

THE HOME MISSIONARY

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

VOL. IV.

BATTLE CREEK, MICH., U. S. A., FEBRUARY, 1892.

No. 2.

CHOOSE.

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil
side ;
Some great cause, God's new Messiah, offering each the
bloom or blight,
Parts the goats upon the left hand, and the sheep upon the
right ;
And the choice goes by forever 'twixt that darkness and that
light.

Hast thou chosen, O my people, on whose party thou shalt
stand,
Ere the doom from its worn sandals shakes the dust against
our land ?
Though the cause of evil prosper, yet 'tis Truth alone is
strong,
And, albeit she wander outcast now, I see around her throng
Troöps of beautiful, tall angels, to enshield her from all
wrong.

Careless seems the Great Avenger ; history's pages but
record
One death grapple in the darkness 'twixt old systems and
the Word ;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim
unknown
Standeth God within the shadow, keeping watch above his
own.

We see dimly in the present what is small, and what is great ;
Slow of faith, how weak an arm may turn the iron helm of
Fate !

But the soul is still oracular ; amid the market's din,
List the ominous, stern whisper from the Delphic cave within,
“ They enslave their children's children who make compro-
mise with sin.”

Then to side with Truth is noble when we share her wretched
crust,
Ere her cause bring fame and profit, and 't is prosperous to
be just ;

Then it is the brave man chooses, while the coward stands
aside,
Doubting in his abject spirit till his Lord is crucified,
And the multitude make virtue of the faith they had denied.
For Humanity sweeps onward ; where to-day the martyr
stands,
On the morrow crouches Judas with the silver in his hands ;
Far in front the cross stands ready, and the crackling fagots
burn,
While the hooting mob of yesterday in silent awe return,
To glean up the scattered ashes into History's golden urn.

—James Russell Lowell.

SHORT SERMONS FROM THE “TESTIMONIES.”

LOVE is power.

SATAN's hellish arts are masked.

SATAN and his angels sleep not.

MEN often confess and forsake others' faults.

HABITS first formed are not easily forgotten.

How few understand another's circumstances !

WHEN a man plants doubts, he will reap doubts.

To envy a person is to admit that he is a superior.

IT takes the entire man to make a valiant Chris-
tian.

TEACH them (your children) to make you their
confidant.

GOD destroys no one. The sinner destroys himself
by his own impenitence.

THE study of the Scriptures should have the first
place in our system of education.

IT is heart work the Lord requires — good works
springing from a heart filled with love.

ANGELS of God will flee from a house where there
are unpleasant words, fretfulness, and strife.

THOSE who would rather die than perform a wrong act are the only ones who will be found faithful.

IF we would follow Jesus, we cannot restrict our interest and affection to ourselves and our own families.

SELFISHNESS can no more live in the heart that is exercising faith in Christ than light and darkness can exist together.

CONSCIENCE is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved.

ONE Christ-loving, devoted member will do more good in a church than one hundred half-converted, unsanctified, self-sufficient workers.

WOE will be pronounced against thee, if thou loiter and linger until the Sun of Righteousness shall set; the blackness of eternal night will be thy portion.

THE sin which is indulged to the greatest extent, and which separates us from God and produces so many contagious spiritual disorders, is selfishness.

A GLANCE, a word, even an intonation of the voice, may be vital with falsehood, sinking like a barbed arrow into some heart, inflicting an incurable wound.

FERVENT prayer, humility and earnestness must be combined with God's help; for human frailties and human feelings are continually striving for the mastery.

THE influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him.

SUCH a faith as that of Paul, Peter, or John is considered old-fashioned and insufferable at the present day. It is pronounced absurd, mystical, and unworthy of an intelligent mind.

It is not enough to be able to present the argument of our position before the people. The minister of Christ must possess an undying love for souls, a spirit of self-denial, of self-sacrifice.

THOSE who will put on the whole armor of God, and devote some time every day to meditation and prayer, and to the study of the Scriptures, will be connected with Heaven, and will have a saving, transforming influence upon those around them. Great thoughts, noble aspirations, clear perceptions of truth and duty to God will be theirs. They will be yearning for purity, for light, for love, for all the graces of heavenly birth. Their earnest prayers will enter into that within the veil.

You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life. By yielding up your will to Christ, your life will be hid with Christ in God, and allied to the power which is above all principalities and powers.

IN the very effort to enlighten and bless others, our own views will become clearer and broader. The more we endeavor to explain the truth to others, with a love for souls, the plainer will it become to ourselves. It ever opens with new beauty and force to the understanding of the expounder.

MEN, women, and youth, God requires you to possess moral courage, steadiness of purpose, fortitude and perseverance, minds that cannot take the assertions of another, but which will investigate for themselves before receiving or rejecting, that will study and weigh evidence, and take it to the Lord in prayer.

CEASE talking of others' faults, dwelling upon others' peculiarities, and discovering others' infirmities. Such conversation is censurable in any person. It is unprofitable and positively sinful. It tends only to evil. The enemy knows that if this course is pursued by Christ's professed followers, it is opening a door for him to work.

THIS will that forms so important a factor in the character of man, was at the fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man. But the infinite sacrifice of God in giving Jesus, his beloved Son, to become a sacrifice for sin, enables him to say, without violating one principle of his government, "Yield yourself up to me; give me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of my good pleasure."

ARE you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self. If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour. Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ. Your connection with the church, the manner in which your brethren regard you, will be of no avail, unless you believe in Christ. It is not enough to believe *about* him; you must believe *in* him. You must rely wholly upon his saving grace.

THE identity of some is submerged in others; they are merely shadows of those whom they think about right.

CHRISTIANITY is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessing the Lord may give, he has an infinite supply beyond, an inexhaustible store from which we may draw.

God cannot save man against his will from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer, at any cost to himself. In short, man must overcome as Christ overcame. And then, through the victory that it is his privilege to gain by the all-powerful name of Jesus, he may become an heir with God and joint-heir with Jesus Christ. This could not be the case if Christ alone did all the overcoming. Man must do *his* part; he must be victor on his own account, through the grace and strength that Christ gives him. Man must be a co-worker with Christ in the labor of overcoming, and then he will be partaker with Christ of his glory.

EXHORTATIONS FROM HEBREWS.

CHAP. 4: 1.—“Let us therefore *fear*, lest a promise being left us of entering into his rest, any of you should seem to come short of it.”

Chap. 4: 11.—“Let us *labor* therefore to enter into that rest, lest any man fall after the same example of unbelief.”

Chap. 4: 16.—“Let us therefore *come boldly* unto the throne of grace that we may obtain mercy, and find grace to help in time of need.”

Chap. 6: 1.—“Let us *go on* unto perfection.”

Chap. 10: 22.—“Let us *draw near* with a true heart, in full assurance of faith.”

Chap. 10: 23.—“Let us *hold fast* the profession of our faith without wavering.”

Chap. 10: 24.—“Let us *consider* one another, to provoke unto love and to good works.”

Chap. 12: 1.—“Let us *lay aside* every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.”

Chap. 12: 28.—“Let us have *grace*, whereby we may serve God acceptably with reverence and godly fear.”

Chap. 13: 1.—“Let brotherly love *continue*.”

Chap. 13: 13.—“Let us *go forth* therefore unto Him without the camp, bearing his reproach.”

Chap. 13: 15.—“Let us *offer the sacrifice of praise* to God continually.”

THE PESTILENCE THAT WALKETH IN DARKNESS.

THE subtle powers which work destruction to mankind are but imperfectly understood. Disease floats in the air we breathe, and spreads itself from land to land. Sometimes in a few days or weeks it will spread over a whole hemisphere. No man can trace its course; unseen, unnoticed, it pursues its way, smiting and destroying as it goes.

The pestilence “walketh in darkness;” and the light banishes or neutralizes the causes of disease. Sunshine heals disease and brings health. Darkness fosters all malign influences.

The darkness in which the pestilence walketh is not only physical, but it is moral as well. Pestilential diseases have their origin in the dark places of the earth. These are nests whence epidemics and pestilences issue over the civilized world. The ignorance, the overcrowding, the neglect of all sanitary laws and precautions, give rise to widespread plagues. Diseases thus taken up into the air are wind-borne and water-borne, until they smite and destroy their thousands on every shore.

The best remedy for these various epidemics which curse mankind is found in the gospel of Christ and the knowledge of God. The average of human life is longer where people trust in God and know his word; and wherever the truth of Christ is spread abroad, there decency, cleanliness, virtue, and temperance prevail; the most prolific causes of diseases are removed; and it is proved by abundant experience that “godliness is profitable to all things, having the promise of the life that now is and that which is to come.”—*Word and Work*.

THE GOSPEL.

No men in the world want help like those who want the gospel. Of all distresses, want of the gospel cries loudest for relief. A man may want liberty, and yet be happy, as Joseph was; a man may want peace, and yet be happy, as David was; a man may want plenty and yet be full of comfort, as Micaiah was, but he who wants the gospel wants everything that should do him good. A throne without the gospel is but the devil's dungeon; wealth without the gospel is fuel for hell; advancement without the gospel is but going high to have the greater fall. What do men need that want the gospel? They want Jesus Christ, for he is revealed only by the gospel. He is all and in all, and where he is wanting, there can be no good.—*Dr. John Owen*.

FOURTH SABBATH READING.

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

TREATMENT OF THE ERRING.

(Concluded.)

ON one occasion the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The little ones here referred to, who believe in Christ, are not those who are young in years, but little children in Christ.

Here is a warning for those who selfishly neglect or hold in contempt their weak brethren, a warning to those who are unforgiving and exacting, judging and condemning others, and thus discouraging them.

"The Son of man is come to seek and to save that which was lost." Here the work of Christ is plainly presented, and it is a similar work that his followers are expected to do. It is not the saint but the sinner that needs compassion, earnest labor, persevering effort. Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of the angels of God. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." If any injustice is done to them, it is the same as if done to Jesus himself. Christ identifies his interest with that of the souls he has purchased at an infinite cost.

Angels are ever present where they are most needed,—with those who have the hardest battles to fight, whose conflicts are with themselves, against their inclinations and hereditary tendencies, whose home surroundings are the most discouraging. Will the followers of Christ labor together with

God? Will all seek for harmony, for peace, for oneness in Christ Jesus? Will any one venture to work with Satan to discourage souls who have so much to contend against? Will they, by word or deed, push them upon Satan's battle-field? Jesus assures us that he came to our world to save those that were lost, those that were dead in trespasses and sins, those that were strangers and enemies to God. Then will the very men to whom Christ has shown mercy and forgiveness neglect or despise those whom Jesus is seeking to take home to his heart of infinite love? Christ's work is to ransom those who have strayed from God; and he requires every member of the church to work together with him in bringing them back.

If those who by being merciless and unforgiving place themselves on Satan's side, would only listen and hear the reproof of the Saviour, "He that is without sin among you, let him first cast a stone," would any hand be lifted? would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance. Self-condemned, they went out one by one.

