

THE HOME
MISSIONARY

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

VOL. IV.

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No. 6.

THE LAST HOUR.

“LITTLE children, it is the last hour.”—1 John 2:8. (R. V.)

The sunset burns across the sky ;
Upon the air its warning cry
The curfew tolls, from tower to tower ;
O children, 't is the last, last hour !

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,
O laborers, press in, press in !
And fill unto its utmost coasts
The vineyard of the Lord of hosts.

It is a vineyard of red wine,
Wherein shall purple clusters shine ;
The branches of His own right hand
Shall overspread Immanuel's land.

The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way !
O work while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour.

— *Clara Thwaite.*

EVERY-DAY CHRISTIANITY.

We invite the attention of our readers to the following description of early Christian life, taken from the Apology of one Aristides, said to have been written about 140 A. D., and recently discovered in a Greek convent on Mt. Sinai :—

“As for their servants and handmaids, or their

children, if they have any, they persuade them to become Christians for the love they have toward them ; and when they have become so, they call them without distinction brethren ; they do not worship strange gods ; and they walk in all humility and kindness, and falsehood is not found among them, and they love one another ; and from the widows they do not turn away their countenance ; and they rescue the orphan from him who does him violence ; and he who has, gives to him who has not, without grudging ; and when they see the stranger, they bring him to their dwellings and rejoice over him as a true brother ; for they do not call brothers those who are after the flesh, but those who are in the spirit and in God. And if there is among them a man that is poor and needy, they fast two or three days that they may provide the needy with necessary food. They live honestly and soberly as the Lord their God commanded them ; every morning and at all hours, on account of the goodness of God toward them, they praise and laud him ; and over their food and over their drink, they render him thanks. . . . Such is the ordinance of Christians, O King, and such their conduct.”

Is not this just the kind of every-day life the teachings of Christ and the whole word of God will, if lived out, produce ? May we not well ask ourselves if *our* servants and children are persuaded to become Christians “for the love we have toward them” ? Do we “who have, give to him who has not, without grudging” ? Do we help the man that is poor and needy even if we have “to fast two or three days” to do it ? Here are some practical tests by which we may know whether or not we have the spirit of Christ, and are missionaries indeed.

W. A. C.

OUR PAPERS APPRECIATED.

[OWING to lack of space in the Fourth Sabbath Reading department, some interesting paragraphs had to be taken from the reading this month, which are presented here, for the encouragement of missionary workers, and those who should be workers.—Eds.]

The following extracts, taken from the annual report of sister Anna L. Ingels, secretary of the California Tract Society, will show how the *Signs* is appreciated and the good it is doing among the sailors in the different parts of the world:—

“Brother Geo. E. Hollister has been engaged in the ship work in San Francisco harbor since Oct. 6, 1891. He has made a written report of that work, from which we extract the following: As to the work on board the sailing vessels, I have endeavored to visit every one, and canvass the crew for our books, and whether they bought or not, to place on board of each ship a package of tracts and papers. Many interesting items in connection with the ship work could be given. While canvassing the first mate of an English ship one day, he said to me, ‘Are you an Adventist?’ I told him I was. Said he, ‘Have you none of those papers, the *Signs of the Times*? I was here twelve years ago, and got some. I would like more.’ A few minutes later the carpenter asked the same question, and added, ‘The last time I was here I got some and took them home to my mother, and I would like more.’ At another time I handed a copy of the *Signs* to an officer, remarking, Perhaps you may have seen the paper before. He replied, ‘Yes, sir; I find that all over the world. Even in China I had a man come on board with them.’ In the beginning of my work here I missed the steamer ‘Eureka’ several trips. One day I was hailed by a man who said, ‘Are you not the man who has those papers from Oakland?’ I told him that I was, and he said, ‘Come here and fill me up, everybody is asking for those papers, and I was thinking of writing to Oakland for some. Don’t miss me after this.’”

On his first visit to Tasmania in 1885, Elder Haskell engaged a gentleman in conversation, who was in business in Hobart, and soon learned that he was an interested reader of the *Signs of the Times*, which some one was sending him from America. While they were talking, the gentleman’s partner came up, and it soon came out that he also, was receiving and reading the *Signs*. While they were still talking, another gentleman came up, and it proved that he, too, was receiving the *Signs*. These men were all in-

terested in the paper, but none of them knew before that the others were getting it. There is now a large church of Sabbath-keepers in Hobart.

These may be taken as samples of a large number of cases, but few of which are ever recorded, and will be an encouragement to those who have worked conscientiously in sending out the paper without seeing much fruit of their labors.

D. T. J.

OUR RESPONSIBILITY FOR LOST OPPORTUNITIES.

Is it not true that many are excusing themselves from engaging in this or that line of the work on the ground of incapacity, who put forth little effort to remedy their lack? It is a comforting fact that the Lord does not require of us what we cannot do. But one who is not fully awake to his responsibilities can very easily allow this thought to quiet his conscience and lull him into inactivity wholly inexcusable. As a warning against this mistake, a quotation from “Testimony” No. 32, is to the point:—

“Remember that your responsibility is measured, not by your present resources and capabilities, but by the powers originally bestowed and the possibilities for improvement. The question which each one should ask himself is not whether he is now inexperienced and unfit to labor in God’s cause, but how and why is he in this condition, and how can it be remedied.”

How the thoughts of wasted opportunities and privileges unimproved, come rushing in upon us as we think of our real responsibility before God, and see the pressing need of workmen in the cause. But there is a blessed message which comes to us from the Lord in the words of the prophet, “I will restore unto you the years that the locust hath eaten.” Joel 2:25. Time and privileges lost are gone forever, but as in ancient days the Lord’s blessing was pledged to restore the years to Israel by multiplying the harvest of future seasons, so now he does not leave us in despair with the weight of years of neglect and sin crushing upon us; for in the wondrous workings of his grace the time lost may be redeemed. As the sentence following the quotation already given from the “Testimony,” says:—

“God will not supernaturally endow us with the qualifications which we lack; but while we exert the ability we have, he will work with us to increase and strengthen every faculty; our dormant energies will

be aroused, and powers which have long been palsied will receive new life."

Shall we not, as workers together with God in the gospel, claim his promise of lost years, and let his word bring the promised life to enfeebled powers?

W. A. S.

"THE ONE THING NEEDFUL."

UNREST is a characteristic of the natural man. He longs for something just out of reach, which, when secured, does not satisfy. Participation is not anticipation. The cares of life choked up the good seed. Martha was cumbered about with much serving, and for this the Saviour chided her: "Martha, Martha, thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen that good part."

What a world of anxiety it would remove, if men would only choose that "one thing needful." "Come unto me, . . . and I will give you rest." The "good part" that Mary chose brought that rest and peace of mind that the world knows not of. She took the Saviour at his word, and trusted in his promises. So can we. Then is our life "hid with Christ in God." We are his children. Need we fear? "I will never leave thee nor forsake thee." Is n't the Saviour able to carry us through to Zion if we will but let him? Surely he is, for he has been over the road and knows all the way. He is "very pitiful and of tender mercy," "not willing that any should perish." What a precious thought, that if we will but leave ourselves in his hands, he will in this life give us that "peace which passeth all understanding," and at last bring us off more than conquerors.

W. E. CORNELL.

SOME THINGS HARD TO UNDERSTAND.

THERE are some things I cannot understand. One is this, that people can stand it to lose a large sum, and cannot give the same large sum. I once asked a man to give \$25,000 for a college. He said it was utterly impossible. Two weeks later, he by accident lost \$250,000, a round quarter of a million. When I met him and offered my sympathy, he said, "Our house is a very strong one, and it will not affect us." I asked another for \$60,000, and his wife said it would beggar them. He told a friend one year afterward that he wished he had given it to me, for as I talked, he thought of the money it would take if he did do it, and then he had put it elsewhere, and lost

it all, and more than an equal sum to get it out; but he would not feel it much! A farmer is shocked to be talked to about giving \$100; but his best horse will die, and nobody sees that it will make any difference. I cannot understand this thing. Will not these people please give their testimony whether it makes any difference in the bank whether money is checked out to pay gifts or losses? — *G. P. Hugo, in the Message.*

REPORT OF LABOR, MAY, 1892.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	186,222
“ “ “ “ “ “ United States.....	23,562
Number periodicals sent to foreign countries.....	3,741
“ “ “ “ “ “ United States.....	1,221
“ letters written to foreign countries.....	169
“ “ “ “ “ “ United States.....	42

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	30,660
“ “ “ “ “ “ United States.....	67,370
Number periodicals sent to foreign countries.....	936
“ “ “ “ “ “ United States.....	497
“ letters written to foreign countries.....	5
“ “ “ “ “ “ United States.....	44

LAURA C. BEE.

Chicago Office.

Pages denominational publications sent out.....	15,242
“ N. R. L. publications sent out.....	3,848
“ Health and Temperance publications sent out...	19,788
Number <i>Signs, Present Truth, and Instructor</i> “	1,017
“ <i>Good Health and Pacific Health Journal</i> “	42
“ <i>Sentinel</i> sent out.....	626
“ letters written.....	521

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	1,285
No. copies <i>Zions Vaktare</i> and <i>Evangeliet Sendebud</i> sent out.	217
“ letters written	190

TERA JENSEN.

SHORT SERMONS FROM THE "TESTIMONIES."

SATAN does not enter with his array of temptations at once. He disguises these temptations with a semblance of good.

God's word requires that we should be like our Saviour, that we should bear his image, imitate his example, live his life.

WITHOUT the spirit of love, no one can be like Christ. With this living principle in the soul, no one can be like the world.

OUR growth in grace, our joy, our usefulness, all depend upon our union with Christ, and the degree of faith we exercise. Here is the source of our power in the world.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, June 25.

