not feel free to ask for a physician at this time. I would say, however, that there is a large field here for that kind of work, and if you wish to send a physician here to prepare for work, we will receive him with open arms.

Teachers are allowed to teach without recognition

from the government as long as they do not call on the government for support.

We are in need of more literature in the Portuguese language; but as steps have already been taken to supply our need in this line, it is not necessary to consider it further here. I believe we have translations for all nationalities represented in our field.

You will notice that we have not asked for very much, only one German minister and one American minister and the teacher who has already been assigned to us, therefore we believe it will give you pleasure to supply our needs. In behalf of the mission committee I wish to thank the Foreign Mission Board for the deep interest they have manifested in our field and their kind watch-care over us.

Respectfully submitted,

W. H. THURSTON, *Chairman.*

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### CENTRAL EUROPE.

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REPORT FOR GENERAL CONFERENCE, FEB. 19, 1897.

THE Central European field has an organized conference, supporting all the work that is being carried on in Switzerland, France, and Italy, except the sanitarium opened at Basel, where the physician in charge, Dr. De Forest, is paid by the General Conference. All other expenses of the sanitarium are met by the institution. The only mission field in connection with the work in Central Europe is that in Turkey, and the work here is placed on the self-supporting basis, excepting the one in local charge of the work, Z. G. Baharian, who is paid by the General Conference.

1. Lines of work. In Switzerland, France, and Italy; (a) regular ministerial work,—meetings being held in halls and private houses; (b) canvassing with books, tracts, and journals; (c) Christian Help work; (d) self-supporting nurses' work; (e) children's school; (f) sanitarium and health foods; (g) camp-meetings; (h) ship-missionary work; (i) publishing house at Basel.

2. Our canvassers have had excellent success, the past year being the best on record. Our publishing house at Basel sent out over 90,000 francs, or \$17,475.75 worth of publications during the year ending June 30, 1896. The sales were in Switzerland, France, and Italy in the German, French, and Italian languages. The sale of our journals is but just begun, and the success nominal. (a) Christian Help work was chiefly done in France and Italy, in connection with evangelical work. In France it

proved a means of winning the hearts of the people and opening doors for meetings, against the protests of priests and mayors. (d) We have one nurse, a sister, working in Italy, who succeeds well in supporting herself at giving massage, while considerable time is left for free work. (e) Our children's school is maintained by the Central European Conference, a fund being established to cover deficits. The Conference has its own buildings and lands purchased at an outlay of \$12,000. The school is now in its second term of six months, with an attendance of forty-eight. The *personelle* consists of a housefather, housemother, two regular teachers, and a teacher of music and physical culture. The opening of the school has been very encouraging. (f) Our sanitarium work at Basel has but fairly begun; the past year being one of preparation. The bakery was opened in July, 1896, but before that time, a few patients had been received. The blessing of the Lord has attended our work in this line, the patients received have been blessed with a remarkably quick recovery, and the first regular patient, an unbeliever, was providentially sent the long distance from north-eastern Germany; and while recovering in body, she was soundly converted to the faith, and is now a zealous, intelligent worker for the truth and health work. The institution has gained the confidence of our people and enjoys their hearty support.

The first attempts to introduce our health foods have been blessed; and the prospects are that our bakery will soon be crowded with work. Our foods were first on sale at our camp-meetings, where they enjoyed a liberal patronage from the outside. Four persons are in the sanitarium, training for health work. It is hoped that the whole enterprise will soon be on the self-supporting basis. The expense of refitting the building has so far been met by local donations.

In connection with our health work should be mentioned our health journal, *Le Vulgarisateur* (The Popularizer and Messenger of Hygiene). It is a large octavo form, 16 pages monthly. Our agents have succeeded well in taking subscriptions for it, the list now being 7000; of course, about all these subscribers are from the outside. The journal is self-supporting. The circulation is chiefly in Switzerland. (g) Camp-meetings are mentioned as one line of work, since these gatherings are a potent means of spreading the truth. This year, our meeting was the largest and best ever held, and enjoyed an unusually large and regular attention from the outside. After the meet-

ing, followed a two weeks' Bible school, conducted in camp; evening meetings for the outside were continued during this time, and at its close, in a hall in the city. The result is a goodly company of believers, who never heard of the message, before the camp-meeting. (h) Ship-mission work was carried on at Genoa, chief harbor of emigration in Italy. Our worker here is a German-Swiss, knowing the French and English, and now the Italian also to a good degree. His success has been about the average that of our workers in this line. (i) Our Basel publishing house, now using less than one third of the building, sent out more publications the past year than any other year of its existence. To make room for the sanitarium, the bindery, which had been rented and run by a former workman, has had its force reduced to one workman, as our work in this line can be done cheaper outside. Thus nearly all our work is now done by other houses at cheaper rates than our own. Nearly all the German work has now been transferred to Hamburg, leaving only the French to be done at Basel.

The sentiment that each field should support its own work is growing; and the prospects are that in the future, the General Conference will be asked to aid with money less frequently than in the past.

The business prospects in this field are good, excepting in Turkey. We expect that the funds needed to aid us will be no greater than last year.

Our general plans are to extend the work no faster than local means can be raised, and to make the work in these fields self-supporting. We do not plan to call for any additional laborers from America.

New publications are needed for the Mediterranean field, in Greek, Arabic, Italian, and Turkish. We have a few in Turkish, and could use more for the Greek and Arabic. It is proposed to use small tracts, at the first. We would suggest the expenditure of \$500 in this work next year.