Brethren and sisters, if you are workers together with God, there is no excuse for your not working to help, not only those whom you fancy, but those who most need your help to correct their errors.

Jesus thus illustrates the work that devolves upon those who claim to believe on his name: "How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

Wonderful lesson of mercy, forbearance, patience, and love! Perishing souls, helpless in sin, and liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. Jesus represents himself as being acquainted with his sheep. He gave his life for them. And he goes to seek them even before they seek him. There is more rejoicing in heaven over one sinner that re-

pents than over ninety and nine just persons that need no repentance.

Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous in encouraging and strengthening the weak, not grieving them, or causing them to stumble by a hard, unforgiving, accusing spirit.

Brethren, we need to fall on the Rock and be broken. Then we shall have the melting, subduing love of Jesus in our hearts. We shall follow the example of Jesus and of the angels, and not be like the Pharisees, who were proud, hard-hearted, and unsympathetic. God is not willing that even the lowest and most degraded should perish. In what light, then, can you regard any neglect of those who need your help?

Christ has laid down rules to prevent unhappy divisions, but how many in our churches have followed his directions? "If thy brother shall trespass against thee, go and [tell it to every one you meet?] tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." If the instructions which Christ has given were followed out in the spirit that every true Christian should have — if each, when aggrieved, would go to the offending member, and seek in kindness to correct the wrong by privately telling him of his fault, many a grievous trial would be averted.

When any one comes to a minister or to men in positions of trust, with complaints about a brother or sister, let them ask the reporter, "Have you complied with the rules our Saviour has given?" and if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. Refuse to take up a report against your brother or sister in the faith. If members of the church go entirely contrary to these rules, they make themselves subjects of church discipline, and should be put under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been passed over with strange indifference. The church has either neglected her work entirely, or has done it with harshness and severity, wounding and bruising souls. Measures should be taken to correct this cruel spirit of criticism, of judging one another's motives, as though Christ had revealed to men the hearts of their brethren. The neglect of doing aright, with

wisdom and grace, the work that ought to have been done, has left churches weak, inefficient, and almost Christless.

Jesus adds to the lesson these words: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." This assurance, that after the rules of Christ have been followed to the letter, the decisions of the church will be ratified in heaven, gives a solemn significance to the action of the church. No hasty steps should be taken to cut off names from the church books, or to place a member under censure until the case has been investigated, and the Bible rule fully obeyed. The word of Christ shows how necessary it is for church officers to be free from prejudice and selfish motives. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge and deal unkindly and unjustly with souls that are the purchase of the blood of Christ. But the decision of an unjust judge will be of no account in the court of heaven. It will not make an innocent man guilty, nor change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem, and act as though they were to lord it over their brethren, they will render many decisions which heaven cannot ratify.

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren, and who pride themselves on their wonderfully acute discernment. That which they call discernment is cold, satanic criticism, acuteness in suspecting and charging souls with evil intent who are less guilty than themselves. They are, like the enemy of God, accusers of the brethren. These souls, whatever their position or experience, need to humble themselves before God. How can they pray, "Forgive me as I forgive others"? "With what measure ye mete, it shall be measured to you again." "He shall have judgment without mercy, that hath showed no mercy." God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly, who, when he was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian.

The lessons which Christ has given us are to be studied, and incorporated into our religious life every day. "When ye stand praying, forgive, if ye have aught against any." "Love your enemies, bless them that

curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's prayer, that we are to forgive others as we would be forgiven.

When the believer, in view of all his transgressions, exercises faith in God, believes that he is pardoned, because Christ has died as his sacrifice, he will be so filled with gratitude to God that his tender sympathy will be reaching out to those who, like himself, have sinned and have need of pardon. Pride will find no place in his heart. Such faith as this will be a death-blow to a revengeful spirit.

A view of the goodness and mercy of God will lead to repentance. There will be a desire to possess the same spirit. He who receives this spirit will have discernment to see the good there is in the character of others, and will love those who need the tender, pitying sympathy of forgiveness. He sees in Christ a sin-pardoning Saviour, and contemplates with hope and confidence the pardon written over against his sins. He wants the same work to be done for his associates also. True faith brings the soul into sympathy with God. He who possesses the spirit of Christ will never be weary of forgiving.

MRS. E. G. WHITE.

"DIVINE DRUDGERY."

OUR papers print from week to week and month to month the encouraging reports from the field workers at home and abroad, which cheer our hearts with the evidences of the advancement of the truth. As we read of the labors of those in the field, we often think of the many who feel that they would gladly share in the blessed work of the canvasser, or preacher, or Bible worker, but whose line of service the Lord has laid out in another direction, perhaps in the home or the office, where they are met by a daily routine of duties, which sometimes, it may be, appear irksome and monotonous.

Let none such feel that their work need be any the less for the Lord on account of the place or avenue of service. "What is 'work in the Lord'?" some one asks, and answers as follows: "All honest faithful work, done with a Christian motive, is work in the Lord; for it is work in accordance with the divine laws, and work that really serves the world, which the Lord loves." This thought, expressed also in the following lines by that quaint old English poet, George Herbert, may help some tired hands to take up the daily task with more cheerful heart:—

"Teach me, my God and King,
In all things thee to see;
And what I do in anything,
To do it as for thee.

"All may of thee partake;
Nothing can be so mean,
Which with this tincture—for thy sake—
Will not grow bright and clean.

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws,
Makes that and the action fine.

"This is the famous stone
Which turneth all to gold;
For that which God doth touch and own
Cannot for less be told."

W. A. S.

REPORT OF LABOR, JANUARY, 1892.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	97,254
" " " " " United States.....	1,854
Number periodicals sent to foreign countries.....	2,152
" " " " United States.....	398
" letters written to foreign countries.....	324
" " " " United States.....	24

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	17,584
" " " " " United States.....	29,378
Number periodicals sent to foreign countries.....	343
" " " " United States.....	858
" letters written to foreign countries.....	9
" " " " United States.....	38

LAURA C. BEE.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out.....	968,872
Number copies <i>Sentinel</i> sent out.....	132
" " " " American State Papers" sent out.....	42

MARY E. SIMKIN.

GERMAN WORK.

Pages books and tracts sent to foreign countries.....	2,460
" " " " " United States.....	4,008
Number periodicals sent to foreign countries.....	74
" " " " United States.....	246
" letters written to foreign countries.....	17
" " " " United States.....	6

LENA STEINEL.

Chicago Office.

Pages denominational publications sent out.....	31,336
" N. R. L. publications sent out.....	11,064
" Health and Temperance publications sent out...	19,372
Number <i>Signs, Present Truth, and Instructor</i> "	786
" <i>Good Health and Pacific Health Journal</i> "	64
" <i>Sentinel</i> sent out.....	589
" letters written.....	216

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books and tracts sent out.....	2,235
No. copies <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out.	114
" letters written.....	100

TENA JENSEN.

Extracts from Correspondence.

From lawyers who have had two numbers of the *Sentinel* : —

"The *American Sentinel* is something new to me; and looking over the copy sent me leads me to believe that it would be pleasant to have other numbers for perusal, hence you may send it to me."

"I will gladly read your paper awhile. I heartily approve of its course. It ought to be in the hands of our legislative representatives."

"I have received two copies of your paper, and am much delighted with it. It has called to my mind many things on the subject of Sunday. So long as this nation holds the laws of this land above the laws of God, so long will the morals be bad."

From an Indian missionary, written Jan. 14, 1892 : —

"I am very sorry that I did not know of your letter, dated Jan. 14, 1891, just found to-day in my desk drawer. At that time last winter I was away preaching to my people (Indians) the good gospel, on Lake Winnipeg. I was converted June 28, 1889, at about two o'clock in the afternoon. I am an Indian, and hardly manage to speak your language, but can master seven native languages of this country. I was called to the Lord's work, and ordained last summer in the month of August by the Baptist Church at Winnipeg, for an Indian missionary. Since I commenced the work, the Lord has been pleased to open the dark hearts of the Indians to know that they are lost sinners, and must be saved through the blood of Jesus. I am just about to start again for the North, along Lake Winnipeg about two hundred miles from here. I am sure I will be too glad for tracts, and will do all you want in the work."

From the principal of a Normal School in Ga. : —

"Your literature package has been duly received and appreciated. I can very profitably use any amount of such tracts, and will thankfully place all I can get where they will do the most good."

From the principal of Fisk University, Nashville, Tenn. : —

"Your favor has been under consideration, and I write to say that we can make good use of such publications of your society as you may desire to place in our hands, for use in the reading-room and library, or for circulation among the scholars. We shall be glad to have the *Signs of the Times* sent regularly for use in the reading-room."

From the principal of the State University in Ky. : —

"We stand very much in need of such publications as you carry, and would esteem it a favor if you would kindly remember us in your general distribution of them."

From the principal of a Normal School in S. C. : —

"I have used the tracts liberally among the students; they are just what we needed. How I like the tract 'Wild Oats'! I did not have enough to go one third of the way around with those whom I desire to have read it. Dancing is a reigning evil in this place, and works much evil among the young. I wish to do what I can to check it. We appreciate your kindness very much, and shall anxiously await the monthly arrival of the package."

Another missionary in Winnipeg writes : —

"I beg to acknowledge the receipt of your favor, also a small package of literature. I shall be very glad to receive anything of that kind. It will always be a help to me."

From a missionary in Manitoba : —

"I was much pleased with the tracts, and trust they will do good to others as they have done to myself. The subject of temperance is much agitated here at present, and any tract on that subject will be much appreciated."

From the principal of a Normal Institute, Memphis, Tenn. : —

"While in some things our belief differs from yours, we are sure the general effect and influence of your publications must be good. We will gladly give place on our reading tables to the *Signs of the Times* or the *Health Journal*, as you may see fit to send. Wish we might pay for the same, but we have no fund for this purpose. Will mail in exchange our monthly school journal, *Head and Hand*."

From a Seminary in Atlanta, Ga. : —

"We have received the *Signs of the Times*, and thank you for placing us on your mailing list. We also thank you for the pamphlet entitled 'Social Purity' and the tracts on the same subject, and the temperance tracts. We have temperance meetings once in three weeks, and social purity meetings every week. We shall be very grateful for tracts at any time. We have a school of about eight hundred colored girls and women."

From the principal of a school in N. C. : —

"We have had some of your tracts from time to time, and I am acquainted with several of your publications, so they are not entirely new to me. Were it not for lack of funds, I could use quite large quantities to advantage. . . . All the tracts sent are excellent, and all would serve a good purpose. The 'Full Assurance of Faith' and 'Is The End Near?' though mentioned last, are not least in my estimation. These I would be glad to circulate as extensively as possible, for I believe in them. I would also be glad to keep the *Signs of the Times* on file in our library."

From a minister in La. : —

"You have been kind enough to send me a few copies of the *Signs of the Times*, and though I do not agree with you in some points of doctrine, I believe with you in the great one that the end is near. . . . Though I do not agree with you in all points, I like the paper. It is the most spiritual one I know. I inclose postal note for six months' subscription. As it is so near, let it commence Jan. 1, 1892. In the meantime do n't let me miss a number."