THE USE OF PERIODICALS IN MISSIONARY WORK.

As the disciples returned from Bethany after the ascension of Christ, they had broader views of the work of the church than they had before received. No doubt the charge so solemnly delivered by the Saviour as his farewell address just before he was taken up to heaven, sounded strange to men who had all their lives been taught that the Jews were the chosen people, and that all others, of whatever race or nation, were despised of God and cut off from his favor.

What could the Saviour have meant when he said, "Go ye into all the world, and preach the gospel to every creature?" How could it be done? There were many languages in the world with which they were entirely unfamiliar; there were fierce men, possessed of devils; the inhabitants of some countries were treacherous, and were accustomed to destroy those whom they suspected, by secretly giving them poison in their food or drink; some countries were infested with poisonous serpents, whose bite was fatal,—these and many other obstacles stood up before them. But God does not lay any duty upon his people without providing a way for them to accomplish it. In this case Christ had given them power to cast out devils. He had promised them that if they should drink any deadly thing, it should not harm them. He had given them power to tread upon serpents and scorpions, and over all the power of the enemy, that nothing should by any means hurt them. He had also promised that they should speak with new tongues.

When the "promise of the Father," the Holy Spirit, came upon them ten days later, their work, under the commission which Christ had given them, began. "And they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." There were dwelling at Jerusalem at this time devout men from all parts of the world. No less than sixteen different nationalities are specifically mentioned. When these heard the disciples, who were all of one nation, speaking in many differ-

ent languages, "they were all amazed and marveled, saying one to another, Behold, are not all these that speak Galileans; and how hear we every man in his own tongue wherein we were born?" That day there were added to the church three thousand souls. This was a great achievement for the gospel, but the impression made upon these men representing the different nations and languages of the world, was a still greater achievement for it. When the feast was over, the large number of temporary dwellers at Jerusalem returned to their homes. Some of them, no doubt, were of the three thousand who were converted and baptized. As they went in all directions, they spread everywhere the wonderful story of the things they had seen and heard at Jerusalem.

In those days, there were no newspapers, but important sayings were remembered and repeated accurately, and thus handed from one to another. In this way the works of many ancient philosophers and legislators were handed down sometimes for several generations before they were written at all. With a people trained to remember accurately and to repeat to every one he met the words he had heard, the report of important events could be passed from one to another, and would spread rapidly.

Only twenty-nine years had elapsed after the day of Pentecost, when the apostle Paul, in referring to the preaching of the gospel by the apostles, said, "Verily their sound went into all the earth, and their words to the end of the world." And four years later in writing to the Colossians, he says, "Be not moved away from the hope of the gospel which ye have heard and which was preached to every creature which is under heaven." From this we see that in the beginning of the gospel under the early rain of the Spirit, God provided means of communication by which the gospel could spread quickly to all the world.

In the close of the gospel, when God "will finish the work and cut it short in righteousness;" when the inhabited world is much larger than it was in the days of the apostles, and a remnant is to be saved out of every nation; when a quick work is to be done in the earth, he will again prepare the way for the sound of

the gospel to go to all the world in a rapid and effectual manner. And this has already been done. Through the inventions of recent years and the organization of national and international mail service, those whom God has raised up to proclaim the soon-coming of Christ and the reformatory truths connected with that message, are placed in easy, cheap, and rapid communication with all parts of the world; and by means of the printed page these truths may be communicated to all.

These circumstances open before us a broad field for our periodical work. But how shall this field be entered? Every facility has been provided. Periodicals in neat form and filled with valuable matter are made ready to our hands. God has said that we should not depend wholly upon the minister, but that every individual should become an active laborer in the Lord's vineyard. We may not be able to go to foreign fields, but we can send periodicals to foreign countries that will speak just as effectively as we could were we there. We may not be able to visit all our relatives, neighbors, and acquaintances to talk with them about the truths which we prize so highly; but at a small expense of money and labor we can send them papers that will present the truth more effectively than we could were we present with them. But some will say, "We have tried this work and have become discouraged, and given it up." We are satisfied that this is so in a great many cases, but we are just as fully satisfied that it should not be so and need not be so.

We might relate many cases for the encouragement of missionary workers, where good results have followed the sending of papers to foreign countries, but we have space for only a few. Brother Parmer of San Francisco has been sending papers to Jamaica for several years; in all, more than 3000 copies have been sent. As a result, five or six are keeping the Sabbath in one place. Others are interested in different parts of the island, and they are pleading for some one to come to teach them the truths of the Bible.

During the last General Conference at Battle Creek, a sister, knowing that Elder Haskell had lately visited Australia, inquired whether he knew anything of a Mr. — of —, a town in the northwestern part of that country. Elder Haskell replied that he had never visited that place, and knew nothing of the person mentioned. Only a few days later Elder Haskell received a letter from Elder Tenney of Melbourne, Australia, and with it was inclosed a letter

from the same person about whom the sister had inquired. This gentleman, who proved to be a Methodist minister, explained that a copy of the *Bible Echo* had fallen into his hands, and he was glad to learn that there was a people in Australia who were keeping the Sabbath of the Lord, and looking for the soon coming of Christ. He said some one in America had been sending him papers, and he had sent and got a copy of "Thoughts on Daniel and the Revelation," which he saw advertised in them; and from reading the papers and the book, he and his family had commenced to keep the Sabbath. He wrote to inquire if a minister would be coming that way soon so they could be baptized and join the church.

In some instances where an effort has been made to do missionary work with periodicals, it has, to all appearances, proved almost a failure. In many cases, where the work has not been successful, however, the failure has come from lack of system; in others, not enough time and effort have been put into it.

The Scriptures say, "Cursed be he that doeth the work of the Lord negligently." We cannot expect that God will bless work that is done in a careless, negligent manner. What we need is systematic effort prompted by the true missionary spirit. Such a spirit will never be satisfied with negligent work.

Our missionary work with periodicals is not limited to one paper or to one language. The present truth is published in periodical form in the English, German, Holland, Swedish, Danish, and French languages. What is said about the circulation of our periodicals in English will apply with equal force to all the others.

The *Review and Herald* is our church paper, and there is a field in which it can be used effectively in missionary work. Some families of Sabbath-keepers do not take the *Review* who are abundantly able to do so. Such families should be visited, and induced to subscribe. Others are too poor to pay for the paper, while still others have so far lost their interest in the work of the Lord as not to care to do so. Copies of the *Review* remailed to such persons would in most cases be highly appreciated, and would cheer, encourage, and comfort them. By sending the *Review* for three months, six months, or a year, to families who should have it, but do not, or by remailing our old papers, we may become a weekly blessing to them.

Good Health and the *Pacific Health Journal* represent our work from the health standpoint. Many may be reached through this channel more readily than any other, and the circulation of periodicals

which will instruct the people in the principles of healthful living as set forth in the Bible and the "Testimonies," is doing valuable missionary work. The officers of every local tract society should see that the health journals are in the homes of all our own people, and that they are brought to the attention of others also.

The *American Sentinel* strikes directly at the movement for a union of Church and State in our own country. Rapid advancement is being made by those who are working in the interests of Sunday legislation, and it is especially important that the people should be instructed in the true principles of religious and civil liberty, and warned against the greatest and most fatal deception that the world has ever seen. Our missionary workers should keep the *Sentinel* in tens of thousands of homes.

✓ The *Signs of the Times* is our pioneer missionary paper. The General Conference has assumed the editorial management of this paper, and is endeavoring to make it fully represent our doctrine and work, that it may be a medium through which to send the truth everywhere. English-speaking people are scattered all over the world, and the *Signs* should go wherever the English language is spoken. No society should be without its clubs of papers for missionary work. It is evident that we have not in the past appreciated the importance of our periodicals as a medium through which to do missionary work.

Sister White, in speaking of the *Signs of the Times*, says:—

"Our brethren do not all see and realize the importance of this paper. If they did, they would feel a greater personal interest to make it intensely interesting, and then to circulate it everywhere."

As we have already said, the effort is being made to make it interesting, and with good success, as the many letters received weekly at the office of publication testify. It still remains to give it a wide circulation. We ask again, How shall this be brought about? There is no royal way for doing missionary work. Success attends upon diligent, faithful, self-sacrificing, prayerful work. On this point, we quote again from the testimony referred to above:—

"If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work,—nothing worthy of their special interest.

Yet it is a fact that the circulation of our papers is doing a greater work than the living preacher can do."

This last declaration which we put in italics, may sound strange and almost unreasonable to many, but it must be true. The influence of our papers is more widely felt than the influence of our ministers.

We will not take the time and space to speak particularly of the *Youth's Instructor*, *Our Little Friend*, and the long list of foreign papers, each of which occupies a field of its own, and may be used to advantage in advancing the cause of truth.

If our papers are accomplishing so great a work, now when so little is being done to circulate them, what might they not accomplish if their circulation were doubled or trebled as it should be? Who will say that the work of giving the third angel's message to the world will not be done largely through the medium of periodicals?

But we ask again, How is this large increase in the circulation of our periodicals to be brought about? We answer, The most effectual way that it can be done is by every one who is interested in the spread of the truth, taking hold and doing individually what he can to circulate them. No society should be without its clubs of papers for missionary work. No individual member should excuse himself from assisting to the extent of his ability. If I cannot do much God does not require much of me; but he will hold me responsible for the little I might do just as fully as though I could do a great deal and refused to do anything. In these things God tries our integrity for the truth and love for him and his work, and the decision has already gone forth, "He that is faithful in that which is least is faithful also in much."

The testimony before quoted, continues,—

"All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth by scattering our periodicals. . . . All cannot go abroad to labor, but *all can do something at home.*"

We cannot add anything to these words. It remains for us to plan, to work methodically, and to expect that the results of our labor will be to lead some souls to a knowledge of the truth which will enable them to escape the deceptions of Satan.