H. P. HOLSER.

## SCANDINAVIAN MISSION FIELD.

### NORWAY.

Our publishing house in Christiania, which does the publishing work for all the three Scandinavian countries, had a difficult year during the one that closed May 31. We had no outside work to speak of, and our own sale of books was about \$7000 less than the year before. This decrease of sales was especially in Sweden, where "Bible Readings" had been sold exten-

sively, and where we began to sell "Great Controversy." I am glad, however, to be able to report that this book goes well in Sweden now, and also that we have all the work at the office we can possibly do for a number of months. Our canvassers meet with more difficulties than in the past, especially in Denmark, where the country is so thickly settled that what is done is brought to almost everybody's notice immediately; yet the work is onward, and our good books are widely circulated. Some of our books have been sold everywhere in Scandinavia. There are not found many families but have one or more of them, or have been urged to buy them.

Our canvassers generally show a commendable zeal and faithfulness in their work. Some, however, who have worked hard for years, have been obliged to cease on account of poor health, but others take their places, and thus the good work goes on. Report of this work in each country, will be given under another head.

The Lord has blessed the efforts of the ministers and Bible workers, so that three churches with fifty members were received into the Conference in June, and there are now three or four companies almost ready to be organized. We have just begun public meetings in Christiansund, Christiansand, and Hamer. In each place we have hired a good hall, and expect a good interest. A brother has lately been appointed general agent for the canvassing work in this country alone, and also director for the Sabbath-school and tract and missionary work, and we hope the last-named branches thereby will receive more attention than hitherto, and thus more work be done.

*Numerical Increase.*—June, 1894, there were in this Conference 8 churches, with 435 members; and now, Sept. 30, 1896, we have 12 churches, with 521 members and 37 scattered Sabbath-keepers. We have gained 4 churches and 86 members, besides some scattered Sabbath-keepers. We have 6 ordained ministers, 1 licentiate, 3 teachers, 2 Bible workers, and 27 canvassers,—39 workers in all, or about one for each 13 members. We have 14 Sabbath-schools and 14 tract and missionary societies.

*Tithes and Offerings.*—During the year ending September 30, the tithe and offerings for the work in this Conference amounted to \$3603.37, or about \$7 per member. Two years ago, it was \$2365.55, or \$5.44 per member. The last week-of-prayer offering amounted to \$283. The Sabbath-schools during last year donated to the missions \$107.38. This with the week-of-prayer offering has been sent to America.

The book sales for the last 12 months are \$6530.74. Two years ago it was \$6068.82.

It has also been decided to start a small monthly paper Jan. 1, 1897, both in the Danish and Swedish languages for our own people, containing reports and other matter that cannot so well be inserted in the missionary paper. The papers we now have (*Tidernes Tegn* in Norway and Denmark, and *Tidens Tecken* in Sweden) will not be published more than semimonthly after January 1. This decision was made after carefully considering the loss on these papers and in counseling with the superintendent of the European mission field.

## SWEDEN.

One church with eighteen members was added at the last session of the Conference in June, and we continue the work in Göteborg and Eskilstuna. After the Conference, we began work in Arboga, where some have embraced the truth, and we have just started the work in Upsal. Some success attends all our efforts, especially the canvassing work, which of late has prospered very well. We have here appointed a brother to work for the Sabbath-school and the tract and missionary society and for the circulation of our paper.

June, 1894, there was in this Conference 20 churches, with 580 members, and now, Sept. 30, 1896, we have 23 churches, with 672 members; gain, 3 churches and 92 members. We have 5 ordained ministers, 1 licentiate, 1 teacher, 4 Bible workers, and 41 canvassers; 52 workers in all, or about one for each 13 members. We have 33 Sabbath-schools, and 17 tract and missionary societies.

*Tithes and Offerings.*—During the last four quarters, ending September 30, the tithe and offerings for the work in this Conference amount to \$2873.65 or about \$4.27 per member. Two years ago it was \$2034.31, or about \$3.49 per member. The week-of-prayer offerings amounted to \$145.65. The Sabbath schools have donated to missions, \$137.01. This, with the week-of-prayer offerings, has been sent to America. The canvassers sold books during this year ending Sept. 30, 1896, to the amount of \$13,005.35. Two years ago, the sale was \$18,736.

This Conference has been in debt for a number of years but I am happy to report that we are now out of debt and hope to be able to keep out.

## DENMARK.

The school has been in operation two years and has begun its third. We have about thirty students in

the senior division and twenty-four in the primer. We have five teachers. The students pay each month for tuition, board, and room, a little less than ten dollars, but it is difficult to secure persons who can raise even that amount, and therefore many who would like to receive the benefit of our school are compelled to remain away. This is a great loss both for them and the school. We have, however, seen good results from the beginning made. About a dozen young persons have been converted while there, and more than that number have already left the school for active work in the cause.

The Lord has blessed all the efforts put forth in preaching, and in Bible work, and in canvassing. Soon after the Conference held in July, a church was organized in Burup, with fourteen members. Meetings are held in the new church in Copenhagen, with fair interest, and we have hired a hall in Skive, where we are to begin meetings in a few days. We have also hired a large hall in Aarhus, the second city in the kingdom, where we intend to begin public meetings the first of January, 1897. There are already so many believers that we expect to organize a church next week.

June, 1894, there were in this Conference 9 churches, with 480 members, and now, Sept. 30, 1896, we have 12 churches, with 595 members. We have 4 ordained ministers, 3 licentiates, 3 teachers, 4 Bible workers, 23 canvassers, and 6 who use all their time to sell papers; in all, 43 workers, or about one for each 12 members. We have 17 Sabbath-schools, and 11 tract and missionary societies.

During the year ending Sept. 30, 1896, the tithe and offerings for the work in this Conference amounted to \$3022.85, or about \$6 per member. Two years ago, it was \$1856.20, or \$4.31 per member. The week-of-prayer offering the last time amounted to \$206.55. The Sabbath-schools have donated the last year to the missions, \$144.92. This with the week-of-prayer offering has been sent to America. The canvassers sold books during the last 12 months, to the amount of \$9061.19. Two years ago the sales amounted to \$11,430.20, and the sale of papers amounted to \$944.25.