From a gentleman in N. C. to whom the *Sentinel* has been sent : —

"I am pleased to acknowledge my great appreciation of the subject, and the able manner in which the *Sentinel* handles the same. I am loaning the papers to several friends, and trust to get them interested in the subject. What is the paper per year? I am anxious for it to be continued. Would also like other reading-matter."

From a lawyer in N. C. : —

"I have read 'Civil Government and Religion,' and in consequence feel that I am a better citizen — a more intelligent patriot. It has furnished to me a key for the solution of many things hitherto somewhat mysterious. It contains an array of facts the significance of which, I am sure, the great masses do not appreciate. If I were a man of means, I know of no better service I could render my country than to aid in the distribution of such literature as 'Civil Government and Religion.'"

[STUDY FOR FIRST WEEK IN MARCH.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

THE RUSSIAN MISSION FIELD.

THE YEAR'S GROWTH.

As our brethren have been kept well informed as to the Russian field in general, we will only state, in short, the present situation. At the close of the year 1891 we find, in spite of the persecution, our churches have been increased by four, and in spite of the famine our tithe has been increased by over \$100, making a total of over \$500. During the same time, the Sabbath-school donations of this field for foreign missions have risen to \$35, and the missionary donations have likewise grown.

FAITHFULNESS IN FAMINE.

(Ps. 33: 18, 19.)

While famine rages in a large portion of Russia, our brethren have, with but few exceptions, been prospered so that they could even increase their contributions; and had all been faithful, the tithe might have been twice what it is. But even in the very portions where the famine rages, we find that our brethren have learned to give a faithful tithe to the Lord, trusting the rest to his providence and promise.

Thus we have received a letter from a church elder, containing eleven rubles (six dollars) for tithe, Sabbath-school donations, and missionary contributions. And in the same letter he mentions three large families in which there is actual lack of bread to support their lives. The other brethren can barely get along themselves, but they have full confidence that if they do their duty toward God, the brethren in other parts of the world will not forsake the needy ones. As our German brethren in America had collected a liberal sum for this purpose, we were well prepared to see that those in need received the necessary means.

RECENT LABORS IN NEW FIELDS.

As to our laborers, Brother Laubhan has visited for the first time the western portion of the empire, and organized a church of some eleven members. Several years ago our publications opened the eyes of some, and one brother went even to the Crimea

to become better acquainted with our truths. Since then, not only has this company followed the light, but as many more some distance away, and they also call loudly for some one to come and organize and instruct them. Brother Laubhan would have visited them, but the danger grew so great, threatenings being made, and some even starting to notify the police, that the brethren all counseled him to leave the field for the present.

From here Brother Laubhan went to the South, and there held a number of well attended meetings in an entirely new country. The people became deeply interested before they had any idea to what denomination he belonged. After a visit to the Crimea, Brother Laubhan intends to visit Bessarabia, if the Lord in mercy preserves his liberty.

PROSECUTIONS IN THE COURTS.

As to Brother Klein, who was in the Caucasus, we learn that he received, shortly after our departure, two dispatches from his home on the Volga, urging his return to appear before the court. He has had two hearings already, but nothing definite is known as yet. I have received two letters from our United States legation in St. Petersburg, and in the last the secretary notified me that they are at present making inquiries into Brother Klein's case, and have presented our statements to the Russian government.

We learn further that while Brother Klein is under trial, they are also hunting Brother Laubhan. Thus there is great danger that our two ordained ministers may be unable to continue their labor, while the only native laborer is also in banishment. We learn further that as a great many Baptists and "Stundists" are banished to the same portion of the Caucasus as Brother B., the exiled native laborer, he will have an excellent opportunity to bring the truth to those with him in exile.

Surely, as we view this situation, we have every reason to ask God that he may stay the persecuting power of the enemy, and provide shepherds for his needy flock. We shall try to do all we can by direct correspondence with the different churches and scattered members. Brother Wagner, a licentiate, is

laboring among the new churches in the Caucasus, and we are glad that he had the privilege last year of attending the institute in Hamburg, thus becoming better acquainted with the truth and our methods of work.

“PRAY YE THE LORD OF THE HARVEST.”

The facts before us speak loudly for themselves. Here is a large field with some fifteen churches, and over four hundred members, scattered over a territory half as large as the United States, with unoccupied fields opening on every side, and now the only two ordained ministers are in danger of losing their liberty; one licentiate is already in banishment, and thus only one licentiate is left. We had great hopes that some might attend the institute which has just begun in Hamburg; but thus far they have not been able to obtain the necessary passports. Let us not forget this field in our prayers, and remember those who are in banishment or on trial, and ask the Chief Shepherd, the Lord of the harvest, to provide the shepherds for his scattered people in Russia.

L. R. CONRADI.

Hamburg, Germany.

A FEW FACTS ABOUT RUSSIA.

TERRITORY.

It is a common saying that Russia is the largest empire in the world. While this is true, but few realize the full meaning of the statement; in fact, it is quite impossible for one fully to appreciate it until he has journeyed more or less in this country. A traveler once declared that the miles in a certain district were much longer than in any other portion of the country. When asked to explain, he said that it was because the roads were so much poorer that it took much more time to travel a mile. On the same principle, it may be said that the miles of Russia are much longer. Hence, if one knew the exact dimensions of the empire, and had traveled the same distances in other lands, he would still not have a correct idea of the great distances in Russia. From north to south, Russia measures 2,628 miles; from east to west 9,681 miles. Its land frontier is 9,200, and its seaboard 25,100, miles. The empire embraces about *one seventh* of all the land on the earth.

RESOURCES.

Sixty-three per cent of European Russia is tillable; but only twenty-one per cent is cultivated. As a rule, the land is good, and under proper cultivation yields a bountiful harvest of the world's staple fruits,

grains, and vegetables. As only a third of the tillable land is cultivated, there is abundant room for many of the millions of crowded Europe. Many have already been drawn thither by the fertile and inviting fields, in spite of the hardships resulting from a despotic rule in a half-civilized nation. Were the general conditions of government and citizenship as favorable here as in most nations, doubtless large numbers from the nations of Europe would flow in and occupy the vacant fields of Russia.

Russia has untold resources in her vast extent of land. In addition to this, she is rich in nearly all kinds of ore. But her fields and mines are alike poorly developed. The attitude of the government forbids it. There have been rulers that have encouraged immigration, inviting skilled artisans of all trades from civilized nations into Russia, and giving special inducements to draw them there; but scarcely would the country be in the full enjoyment of the blessings thus brought, before another ruler of different policy would impose hardships on foreigners, which would crush out nearly all the benefits derived from the liberal policy.

ILLIBERAL PUBLIC POLICY.

In many respects, Russia has made much progress in recent years. The work of civilization is going on quite rapidly. The empire is large and unwieldy; communication is slow; and it must be remembered that until 1861, over twenty-five millions of the people were serfs. Under such circumstances, it would not, in one generation, be possible to elevate the empire to the same level of civilization as other countries of Europe. But while Russia is making progress, its advancement is much slower than it would be under a more liberal policy. Instead of encouraging immigration, she is either unjustly driving out foreigners, or imposing almost unendurable restrictions on them. It seems to be the present policy to Russianize everything, or drive it out of the country. In the future, Lutheran pastors must perform their service in the Russian tongue; in the German schools, the mother-tongue must be dropped, and the Russian only used. But in no direction is the intolerance of the present administration so keenly felt as in religious matters. Like France in the time of the Huguenots, Russia is either oppressing or driving from her borders her best and most worthy citizens.

CHURCH AND STATE.

The czar is absolute monarch, and justly deserves the title of despot. In one sense he is head of the church. The church is governed by the Holy Synod,

which is independent in questions of dogmas and rites, but dependent on the czar in matters of administration. In doctrine, the Russian Church is the same as the Greek Orthodox. In fact, both were the same until the sixteenth century, when, on the flight of the patriarch from Constantinople to Moscow, the political separation took place. Since the time of Peter the Great, the administrative affairs of the church have been in the power of the czar. The church property belongs to the state, and the salaries of the priests are fixed by the same power.

At present, as nearly as can be ascertained, there are 64,000,000 members in the Russian Church, with over 50,000 priests, 5,211 monks, and 2,451 nuns. The number of churches reaches 46,022; chapels, 11,956. The priests almost form a caste. On the whole they are ignorant, and command very little respect from the people. They stand in the relation of wolves, rather than true shepherds, to the flock.

Here we have a good illustration of the condition sure to result where the church is upheld and its dogmas enforced by the state. The less the priests have of the power of God, the more they appeal to the power of the state; and the more they use the power of the state in their rule, the greater the alienation of the affections of the people. By this process nothing but a condition of hostility and oppression can result. In traveling in Russia, one notices a marked difference in the degree of respect paid the priest there and that shown the Lutheran pastors in Germany. Often the priests themselves act as though they felt that the people despised them.

CIRCULATION OF THE SCRIPTURES.

Principally by the British Bible Society, a large number of Bibles have been circulated in Russia. There seems to be a general desire for the word of the Lord. While much of cultured Germany is either indifferent to or wholly rejecting the Bible, Russia receives it eagerly and reads it with devotion. As in the days of papal supremacy the priests of Rome were not friendly to the word of the Lord, so now the Russian priests are not its best friends; still the government permits it to be circulated, on the condition that it contain the Apocraphy.

The Scriptures seem to be having an effect in Russia similar to that seen in the Great Reformation; and some fears are entertained that its circulation may be prohibited. When members leave the orthodox church, they are instructed to say, and they can do so truthfully, that their conversion was effected by the word of God. By this means the priests are robbed of their expected prey, as they

are unable to prove that any person was the cause of their apostasy. The result of this is that the priests are becoming more and more opposed to the circulation of the Bible.

SIGNS OF THE TIMES IN RUSSIA.

In the last meeting of the Synod, quite a strong sentiment prevailed in favor of suppressing all heresy by putting an end to all sects. Since that meeting, persecutions seem to have broken out afresh in all directions. Those that have long labored in Russia and have closely watched the course of events say that there is a general movement in the Russian Church toward the light of the gospel. The priests feel this, and are becoming alarmed, and more determined in their efforts.

It is believed that matters will become more and more strained until the pressure becomes so great that the power of the priests will not be sufficient to check it. If this prediction be true, we may yet see one of the greatest awakenings of the last days in Russia. The fact that the people love the word of God makes such an awakening not only possible, but highly probable. This being the case, it makes it highly important that we occupy this field more extensively than at the present, and enter upon a more vigorous campaign. As matters are constantly growing worse, there is no time to lose. O, how much we need more laborers and more means! Shall we not especially pray the Lord of the harvest to send more laborers into this field?

On train, in Germany.