DAN T. JONES.

God bids you with one hand—faith—take hold of his mighty arm, and with the other hand—love—reach perishing souls.

Extracts from Correspondence.

FROM a lawyer in North Carolina : —

"The *Signs of the Times* and the *Bible Students' Library* have been received regularly each week. In regard to both, I say unhesitatingly that I am very much pleased with them indeed. I think the *Signs of the Times* ought to be in every household. It is certainly a valuable paper. There are a great many new ideas suggested in your *Library*, with which I am pleased. I am very thankful for your kindness in sending the paper."

Another gentleman in North Carolina writes : —

"I have been receiving the *Signs* and *Bible Students' Library*, for some time, and am happy to say that they express the sentiments of all who have read them. I feel grateful to you for your kindness in sending these publications into our midst. They are causing the people to read the Bible more than they did before. I send you my best wishes for your kindness, and hope the Lord will bless you in your efforts."

A lady missionary in Mississippi : —

"Please accept thanks for the literature. We have organized a social purity society among the young women, and are very much encouraged by the interest shown. We will be glad to receive any literature on that subject that you can send. The most of the leaflets that you sent before, we used in our mothers' meetings, and believe they do much good. Some of the subjects they never thought of before, and I think their lives will be elevated in proportion to the knowledge we can give them of *how to live*. They seem so eager to learn and improve. Of course some are not aroused at all, but are satisfied with the centuries' old superstition and degradation. Only the Holy Spirit can awaken them, and for this we pray."

From the principal of a Normal School in North Carolina : —

"You have, I think, understood our gratitude for your help in our work. The tracts on health and temperance have been of great use. Your idea in regard to the Sabbath, though, I cannot indorse or circulate. But that does not lead me the less to appreciate your Christian spirit toward all work for the same Master, and I give your arguments the respect due to honest conviction. The copies of *Good Health* are especially helpful, and I wish I could get hold of more of them. At what price can you send me one copy of each of the works advertised on the inclosed slip? I want every one of them to use in my mothers' meetings, and I know of no place on the globe where they are more needed. I will inclose addresses of students who teach where they are thankful for any help."

From a teacher in Mississippi : —

"Your letter has been received and also the papers mentioned therein. I distributed them according to your directions, and they were received as a great favor by both old and young. They made a good impression, and I can gladly and thankfully say that the Sunday-school is enlarging every Sunday. I am unable to estimate the value of your helps at present. The whole school joins me in thanks to you. We also ask your prayers for our success."

From the principal of a school in Georgia : —

"The reading matter has been promptly received and highly appreciated. I hope it has been the means of doing much good. In fact, some of my boys have told me that they had quit cigarettes after reading one of your excellent tracts upon the subject of tobacco. I hope they may hold out faithful. Our school will adjourn Wednesday till September; then I shall hope to receive again your literature, and will take pleasure in putting it where it will do the most good. Many thanks for your kindness in the past."

From the principal of a Normal School in North Carolina : —

"We are in receipt of your samples and most liberal offer. We should be under obligations to you for whatever matter you may be pleased to donate. We approve the samples, and think such literature healthy, and would take pleasure in placing it and the *Signs of the Times* on file in our reading room. Please accept the thanks of the faculty and the people of the section generally."

From a lawyer in South Carolina : —

"I find the *American Sentinel* very interesting, and regard its mission as an advocate of civil and religious liberty of great value in our land. I approve the positions taken by your journal, and would be pleased to have it and such other matter bearing on the same subject as you may be disposed to send."

Another lawyer in South Carolina writes : —

"I have perused with much pleasure and profit the *Sentinel*, and pronounce it a paper of decided merit, and one that holds very wise and statesman-like views upon the great and leading topics of the day. While I do not share in your apprehensions for the safety of our religious liberty, still I think it is well to sound the alarm and keep the subject agitated. There is no telling to what lengths government will go when let alone. Immunity from criticism is the citadel and stronghold of misrule and tyranny. The tendency of all governments is toward oppression. When we study the history of mankind; when we unlock, unroll, and read from the great volume of human nature, we find that rulers and lawgivers are restrained and held in check, not by any love for the governed, but by a fear of criticism and exposure. We are in no danger of losing our liberties by revolution; no Caesar, no daring usurper, will ever attempt to tear down this great empire of civil and religious liberty. But our great danger lies in apathy and indifference. 'Eternal vigilance is the price of liberty.' We are prone to think that the Constitution is a wall of defense, and a chain of adamant upon our rulers and lawgivers. But when we grow apathetic and indifferent, when we allow evil to go unchecked and unrebuked, it will grow, wax strong, and assume colossal proportions. Government is a contrivance of human wisdom to protect human rights. When it does less than that, it becomes weak and inefficient; when it does more, it becomes tyrannical and oppressive. No government has a right to meddle with religious liberty. When it attempts to do so, it goes beyond the ends and purposes of its creation. When we suffer it to invade our constitutional liberties, we surrender a right that has been deposited in us by the founders and framers of the Constitution. If we would hold our liberties, we must keep an unwearyed and unceasing vigil upon the acts of the government. That is our rock of defense; that is our only safety and security."

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

A MISSIONARY'S CRY.

O SIDNA AISA!¹ let thy name
 Fall sweetly into Moslem ears,
 Until the Arab sings thy fame
 With rapture near akin to tears.

O Sidna Aisa! Star of Light!
 Shed thy soft influence o'er the land,
 Till souls emerging from the night
 Accept thy gifts with outstretched hand.

O Sidna Aisa! not alone
 For us who strive thy truth to tell,
 Didst thou for human guilt atone,
 But for the Moslem soul as well.

O Sidna Aisa! tell them all
 How thou didst shed thy precious blood;
 That every sin and fault and fall
 Might find its pardon in that flood.

Tell them there's room in God's great heart
 For Moslem, Jew, for bond and free;
 Tell them, oh! tell them who thou art,
 Thou brightness of the Deity.

Redeemer, Brother, Saviour, Friend,
 For widow, slave, and orphan child,
 To solace, comfort, and defend,
 However sinful and defiled.

Tell them of heaven, that glorious place
 Where death is banished, life begun,
 Where they shall see thee face to face,
 Our Sidna Aisa! God's own Son!

We try to tell, but feel so weak,
 That for thine aid we fondly call,
 O for a seraph's tongue to speak
 Of Sidna Aisa! All in All!

—A. T. I.

SYRIA.

THE field for our study this month is one in which scarcely anything has been done by us; yet Syria, with its mixed population, is the door to Western Asia.

POSITION OF SYRIA.

Syria has always been a central point, commercially and politically. "Through it lies the great highway between Asia and Africa, which has been so often

thronged by caravans of trade, so often trodden by hosts of war. Pharaohs that flourished before the days of Moses, Assyrian conquerors, the great Alexander, Pompey, Moslem hosts, Crusaders, the French under Napoleon, and again in our own time conflicting Egyptian and Turkish armies—are all in the procession that has moved over or tarried upon the Syrian soil." And in the light of the Eastern Question, Syria is yet to be a pivotal point in the last great struggle of earthly powers.

RACES REPRESENTED.

The population of Syria is variously placed at from one to two million, the roving habits of the Arabs making enumeration impossible. As to races, there are Jews, Persians, Armenians, Turks, and Arabs. "The great bulk of the population, however, is Arab; the prevalent language is Arabic; and the whole country is under Turkish rule."

THE LANGUAGE OF MANY MILLIONS.

A speaker at the great World's Missionary Congress in London, said:—

"Have you any idea of the extent of the Arabic language? When the morning sun rises from the Pacific Ocean, eager eyes are straining from the minarets of China to catch the first beams of that sun; and as they rise out of the Pacific Ocean, the song goes up, 'There is no God but God;' and that song is caught up and carried from minaret to minaret, across the whole breadth of China. It resounds in the valleys of the Himalayas; its echo is heard all over the plains of India. It sounds out in the islands of the Indian Ocean. It is caught up and echoed back across Persia, far along from peak to peak, among the mountains of Persia and Armenia and Nestoria and Lebanon. It is carried down into the great Arabian peninsula, and then it is taken up in the valley of the Nile. It is carried to the head waters of the Nile, the great lake region, and it sweeps across the Soudan and the Sahara, and not until the sun has set in the Atlantic are its last echoes overcome by the roar of the surf of that western sea. It is a language more extended over the face of the earth, and which has had more to do with the destiny of mankind than any other, except English."

¹ The Arabic name for Jesus Christ.

Is it not high time that we who are commissioned to carry the third angel's message to every "tongue" were doing something in a language so extensively used?

MODERN CHANGES.

A correspondent of the London *Spectator* recently wrote:—

"Even in Syria the last ten years have wrought conspicuous changes. On our first morning in Jaffa we were awakened by the screech of a railway-whistle; there is an electric-light just outside the Damascus Gate at Jerusalem; the shadow of a telegraph-post falls upon Jacob's well, near Sychar; and a steam-mill puffs day and night hard by the ancient well at Nazareth. They are getting on with the permanent-way of the Jaffa-Jerusalem railroad—only they have to rebuild parts of it so often that it can hardly be called permanent yet."

Another railway is to run from Acre, on the sea, to Damascus, 120 miles. Doubtless the changes taking place in this part of the world will have considerable influence in opening up the country and facilitating the reaching of the people.

MISSIONARY WORK.