## FINLAND.

The truth has been preached, and fruit has appeared in the following cities: Helsingfors Ekenäs, Åbo, and Vasa. Churches are organized in the three first-named places, and meetings are held with good interest in the last-named place at the present time.

The truth has also been preached in many other places and in the country, and we have a number of scattered Sabbath-keepers.

The canvassers have also had good success, and the semimonthly paper, started January 1, this year, has about seven hundred subscribers besides what is sold in single numbers. Our people are respected, and enjoy considerable freedom in their efforts to spread the truth.

Two years ago we had 1 church with about 40 members and about 10 scattered Sabbath-keepers; now, Sept. 30, 1896, we have 3 churches, with 67 members, and 21 scattered Sabbath-keepers; in all 88. We have 1 ordained minister, 2 Bible workers and 15 canvassers; 18 workers in all, or about one for each 5 members. We have 3 Sabbath-schools and 3 tract and missionary societies.

There is much need of a paper in the Finnish language, as a much larger proportion of the inhabitants speaks that language than the Swedish, and therefore we have decided, provided suitable arrangements can be made, to start a semimonthly paper the same size as the one in the Swedish language, Jan. 1, 1897. Some have promised to donate money for that purpose, and others will work for its circulation; so we think it will be almost self-sustaining from the beginning. An edition of 8000 of the "Life of Christ" in the Finnish language will be ready by Jan. 1, 1897.

#### SUMMARY REPORT OF THE SCANDINAVIAN FIELD.

Churches 50, members 1765, scattered Sabbath-keepers about 100, Conference workers 40, canvassers 112, total number of workers, 152, average, about one worker for each 11 members.

Tithe for the year ending September 30, \$9919.87, which is about \$5.62 per member. Week-of-prayer offering, \$636.20. Donations from the Sabbath-schools to missions, \$389.31. Value of books sold during the year ending Sept. 30, 1896, \$33,919.28.

*Jerslev, Denmark, Nov. 3., 1896.* L. JOHNSON.

#### THE RUSSIAN MISSION FIELD.

OF all the different fields, Russia, perhaps, presents the greatest obstacles, and the work undoubtedly suffers, as it is not only largely deprived of general meetings and institutes, but of late also of much-needed literature. Yet considering all, we have many reasons to thank the Lord for the progress made and the many favorable omens before us. As the Russian Empire takes the lead among the great nations,

and Asia is coming more and more under its control, this mission gains in significance, and no effort should be spared to improve every opportunity to bring the truth before the people, as the difficulties seem to be on the increase. Russia has some one hundred and twenty million people, and the Bible had to be printed in some thirty tongues and dialects to provide all the different nationalities.

*Numerical Strength.*—While it is more difficult to give exact figures, yet we can approximate. The work was started in 1886, with thirty members. Since then the yearly increase has been as follows: 95, 141, 231, 356, 451, 480, 531, 641, and, up to July, 1896, 734. Of these, some 100 are Russians, some 600 Germans, and the rest Lettonians, Poles, and Esthonians.

*Circulation of Our Literature.*—At present we have two canvassers in Russia, but their sales are very light, and they can only work during the winter months. As but few of our publications are permitted, the canvassers are much curtailed in their labors, and their efforts are limited to the German colonies, which often lie far apart; and communications are in general, especially in the winter, very poor and expensive. The tract societies are now much crippled for want of literature, as hardly any tracts and no periodicals pass the border.

*Lines of Work in Operation.*—At present there are engaged in work among the Germans three ordained ministers, three licentiates, one Bible worker, one secretary, and two canvassers; then, among the Russians there is one licentiate, and for the Poles and Russians, one secretary.

*Success of the Work.*—As to our canvassing work, it is naturally only limited to the German literature, and even then to a few books. Even "Glorious Appearing" is excluded from Russia. A recent law concentrates the censure more at St. Petersburg, and forbids all publications treating on the Sabbath or second advent. Shipments are expensive; then there is custom on all bound books, and we often run the risk of having shipments entirely lost or returned at a heavy expense. Still we feel it our duty, even at a sacrifice, to keep on with this work as long as we can. We tried to publish in Russia, but all efforts have been in vain thus far; even such a simple book as "Steps to Christ" was forbidden. As to ministerial work, it is mainly Bible work, though in some places our workers enjoy more liberty and can hold public meetings. Previously our work was entirely limited to the country, and but little could be done during the



summer months. But of late we have been successful in entering the cities, and several companies are being raised up by Bible work. Our secretaries correspond with the lonely ones, and send in our literature in sealed letters. While our field was formerly limited more to the South and East, we have now entered the West and the Baltic provinces with good results. Our Russian work also extends gradually, and we have come several times in contact with persons who keep the Sabbath simply from reading their Bibles. But it is hard to keep track of this work, as we lack well-trained native laborers, our present worker being steadily in danger of banishment.

*Needs of Our Field.*—The only hope for Russia is the education of native talent at Hamburg. While it was well at first to have some workers from America, we find that as native talents develop, they are in many ways preferable. They are freer to work, and are better adapted to the country and its needs, and less expensive. Money spent for the education of native workers has thus far proved the best investment. We try to encourage it as fast as we find reliable persons.

*The Influence of Our Work.*—Though our work has been chiefly limited to the German colonies in the South, yet since we have entered the Baltic provinces, we have had considerable opposition. Several pamphlets in German have been written against us and tolerated by the censor. But of late the Russian Church had its attention directed to the American sects, and a book has appeared in Russian,<sup>1</sup> giving history of all. A liberal share is devoted to the Seventh-day Adventists, in which our views on the Sabbath, the sealing, and the nature of man, are mentioned, also on the second advent and the disappointment; also our method of secret work, in sending our tracts in closed letters all over Russia, free and uncalled for. Thus our work is becoming generally known, though the statements are by no means fair. The fanatical ideas of Stangnowski, in eastern Russia, are charged to us, and thus our work is misrepresented. Our only means of replying is to send more of the truth.