H. P. HOLSER.

THE way in which persecution is made to advance the truth is shown in Brother Conradi's article. The exiled brother spoken of is able to teach the truth to those who, like himself, have been exiled for the faith of Jesus. Again, some of our brethren in Southern Russia, found difficulty in living out their faith in their community, and so emigrated to Roumania, where there is now a church and a promising field for future labor. (*Review*, Jan. 12, p. 25.) And who knows but what the brethren who are exiled to the trans-Caucasus may find opportunity to carry the truth to their fellow-exiles, or to some of those fierce Koords and Tartars among whom, in many instances, the grace of Christ has demonstrated its power to transform the character? Thus it was in the days when the Christians were driven out from Jerusalem by persecution, and the remarkable progress of the truth in Russia shows that the Lord still uses the wrath of man to praise him,

THE remarks which Brother Holser makes regarding the Russian priests are illustrated by recent dispatches from Europe. Thousands of the destitute peasants from the famine-stricken districts have crossed over into Siberia, seeking for food. About fourteen thousand, on their way to Tobolsk, have stopped at Tiumen, unable to make their way further over the snowy wastes. Notwithstanding all that the residents of the town and the doctors can do, thousands are dying of cold and fevers. Of the attitude of the priests the dispatch says:—

“Amid all this deep and bitter misery the action of the priests of the Greek Church stands out in vivid contrast to the humanity which it is thought should be shown by those in their calling. Tiumen, which is the oldest town in Siberia, has many churches and many priests, and here, if anywhere, it would be expected that compassion would be shown for the sick and dying. But the priests flatly refuse to officiate at the side of the dying, or to perform any funeral rites unless they are paid by the wretchedly poor people, a great majority of whom have not a single kopeck to call their own. The priests give as an excuse for their heartlessness that they are too busy to attend to the poor emigrants.”

The selfish and corrupt priests of Russia are surely turning the upright and intelligent Russians away from the state church, and preparing them to give heed to the true gospel.

IN the study of Russia and our work in it, it will pay again to look through the articles by Brother Holser, which have been appearing in the *Review* since last November, under the head of “Notes of Travel.” This account of the visit of Brethren Conradi and Holser to Russia shows how hungry the people are to hear the preaching of the word. As we see how, as in the Caucasus, some followed long distances, from place to place, in order to hear more and to get all possible benefit from the visit, does it not fill us with the desire to do all we can to help them, and to send the light out to others in the great empire, who will as gladly receive it?

THE MONTHLY MEETINGS.

IN letters from the societies we have evidence that the interest in foreign missions is growing, and the monthly meeting devoted to this subject, instead of becoming monotonous, becomes more entertaining. Let no little society that has not yet taken up these studies think that because their numbers are small they will find it especially difficult to keep up the in-

terest. A small company has advantages over a large one in this respect. We quote an extract from a sample letter received from a small society:—

“There are only a few of us to meet in our little country place—about a dozen all told. We have weekly meetings, taking the lessons in order. There is a leader appointed for each department, so that we have a different talent for each meeting. Then in our Foreign Mission department, we have given a country to each member to study upon, and to give us some interesting facts as each one’s turn comes. Thus we have tried to have all have a part to act. The meetings are growing more interesting.”

If the special subject for the next month’s lesson is announced, and all bear it in mind, many current items of news may be culled from religious or secular papers during the month, which will add greatly to the interest of the meeting. The children should be given a part in the exercises, and they will take special interest in hunting up short items which throw light on the habits and customs of the people.

The subject for next month will be the West Indies and Central America.

POINTS FOR QUESTIONS.

1. GEOGRAPHICAL position of Russia; extent of territory. In this connection may be briefly noted the part Russia has in the “Eastern Question.” (See “Thoughts on Daniel,” chap. 11.)

2. Resources, and why no more developed; general public policy; in what direction is intolerance most keenly felt?

3. The Russian Church and its priests; how are they helping to prepare the honest for the truth? Attitude of people toward the Scriptures.

4. Effect of circulating the Bible (see Ps. 119:130); evident tokens that the time has come to do more for Russia. (See 1 Chron. 14:15.)

5. Results of our work so far, and year’s growth. What lesson of trust have our brethren learned? (See Hab. 3:17–18.)

6. New fields entered; persecutions; what we are called upon to do. 2 Cor. 1:9–11.

7. Does persecution stay the progress of the truth? What, then, should be the burden of our prayer? Matt. 9:38; Acts 4:29.

PROGRAM.

1. Opening Exercises.
2. Reading, Acts 8:14; Rom. 8:28–39.
3. Study of Russia.
4. Items about the foreign fields in general.
5. Business. Are any forgetting or neglecting the reading of the little book, “Foreign Missions and First-day Offerings”?
6. Closing Song.

[STUDY FOR SECOND WEEK IN MARCH.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

INTERESTING CORRESPONDENCE.

THE National Religious Liberty Association is conducting quite an extensive correspondence with lawyers and business men to whom the *American Sentinel* is being sent. From a reply recently received from a leading lawyer in one of the Southern States, we extract the following:—

The *American Sentinel* has reached me, and I have read all the other publications you did me the honor to send. It may not be amiss for me to say that I have been rather a close student of history, and from my early manhood, I have been giving more or less thought to the question made paramount in the organization of the National Religious Liberty Association. I became a journalist at the age of nineteen, having served a full apprenticeship of five years in the printing business. It always seemed to me natural, with the light before me, that I should champion the very ideas and theories that are championed by your society, and I have done so. As an editor, I did it, thus inviting the criticism of churchmen, and when I was from 1878 to 1887 the attorney-general of the criminal court of ——— County, I absolutely refused to make my office the medium through which to indict and punish men who toiled six days, and then asserted their right to worship God under their own vine and fig-tree, according to the dictates of conscience.

The very moment the legislation of American States declares (and that declaration is carried into effect) that men shall (without reference to their creed) have one Sunday, and that the Sunday of the modern church shall be alike kept holy by every man, under a penalty for its violation, you sound the death-knell of American Republicanism, and open the way for a so-called religious inquisition, as infamous, devilish, and ungodly as was that of Spain.

Our forefathers with prophetic vision saw the danger of commingling the affairs of Church and State, and with a wisdom as consummate as it was politic, they laid the very foundation of this Government upon the idea that religion should never have any part or identity with the civil machinery of the general and State governments. Our men of power in the legislative halls, are, and have been for a decade, imbued with the sense of most abominable cowardice and demagogy. Anything for "place," is the motto of the present majority of American politicians. Selfish, cunning, devil-serving churchmen, whom to call ambassadors of the true and living God is to enact a travesty upon the teachings of Christ, have heretofore organized within their congrega-

tions, political cabals, under the high-sounding titles of "Societies for the Promotion of the True Religion," and these political churchmen are constantly urging the election of men of their own faith, prejudices, and biases, to the high political offices. These men being championed by the self-regarded immaculates of the churches, are heralded to the voters as moral standards and God-serving citizens worthy of all confidence. They are elected, and they hasten to do the *dirty* work of the bigots of religion (?), and thus is molded the legislation upon which R. M. King was brought to the bar of the court in this State, convicted, and that conviction affirmed by the Supreme Court, upon the grounds and for reasons that ought to bring shame to every true American lawyer.

Our supreme judges are all under the *terrorizing* influence of the churchmen and the church women, and dare not follow the mental lights drawn from the great text books of law, and the theory of our Government. There are few, if any, politicians in the legislative halls of America to-day who would dare write a report like that made to Congress by Johnson of Kentucky. The men who would boldly re-echo the echo of Johnson and his contemporaries are kept in obscurity by the devilish Jacobins of the church. I was raised in the church and used to be a Sunday-school scholar; but, if you will believe me, I became so disgusted with the senseless twaddle of church pirates that I went to church for the last time, ten or twelve years ago.

When I was the owner and editor of the ——— here (being attorney-general at the same time), the preachers howled from their pulpits on the duty of the attorney-general to rigidly enforce the Sunday law. I replied to their criticisms, and I think I got the best of the argument. At all events, I did not yield my principles, and defied them to carry out the threat to impeach me. They did not do so, and from that day to this, the men of ——— worship God in their own way, and each creed selects its own day. The churches are protected in their right to worship as they may deem proper; but the man who does not feel like going to church on Sunday, but prefers to do as seems best for himself, is allowed to go on his way rejoicing, with none to make him afraid.

All Sunday laws ought to be wiped from the statute books, and every man left free to pursue the line of worship dictated by his conscience. O, if it were only possible to rebuild the public sentiment of this country, and model it after the plan of Johnson, Jefferson, Washington, and the men of their day and generation! But the narrow-minded, selfish-souled, mean-hearted representatives of modern re-

ligion have the pull, and for myself, I look for nothing but ruin, oppression, intolerance, and petty devilism in the future. The future reflects to my vision no ray of light. All appears dark. May God have mercy on us, who really revere his name, and worship in truth, justice, and liberality.

You can count me as an advocate, and humble, yet I hope fearless, champion of the principles held cardinal and paramount by the society of which you are corresponding secretary.

Your work ought to be encouraged by all really true American patriots. But how to do it — that is the question. I verily believe — mark my prophecy — this America will, in twenty years, be a close corporation of millionaires and church dignitaries, and the paramount qualification for a ruler will be that he is a religionist of the intolerant gang, and that he will act at all times in concert with church dictation. Our Senate and Congress will be simply made up of men, who, for place and plunder, will willingly throttle the liberty left us by our revolutionary fathers. This State is run by devil-appointed intolerants. The Irish Catholics are running the large cities, and the genuine American patriot is not "in it."

I will be glad to hear from you at any time, and shall enjoy reading any literature you may honor me with.

Some would doubtless pass upon the foregoing as the wild vagaries of an extreme pessimist. But we believe that time will prove his statements to be correct. This letter is another of the many evidences that honest men are watching the condition of things in the world, and are reading them in their true light. Many such will doubtless be brought to rejoice in the light of truth as the crisis is being approached.

A. O. T.

HOW CONGRESS HAS OVERSTEPPED ITS POWERS.

It is a fact becoming somewhat generally known that within the last few years, beginning under the administration of ex-President Cleveland, Congress has wandered so far from the principle imbedded in our national Constitution of the non-interference by Congress with religious matters, as to contract with church organizations for the education of its Indian wards. Protestant denominations are alike guilty with the Catholics in entering into this unconstitutional arrangement, though they have not succeeded in securing so large an amount of the general disbursement as have the Catholics, which fact, and not that Church and State are thus being united, we are sorry to say, has caused them in a few instances to utter a protest against the system.