The people of this Eastern land have had little opportunity to see true Christianity since the days of the apostles. The corrupt Eastern churches, and the Greek and Roman churches have until recent years been the only representatives (in profession only) of Christianity; and the Turkish government has continually to keep a guard of Mohammedan soldiers about the "holy places" to keep the peace between these champions of the "one true Catholic faith." For fifty years or more, however, Protestant societies have been at work, and the circulation of the Scriptures and the influence of the schools established, have led many to accept Christ. The Lord has been doing much to prepare the way for a harvest of souls in Syria when he comes. Pierce and fanatical natures have been subdued, and every evidence is given us that the Lord designs to do a work in these last days in the same field which witnessed the first triumphs of the gospel.

LEADING US INTO ASIA.

From our work in Europe, the Lord is surely leading us on into Western Asia. In Constantinople, Brother Anthony, a Greek, is working away at his trade, and awakening quite an interest in the truth at the door of Asiatic Turkey. An Armenian brother, who has been working and studying in connection

with our office in Basel, Switzerland, has carried on an extensive correspondence with friends and others in Asia Minor, with encouraging results. He now has gone to Constantinople to assist in Brother Anthony's work there, and then expects to make his way to his home, the city of Adana, near Tarsus. From this point as a center he will work as the way may open. Then again, away through the northern border of Persia, the Lord has sent some of our exiled Russian brethren to kindle the torch of truth in the darkness there.

The traveler in the Holy Land, as stated in the article following this, reads everywhere the fulfillment of God's word, in the ruins of cities, and over all the face of nature. That same word has commanded us to go to all peoples, and is still the power to melt hearts and save souls that it was in the days when the apostles planted the faith throughout Asia. The third angel's message is a getting back to apostolic faith and methods, and shall not we by our prayers and means hasten the time when in the ancient lands Jew and Gentile shall again hear the sound of the gospel in its purity and power?

THE CURSE OF THE HOLY LAND.

THERE is no land around which cluster so many thrilling incidents, that have been carried down to posterity in every clime, as the "Holy Land," a narrow strip on the eastern border of the Mediterranean Sea, about eighty miles wide and one hundred and fifty long. From the time of God's first promise to Abraham, it was the center of his marvelous manifestations to his chosen people, and has been honored with appellations that come down to us with a spiritual meaning, and evoke in our natures a longing desire for the "Land of Promise," and the holy associations of God's saints.

The beauty and fertility of the land have also been eulogized by poet, prophet, and king. We read of it as "a land flowing with milk and honey." We read of the "grapes of Eschol," the "cedars of Lebanon," the "vintage ground," the king's wine-presses, the fig and the olive groves, the "corn fields," and threshing floors, the cattle on a thousand hills, the vast number of shepherds—from the Chaldean shepherds on the north to those on the southern Judean hills, where "David kept his father's sheep,"—all going to prove that Palestine in its glory was indeed very productive and populous, and no doubt it was a glorious country when Solomon reigned at Jerusalem.

The sweet lesson of trust in the gracious words, "Consider the lilies of the fields, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these," was given when the white lily, the emblem of purity, reared its head from many a field, a beautiful but quiet reminder of that faith that is counted as righteousness. The parable of the "sower" was given when there was some "good ground," as well as some "stony ground." When our Saviour fed the five thousand, it was said, "Now there was much grass in the place." Although the nation had passed through many straining vicissitudes, and her glory as a nation was a thing of the past; yet at our Saviour's time, it was still a beautiful, productive, and populous land. The seventy weeks cut off to Israel had not been fulfilled. The national characteristics were yet theirs, and the cup of national depravity was not full to the brim. Slowly and sadly it was being filled to overflowing.

They had had a beautiful vineyard. The Lord of the vineyard was in a far country; he had waited long for the fruitage of his own, and patiently and tenderly sent to them many of his trusted and tried servants, some of whom they slew. Others they stoned and shamefully maltreated. At last he said, I will send my only begotten Son, perhaps they will reverence him; but when they saw him, they said in their wicked hearts, Here is the heir of the vineyard, we will kill him, and then the vineyard will be ours. So they crucified the Lord of glory.

Their national probation closed with the act, and the fearful denunciations of the Lord of the vineyard fell upon the nation which had been chosen to show forth his works. In Isa. 5:5, 6, 10, the Lord told what he would do with the unprofitable vineyard: "I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: *I will also command the clouds that they rain no rain upon it.*" Isa. 1:7 also says, "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

Verily these prophecies have been literally fulfilled. With the exception of a small portion of the plain of "Sharon" and the plain of "Philistia," where meager attempts at irrigation show good results, it is one vast field of desolation. The old Judean hills

rise ridge after ridge with nothing to relieve the eye from the hot, lurid glare of the noonday sun. The heat is often intolerable and the reflection from the rocks and stones that everywhere meet the eye, adds much to the discomfort of weary travelers.

The tourist in the Holy Land to-day sees on every side the exact fulfillment of God's word, teaching the fearful lesson that sin and apostasy bring desolation and death. Generations have lived and died, cities have been built and fallen into ruin, centuries have come and gone, but the word of God endureth forever.

W. H. MAXSON, M. D.

THERE is a larger representation of Eastern peoples in the United States than many are aware of. We are thinking this month about Syria, and here we have among us many thousands of Arabic-speaking people, some of whom may perhaps ere long hear the truth and return to carry the word to their native lands. The Lord knows whether or not there are honest souls among them. The first number of an Arabic weekly paper was published in New York in April. It is said that there are 7000 Arabs, Syrians, and Persians in New York, and 150,000 in the American continents.

QUESTIONS.

1. Situation of Syria, its place in history, races, and language; extent of the Arabic language. Will the third angel's message be printed and preached in Arabic?
2. Modern changes, missionary effort, and evidences that the Lord would have us enter Western Asia.
3. When the gospel was preached in its power by Christ and apostles, what was the result? Matt. 4:23-25; Acts 8:4-8.
4. How has the Lord's word been fulfilled as regards the judgments threatened upon the land and people of the Jews? On the authority of the same word are we to expect that Jew and Gentile in Syria and the East will be represented in the last generation of the saved? Acts 2:39; Rom. 11:23; Rev. 7:3, 9.

PROGRAM.

1. Opening exercises.
2. Scripture reading, Acts 14.
3. Study of lesson.
4. Consideration of the financial part of the Foreign Mission work as reported in the "Extra" this month. How can the average be raised?
5. Closing song.

[STUDY FOR SECOND WEEK IN JULY.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

RECENT TRIALS IN TENNESSEE.

THE trials of five of our brethren living at Springville, Tenn., Brethren J. H. Dortch, W. S. Lowry, J. Moon, W. G. Ward, and James Stem, who were indicted for laboring on Sunday, were held before Judge Swiggart, at Paris, the county seat of Henry county, Tenn., Friday, May 27, 1892.

Each case was tried separately, and the brethren not choosing to employ an attorney to represent them, appeared in their own behalf, and had the privilege, as Sister White, in the *Review* of April 26, 1892, expressed it, of "appearing in the presence of their accusers to answer for themselves." In conversing with them before the trials came off, they said they were willing to trust their cases in the hands of the Lord, take the Saviour at his word, and follow his instructions as found in Matt. 10 : 18-20.

Our brethren's taking this course appeared to non-plus and disconcert both the judge and prosecuting attorney. The attorney, Mr. J. W. Lewis, having learned that our brethren did not intend to employ counsel, in a conversation with one of them the day before the trials, remarked that this would make it "very embarrassing for both sides," he evidently judging how it would be with the other side from the way he felt about his own. And, concluding no doubt that they refrained from doing so because they wished to save expense, he further stated that he did not think they would be very hard on them, and that if they would agree not to work on Sunday any more, they would be very light on them.

This last statement reminds us of what we have been told would be done by the friends of the Sunday institution in order to get us to renounce our faith :—

"The dignitaries of Church and State will unite to bribe, persuade, or compel all classes to honor the Sunday."—*Gt. Controversy*, Vol. IV, p. 410, (Ed. 1885.)

"The movement for Sunday enforcement becomes more bold and decided. The law is invoked against commandment-keepers. They are threatened with fines and imprisonment, and some are offered positions of influence to renounce their faith."—*Id.*, p. 425.

The jury in each case was sworn by the county clerk in groups of four each, the members of each group placing their hands upon a dilapidated looking Bible while being sworn.

The first case called was that of Brother Lowry. How apparently anxious the judge was to have a lawyer represent them rather than to allow them to appear in their own behalf and answer for themselves, as he must of necessity do in the event they did not choose to be thus represented, may be judged from the following questions and answers which occurred at the beginning of this first trial :—

"*The Court* (to defendant) — Have you an attorney ?

"*W. S. Lowry* — No, sir.

"*Q.* — Are you not able to hire one ?

"*A.* — I could have one if I chose.

"*Q.* — Do you propose to try the case without a lawyer ?

"*A.* — Yes, sir.

"*Q.* — If you are not able to furnish a lawyer, the court will furnish one.

"*A.* — I do not want any.

"*Q.* — You are entitled to a lawyer if you desire one, and the court will appoint one if you will take him.

"*A.* — I do not want any."

The indictment against Brother Lowry, which is substantially the same as the indictments against the other four brethren, was then read before the court and jury as follows :—

STATE OF TENNESSEE, }
HENRY COUNTY. } *January Term, 1892.*

The Grand Jurors of the State of Tennessee elected, impanelled, sworn, and charged to inquire in and for the body of the County of Henry, in the State aforesaid, upon their oath present that W. S. Lowry, late of said county, laborer, heretofore, to wit, on the eighth day of November, A. D., 1891, that day being Sunday, and divers other Sundays before that date and up to the taking of this inquisition in the County of Henry aforesaid, then and there, unlawfully, openly, publicly, notoriously, and unceasingly did engage in his secular business, and did perform and follow his common avocations on Sundays, by working on the farm, plowing, hoeing, chopping, hauling wood, mauling rails, and various and divers other kinds of work on Sundays; said work not being necessary, or a matter of charity, and it was and is to the great annoyance and disturbance of the people, to the evil example of morals and a public nuisance to the citizens of the county and against the peace and dignity of the State.