*The General Outlook.*—In parts of the South harvests were poor, and the people have to be assisted some by the government. Along the Volga the harvests have been excellent, but prices low. Russia seems in general to suffer from the low prices of grain, and money is seemingly scarce. Perhaps, as

we enter the cities, the work may become stronger financially. As a rule, the bright hopes for more liberty have vanished, and the priests are doing their utmost to stop the "heresy." Sunday laws are also becoming more stringent. A number of our people have been imprisoned during the last few years for holding meetings, while a number of natives are still in banishment, or have been sent there.

Our prayers ought surely to ascend for those in bonds, and while we wish to see our people work more, and give more liberally, to become self-sustaining, yet we need divine wisdom to do them justice in view of their difficult situation. L. R. CONRAD.

### HOME MISSION REMINISCENCES.

In the year 1870 I was preaching—my first sermons—in the vicinity of Victoria, B. C., occupying certain branch mission stations of the Scotch kirk, when I was urged by my friend and co-laborer, Rev. Thomas Somerville, M. A., of the Church of Scotland, to take up the needy work on the San Juan Archipelago, situated about fifteen miles from Victoria. It was at that time jointly occupied by Great Britain and the United States. After consideration of the matter, I concluded to go. I found the greatest indifference and recklessness prevalent. Thirty or more men were living with Indian women, unmarried, their cabin homes dreadfully untidy; for years the Sabbath had been totally disregarded—men, women, and children congregating at a grove in a valley for dancing, drinking, and general carousal. I canvassed the respective communities, visiting the people at their homes—such homes! At first, but few received me kindly, many rudely, some insultingly. I had then no precious Board of Home Missions to lean upon, no sympathizing secretaries to whom I could confide my difficulties or troubles, no encouraging letters from them, cheering the heart of the missionary; but I continued on and on, at last succeeding in securing an attendance of about forty at our services, but was unable to get the children together for Sabbath-school, the general excuse being, "No clothes to wear."

After a while, flour-sack suits were improvised, and, little and big, fifty were gathered into our Sabbath-school. At our first regular service there was considerable disturbance, persons going out and coming in, suspiciously wiping their lips. Upon inquiry, I learned that a supply of whisky had been concealed in the bush, and they went out to take a drink. I

<sup>1</sup> Since writing, a pamphlet of twenty-four pages has been sent to me, written by a priest of the Greek Church, in Russian, only devoted to our work; the censor permits its circulation. It costs 10 cts. (20 Kopy).

quietly removed this, and was not again disturbed in this way. I found a stopping-place at a cabin home; my room was an attic corner, six feet by seven feet, with barely standing-room under the roof, the shingle-nails threatening my head. The fare I will not describe. I found it profitable to dwell among the people, and to accommodate myself to this very plain life, thus being able to understand and reach them more effectually. After conducting services for some time without receiving a cent, and being diffident about speaking of any remuneration until I had established myself in their confidence somewhat, a man said to me one Sunday, after service, "Parson, we are awfully hard up, and have but precious little to spare, or give you, but I think it would be well to pass the hat, say, once a month." So I furnished a plate, and a monthly offering was taken. The first Sunday a few nickels were in the plate; after the benediction, a man came forward and took from the plate two nickels, putting them into his pocket, saying, "They belong to me, sir; I put them in." I asked why he put them in, and his reply was, "I put the money in for example's sake."

On one occasion I went fifteen miles to perform a wedding ceremony, for which I received five dollars; greatly to my surprise. A week after, the man came to my room, much agitated. I asked the trouble. He replied, "I came to see if you can let me have that money back." I had spent one dollar, but handed him the balance, without questioning. When leaving, he said: "You may think it strange, my asking for the money back, but we are short of muck-a-muck, and I want to buy some flour." On another occasion I went eight miles to perform a marriage ceremony. Just after I had pronounced the benediction, the man filled and lighted a short clay pipe, and walked away without even a "thank you." I started to leave, when the bride said, "Wait a little, sir." She then took a sack, went into a little garden patch, and cut eight cabbages, putting them into the sack, which she brought to me, saying, "These are for you, sir." I took the fee, with thanks, and bade her good day, when she said, "Please bring the sack back."

After laboring among this people for two years, I was unable to raise enough cash to purchase a decent suit of clothes; and for several years the only way I could secure anything was to preach from January to December, then canvass the entire field, going from house to house, making pastoral calls, and collecting, on an average, about twenty-five dollars.

After preaching to this people for twelve years, without any change or vacation, I was elected commissioner to the General Assembly, meeting at Saratoga, and anticipated the trip with much pleasure. A few months before, we had commenced the erection of a mission church building, and I was still working on the structure, early and late, to have it completed before leaving for the assembly, when I was told that if I went away from the work to take a "jaunt" East, the building would go unfinished, as they would not give the labor they had promised; so I abandoned the trip, and worked on the building to the end. The same year, in the month of December, I went around among the people to solicit a little financial help toward support, when they told me that they had given all they could spare that year toward the church building, and that I would have to go another year without any aid from them.

One Sunday, a child was presented by its parents for baptism. I asked the name. Mother looked at father, father at mother, then both looked toward me. I again asked the name; then the mother said, "We have none, you give it a name." I asked the sex; the mother replied, "A boy." So I named him Daniel, and they seemed satisfied.