The following table, which appeared in the *Chicago Inter Ocean*, Feb. 2, 1891, shows the amounts

appropriated by Congress for Indian schools, to the different denominations and religious institutions during the last six years:—

	1886.	1888.	1889.	1891.
Roman Catholic.....	\$118,343	\$221,169	\$347,672	\$363,349
Presbyterian.....	32,995	36,500	41,825	44,850
Congregational.....	16,121	26,080	29,310	27,271
Martinsburgh, Pa.....	5,400	7,500	Dropped	.....
Alaska Training School.....	.....	4,175	.....	.....
Episcopal.....	.....	3,690	18,700	29,910
Friends.....	1,960	14,460	23,383	24,743
Mennonite.....	.....	2,500	3,125	4,375
Middletown, Cal.....	.....	Dropped	.....	.....
Unitarian.....	.....	5,400	5,400	5,400
Lutheran, Wittenberg, Wis.....	.....	1,350	4,050	9,180
Methodist.....	.....	.....	2,725	6,700
Miss Howard.....	.....	.....	275	1,000
Appropriation for Lincoln Institute.....	33,400	33,400	33,400	33,400
Appropriation for Hampton Institute.....	20,040	20,040	21,040	20,040
Total.....	\$228,259	\$376,264	\$530,905	\$560,218

THE importance of circulating our Religious Liberty literature cannot be overestimated. The clear principles of truth contained therein have a telling influence wherever this reading-matter is brought before the mind. Many who were at first strongly inclined toward National Reform, have been made ardent friends of religious liberty by reading some of our literature that has been placed in their hands.

All can take part in this. We can place our means in the Lord's treasury, with which to purchase literature and send out workers. All can assist in judiciously distributing the literature, and in various ways join in the work.

In some parts of the field, our brethren are active. In Michigan, where the Sunday-law movement has been left measurably quiet, within the last few months a strong effort has been made to secure the enforced observance of Sunday. Even in Battle Creek itself, where our principal institutions are located, petitions are being slyly circulated to secure the more strict observance of Sunday. Our brethren have aroused to the situation, and the Battle Creek church has made a canvass of the entire county, as well as the city of Battle Creek, and placed some of our Religious Liberty tracts in every house. Plans are being perfected to carry this out as thoroughly as possible throughout the State. This work will be followed up with the *Sentinel* and other reading-matter.

We are glad also to note the interest being taken in many of the other States in this direction. We have several plans of work that we believe are doing, and will do effective service in enlightening the people. Would be glad to correspond with our brethren everywhere in regard to these plans and to assist them in any way we can.

A. O. T.

[STUDY FOR THIRD WEEK IN MARCH.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

TRUE CHRISTIAN SERVICE.

Do you remember, Christian friends, that this is our true relation to the gospel? We are trustees. Very often the financial ruin that comes upon men here — the failure of our banks and of other institutions — grows out of the fact that those who are trustees have failed to keep what they ought to have kept that was intrusted to them. But if we are false in our trusteeship, it will be because we fail to give what we ought to have given. That is the difference between the failure of the church in its trusteeship in relation to the gospel, and the failures or common disasters of business men in their service with reference to things committed to their trust. They fail to keep that which they should have kept — that which was intrusted to them; we fail to diffuse that which was given us, not to be stacked up, locked up, and kept from possible use by others, but to be given with freeness and promptness, in all loyalty and fidelity, to those for whose sakes Christ came to give this gospel to us. He gave the gospel to us that we might be used as instruments of his to bring others to him.

The church that is non-missionary is in a very grave sense non-christian. It crosses a divine purpose, resists a divine call, and ruptures divine order. The non-missionary church sins directly against its own self-interest. In the kingdom of Christ there is no law more clear than this — that disobedience to his will means spiritual poverty, that surrender to his will means spiritual wealth. The spiritual vitality and vigor of the church may always be measured by its missionary spirit and enterprise. A church is pure and strong according to the number of true believers it contains; believers are true according to their likeness to Christ; and the essential element in the character of Christ was the missionary principle. The church that is true *must* be missionary; for she has been redeemed by, and lives in, a missionary Saviour.

The church needs to make her lookout on the world the lookout of Christ, her Master. When she sees the world with the Saviour's eyes, feels toward the world with the Saviour's heart, and stands on the threshold of the world filled with the Saviour's

purpose, the whole landscape of the kingdom, at home and abroad, will fall into perspective, and the gold of both lands will become her own.

The church needs to abandon her occasional missionary sermon, and make missions the very fiber and substance of her teaching. It is surely a sound and safe rule for the church that general and special subjects have the same proportion in her teaching that they have in the word of God, and the Bible is, in general drift, in dispensational sections, and in special detail, a missionary book.

The starting point in all true Christian service is the clear recognition and unqualified acceptance of the lordship of Jesus Christ. We are ready for service neither at home nor abroad unless we have been taught by the Holy Ghost to say that Jesus Christ is Lord. When we, as a church or as individuals, have been taught by the Holy Ghost to say, "Jesus Christ is Lord," what attitude will we take in regard to service? We will break out at once, as Paul did, and say, "Lord, what wilt thou have me to do?" That first word of the future apostle after that revelation of the glory of Christ, which, for the time being, struck him with bodily blindness while it filled his soul with new and indescribable glory — that first word, "Lord," put him into new relations, and furnishes us with the interpretation of all that he was and did afterward.

If Christ is Lord, we are to serve him; and we are to learn how we are to serve him from him. If we come to Christ with any reservation as to the place where we are willing to serve, as to the forms in and through which we are willing to serve him, we have not yet learned the lesson of full surrender and consecration to him.

"I am a debtor," says Paul; "I am a debtor both to the Greeks and to the Barbarians, both to the wise, and to the unwise." What thou, Paul? Surely if any man could claim to be a creditor to the world, thou art the man; in labors more abundant, in prisons oft, with a life laid down continually for the service of humanity, thou art surely a creditor! "No," says Paul, "I am a debtor." He realized a glorious likeness to his Master when he said that. He "emptied himself" of self as Christ did, and proclaimed himself a debtor to the world. He looked

on the whole world as possessing the right to receive from him and from the followers of Jesus all that he and they had been endowed with. The heathen, the wise or the unwise, should receive from us that which we have of the unsearchable riches of Christ.

We must do what the primitive Christians did when "they went everywhere preaching the word," except the apostles, who remained at Jerusalem. They went everywhere talking about Jesus. They simply told what they knew. There was no eloquent discourse after the dialectical fashion of the schools. The men who were in the apostolic succession stayed at Jerusalem, while the common laity went out; and the reason why in the first century heathen fanes began to be forsaken of worshippers, and heathen priests began to tremble lest their idols should have no more devotees, was because this magnificent work was taken up by the great bulk of the disciples. They were scattered abroad with the message of salvation flying from lip to ear, descending from ear to heart, coming up from heart to lip, and again going forth from the lip to the ears of others.

The foregoing, copied with slight alterations from the "Report of the Missionary Conference, London, 1888," sets before us the true Christian spirit and the debt that those who have named the name of Christ owe to the heathen at their door as well as to the heathen in other lands. It was not till persecution drove them out of Jerusalem that the disciples "went everywhere preaching the word," and shall Christians at the present day wait till they are scattered by similar persecution before they learn the lesson taught by this record left us by the pen of inspiration? We have been warned that if "the work which might be performed in peace and comparative prosperity be left undone," "it must be performed in days of darkness, under the pressure of trial and persecution."

"Never was there greater need of earnest, self-sacrificing labor in the cause of God than now, when the hours of probation are fast closing, and the last message of mercy is to be given to the world. My soul is stirred within me as the Macedonian cry comes from every direction, from the cities and villages of our own land, from across the Atlantic and the broad Pacific and from the islands of the sea, 'Come over and help us.' Brethren and sisters, will you answer the cry? saying: 'We will do our best, both in sending you missionaries and money. We will deny ourselves in the embellishment of our homes, in the adornment of our persons, and in the gratification of appetite. We will give the means

intrusted to us into the cause of God, and we will devote ourselves also unreservedly to his work.' The wants of the cause are laid before us; the empty treasuries appeal to us most pathetically for help. One dollar now is of more value to the work than ten dollars will be at some future period.

"Work, brethren, work while you have the opportunity, while the day lasts. Work, 'for the night cometh, when no man can work.' How soon the night may come, it is impossible for you to tell. Now is your opportunity; improve it."—*Testimony No. 33.*

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "As my Father hath sent me, even so send I you." Jesus "went about doing good," and only those who walk in his steps will enter into the joy of their Lord.

QUESTIONS.

1. WHAT is our relation to the gospel?
2. In what way may we be false to our trusteeship?
3. For what purpose has Christ given us the gospel?
4. How may the spiritual vitality of the church be measured?
5. Why must the church that is true be missionary?
6. In what way should Christians view the world?
7. What should be made the fiber and substance of the teaching of the church?
8. What must every individual be taught by the Holy Ghost before he is ready for service?
9. If Christ is recognized as "Lord," what must of necessity be our relation to him?
10. What did Paul say of himself?
11. Are Christians ever released from this obligation while probation continues?
12. Where do we find an example of the course Christians should pursue?—In Acts 8.
13. Was there ever greater need of earnest labor than now?
14. Why is it more important that we should labor now than ever before?
15. Who only will share in the joy of the Lord?

PROGRAM.

1. Song, "Hymns and Tunes," No. 1263.
2. Responsive reading of Acts 8: 1-14, 26-40.
3. Prayer.
4. Song.
5. Questions on the lesson.
6. Business.
7. Season of prayer.

STUDY FOR FOURTH WEEK IN MARCH.]

HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

VEGETARIANISM IN ENGLAND.¹

As an organized movement, vegetarianism began with the Bible Christian Church in 1809, abstinence from intoxicants and from animal food being among the fundamental principles of this new denomination, their practice being a necessary qualification for membership.

In 1817 one of the preachers of the Bible Christians, accompanied by forty-one members, went to Philadelphia, and worked there in the schools and from the pulpit for the cause of humanitarianism and temperance. He succeeded in the year 1830 in gaining two important supporters — Bronson Alcott, the American Vegetarian Patriarch, and the famous Sylvester Graham. Thus originated food reform in America. These churches still exist on either side of the Atlantic.

Rev. Henry S. Chubb, president of the Vegetarian Society of America, and editor of *Food, Home, and Garden*, is the present minister of the Bible Christian Church in Philadelphia, and was secretary of the first vegetarian society in England, which was established by the efforts of the Bible Christians. This society was the parent of the Vegetarian Society in Great Britain, which was not formed till 1847. The membership in 1848 was 331.

PRESENT STATISTICS.

The local societies in Great Britain at the present time number twenty-five, including one each in Scotland and Ireland. However, as no history has ever been written as to the progress of the society, and as the societies themselves do not publish the number of their members, it is impossible to obtain reliable statistics respecting the number of vegetarians in the country.

The Vegetarian Society located in Manchester has now enrolled 3,540 members and 1,637 associates. The next in position is the main London Auxilliary, numbering about 600 members and associates.

The other societies probably average eighty members — not more. Counting it so, we have as the sum total 7,617 members and associates. It must be borne in mind, however, that this constitutes barely the twelfth part of all the actual vegetarians, as in many cases an entire household may be represented by a single name on the roll of membership, and quite a large number do not join the society at all. There is another class who do not practice their belief, owing to the trouble it makes those who provide their meals. On the other hand, there are many half and half vegetarians.

In the case of the associates, there is no requirement to practice vegetarianism (as in the case of the members); they are sympathizers with the work and helpers in the spread of vegetarian knowledge.

THE CHILDREN'S BRANCH.