J. W. LEWIS, *Att'y-Gen.*

Second Count.—And the Grand Jurors aforesaid, upon their oaths aforesaid, do further present that the said W. S. Lowry, on the days and dates aforesaid, and in the manner and form aforesaid, was

guilty of a public nuisance by said working on Sunday, to the prejudice of Society, and against the peace and dignity of the State.

J. W. LEWIS, *Att'y Gen.*

The first question always asked after the reading of the indictment is that of the judge to the defendant. It is, "Do you plead guilty or not guilty?" We ask the reader to pause a moment and think how he would answer the question. If you should plead guilty, then the judge would at once declare the trial ended and pronounce sentence upon you. If, on the other hand, you should plead not guilty, and witnesses were put upon the stand and their testimony sustained the charges, then it would appear that you had denied the fact in the case. How would you answer? The solution of this is that you are not obliged to plead. It is a principle recognized in law that no person shall be required to criminate himself or testify against himself. In colonial times and in the days of the Inquisition men on trial were required to plead either one way or the other. One man in the time of the witchcraft excitement in New England was pressed to death because he refused to plead.

In Brother Lowry's case, he not being aware of all these things, the Lord simply closed his mouth. Twice he remained silent when asked how he chose to plead, and was informed that it was necessary for him to plead one way or the other to all of the indictment as read. A by-standing lawyer remarked that it was necessary for the court to enter a plea of "not guilty" for him if he did not choose to plead, which the court instructed the clerk to do. A man is supposed to be innocent until he is proved guilty. We afterward asked Brother Lowry why he did not answer. He replied by saying, "I had nothing to say. My mind was a perfect blank."

We have not space here to give the testimony of any of the six witnesses, two of whom were Seventh-day Adventists. But none of them would testify that they themselves had been disturbed by the work performed by the brethren on Sunday, and all seemed inclined to think that all men ought to be allowed to work at least six days in a week, and to rest and worship when they saw fit.

The following are a few statements taken from the only speech the attorney-general saw fit to make during the trial, which was after Brother Lowry had made his statement before the jury:—

"While the Constitution guarantees to him the right to keep Saturday, and protects him in his worship while engaged in that worship; and if in his

church others should disturb him, he would have the same safeguards thrown around him and the same solemn protection given him in that worship that you have in your own church, yet he must bow to the law of the State of Tennessee; he must bow to the laws of this county; he must bow to the laws that have been made and recognized and must be enforced by the courts of this country. And if he feels that it is his duty to keep Saturday, his Honor will charge that the law makes him desist from his secular work on Sunday. It is not a question of fact at all; it is only a question of law; because he does not dispute that he follows his every-day avocations, but admits it; he does not dispute that he follows the work on Sunday that he follows during the week, but admits it; and gives as an excuse that it is a conviction of his church belief. This is a question that has been decided by the higher courts of this country, that this people must respect and regard the laws of the State."

"While I regret that we have that class of people among us with that belief,—not that we have the people,—while I regret that there is that difference, yet if they want to keep Saturday, the law says they must keep Sunday; that is to say, they must not violate the Sabbath laws, they must not follow their every-day avocations on that day. It is to be regretted because of the fact that so far as I know otherwise they are good citizens; yet it is a solemn duty that rests upon the jury and rests upon the court and upon all the officers of the court to see that this law is enforced. It is a duty that I take it the court will do. So far as I am concerned, it is a painful duty to me; nevertheless, it is a duty that I would not shun. I leave the matter with the court."

We herewith present the four shortest of the statements of the brethren before the jury:—

STATEMENT OF W. S. LOWRY BEFORE THE JURY.

"I would like to say to the jury that, as has been stated, I am a Seventh-day Adventist. I observe the seventh day of the week as the Sabbath. I read my Bible, and my convictions on the Bible are that the seventh day of the week is the Sabbath, which comes on Saturday. I observe that day the best I know how. Then I claim the God-given right to six days' labor. I have a wife and four children, and it takes my labor on six days to make a living. I go about my labor quietly, do not make any unnecessary noise, but do my work as quietly as possible. It has been proved by the testimony of Mr. Cox and Mr. Fitch, who live around me, that they were not disturbed. Here I am before the court to answer for this right that I claim as a Christian. I am a law-abiding citizen; believe we should observe the laws of the State; but whenever they conflict with my religious convictions and the Bible, I stand and choose to serve the laws of my God, rather than the laws of the State. I do not desire to cast any reflection upon the State, nor the officers and authorities executing the law. I leave the case with you."

STATEMENT OF J. MOON BEFORE THE JURY.

"I would like to make this statement, that the indictment under which I have been indicted is very broad. Of course I have labored on Sunday, as Mr. Fitch told you; but I have always been careful. I am living back off the road. I have been careful in my labors. I love my neighbors; I have good neighbors. It has never been my intention to annoy my neighbors. I have been careful to avoid anything that would create a disturbance; but I have labored at different times quietly at my work, such work as I thought needed to be done. A little over three years ago I moved to this State, and bought a place out there. As you all know, I keep Saturday for the Sabbath; this is in accordance with my faith. When Sunday comes, I see the needs and necessity of my family, and of course I felt under obligation to labor on that day. As was stated by the one before me, we think it necessary to labor six days in order to supply our needs, and especially in my case I felt that it was a case of necessity; yet it might not be considered so by the court.

"Now I am a poor man; yet I am willing for this jury to pronounce me guilty if they see fit; but if they think a fine should be imposed, I am unable to pay my fine, and when I go to jail my family is without means, without flour.

"I have lived in all good conscience up to this day, void of offense toward God and man in every particular; but these circumstances have come up, and I am here before this court to answer for my faith. I am just now at the mercy of the court. I submit my case to you."

STATEMENT OF JAMES STEM.

"I have not much of a speech to make. I believe you all know me. I think you do. I know God does. I believe what I do conscientiously, with the Bible before me, and expecting to account for everything I do, at the judgment bar of God, and for what I say before this bar. I leave the case with you."

STATEMENT OF W. G. WARD.

"I might want to speak a word or two. It has been my object all my life to do what is right. There are men here that have known me a good while. I am here to answer for my faith. If it is not right to observe the fourth commandment, I do not know what is right. I read in the fourth commandment that there are six days appointed for labor, and the needs and necessities of my family require me to labor. But the seventh day is the Lord's time. I know it is a little odd for us to keep the Sabbath; but the Lord says the seventh day is the Sabbath. I was raised a Methodist, and was a Methodist for twenty years. But I discovered, and saw from the Bible standpoint the light on the fourth commandment, and I accepted of it, and I ever expect to keep it, God helping me."

Immediately after this last statement the attorney-general turned to Brother Ward and asked, "What

is the fourth commandment?" upon which Brother Ward replied, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God."

The jury returned a verdict of guilty in all the cases except the last, Brother Ward's. On account of an apparent lack in conclusiveness in the testimony, as well as a desire perhaps to appear lenient, the judge, with consent of the jury, pronounced him not guilty.

When the time had come for the judge to pronounce sentence, Brother John Dortch stated that he thought the principal charge in the indictment, that of creating a public nuisance, had not been proved; that if this point had been more fully developed he believed the jury would not have rendered the verdicts they did; and further that he did not believe that good, reliable witnesses from their neighborhood could be found who would come there and swear that they were disturbed by their Sunday work. For these reasons he thought it would be no more than fair that they should be granted new trials. The judge paused for a moment, and said he would take a week's time to consider the matter and would then decide what course to pursue.

In view of the fact that this is the same judge before whom Brethren Stem, Parker, and old father Dortch were tried, convicted, and imprisoned in 1886, and Brother R. M. King two years ago, and who was really at the bottom of the recent prosecutions, and, according to the attorney-general, had stated that he had been greatly misrepresented by the Religious Liberty Association, and that he intended to stop that Sunday work on the part of this people, this indecision and delay on his part was considered by all present as rather remarkable, and indicating both perplexity and leniency. We believe that the manner in which our brethren appeared before the court had much to do with it, and that their plain, direct, and simple statements of their belief, based upon the word of God, their manner of life, law-abiding intentions, etc., had a better effect than the most eloquent plea of any unconverted, money-loving lawyer could possibly have had. In this way the Lord was given a chance to work, and faith was shown in his promise to be with and give words to his servants when brought before magistrates. We believe that these trials will mark a new era in our experience in this direction.

Since writing the foregoing, we have received the following card from Bro. C. P. Bollman, of the *Sentinel*, who attended the trials and waited to see the outcome:—

"PARIS, TENN., Friday, June 3, 1892.

"The four brethren found guilty have been fined one dollar each and costs. It is, however, with the understanding that it will be heavier next time. The attorney-general says the work must stop. The judge, though very nice, said the same in a very pleasant way. It is simply the beginning of a furious storm of persecution."

Though light, and apparently very mild in its immediate effects, there is evident determination and the dragon voice behind all this. We may expect stormy times in the near future. W. A. C.

[STUDY FOR THIRD WEEK IN JULY.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

"EVEN SO SEND I YOU."

(John 20:21.)

As from the court of heaven
I came in pity down,
Left all the honor given,
The glory, and the crown,
To seek and save the lost
From sin and death and woe,
Regarding not the cost —
E'en thus I bid thee, "Go."

As sad and lone my life
While roaming deserts wild,
Or mingling with the strife
To rescue sin-sick child,
Knowing no place of rest
For weary head below,
With sin and woe oppressed —
E'en thus I bid thee, "Go."