On another occasion I baptized six in one family—the father a north-of-Ireland man, the mother a converted Indian. After the ceremony, I requested the man to furnish me with the dates of the births of his children. His reply was, "Now you've got me." I asked if he had any record of their births. He said, "I kind of jotted them down on a fly-leaf of the old book [meaning the Bible], but the young 'half-breeds' got at the page and tore it out. I can show you the place where it was." I told him that this would not help me. He then said, "If my old woman can remember when the first was born, we can get at it, as all were born two years betwixt." So he called his wife, and she remembered when the first was born. He remarked, "Now, sir, jot that down and measure your distance for the balance." When leaving his home, he said, "Am sorry I've no cash to pay you; are you fond of mutton?" I answered that no charges were made for such service, it being a sacrament of the church. "Well," he said, "I will remember you some day." Six months afterward, I was conducting services at a cabin home, or large shed, where sixty people were present. Just as I pronounced the benediction, the people being all around me, the eighteen-year-old daughter of this Irishman came forward, extending her hand, and

saying in a voice that all could hear, "Father wanted me to ask you to-day which you would rather have, a wether or a ewe," thus remembering his promise of a gift of mutton. I was embarrassed.

On another occasion I was summoned to this man's house to bury a child, arriving at seven o'clock on a winter's night. In the room were the father and six children, with a rough box on the table, containing the remains of his deceased child. After spending an hour or so in conversation, the father turned to his children, saying, "Come, you young half-breeds, it's time to go to roost; get down on your marrow-bones and say your prayers." They knelt together at a bench, repeating the Lord's prayer in concert, concluding with, "God bless father and mother, good friends and enemies; make us good children for Christ's sake. Amen." Turning to me, he said, "Parson, I guess you think I am a pretty rough kind of a man, but with all my roughness I haven't been to bed for the past fifteen years (excepting one night when I was tight) without saying my prayers, but I don't always get on my knees." About bedtime he remarked to me, "Being a minister, I suppose you are not easily scared, are you?" I replied that I was a little timid at times, but why did he ask? He said, "Being a little short of bunking room, we will have to make you a 'shake-down' at the table there near that dead child." I remarked that I did not fear, . . . and, after a prayer with the husband and wife, retired. The next day, at the grave, after the close of the service, this man, with rough exterior, came to me with tears in his eyes, saying, "Parson, do you think I will ever meet the little one up there (pointing to the sky)?"

When trying to collect a little money toward one of the mission church buildings which we erected, I called upon an old bachelor, and presented the matter. He replied, "Well, squire, I'm not much inclined toward churches or preachers; have n't darkened the door of a meeting-house for over twenty years, but I'm glad to know that you think of putting up a building, as it will increase the value of our little ranches, and I'll tell you what I'll do; I'm just taking a chance in a Louisiana State lottery, and if I'm successful in drawing anything, I will share with you." He never shared.

Calling around at the several scattered homes of the people one day, I met a man with an old cart filled with partly decayed vegetables. He accosted me, saying, "Dominie, I'm going to the store to try to make a sale of these vegetables; they are

rather far gone, and I may not find a sale. If not, I will make you a donation of some for the good of the old cause." I think he found a sale for them, as I never received the donation.

One day I embarked on a sloop for an island (a portion of my mission field) seventeen miles distant. I was thirteen hours on the way. On my arrival, a man came down to the landing and called out, "Is the preacher on board?" I raised my head and said, "Here I am, sir." He said, "All right, come along with me and get supper." I followed him to a shack, entered in, and saw, squatting before an open fireplace, an Indian woman, whom the man addressed as follows: "Sally, this is the priest, come to save us. Fetch on the muck-a-muck."

The woman grabbed an iron pot, filled with clams, and planted it in the middle of the floor, squatting beside it, the man also, saying to me, "Come, and pitch in, sir." I kneeled down beside them (there were no chairs to sit on), and said, "We will ask a blessing first." After this, the man again said, "Pitch in, sir." Still I was backward in commencing, as the clams were steaming hot, and there were no plates or spoons, nothing but one's fingers. I was ignorant as to the mode of procedure, until the "Kloochman" grabbed a clam, and blew it until cool enough to put into her mouth. I followed suit, and made an excellent supper. Next morning there were seventy men, women, and children (not a white woman among them) at the cabin door for service. I asked the man whether I should preach from his doorstep, and he replied, "Wait a little."

He then went back of his cabin and returned with a hammer, saw, nails, axe, and shingle. Passing the shingle to me, he said, "Pack this, and follow us." I followed through a long trail for half a mile to an open grove, where the man went to work, slashing down brush for seats: he then cut two stakes, which he drove into the ground, nailing on my shingle, after which he said to the people, "Be ye seated and behave yourselves;" then to me, "There's your pulpit, parson; fire away." I entered upon the service and announced my text, when every man and some of the women took out old clay pipes for a quiet smoke while I preached. I kindly reasoned with them after the service in regard to such behavior; they received it pleasantly, and promised not to repeat the like. All were very roughly attired, but were not rough men.

One man came forward at the close of the service, saying, "Sir, I was pleased with your sermon; it took

me back to auld Scotland, especially when you gave a quotation from my dear old uncle, Rev. Dr. Guthrie." I asked his name. He said, "James Guthrie." Here was a nephew of the grand old doctor, living in the wilds with an Indian woman (unmarried). Going along the beach, near this preaching point, I saw a little brown boy, wading in the water, perfectly nude. When he saw me, he darted toward home, an old cabin, half a mile away. I followed the lad. Upon reaching the place, I saw him squatting in the corner of the room, when his mother called him out, saying, "Here, sonny, the minister has come; let me put on a new Sunday suit."

She took a flour sack from a line, cut a half-moon-shaped hole in the middle of the lower end of the sack, for the boy's head to pass through, and a hole at each corner for his arms; this she slipped over his head, tying a string around the waist. He was then dressed to receive the minister.