The children are not forgotten. Believing the vegetarian reform to be such that children may easily participate in it, a special branch for children was opened in 1884, and named the Daisy Society. It takes members up to the age of fourteen, who have decided, with the consent of their parents or guardians, to live on a vegetarian diet; and for the small subscription of one shilling (25 cents), members receive the paper specially published for children, an illuminated card of membership, and the ribbon badge.

LEADING WORKERS.

Among leading vegetarian reformers in England may be mentioned, B. W. Richardson, M. A., M. D., F. R. S., a medical scientist of world-wide reputation; Dr. T. R. Allison, L. R. C. P., founder and superintendent of a vegetarian hospital in London, and a man who has given such a stimulus to the use of Graham bread that it is sold in almost every town and bakery shop, and goes by the name of Allisionian bread; Dr. T. L. Nichols, a noted vegetarian author, and editor of *Herald of Health*, which dates from 1876; Dr. A. W. Duncan, F. C. S., a writer and zealous worker for food reform; Drs. Emmet and Helen Densmore, pioneers of the anti-starch crusade, and editors of *Natural Food*; Isaac Pitman, inventor of phonography, president of the Manchester society,

¹ A number of inquiries have been made for statistics in regard to vegetarian societies. Although the work in these societies differs in many respects from that in which we are engaged, it is quite interesting to notice the efforts that are being put forth to return to the natural diet of man, and discard the use of food that requires the taking of life.—L. C. B.

and an active worker wherever he is; Josiah Oldfield, an M. A. of Oxford University, a barrister of Lincoln's Inn, and now editor of the *Vegetarian*; Rev. Prof. J. E. B. Mayor, M. A., president of the Vegetarian Society, and vice-president of the Vegetarian Federal Union.

METHODS OF PROPAGATION.

The methods of propagation include entertainments, lectures, essays, speeches, debates, exhibition displays, public meetings, the issue of magazines, (seven monthlies and two weeklies), circulation of literature, letters to the press, illustrative meals, cookery instruction, etc. Of the vegetarian establishments that help forward this work, there are two hospitals, twelve schools and colleges, a good number of shops, and about one hundred restaurants, including several hotels—all acting as centers for the propagation of vegetarian doctrines. The restaurants distribute a deal of literature, and supply a dinner of three courses for sixpence (twelve cents), an excellent advertisement for the cause.

The number of people dining daily in London at such places is estimated at about 15,000. No alcoholic drinks are served. The entertainments comprise banquets, "at homes," social meetings, *conversazioni*, lantern lectures, and health receptions. The "at homes" and entertainments are organized for the purpose of bringing the refining influence of high class recreation within the reach of the poorest, and at the same time to popularize the teaching of the laws of health by short addresses on hygiene and food reforms. Pithy, scientific pamphlets are sold or given away at the meetings.

SPECIMEN DINNERS.

In accordance with the idea that good cookery is the best means of popularizing vegetarian diet, specimen meals and cookery demonstrations are constantly being given, and these have broken down many prejudices. In connection with these are the soup kitchens for poor children, providing a nutritious dinner at the rate of a half penny (one cent) each.

HELP FOR TEETOTALERS.

The affinity of the work with that of the temperance reform has not been lost sight of. The temperance movement is coming to be considered the most powerful ally of vegetarianism. In Cambridge, Belfast, Manchester, and in London a vigorous crusade has been prosecuted in connection with Good Templars and similar orders. It is a noticeable fact that vegetarians become teetotalers almost to an indi-

vidual. The use, however, of intoxicating liquors is not forbidden by the rules of the society.

HEALTH COUNCILS.

The societies were united together in one Federal Union in 1889. The council of the Union consists of delegates from vegetarian and kindred societies, and meets periodically to discuss methods of work and action. Lecturing tours are made all over the country, and perhaps there is scarcely a town or village that has not during the year a meeting, lecture, or debate, in favor of the reformed diet, or that is not furnished with tracts and pamphlets setting forth its divers claims. Neither trouble nor expense is spared to make these meetings attractive.

Then there are the annual May meetings held in London, in the month when so many representatives of all kinds of reforms congregate in the metropolis. Here the societies call together their friends and make a special effort to present their views to the public. Special councils have been organized by the London Vegetarian Society and the Food and Reform League, for the purpose of creating a large and more practical recognition of the value of good health, and to form a bond of union between temperance, food and sanitary reformers, trades unions, working-men's clubs, and other societies, to induce them, notwithstanding their varied opinions, to unite in efforts to remove the ignorance which causes the prevalence of sickness and suffering.

VEGETARIAN CONGRESS.

At the last Vegetarian Congress held in London, there were present representatives from America, France, Germany, Italy, Belgium, and India. Many important papers on the best kind of diet, and against the taking of animal life, were read and discussed. A petition to Parliament, asking for supervision of the interoceanic cattle trade, and supervision or abolition of private slaughter houses, was adopted.

The press was well represented at the Congress. The leading dailies and a large number of weekly and provincial papers had more or less full reports of the conference and the papers read.

This illustrates the influence exerted by the Federal Union, which to-day holds an honorable position among organizations for reforms, and is recognized as worthy of esteem and a respectful hearing.

G. FRED. STEVENS.

PROGRAM.

1. Opening Song.
2. Prayer.
3. Essay or address on the "Original Diet of Man, and Its Advantages over a Flesh Diet."
4. Questions on "Vegetarianism in England."
5. Business.
6. Closing Song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

DISTRICT STATE AGENTS' CONVENTION IN LINCOLN, NEBRASKA.

THE District Convention for Districts 4 and 5 was held according to appointment, December 29 to January 6, at 1505 E St., Lincoln, Neb. The following delegates were present: J. J. Devereaux, Neb.; G. A. Wheeler, S. Dak.; C. M. Everest, Minn.; James Hackett, Manitoba; W. H. Thurston, Wis.; S. M. Jacobs, Iowa; H. L. Hoover, Mo.; S. C. Osborne, Kan. and Ark.; W. J. Keele, Colo.; Z. Sherrig, Scandinavian work; H. W. Smith, *Good Health*. On account of sickness, N. P. Dixon, district agent for District No. 5, was not able to be present.

The convention was favored with the help and counsel of Elders W. B. White, L. A. Hoopes, O. A. Johnson, J. H. Morrison, and Prof. Loughhead. Everything was done that could have been done by the friends in Lincoln and at College View, to make our stay both pleasant and profitable.

The following is a resolution which was passed at the convention recently held in District No. 3, and was unanimously indorsed as the sentiments of the convention at Lincoln:—

Resolved, That in order to promote the proper advancement of the message, canvassers should be qualified to speak intelligently and advisedly regarding leading features of present truth, and that they be admonished to let their lives in each and every particular be in harmony with the spirit of the message, and absolutely free from deception; and that their manner with the people be frank, honorable, and such as always to leave a good impression."

We reserve our comments upon this resolution until a future article.

One profitable day for the delegates was Tuesday, January 5, which was spent at Union College. The forenoon was devoted to visiting the buildings and gathering information concerning the prosperity of the school. All took dinner with the students at the boarding hall. At 3 P. M. was a gathering in the College chapel of professors, students, State agents, canvassers, and a large number of others. This was a sort of good-will meeting extended to the State agents by the College and the Nebraska Conference. After singing and prayer, short speeches were made by the following persons: Bro. W. C. Sisley, on "Early Experiences at College View;" Prof. Loughhead, on the "Past and Present of the School;" Prof. Lewis, on "Work for the Master;" Elder O. A. Johnson, on the "Scandinavian Branch of the School;" Elder W. H. Westphal, on "The German Department;" the writer, on "The Object and Work of the State Agents' Convention," and Elder J. H. Morrison expressed briefly his interest in the prosperity of the College. Elder W. B.

White acted as chairman of the meeting, and to him the convention is indebted for much which contributed to make it a success. After the meeting each State agent was assigned a room in the College building, where he had the privilege of meeting with the students from his State and enjoying a pleasant visit with them.

All left the convention feeling that they had enjoyed a profitable time together, and every hand was strengthened to do better work in the future.

F. L. M.

CENTRAL AMERICA.

CENTRAL America is that portion of our Western Hemisphere located between Mexico and South America. It is composed of the states of Guatemala, British Honduras, San Salvador, Honduras, Nicaragua, and Costa Rica. Owing to the lack of railroads and the great difficulties which attend inland travel, I did not undertake, during my stay of about six weeks, to do more than visit some of the places most easy of access. As Elder F. J. Hutchins and wife have now been stationed in this field, they will be able in the future to take advantage of more favorable circumstances, and to inform the readers of the HOME MISSIONARY of the prospects and progress of the canvassing work here.

I spent the most of my time in this field on the island of Ruatan, which belongs to Honduras, or Spanish Honduras, as it is called to distinguish it from British Honduras, and also made a good visit to Belize, the capital of British Honduras. I consider the outlook for the canvassing work in this field very encouraging. Inasmuch as Central America is almost entirely Spanish-speaking, it will not be best to try to open up the work very extensively until we have Spanish books prepared. In the meantime, Brother Hutchins and wife will be able to sell a large number of English books on the island of Ruatan, and in British Honduras, both by appointing agents who will work under their instruction, and by selling the books themselves, as they have opportunity. I do not believe that there is a demand for canvassers to come to this field from the States till Spanish books are ready, and then what I said last month about Mexico and Cuba will apply here.

Already many of our publications have found their way into the homes of English-speaking families in this field, and wherever I find our books, I find an interest to know more about the truth. I regret that I am unable to carry more books with me on my long journey, as I could sell many if I had them with me. On Ruatan the sale of our books can be

carried on successfully almost any time of year by Brother and Sister Hutchins, who will soon be well acquainted all over the island. The people are selling some kind of fruit every month. The first week that I was on the island, there were about 250,000 coconuts loaded from the harbor at Ruatan, bringing to the natives an average of about twenty sols, or about \$15 per thousand. This is the light season of the year for nuts, too.

At Belize, I found several Sabbath-keepers, who had received the truth by reading a few books that the International Tract Society had sent to a colored man there to sell. I found the man who sold them to be a leader in the Wesleyan Church, but thoroughly convinced of the truth. Owing to circumstances which I will not take time to mention here, I did not think it best to visit much among the people in Belize, but asked those who were interested to call at my room and bring their Bibles; and for several days it was my privilege, sometimes from daylight till dark, to have from one to four or five in my room, studying their Bibles with me to learn more of the truth.

The seeds of truth are being sown in this field, and now that we have laborers stationed here to look after it, I shall expect to see our book business develop here, and many souls rejoicing in the truth as the result. My next report will be from Jamaica and Hayti.

L. C. CHADWICK.

DISTRICT NO. 1.

By the time this report reaches its readers, about a dozen institutes for the education and training of canvassers will have been held in this district this winter, and several others will be in progress. The result of these courses will be a larger and stronger working force, and a better grade of work.