As striving day by day
With heart and soul and might
To teach the better way,
And praying lone by night
For strength and help from heaven,
That for the seed I sow
A hundred-fold be given —
E'en thus I bid thee, "Go."

As hated by the world,
Who knew my mission not,
While scornful lip they curled
And brutal soldiers mocked ;
Yet, heeding not their wrath,
My silent tears did flow
For those in sin's dark path —
E'en thus I bid thee, "Go."

As when, my work complete,
The off'ring freely made,
Restored to life most sweet
From out the cold, dark grave.
My Father gave his Son
A joyful welcome home,
So, when thy work is done,
E'en thus I'll bid thee, "Come."

ARE WE DOING THE WORK?

WHEN our Saviour gave instruction to his disciples in regard to his departing from them, he assured them that if he went away, he would come again and take them to the mansions he was going to prepare, that where he was there they might be also. Ever since the parting on the Mount of Olives, where a cloud received him out of their sight, his people have been longing for his glad return when, released from the sin and suffering of this sad world, they may ever be with the Lord.

More than eighteen hundred years have passed since he went away. We have seen the signs fulfilled by which we may know that his return is near, even at the doors ; and we have his unfailing word, "Behold, I come quickly ; and my reward is with me, to give every man according as his work shall be." Are we ready for his coming ? When we expect to take a journey, we get ready and wait for the train to arrive, because we know it will not wait. In the same way, if we expect to be among the number who are caught up to meet the Lord in the air, we must be ready and waiting for his appearing ; he will not wait for us. There will be no opportunity then to perform neglected duties.

His reward will be with him "to give every man according as his work shall be." To each one who has labored faithfully, he will say, "Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord." This joy of the Lord is in seeing souls redeemed from the power of Satan through his infinite sacrifice. None but those who have had a part with him in his unselfish labor for the salvation of souls, and have shared with him the suffering, can enter into his joy. Even could others be permitted to have a place in heaven, they would not appreciate the joy of the Lord and those who have trodden his path of suffering, denying self for the welfare of a ruined world. The songs of praise and adoration to the Lamb forever and ever would be strange music to their ears. The society of those who are continually ascribing glory and honor

J. T.

"A BRIGHT exchange declares that religion is not simply a fire escape, which is very true. A true Christian ought to be a fire engine to prevent the burning here and hereafter of other men."

unto him that liveth, and was dead, and is alive forevermore, would not be congenial to their spirits. The joy of the Lord could never enter their souls.

Then all who desire to enter into this joy must be laborers together with him now. Only those who suffer with him in bringing light and life to others will reign with him. All who would hear the "Well done, . . . enter thou into the joy of thy Lord," must have a part in the work of upbuilding his kingdom in the earth, and the time to work is short. He has said, "Behold, I come quickly," how quickly none can tell. Are we ready? If the Master should come to-day, are we prepared to say that our work is done, and we are waiting for him? Did we know that he was coming next year, would not we labor as never before to bring souls to a saving knowledge of his truth? Would not we lose our interest in the perishing things of this world, which absorb so much of our attention, and make it our first work to warn all who are unprepared, to meet him?

We know that Christ is coming quickly, and will render to every man according to his work, and we know not how long a time we may have to labor. Within the past year many whose prospects for life were, to all appearance, as good as ours, have been laid away in the silent grave. Their work is done, and they must meet the record, good or bad, at the day of final reckoning, when God will reward every man according to his work. In the year to come, many of us may fall asleep to wake no more till the end of the world. Is our work well done? Are we prepared to enter into the joy of the Lord? If there is any work for God that we would wish to do did we know that death was near, let us do it; for we do know that "he that shall come will come, and will not tarry."

If by the eye of faith we could see the condition of the world as it is, of how little importance would we regard many things to which much of our time is given. We labor and plan for that which will contribute to our happiness for a few brief days only, and often fail to realize the pleasure we expected to derive from our effort, while things of eternal interest occupy but a small share of our thoughts.

From the history of those who lived for worldly honor, fame, wealth, or happiness, we learn that, though having secured the object they sought, they have found life unsatisfactory, and have soon been called to part with their cherished treasure, which could neither prolong life nor afford consolation in the hour of death. Much less could it avail to give

them an abundant entrance "into the kingdom of our Lord and Saviour Jesus Christ."

But we know that our labor "is not vain in the Lord." In this age of dishonesty and uncertainty, when it would seem that even the elements of the physical world have conspired against the prosperity of mankind, the only labor for which we are sure to receive adequate returns, is work for God. We have his sure word that "they that sow in tears shall reap in joy." He has commanded us to cast our bread upon the waters, giving us the promise that we shall "find it after many days." And we are assured that "God is not unrighteous to forget your work and labor of love, which ye have shown toward his name."

It is true that we can do nothing of ourselves. All our works must be wrought in God. He is not dependent upon us to accomplish his work; but in his infinite love, he takes pleasure in permitting us to share in his joy.

When the host of worthies enumerated in the eleventh chapter of Hebrews, who left all worldly interests to engage in the service of the Master, surrendering even life itself for him, shall recount his goodness through it all, how will we feel who have done so little for his sake? Let us pray for more of the faith which led Moses to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" that enabled the children of Israel to compass the walls of Jericho seven days till they fell—not by any human agency but by the power of God in answer to their faith.

The same faith will produce equally wonderful results at the present time. God is the same in power and wisdom as in the ages of the past. His tender care is over each one of his little flock who are contending with the powers of evil in these last days, and we can do all things through him who has bidden us to go work in his vineyard, and has promised, "Lo, I am with you alway, even unto the end of the world."

J. T.

PROGRAM.

1. Opening song.
2. Prayer.
3. Business.
4. Consideration of the lesson.
5. Select reading on the subject of consecration; *e. g.*, pages 258 and 259 in "Testimony No. 33," or pages 75 and 76 "In the Far East."
6. Closing exercises.

[STUDY FOR FOURTH WEEK IN JULY.]

HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

"SEEK YE THE OLD PATHS."

LOOKING back on dim-lit ages,
 Pondering history's pages o'er,
 Studying lives of seers and sages,
 Men renowned from shore to shore,
 Pray what lessons may we gather?
 Lessons for our daily need,
 Lessons that will make us better,
 Lessons that we all should heed.

Light these had that was God-given;
 While they followed, they were blest;
 True the light that came from heaven,
 Giving health, and joy, and rest,
 Soundness of both soul and body,
 Strength of purpose, strength of mind.
 God ne'er made his works imperfect,
 Brought no suffering to mankind.

Error came and with it sickness,
 Sorrow, suffering, pain, and death,
 Feebleness of mind and body.
 Know ye not the Scripture saith,
 Seek the old paths, paths of virtue,
 Righteousness, simplicity,—
 Paths that lead to God and heaven,
 Happiness and purity?

Study well to know God's purpose;
 Seek for truth and hold it high;
 Speak it not in tones uncertain;
 Only thus will error die.
 God will bless each earnest effort
 Put forth solely in his might,
 Give true wisdom, strength, and courage.
 Work! as only in his sight!

L. C. B.

HYGIENE OF THE ANCIENT PAGAN WORLD.

Most marked in influence on modern thought and civilization are the customs, laws, arts, and sciences of Egypt, Greece, and Rome, especially of the two latter nations; and of their civilization, Egypt was the cradle. More or less at different times in these nations, the state regulated all the habits of the individual, prescribing diet, exercise, clothing, and station in life.

This was especially marked in the small state of Sparta, where everything was calculated for the wel-

fare of the state, and every individual man and woman trained in body and mind so as to be of the greatest use to the state, the existence of which depended upon the strength and bravery of its citizens and soldiers. The wise statesman, Lycurgus, traveled among other nations, and studied the relation of their habits of life to their moral, mental, and physical strength, and sought to frame from the knowledge thus acquired a code of laws that would make the Spartans superior to the nations around them. He succeeded so well that Sparta existed among its warlike neighbors unconquered and unconquerable as long as its people ate the plain fare of black bread, fruit, and cheese prescribed by Lycurgus, and took the severe physical exercise and training enjoined by the State; in other words, as long as they kept their bodies in sound health, and obeyed nature's laws, they were blessed with national existence. But after five hundred years they allowed it to slip away from them, overcome, not by their neighbors' weapons of war, but by their own vices, which undermined their physical strength.

The history of every nation is the same; temperance,—health and national prosperity; vice,—disease, national and individual, decay and death.

The Egyptian mummy meant more to the people of Egypt than the preservation of the body. It meant preventing disease by the washing up of dead bodies in the yearly overflow of the Nile. Other nations disposed of their rubbish and dead by cremation.

The city of Rome abounds in the remains of ancient aqueducts and drains which would compare well with the most approved system of sewerage and water pipes of modern days, built of solid masonry, even yet defying the ravages of time. The simple habits of the ancient Romans (so opposed to luxury that a famous Roman general kicked away the snow his son had heaped under his head for a pillow, lest he should become weak from indulgence in luxuries) tell the story of why that hardy, indomitable race conquered the world.

The Greeks worshiped beauty and physical perfection, and delighted in the perfection of physical strength and development, as Paul tells us in 1 Cor. 9 :

24, 25 : "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." Paul evidently believed that the same temperate habits and care of the body which made strong contestants in the foot-race and other Grecian games, and enabled them to win a crown of laurels, would also make strong Christians, who would win the everlasting, incorruptible crown.

When we find the civilized nations of the past understanding the necessity of temperance, physical culture, good sewerage, and pure food, and good water-supply, in order that they might have good health, truly we may say, "There is nothing new under the sun." We are only returning to what has been.