When I first went among this people, there was no Sabbath observed, the sacred day being spent in flagrant desecration; now it is generally regarded, parents with children wending their way to the house of prayer. Then, there were no places in which to conduct religious services but old cabin homes and old log buildings; now there are several church edifices, two of which I was successful in building, with excellent bells, one being received from the Sunday-school of my friend, Rev. Dr. Somerville, Blackfriars, in Glasgow, Scotland. Then, thirty or more men were living with Indian women, unmarried; now, all are married, and their children baptized and received into our mission Sabbath-school.—*Thos. J. Weeks, in Church at Home and Abroad.*

#### WORK WITH THE "SENTINEL" AND "SIGNS."

WE take the liberty to publish the following encouraging letter from a correspondent in a Western Conference:—

"Thinking you would be interested in knowing what we have been doing in our State with the *American Sentinel*, I will send you a few extracts from letters received from some of our legislators to whom the paper has been sent for three months, and is being continued for three months longer. It is encouraging to know that the leading men of our nation are becoming interested in these things. . . . We sent copies of the *Sentinel* to each one for three months, and at the end of that time each one was written to, and over fifty letters have been received from them,

saying they were pleased with the paper, and endorsed its sentiments, and wished it continued. Here are the extracts:—

"You may continue sending the *Sentinel*. I am in favor of liberty—religious, civil, and political."

"Many thanks for your valuable paper. Liberty, whether political or religious, is always appreciated by souls in search of truth."

"I heartily endorse such literature as contained in your paper."

"I fully sympathize with you in your battle for religious freedom."

"I was much pleased with the paper, especially the number of February 11, in which there are so many quotations from Lincoln."

"I have received the *Sentinel*, and have read it with interest. I am always glad to encourage every effort looking toward religious liberty, and keeping our government in harmony with the principles upon which it was established—total separation of state and church as voiced by our greatest statesman."

"I am interested in the subjects discussed in the *Sentinel*."

"I am interested in religious, as well as political liberty, and enjoy reading the *Sentinel* as it is a change from the old "orthodox" publications."

"We are also trying to work up the *Signs* canvass in our Conference. Some of our churches are taking hold of the work, and are having good success. One sister in one of our churches sells from thirty to fifty *Signs* on the street each week. She thoroughly enjoys the work. Surely the Lord is going before us, and we find open doors and opportunities for work as never before."

#### THE CANVASSING WORK; WHO SHOULD ENGAGE IN IT.

IT is not necessary to present any argument to prove that the canvassing work has been divinely appointed, and that it is a potent factor in spreading the gospel. This is self-evident to any candid mind; but who should engage in this line of work? The Lord has given to every man his work—to some, one thing; to some, another; to some, more; and to some, less; but it would hardly be expected that any one man could engage in all lines of work successfully.

Young men and women are called to the canvassing work whose hearts are right with God; those who are willing to improve their talents and do faithful work in the field; those who have a burden for souls, and are willing to economize and do work as for the Master, while they are not expected to engage in Bible work, general missionary, or ministerial work,

yet they will have many opportunities of encouraging the downcast, studying the Bible with the searcher for truth, visiting the sick, and helping the needy. While I believe the canvassing work belongs to this class of people who may be called or chosen for the work, I would see no objection to our Bible workers selling books, tracts, and papers in their field as they have opportunity.

In fact, some of our Bible workers first create an interest for Bible study by going into a city and canvassing a part of it, but they do not continue selling books from house to house, for this is not their work. There is no question either as to the propriety of our licensed preachers and ministers selling a book, a tract, or a paper at proper times and in proper places, but for them to go from house to house selling books would seem to be adverse to their calling.

It often occurs that when a minister goes into a new field, he sells quite a few books and pamphlets in starting the work, but he has no time to continue this work even if it were proper for him to do so.

The minister's commission is to preach the gospel, to visit the people, and teach them the Scriptures, ministering to both spiritual and physical wants.

In "Testimony for the Church," Vol I, page 472, are a few words to ministers and canvassers; some of them are as follows:—

"The burden of selling our publications should not rest upon ministers who labor in word and doctrine. . . . Their time and strength should not be drawn upon to sell our books when they can be properly brought before the public by those who have not the burden of preaching the word." We canvassers do not always enjoy selling books where a minister has preceded us, and burned the territory. I do not think it is a good plan, as a rule, to go to extremes, and think that a man should engage in all lines of work, though he may be qualified to do so, but I think that it is better to be governed somewhat by our calling, and always hold ourselves in readiness to do whatsoever the Lord would have us.

The work is one, and all lines of work tend to the one great object—the salvation of souls. So let those who are called to the canvassing work be faithful in that which God has entrusted to them; let the Bible worker and the minister show faithfulness in their callings, that none of the standards be lowered, but that all may be raised, all working in harmony and unison, ever exalting Him that loved us and washed us from our sins in his own blood.

## STATE AGENT'S LETTER.

ENGLAND.

UPON entering a new field, the canvassers often find that our books have preceded them, and they sometimes have an opportunity to observe the impression which the truth in them makes on the minds of the people. Canvassers who have been working in north-east England and in one town in Scotland have found copies of the following books and papers: "Great Controversy," "Patriarchs and Prophets," "Spirit of Prophecy," "Daniel and the Revelation," "Bible Readings," "History of the Sabbath," "From Eden to Eden," "Home Hand-Book," "Ladies' Guide," *Present Truth*, and *Signs of the Times*, all there before them, and coming from London, Liverpool, Washington, U. S. A., New Zealand, and China. When the person from China, who had the *Signs*, "Home Hand-Book," and "Bible Readings" was met, she said she liked those American papers very much, and began to take the *Present Truth*. She was also anxious to replace her copy of "Bible Readings," as it had been injured.

The same canvasser was hailed on the street and told of some one who had borrowed a copy of "Patriarchs and Prophets" from a subscriber, and was so interested in it that he refused to give it up till he could get a copy for himself, which he had been hunting around to do. The agent was conducted to the house, and the order given. Another man, on being canvassed for the same book, thought at first that he had a better book than that in the house, and on inquiry it was found to be "Bible Readings," and when told that we published the book, he ordered a copy.