We expect that our brethren will be encouraged by the reports and letters that will appear from week to week in our local papers. We now have three of these: the *Indicator* for New York, published at Rome, N. Y.; the *West Virginia Monitor*, for that State, published at Newburg, W. Va.; and the *Union Record*, for the rest of the district, published at No. 43, Bond St., New York City. The price of the *Indicator* and the *Monitor* is 25 cts. each, and of the *Record*, 50 cts. We hope these papers will have a large circulation, for we are sure they will keep our people awake to the progress and needs of our work, and they will cheer them by their weekly visits. Let the friends of the cause subscribe for these papers freely. Address your orders to the paper at the place of its publication, or write to the secretary of your tract society.

Just at this season of the year our canvassers in the Northern conferences are rather quiet, but the outlook generally in our field is good. The canvassers feel that they have been called of God to the work of giving an important message to the world, and that he will sustain them in the part they have to act, and will bless their every faithful endeavor.

They seem to be working from motives of love, and they find happiness and joy in rugged, self-denying service. We have learned of a number, the past month, who have embraced the faith through reading.

E. E. MILES, *District Agent*.

DISTRICT NO. 3.

The winter months are being used in securing recruits and educating canvassers. While there seems to be a retrograde movement just now, it is only to go forward with increased efficiency and force in the near future.

The canvassers' school now in progress at Indianapolis, gives promise of success in every particular.

The recommendations passed by the district canvassers' convention held December 11-18, are considered practical by the States in the district, and the tract societies are uniting with us to carry them into effect. One of the first things they will do is to place "Two Republics" in the hands of Sabbath-keepers while they can have it at twenty-five per cent discount.

Institutes are appointed as follows: Illinois, March 1-14; Indiana, March 15-28; Michigan and Ontario, March 29 to April 11; Ohio, April 5-19. By this arrangement the canvassers will be in the field early enough to get in much valuable work before the excitement of the political campaign, which will surely interfere in the fall. At all the institutes we expect experienced canvassers to be ready to handle "Patriarchs and Prophets," and "Vol. IV."

We are now enjoying the privilege of canvassing for "Patriarchs and Prophets," and it is truly cheering to see how much the people become interested in the sublime and stirring truths it contains. We consider it an excellent pioneer book.

R. B. CRAIG, *District Agent*.

SOUTH AFRICA.

It is now a year since Brother Morrison held the canvassers' institute here. We have seen the fruit of the training that all received then, many times during the year's work.

The first three months of the year 1891 were spent here in Cape Town on "Bible Readings." The delay in receiving the books caused the agents great loss. Brother Morrison had set the time for all to leave here in May, and begin work in their new territory, and they would have to do this if they carried out the plan for the year; that is, make two canvasses of three months, using one month for each delivery. They waited until the first of June, then left for their new fields; and after they had gone, we received more than 1,000 "Bible Readings," which we have had to keep on hand all this time, and will not get them out until next May. Two went to King William's Town and were to work the city, then take the country, canvassing on horse-

back, and then put their two horses together and hire a cart for the delivery. This was to be the plan for each couple. Two went to Port Elizabeth; two near Grahamstown; three to Kimberly; three to Johannesburg; and one to the Free States to work off the Holland "Thoughts" that we had on hand. One that went to King William's Town soon became tired; he was a horse-doctor, and claimed that he would rather doctor horses, cows, dogs, etc., than canvass. The one who remained, worked King William's Town and East London; then tried it in the country, and claimed he could not make his expenses. Those near Grahamstown have worked the country quite thoroughly; they have had a hard time. Sometimes they would not receive any mail for five or six weeks at a time, as those little country offices do not have mail each week. The territory being new to them, they could not tell where they would be at different times, so we could not get their mail to them. They traveled on horseback, and the farms are from ten to twenty miles apart, and they often were wet through, either from the rains or in trying to swim the streams. They could not carry a change of clothing with them, so would just wring out the water, and sleep for the night, and in the morning put on their half dry clothes and start out, soon to be thoroughly wet again. They found that two horses could not do the work in the territory given to two agents, so each agent had to buy several horses, and when the time of delivery came, each agent had to have fresh horses and a cart. The country is hilly, no railroads, no bridges, and only one road that goes from one town to the next; so the farms are not very often on even the poor wagon road.

The horse disease has been very bad, and has caused the agents much delay, as their horses would take the disease, and it was quite difficult for the agent to get others. In the Free States there has been a great plague of grasshoppers, then the plague that has carried away all the sheep and cattle, and now the horses are dying by the hundreds. Brother Webb has worked faithfully in the Free States, and has sold a good many books; but his expenses have been much more than his profits. He has used up two horses, and in crossing a bad place in the road he was thrown from the cart, and broke his collar bone, so he had to give up work for a month. One thing that has troubled the workers in the country with "Man the Masterpiece," is that they have it only in English, and so many of the farmers are Dutch. In the towns the English book does nicely. All who have worked in the country have not made expenses, and are in debt; still you see we have done quite well; our sales are not bad for our number of workers. Those who have just worked the cities have done well, and have kept out of debt, but have not worked half the time. Sister Howard began to work on "Ladies' Guide" just after the agents delivered "Bible Readings" here in Cape Town. She has sold and delivered more books than any other canvasser. This shows us that where our books are sold, they can be sold again. Those here in town

knew that the "Guide" came from our people, and often would ask, "Does this book teach Saturday too?" But when they were told that it taught temperance, social purity, etc., but did not treat on the Sabbath question, they would say, "Well, I will take it."

Our plan is to have each agent begin in January to go over his territory again with "Bible Readings." They will now know their territory better, and as they have the book in both Holland and English, we hope that it will be shown that the country can be canvassed. Still we cannot ask the agents to keep at it any longer if this canvass still leaves them in debt. The country work has been a great question ever since we came here. We have done but little work in country canvassing until this year. We had two or three who tried it at different times, but each time it was a financial failure and was most discouraging in this respect. We used to work with oxen, having from three to four yoke and a cart, then have one man to drive and a boy to lead, while one man would go to a farm and sell what he could while the oxen ate and rested. It was slow work, and often the farmer would not have the money, so he could not buy a book or even a pamphlet. We thought that by first canvassing, using a horse, then following with a cart and horses to deliver, a book could be placed in every house. Had we had the health books in Dutch, this might have been done. This canvass for "Bible Readings" will tell. Some have given up, and say that they cannot work the country, and we have told them to come here to Cape Town and work. We have some agents who are willing to try another country canvass, and are of good courage that they can make it pay this time, as they have learned their territory and the people, and will know better how to plan for the work.

The expense of getting the books to the agents is quite a little, costing twenty-five cents per book for many of the fields. We sell the book at an advanced price, that we may be able to keep the book business out of debt. We have but few towns of any size, and when we work only the towns, it keeps the agents moving from one to another so often, that their traveling expenses are great. The towns are scattered, there are so few railroads, and the wagon roads are so crooked and long, that to hire a cart to take one and his books from place to place costs a little fortune.

I think you will see that we sell as many books, all things considered, as are sold in any field; so we see, that although the difficulties are so great, God opens the way, and the books sell. Our first delivery of "Bible Readings" will be in May, and then, if it is shown that the agents at work in the country have not made expenses, we do not know what will be the plan for the rest of the year. No doubt all the canvassers will be called together, and a council will be held; but if all goes well, the agents will go over their territory again, working with "Patriarchs and Prophets," and next with some other book, until the agent knows the people quite well, and they know

him. We have been very anxious that this country work should prosper. We had not as high hopes as Brother Morrison had, but we did think that the agent could make his expenses.

Some of our agents are as anxious as we are to make a success of the country work; for the books will do much good in the country homes. We have much to encourage us in getting the books to the people. While we know that some are rejected with scorn, others lie on the shelves never opened, still many, yes, *many*, are being read, and silently exerting a wonderful influence. Our health and temperance reading has caused a great change in the minds of the people on the temperance question.

We do not know when our next meeting of the canvassers will be. It costs from \$400 to \$500 to pay their way to and from the meeting. They will be able to tell much about the country and the people at our next meeting. We give much time and attention to the canvassers, as they are doing the great bulk of the work. Each week we send them a letter, giving them all the items of news or anything of interest that we may get here at the office, from any part of the field, and do our best to encourage and help them to be brave even if things go hard. We have reason to be thankful that all the agents have kept well. Often they send us word that they are sick and have such colds that they cannot work. We gather together and pray that God will give them health, and as they join in our prayers, although so far away, they report that they feel the blessing of God, and that prayer is answered. We have some noble canvassers, and they often cause us to feel that we are not willing to sacrifice as much as they are for the advancement of the work.

We expect Brother Robinson and his company in five days. O how glad we shall be to welcome them! We trust that they will add fresh courage to the work here.

N. H. DRULLARD.

CANVASSING.

IN these days, when printing is a common thing, men spend much of their spare time reading. Thousands have become disgusted with the formalism in religion, and so prefer to spend their time at home, instead of listening to sermons from the pulpit on Sunday. Our work of canvassing, and by that means circulating books which point out the causes of the present situation in the world as regards formalism in religion and the increase of crime, meets the wants of the people.

In view of this, that was a wise call which was made a few years ago through the "Testimonies," which said that canvassers should be selected in all parts of the field. When we first read these words, we saw lasting success in this business, for these reasons: God had called for the work to be done, and therefore it could be done. He had called for it to be done in all parts of the field, therefore it could be done in all parts of the field. The field is the world, therefore it could be done in all parts of the world. Large cities comprise a large part of the world, and

therefore it could be done in them as well as in smaller cities, towns, and country places. Where the difficulties were greatest, there God would show himself sufficiently great in behalf of those whom he had called to work.

So with these thoughts we settled down to the canvassing work, and have kept at it all these many years. And now that canvassers have been selected, and the work has been tried in nearly all parts of the world, and reports of success show that those who obeyed the call are doing a good work in bringing men to a knowledge of the truth, let us rejoice and take courage. Let us fix our eyes on the One who has called for this kind of work. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20.

More and more we see the importance of this branch of the work for spreading "present truth." Everywhere Spiritualism is advancing, and one may hear questions relative to the dead coming back in spirit form, almost every day. Everywhere Catholicism is advancing, and it is a common saying among Protestants, "How devout these Catholics are!" Everywhere formalism is advancing, and it is common to hear Catholics remark, "How many of our ways the Protestants are learning."

Spiritualism, without apology for its former methods of denouncing all creeds, becomes more friendly to the idea of religion. Catholicism accommodates itself to modern fashion, and Protestantism is loading itself with Catholic ceremonies. Thus these three forces are learning more of, and are becoming more friendly to, one another. Now in the time of transition when men are thoughtful and willing to read, and the Spirit of God is opening the way for the knowledge of the truth to be carried to their homes, the Lord is calling earnestly for workers, and it is seen everywhere that the workers are not laboring in vain. Step in, my brother! grasp the canvassing work with a firm hand! throw all the patience, "snap," and industry you have or can develop into it, and the work will be a great blessing.

GEO. A. KING.

BRITISH GUIANA.