The bath, very popular among the Greeks and Romans, had, in the days of early Christianity, degenerated into a luxury, and bathing establishments were institutions of vice; and the feats of strength, once the pride of the best Greek and Roman youths, were now exhibited for their amusement by captive barbarians, while the Roman youths lounged in idleness on easy couches and watched them kill each other or being killed by wild beasts. Seeing these abuses of physical strength and of the bath, early Christians condemned them as of the devil, and cultivated weakness and disease by abusing and neglecting the body, until in the Dark Ages scarcely a bath was taken in all Christian Europe. To-day we are scarcely emancipated from the idea that sickliness and saintliness are synonymous. The Saracen is said to have conferred a lasting blessing upon Christian Europe when he introduced with his Middle Age conquest clean shirts and the bath.

Let us with Paul get all the good and learn all the lessons of truth we can from both the past and the present, that we may learn how to care wisely and well for these temples, our bodies, which should be the dwelling place of the Holy Ghost.

K. LINDSAY, M. D.

"The ancient Gauls, who were a very brave, strong, and hardy race, lived very abstemiously. Their food was milk, berries, and herbs. They made bread of nuts. They had a very peculiar fashion of wearing a metal ring around the body, the size of which was regulated by act of Parliament. Any man who outgrew in circumference his metal ring, was looked upon as a lazy glutton, and consequently disgraced."

— "Science in the Kitchen."

THE following upon education in the time of Cyrus the Great, is from Rollin's Ancient History: "The only food allowed either the children or the young men was bread, cresses, and water; for their design was to accustom them early to temperance and sobriety; besides they considered that a plain, frugal diet, without any mixture of sauces or ragouts, would strengthen the body, and lay such a foundation of health, as would enable them to undergo the hardship and fatigues of war to a good old age."

QUESTIONS.

1. WHAT three ancient nations took the lead in customs, laws, arts, and sciences?
2. In what way did the nation care for the health of the individual?
3. For what purpose did Lycurgus, the wise statesman of Sparta, travel among the people of other nations?
4. What effect did his code of laws have upon the people?
5. What twofold object had the Egyptians in embalming the bodies of their dead?
6. How did the hygiene of the ancient Romans compare with that of modern times?
7. What lesson did the apostle Paul draw from the temperate habits of the Greeks, in 1 Cor. 9: 24, 25.
8. Is the idea that cleanliness of the body is conducive to health, a modern or an ancient one?
9. Why did the early Christians condemn cleanliness and physical strength?
10. In what did this result?
11. In the Middle Age conquest what favor did the Saracens confer upon Christian Europe?
12. What should these things teach us?

PROGRAM.

1. Opening song.
2. Prayer.
3. Questions on the lesson.
4. Essay on "The Result of Temperate Habits of Ancient Nations."
5. Address, "The Result of the Degeneracy of these Nations into Luxurious Habits."
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

THE CANVASSER.

Who is it goes from door to door,
Repeats his story o'er and o'er,
And takes the orders by the score?
The canvasser.

Who is it tramps through storm and shine,
Not knowing when or how he'll dine,—
Of troubled thoughts he gives no sign?
The canvasser.

Who is it meets the stern and rude
With pleasant smile, and cheerful word,—
By no ill treatment he's disturbed?
Our canvasser.

With book and tract he trudges on,
The message gives to every one,
While unseen angels guard from harm,
The canvasser.

Oh may thy faith and courage be
Unfailing as the boundless sea;
We pray God's blessing upon thee,
Dear canvasser.

— Mrs. Flora Plummer.

THOSE BLANKS.

I WISH I might be able to say something in this article that would be the means of securing the proper filling out of every blank used in the canvassing work, at the proper time, and by every person who is expected to fill out one.

As there are several different blanks, I will mention,—

First, the "Weekly Report Blank." *Every* canvasser should give in this the number of hours worked, number orders taken, what binding, what language, total value of orders for that week, and name and address for ten days.

These are some of the principal points to be reported every week; and in most States, it is desired to have each canvasser send two reports each week, one to the State secretary, the other to the State agent, each in a separate envelope. From these reports, the State agent is able to learn how every individual canvasser is prospering. From the one sent to the State secretary, the weekly report is made up, to send out in the State reporter, to the brethren and sisters generally.

Secondly, we would mention the "Secretaries' Monthly Report for the HOME MISSIONARY," giving the number of canvassers, average number of reports, number days, hours, books delivered, value of orders taken, value of miscellaneous sales, total value.

These items are made up from the weekly reports received from the canvassers, but they cannot be supplied if the canvassers do not report.

Thirdly, there is the tabulated report in the HOME MISSIONARY, which is issued every month, made up entirely from items furnished by the State secretaries. In the absence of these items, there appears a long "conspicuous blank," opposite each State not reporting. We have sometimes wondered what would be a suitable substitute in case no report is received from the State secretary. All can readily see that without the reports from the individual canvasser, the secretary cannot furnish the publishers the required items with which to fill out these blanks. Then comes the oft-repeated inquiry, "Why don't they report through the HOME MISSIONARY?" Kind reader, what shall we say in reply to these questions?

Fourthly, with such a large force of agents in the field, it is absolutely necessary that the publishers be informed every week upon the following points:—

Number of orders taken in each State, for the different books, also the number of each style of binding for each language, in order that they may be prepared to fill the orders promptly at the time the canvasser wants his books. But this they cannot do unless they have sufficient notice, so they can get the books made. We could cite instances where the Review Office has had to bind up the books after the order was received before they could ship the books wanted. This has caused delay and disappointment to the canvassers; whereas, had the office received proper notice, they could have filled the order at once. How can these blanks be filled out by the State secretary unless the individual canvasser is faithful to report each week?

Fifthly, the order blank is one of great importance to both canvassers and State secretary, but the way some of them are filled out, is sometimes very amusing, but oftentimes very perplexing to the State secretary.

The canvasser should, for his own good, be careful to note the following "Do n'ts":—

Do n't fail to sign your name.

Do n't fail to tell when your delivery begins, as oftentimes very much depends upon a knowledge of this one point, whether the secretary fills your order immediately or not.

Do n't fail to state what railroad you wish your books sent over; for frequently the depot of one railroad is much more convenient for you than the depot of another railroad which is in another part of the same city, but a long way from your headquarters.

Do n't ask to have books shipped to an inland

town, not situated on a railroad, perhaps five, ten, or fifteen miles from the railroad.

After the order is filled out, take a copy of it. Then ask some friend to examine it with you, to see if it is all correct before you send it. When you send the order, *don't fail* to give at the same time, your address for the next fifteen days, as it is often absolutely necessary for the secretary to correspond with you in regard to your order.

Sixthly, one of the most important blanks to be filled out is the "Territorial Record Blank," which shows the number of each kind of books that have been delivered by the canvasser in a given territory. We have met many and many cases of great disappointment, for lack of information which the "Territorial Record Books" ought to give. This information is especially necessary where a change in the State agent's office occurs in a Conference.

We know from experience the perplexity a State agent is placed under, when a current record of the work done has not been kept.

As our work advances year by year, there is more and more necessity for keeping a faithful record of the work done in each State; but in order to keep this record, it is very necessary that every canvasser make a faithful report, on blanks provided for that purpose, of the amount of work he or she has done. We trust these few lines will be the means of prompting many to faithfulness in all these matters.

F. L. M.

GREAT BRITAIN.

SINCE returning from Switzerland I have visited the canvassers in Ireland once, and most of those in England three times. We have had some precious seasons together, seeking God for spiritual blessings, as well as to study and plan how we might accomplish more and better work in the vineyard of the Lord.

Looking at this work from a missionary standpoint, canvassing means more than selling books,—it means carrying a power with us as we go from house to house that inspires the hearts of those with whom we come in contact, lifting their minds from the low, groveling things of this life to high and noble aspirations, from life's sorrows, disappointments, and discouragements, to the joy and hope of life eternal.

The love of God welling up in the heart of the canvassers, manifested by the true missionary spirit—the spirit of Christ—will move the people to feel that the matter our books contain is of vital importance; and as the agent cultivates the mind of his customer for the good, the true, and the beautiful, he supplies the demand of this new creation, which God has wrought through him, by taking the order for the book containing that which is seen to be so important and desirable; and which will be read with both pleasure and profit.

It is not enough simply to sell our books; we want to leave an impression upon the minds of all that will lead them to read them, study them, feed upon them,

incorporating the truths they contain into their lives. For this to be accomplished the agent must show by his life that he feels and believes and practices that which is taught in the book he is introducing. This is not something that the agent can put on or off at will. It is the Spirit of Christ accompanying him in his work which alone can give him this influence and this power over his customers. To have this Spirit the canvasser must have living connection with the True Vine. When we have this connection, then we are Christ's friends, and co-laborers with him for the salvation of souls.

Our canvassers, though doing well, are not satisfied with present attainments, but mean to push on, still making improvements and still accomplishing better work. Over 1900 orders were taken during the month of March and over 1800 during April. We hope to have delivered at least 4000 books since January when the May delivery is completed. We see many evidences that God's hand is in the work, and we believe those who enter the canvassing field with the right spirit, making the best possible use of the powers that God has given them, will have success regardless of difficulties. These evidences of God's help and blessing fill our hearts with hope and courage.

Our general agent, Brother Town, writing from Birmingham, says:—

"I am rejoiced as well as you to see the report so large. I see no reason why we may not reach 1000 orders per week. You may rely on me to do all I can both in canvassing and trying to encourage others. The United Kingdom is bound to lead the world in selling books."

E. M. MORRISON.

LEEWARD ISLANDS.

IN the eastern part of the Caribbean Sea are a number of islands, which, to one who simply looks at them on the map without any particular interest in them, would seem to be an unimportant lot of little specks. But to one who looks at them, as every reader of the HOME MISSIONARY ought to do, from the standpoint of the work of God, which is to be carried in some way, to every nation, kindred, tongue, and people, there is an interest attached to these little specks on the map, which nothing else would arouse. Nothing but a visit to them can give us an adequate idea of their importance. However, as but few of the readers of the HOME MISSIONARY have ever visited them, or probably ever will, I will try as best I can, in the brief space allotted me for this purpose, to let you see how they appear to me as canvassing fields.