In many places over Britain, Sabbath-keepers are springing up in the wake of the canvassers, and the call for ministers is repeated over and over. Our ministers are great advocates for the circulation of our literature before they begin to hold meetings in a place, and attribute much of their success to this work. It so happens that "one sows, and another reaps." The truth given in the pages of our books and papers makes a lasting impression on the minds of the readers, and when we are selling a book in any given place, it may be to influence some one eventually in "the uttermost part of the earth." "Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded." 2 Chron. 15:7.

February 20.

W. H. THURSTON.

G. W. BAILEY.

“STRONGER than steel  
Is the sword of the Spirit;  
Swifter than arrows  
The light of the truth is;  
Greater than anger  
Is love that subdueth.”

BE assured that endurance is nobler than strength,  
and patience than beauty; and that it is not in the  
high church pews, where the gay dresses are, but in  
the church free seats where widows' weeds are, that  
you may see faces that will best fit between angels'  
wings in the church porch.— *John Ruskin.*

REPORT OF THE CANVASSING WORK FOR MONTH OF APRIL, 1897.

	STATE.	No. Can- vassers.	Av.No. Re- ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
DISTR. No. 1.	Atlantic.....	9	5									
	Maine.....											
	Maritime Prov...											
	New England...	16	9	141	778	406	\$209 40	665	\$702 60	\$55 85	\$757 95	
	New York.....	6	3	31	196	1	75	114	178 60	62 10	240 70	
	Pennsylvania.....	32	24	166	1138	689	643 90	893	556 80	248 10	804 90	
	Quebec.....											
	Virginia.....	7	6			76	57 10	431	355 65	84 00	439 65	\$2,243 20
	Vermont.....											
	West Virginia...											
No. 2.	Alabama.....											
	Cumb. Mis. Field.											
	Florida.....											
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
	North Carolina...											
	South Carolina...											
	Tennessee.....	9	5	76	334	63	146 20	1204	251 00	46 40	297 40	297 40
	Indiana.....											
No. 3.	Illinois.....											
	Michigan.....	21						923	590 94		590 94	
	Ohio.....											
No. 4.	Ontario.....											
	South Dakota...											590 94
	Iowa.....											
	Manitoba.....											
	Minnesota.....											
	Nebraska.....											
	Wisconsin.....											
	Arkansas.....											
	Indian Territory	5	2				58 71	21	118 35		118 35	
	Kansas.....	26	46		823	375	190 45	538	283 75		283 75	
No. 5.	Missouri <sup>5</sup> .....				1341	347	318 20	796	820 85	102 65	923 50	
	Texas.....	17	15	185		23	15 50	584	1,383 05	166 90	1,549 95	2,875 55
	Colorado <sup>6</sup> .....											
	California.....											
	North Pacific.....											
	Upper Columbia.											
	Montana.....											
	Australia <sup>1</sup> .....	28		401	2300			905	4,234 46	231 89	4,466 35	
	New Zealand <sup>2</sup> ...	11	11	107	756	60	264 44	349	1,149 08	91 31	1,240 39	5,706 74
	Great Britain...	32	25		2026			1521	1,983 73		1,983 73	
No. 6.	Central Europe <sup>4</sup> ...	7	6		753			231	282 31		282 31	
	Germany <sup>4</sup> .....	35	35	654	5090	163	184 70	148	220 00	1,033 25	1,253 25	
	Norway <sup>4</sup> .....	29		257	1378	364	384 27	558	514 00	316 00	830 00	
	Denmark <sup>4</sup> .....	25	20	272	1959	1526	1,222 36	1119	537 47	15 80	553 27	
	Sweden <sup>4</sup> .....	41	35		4550		2,253 14	2418	2,645 55	37 95	2,683 50	7,586 06
	South Africa.....											
	Brazil <sup>2</sup> .....	3	2				191 18					
	Barbados, etc											
	Bahamas.....											
	West Indies.....											
MISC'L.	Totals.....	359	249	2290	23,422	4093	\$6,140 30	13,418	\$16,808 19	\$2,491 70	\$19,299 89	\$19,299 89

(1) February. (2) January. (3) ending March 16. (4) March. (5) 18 weeks.

SPECIAL SUMMER SCHOOL AT THE SANITARIUM.

THE Medical Missionary Board has arranged for a special summer school of ten weeks, beginning July 1 to 15. This school is especially designed to meet the wants of those who need instruction in healthful cookery, hygienic dress, physical culture, simple methods of treatment, Bible hygiene, and personal evangelistic work as a preparation for missionary labor. It is especially designed for ministers' wives, Bible readers, missionaries who are going into foreign fields, teachers of denominational schools, missionary teachers who expect to engage in work in the South, ministers, and all others engaged in church work.

The course will include a rapid survey of the whole subject of hygienic reform, and the discussion of its bearings upon the present period of the world's history and our present work. Christian Help work, personal work, cottage meetings, health talks, missionary cooking-schools, the organization of dress and physical culture clubs, health Bible readings, the relation of health principles to the gospel, rescue work, and many other subjects directly and indirectly connected with Medical Missionary work and Christian philanthropy will be considered. The purpose is to prepare men and women who have ability for public labor in various capacities to represent properly the health and philanthropic branches of our work.