ONE year ago to-day I landed in Demerara, and since that time I have delivered the following books:—

"Great Controversy," Vol. IV	1,146
"Marvel of Nations,"	343
"Bible Readings,"	12
Total	1,501

All the above books have been delivered in British Guiana, except about 300 which I sold in Trinidad. A few books have been sold for me by other parties, but they are not included in the above, as this is my personal report.

I am closing up my work now in British Guiana, and shall sail for Trinidad next month. I am hoping to make a still better report for the year to come.

Nov. 26, 1891.

WM. ARNOLD.

GREAT BRITAIN.

THE canvassers' convention which was appointed to begin the twenty-first of December is now in the past. All the old agents were present except three. Several were present preparatory to entering the work for the first time. We now have *forty* to enter the field against about *half* that number six months ago.

A better organization was effected, all the canvassers being formed into three companies, each company having a leader and an assistant leader. These large companies were subdivided into small companies of two each. The small companies will rent furnished apartments with attendance, and will meet their respective leaders once a week when not too far removed from headquarters.

We felt very much encouraged to see the interest that was manifested at the institute. I believe all have gone out with a greater burden for souls and with more hope and courage in the Lord—the Source of all help and strength. The evening meetings held throughout the institute, and conducted by Elder D. A. Robinson, were of great spiritual interest to all, especially to the canvassers, who had not had the privilege of attending meetings for several months.

E. M. MORRISON.

SOUTH AMERICA.

IN a letter from E. W. Snyder, written from Buenos Ayres, S. A., he says:—

"We landed in Monte Video, Thursday, December, 10, and gave the place a thorough looking over. We found there only about 400 English speaking and reading people, and there being no other people we could reach besides the Germans, of whom there are several thousand, we all voted that the best thing for us to do would be to go to Buenos Ayres, where we have 5,000 English-speaking people in the city and as many more in the province, besides several thousand Germans, Scandinavians, and French. The outlook here is quite favorable at present. One thing that puts us at a disadvantage is not knowing the Spanish here; we have to have an interpreter about everywhere we go.

"From all that we can learn, the field is ours almost exclusively, as books are only sold through the dealers. Books come quite high here at present.

"Provisions here are generally higher than at home, meat being the only article that is cheaper. The cheapest things we have here are tram fares, railway fares, and postage.

"It seems very much like home to see the passenger coaches which are made in Wilmington, Delaware, as nearly all we see here are. The locomotives come from the Baldwin Works of Philadelphia. We are all well and of good courage."

It will be remembered that C. A. Nowlen, of the North Pacific Conference, and A. B. Stauffer, of the Pennsylvania Conference, were in company with Brother Snyder.

MANUFACTURING TALENT.

WHILE prospecting in the Sierra Nevada mountains, I noticed a small fir-tree growing in a crevice of the rock. The roots were but tiny threads when they began to grow in the crevice, but now they are actually bearing up a great many tons of solid granite. Had this weight been placed on other roots of the same size, it would have crushed them, but these were accustomed to bearing a heavy weight; they had grown under constant pressure, and were so organized as to bear the heavy burden.

Experience is essential to every individual who wishes to make a success of life. Talent is a growth. It is the fruit of hard work and experience. I often hear the brethren say, "I have no talent to work in the field as a canvasser." Have'n't you? Well, who is to blame? and what is to be done? Why don't you go to work and manufacture some? One hour of manufactured talent is worth a whole life of idle excuses and complaints.

Take your prospectus, go into the field, and set to work with a determination that you will never lay your armor down until the Saviour bids you lay it at his feet.

Brethren, we have the closing work for the salvation of this world intrusted to us. The light of truth is not given to us for our own benefit merely, but for the good of others. We are chosen to warn the world. Those who are converted now, are not converted that they alone may have eternal life, but that they may lead others also into the way of life. If we do not enter this work, it is our mistake, and a sad one it will be too, when we come to reap the bitter results of our loss.

Are there not many of our people who could just as well be in the field, carrying the truth to thirsting souls, as to be plodding along as they are? Brethren, now is the time. The Lord is calling for workers. Every moment of delay only makes gaps in the wall through which choice blessings escape. Our time is short, and we should make haste. "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

JAY McCaulock.

It will be of interest to canvassers for *Good Health* to know that Mrs. E. E. Kellogg, who conducts the department of "Science in the Kitchen," in *Good Health*, has recently been appointed chairman of the World's Fair Committee on Food Supplies for the State of Michigan. This fact can be used advantageously in presenting the journal, *Good Health*.

WE have recently received word from Brother Dixon, the district agent for District No. 5, that Missouri is planning for a canvassers' school to be held in Kansas City, commencing about the middle of April and continuing six weeks. We are glad that Missouri is proposing to step to the front rank in the canvassing work.

REPORT OF THE CANVASSING WORK FOR JANUARY, 1892.

	STATE.	No. canvassers	Average No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist.	
Dist. No. 1.	Atlantic												
	Maine												
	Maritime Prov.												
	New England	15	12	101	494	238	\$571 50	274	\$732 75	\$42 95	\$775 70		
	New York	30	14	141	553	307	753 00	343	888 00	29 00	917 00		
	Pennsylvania												
	Quebec												
	Virginia												
	Vermont	2	2	3	20	9	24 00	3	7 50		7 50		
	West Virginia												
No. 2.	Alabama	3	3	12	94	28	73 50	43	105 50	18 45	123 95	\$1,700 20	
	Cumb. Mis. Field.	5	2	21	168			117	187 50		187 50		
	Florida	8	3	103	822			558	1,340 85	28 40	1,369 25		
	Georgia	18	2	81	649	118	237 50	244	493 10	13 30	506 40		
	Louisiana	3	1	24	195	28	66 50	66	171 50	1 20	172 70		
	North Carolina	7	1	14	112	19	16 75	40	85 75	27 60	113 35		
	South Carolina												
	Tennessee												2,473 15
	Indiana	23	8	115	640	419	1,067 25	192	446 50		446 50		
	Illinois	39	19	102	425	208	522 20	225	525 85		525 85		
No. 3.	Michigan	30	12	346	2292	1290	3,210 75	1106	2,555 18		2,555 18		
	Ohio												
	Ontario											8,527 53	
	Iowa												
	Manitoba												
	Minnesota												
	Nebraska												
	So. Dakota												
	Wisconsin	10		24	235	251	419 00	97	134 75	3 50	138 25	138 25	
	Arkansas												
No. 4.	Colorado	6	4	29	83	221	558 50	91	213 85	1 00	214 85		
	Indian Territory												
	Kansas												
	Missouri												
	Texas			8					42 25		42 25	257 10	
	California					145	302 75	151	463 65		463 65		
	North Pacific												
	Upper Columbia											463 65	
	Australia	42	30	437	2404	1017	3,944 28	1204	5,037 60	103 22	5,140 82		
	Central Europe												
For'n.	Great Britain	29		135				398	881 47		881 47		
	Germany												
	New Zealand	12	12	306	1673	380	1,534 05	666		66 90	66 90		
	Norway												
	South Africa	14	11	140	800	377	2,176 89	599	3,394 00		3,394 00	9,433 19	
	Totals	296	138	2,142	11,659	5,055	\$15,478 42	6,430	\$17,707 55	\$335 52	\$18,043 07	\$18,043 07	

THE "Delivery Receipt Blank" recommended by the District State agents' conventions held this winter, is now ready, and will be furnished by the Review and Herald on application.

ARRANGEMENTS are partially completed for holding canvassers' institutes at the close of the college year, both in Battle Creek and College View, for the especial benefit of such students as desire to enter the canvassing work. Further particulars will be given in due time.

HAVE you read the article in the January number of the HOME MISSIONARY, entitled "Dangers to the Canvassing Work"? If so, please read it again.

There are some things between the lines worthy of careful consideration by those who are interested in the canvassing work.

THE canvassers' school at Sioux City, Iowa, numbers twelve; the one in Minneapolis, Minn., forty; and the one in Steven's Point, Wisconsin, has fifty in attendance, including instructors.

FROM a report of the work done by the Australian canvassers during 1891, we give the following interesting figures: Average number agents at work for the year, 38; average number orders per month per agent, 35½; whole number of books delivered, 11,003; value of books delivered, \$44,782.70.

THE HOME MISSIONARY.

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W. A. COLCORD, { EDITORS.
W. A. SPICER, }

BATTLE CREEK, MICH., FEBRUARY, 1892.

OUR hope in the gospel rests upon the fact that "when we were yet without strength, in due time Christ died for the ungodly."

Do not hurriedly read the "Short Sermons" which we give this month. The sermons are short, but there is a great depth in each one of them.

THE *Medical Missionary* for January is devoted chiefly to the Orphans' Home enterprise, to which the Sabbath-schools are contributing this quarter. We will give some space to this subject in our next number.

THROUGH an oversight the name of W. E. Cornell was omitted from the article on "Minute-Men," which appeared in the Religious Liberty department of the HOME MISSIONARY, last month. He was the writer of the article, and should have had the credit for it.

WE hope that those "Readings on Foreign Missions and First-Day Offerings" are not being forgotten by any who have received them. We are sure that all who have used them, in harmony with the recommendation of the General Conference, have experienced a deeper interest in the foreign work, and an increased pleasure in systematically laying by their first-day offering for foreign missions.

THE "Almanac of Missions" for 1892, published by the American Board of Foreign Missions, contains much interesting information on the fields in which the Board is operating, with numerous illustrations. It will be profitable for many of our readers to learn what others are doing in the fields abroad. For the benefit of any who may procure a copy, we will add that the statistics of our own work given in the Almanac, are for our Central European and Russian missions only. Price, 10 cents. Address, American Board, 1 Somerset St., Boston, Mass.

A WIDE range of territory is represented by the reports in the Canvassers' Department this month. Readers of this department must be deeply impressed by the fact that so many of our books are going into the home and foreign field. They are being sold on every continent, and in the islands of the sea. Yet the work has but just begun.

WITH the new year, the *Pacific Health Journal* (Oakland, Cal.) begins its seventh volume, and appears with a new and beautifully designed cover, and a new arrangement of departments, with appropriate illustrative headings. In matter, it is a thoroughly practical, as well as entertaining journal. We wish it a wider circulation. It is issued monthly. \$1.00 per year.

BROTHER SHERRIG, who has charge of the Scandinavian canvassing work in this country, reports \$26,000 more book sales in his department of the work the past year than were sold during the year previous. Speaking of a class of eleven who are now preparing to canvass for "Great Controversy," Vol. IV., he says: "We all believe that this is the best book we ever had in our language."



Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.					STATIONS.		GOING EAST.				
am	pm	am	pm	pm	am	pm	am	pm	am	pm	
8.00	9.00	7.00			Boston	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			New York	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Buffalo	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Niagara Falls	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Boston	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Montreal	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Toronto	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Detroit	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Port Huron	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Lapeer	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Flint	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Bay City	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Saginaw	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Durand	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			South Bend	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Charlotte	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			BATTLE CREEK	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Vicksburg	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Schoolcraft	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Cassopolis	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Valparaiso	6.15	9.50	9.25	7.30		
8.00	9.00	7.00			Chicago	6.15	9.50	9.25	7.30		

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