The Medical Missionary and Benevolent Association hope to be able to send thirty or forty missionary teachers into different parts of the Southern field next autumn, and one purpose of this special course is to prepare persons for this special field. Mrs. Steele will give a series of talks in relation to the needs and opportunities of the South and the best methods of work. Professor Sutherland, and others connected with the Battle Creek College, will give a series of studies on the subject of "True Education." Mrs. S. M. I. Henry, who has had long experience as an evangelist and rescue worker, and who for several years has had charge of the training-school for evangelists under the direction of the National Woman's Christian Temperance Union, will give a course of instruction in "How to Reach the Unconverted." Mrs. E. E. Kellogg will give a special course in the principles of scientific cookery; Dr. Paulson, Dr. Winegar, Mrs. Dr. Kress, Mrs. Dr. Paulson, and others connected with the Sanitarium, will give instruction in special lines.

There are already numerous applicants for this course, and it is believed that a large number will

avail themselves of this favorable opportunity for preparation to aid in lifting the world's weight of woe and misery and ignorance. Those desiring to do so, will be given an opportunity to board at the Sanitarium, and pay their way in work. No charge will be made for instruction. Those who wish can board themselves. Several classes will be held daily, and those who can pay their board will find it advantageous to do so, that more time may be devoted to study. Practical arrangements will be made for table board at \$1.50 a week; rooms, fifty to seventy-five cents a week. We ought to have at least two hundred in this class. The time has come for a long stride forward along these lines. All interested should address the undersigned.

J. H. KELLOGG, M. D.

Battle Creek, Mich.

A GRUDGE is like a coal of fire; the longer you hold it, the deeper it burns, and it burns nobody but you — *Washington Star.*

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect January 11, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East..... † 7.00 A. M.  
 Bay City, Detroit, Port Huron, and Int. Stations... † 3.45 P. M.  
 Port Huron, Susp. Bridge, New York, and Montreal, \* 8.22 P. M.  
 Detroit, Port Huron, Susp. Bridge, New York, and Boston ..... \* 2.40 A. M.

WESTBOUND.

South Bend, Chicago, and West..... \* 8.42 A. M.  
 Chicago and Intermediate Stations..... †12.15 P. M.  
 Mixed, Valparaiso and Int. Stations..... † 7.05 A. M.  
 South Bend, Chicago, and West..... \* 4.05 P. M.  
 South Bend, Chicago, and West..... \*12.50 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry., Pullman vestibule buffet sleeping cars to New York and Philadelphia, via Suspension Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.40 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R., Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 A. M. trains have Pullman sleeping cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and South.

\* Daily. † Except Sunday.

A. S. PARKER, Ticket Agent, Battle Creek.

W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC.  
 E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.  
 BEN FLETCHER, Trav. Pass. Agt., DETROIT.

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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.

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BATTLE CREEK, MICH., JUNE, 1897.

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WE are pleased to be able to present in this number so much from the pen of Sister White. This matter is of special importance, and would have appeared in tract form had it not been for the facilities offered by the HOME MISSIONARY to give the articles a wide circulation among the class for whom they were especially intended.

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THE workers in Fiji have named their new boat "The Loughborough." In that group there are about eighty inhabited islands, five or six miles apart, and these can be reached only by water; hence, "The Loughborough" has a useful future before it.

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PROFESSOR HOWELL, recently sent to Honolulu to take charge of the Chinese school in that city, finds plenty to do. Mrs. Howell, accompanied by her mother, Mrs. Kinner, sailed for that field May 18.

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IN Samoa, Dr. Braucht is having much work to do, and the new sanitarium building in that place will be put to excellent use as soon as it is completed. The doctor has his hands full of surgical work.

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A LETTER from Honolulu says: "The sanitarium is doing a good work, and is fast gaining the confidence of the people by the good results attending its efforts to relieve the sick and suffering."

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GOOD news comes from our workers in Argentine. The work is onward. In July a Spanish paper will be started there, and this will have before it a very broad field of usefulness.

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BROTHER and Sister Kerr, of Gold Coast, West Africa, on account of the continued poor health of Brother Kerr, have been obliged to leave that field for South Africa. Elder D. U. Hale is thus left alone to look after the work. Although this is so, the last letter received from Elder Hale is full of courage, and shows that God is a special friend in times of trial. Let us all remember this lone brother

in our prayers. It is a comfort to our missionaries to know that we pray for them and for their work, and it makes our hearts more tender and more liberal thus to remember our brethren before God.

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ARRANGEMENTS are about completed with Brother J. L. Johnson, of Detroit, Mich., to assist Captain Christiansen in connection with the missionary boat, the "Sentinel," in ship missionary work in New York Harbor. Brother Johnson has had an extended experience on the water, and has had a burden for some time to engage in ship missionary work. The readers of the HOME MISSIONARY will follow the work in New York Harbor the present season with much interest; and let all pray that many may be brought to a knowledge of the truth by the efforts put forth.

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### LOCATION OF THE OFFICE OF THE FOREIGN MISSION BOARD.

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ACCORDING to the decision of the General Conference that the Foreign Mission Board should locate in some Atlantic city, the members of the board have selected the city of Philadelphia as the place of its future home; and property has been leased in that city for the offices, as well as the residence of some of the families of those who will be immediately connected with the office.

The address of the officers of the Foreign Mission Board after June 10, will be 1730 North Fifteenth St., Philadelphia, Pa. This property is conveniently located with reference to the depots and the ship docks in the city. Street-cars run directly from the house to the river front on the Delaware, and also the Pennsylvania station and the Reading terminal on Market St., as well as the Baltimore & Ohio station on Chestnut St. It is located in one of the most healthful localities in all the city, and very near to the place of worship of the company of Adventists in that city; also in the same square with the present mission house which is maintained by the Pennsylvania Conference and the brethren in the city of Philadelphia.

Brother W. H. Edwards, the treasurer, has already shipped his goods from Battle Creek, and he will reach Philadelphia about the 4th or 5th of June. All money for the foreign mission work should be sent to him, addressing him as follows: W. H. Edwards, 1730 North Fifteenth St., Philadelphia, Pa.

ALLEN MOON,

*Pres. Foreign Mission Board.*