This month I will speak only of the Leeward Islands. With these I may include the Virgin Islands which lie a little northwest, so that the islands to which I refer in this article commence at St. Thomas, on the north and extend to Dominica on the south. I visited ten of the principal islands of this number, and found everywhere openings for the successful

sale of our subscription books. Brother Wm. Arnold has demonstrated that our books can be successfully sold in this field, as he sold several hundred copies of "Thoughts" here during his first visit, and now in seventeen months has delivered over 1700 copies of "Controversy" in the islands farther south.

At Antigua I found three native brethren, whom I encouraged to enter the canvassing work. I gave them what instruction I could while with them, assigned them territory, and hope to hear of their success. I do not think we need to draw on the United States for canvassers for the Leeward Islands, if our efforts to develop native material prove successful. What we need is a minister in charge of our general work in each of these fields, who may counsel and advise and encourage the native canvassers, and follow up the interests which the sale of their books awakens.

I am writing this May 3 from British Guiana, South America, and will report the work here and in the Windward Islands next month. I ask the canvassers who are having the benefits of so much good instruction in schools and institutes in other fields, to remember in your prayers, these dear brethren, who are now undertaking the work in the Leeward Islands.

L. C. CHADWICK.

A GREAT SURPRISE.

ABOUT twelve years ago, when acting as his stenographer, the writer heard Elder James White speaking of plans that he had for some time been revolving in his mind, for issuing our publications in suitable form for the canvasser. In his plan, he could see young men here and there all over the country selling our books. At that time, none of our denominational books, excepting health works, were in the subscription form. Brother Geo. A. King was about the only agent in the field who could sell enough of our literature to gain a livelihood. Other books were being sold by subscription; but it was generally believed that on account of prejudice, our religious books could not be sold in this manner. At that time, they were chiefly sold by the ministers when an interest had been awakened in the truth. Later, a few young men were selected to go with the ministers, that, after an interest had been awakened in the truth, they might canvass the district about the meetings. But very few dreamed at that time that our books could be sold in general, in sufficient quantities to support the agent.

But, providentially, some successful agents demonstrated that our books in suitable form could be sold, and this fact once demonstrated, a new era began to dawn in our publishing and tract society work. Captain Eldridge came from the South, Brethren Belden and Morrison from the West, Brethren Chadwick, Miles, and others from the East. Various plans were discussed and tried; and as is usual on such occasions, some who knew least about it had the most to say; but gradually inefficient methods faded away, while methods based on right principles

began to appear. Just in proportion as right methods were developed, the work extended, until it has now assumed proportions that are a great surprise to all. The magnitude of the canvassing work, as presented in the *MARCH HOME MISSIONARY*, by Brother Haskell, is far beyond the expectation of all, excepting, perhaps, the prophecy of Captain Eldridge; but we confidently expect that this prophecy will yet have to be revised.

Could Elder White now return, pass through our publishing houses, and there see the number of books that are manufactured and sent forth each month, and read our present summary report of canvassers in all parts of the world, who can imagine the feelings that would fill his heart! Do you not think that he would consider the plans which were shaping in his mind twelve years ago developed and realized far beyond his expectation? We who have grown up with this canvassing work cannot appreciate the changes. Only when we compare it with what it was twelve years ago, can we form a just idea of its growth. Then Elder White talked principally of Colorado, and some other Western States, where money was plenty and book agents scarce; he had little thought that it would go to every State in the Union; much less to the principal nations of the globe, — even to the Dark Continent.

The success of this work is due to two facts, — the devotion of our people, and the employment of correct methods. Of course the blessing of God has always attended this work in its various branches; but his blessing does not do away with the necessity of studying to show ourselves approved workmen. As we studied correct principles, our success increased, and the blessing of the Lord appeared to abound; but in fact, his blessing was just as rich before, only we had not yet learned how to appropriate it. Nor do we believe that we have reached a fullness yet. Our methods are not yet perfect. There is great room for improvement, and great room to extend our canvassing work.

Everything that God has made moves on well-defined principles; on these principles, the action is easy, natural, graceful. The same is true of the human mind. Its properties act on well-defined principles; the more perfectly we understand and master these principles, the more easy and natural will be our work, and the higher success we shall attain. To go out ignoring these principles, and claiming to depend only on the blessing of the Lord, would be as great folly as it would be to go forth to proclaim the message, professing to be depending wholly on the blessing of the Lord, and yet ignoring his word, the *means* he has given us of proclaiming the message.

While we may truly rejoice in what has been accomplished, let us take fresh courage, and press up a few notches higher. Let us never stop improving as long as there is room for it! H. P. HOLSER.

"THE canvasser should not rest satisfied unless he is constantly improving." — *Testimony No. 32.*

MY EXPERIENCES.

NINE years ago last November I began to canvass for "Thoughts," and have sold about 1300 copies. I have sold more or less of almost every book published by our people in America, with fairly good success in every case.

"Sunshine at Home" and the health publications are always good to follow, removing, rather than creating prejudice. "Life of Christ" comes next. These scarcely ever lead any one to accept the truth; but sometimes lead people to buy other books which will. I find these sell well after denominational literature, though prejudice hinders some.

"Great Controversy" and "Bible Readings" are generally liked better than "Thoughts," creating less prejudice, and doing their work quicker. One great objection to "Thoughts" is, that it is too deep for them; or, "It is too hard to understand;" or, "It requires so much study," etc., though by it many have been brought into the truth, and usually it does its work well.

Everywhere I have sold books, I now find Sabbath-keepers scattered, as the result partly or wholly of the books I have sold them. For this I rejoice and take fresh courage to press on. I find that those who can be induced to read the books, like them. Many hear something against the books shortly after getting them, perhaps before, and do not read them for a long time; but when they do, they usually like them better and better the more they read. So after a time the prejudice wears away.

One year ago last summer I canvassed for "Great Controversy," where I had sold "Thoughts," from five to eight years before. A good many old subscribers had moved away; but I found and canvassed forty, and sold "Great Controversy" to half of them, and many others, besides selling about twenty more "Thoughts" in the same territory.

Last spring I canvassed my home city, Brookings, for "Bible Readings" and *Good Health*. This is the fifth time I have worked this city, having sold "Sunshine," "Thoughts," *Signs*, "Great Controversy," and "Man the Masterpiece." Have had good success every time, but better this time than ever before.

This brings me to a very important point in our canvassing work: Shall we keep special points of doctrine hid, or in the background? My experience has been that the better the nature of our books was understood when ordered or taken, the better the fruit has been. Acting upon this conclusion, urged to it somewhat by the complaints of other churches, I have in this "Bible Readings" canvass, shown the position taken on three principal lines of truth: Prophecy, the Sabbath, and the destiny of man. Instead of creating prejudice and losing sales, I have found that an interest has been raised and sales increased rather than diminished. Better feelings have been fostered; better deliveries made; sweeter blessings enjoyed, and we hope that in this way more good will be done.

It seems to me that if our canvassers would follow this plan, they would develop faster as workers; and the question of scarcity of laborers would be quicker and easier remedied; and the labors already being put forth would bear fruit quicker and more plentifully.

R. A. BURDICK.

DISTRICT NO. 3.

OUR courage is good in the Lake District, notwithstanding we have waded through mud and water much of the time the past month, in order to reach the people with our books. Satan is also working in many ways to excite prejudice and opposition and to counterfeit the truth of God. But the Holy Spirit enables us to find avenues to many hearts which have become darkened or turned aside by this mystery of iniquity.

Where prejudice exists concerning our faith, we tell them frankly that we have a Seventh-day Adventist publication. In many cases, we get them to see that they agree with us concerning the soon coming of the Lord and other points on which they had supposed there was a difference. Then we show them that the Sabbath question is one of the living issues of the day, and that many want the facts from Scripture and history concerning it, also that we could not truthfully claim that the book was authentic on all Bible questions, if this one was omitted.

By this means we gain the confidence and secure orders of those who have been deceived and prejudiced in the past by the evasive answers to their candid inquiries for truth. But we trust each canvasser in District No. 3 is now prayerfully and thoughtfully giving heed to each word in 1 Pet. 3:15. By the reports of good deliveries which are coming in, we believe this to be the case.

If the reports from the various States in the district reach the Office in time to appear in the HOME MISSIONARY, it will be seen that the work is advancing. Some of the students in the College are preparing to spend the vacation in the canvassing work, and we trust the careful planning of the past few weeks will make their stay pleasant and profitable to themselves and the States to which they go.

R. B. CRAIG.

THE TEXAS AND MISSOURI CANVASSERS' SCHOOLS.

HAVING had the privilege of attending and seeing the working of these two schools, I thought that the readers of the HOME MISSIONARY might be interested to know what the results were. Both were conducted on about the same plan and continued the same length of time, six weeks.

That which called these schools into existence was the necessity of the case. The "Testimonies" plainly show us that the standard must be raised. But how were we to do this?—Only by getting our canvassers together and instructing them. This we

have endeavored to do, and God has blessed our efforts even beyond our expectation.

The study of the Bible was made of first importance. We realize that the work of the Christian canvasser is an exalted work. He is to reveal God to the people; and how can he do so unless he is first acquainted with him? We are sure that if the Lord has shined into their hearts, the light will shine forth to others. To this end we labored, that they might know God as revealed in his holy word, and we were not disappointed in our efforts.

The study of their books was made of next importance, and it was gratifying to see what advancement was made in this direction. As they became better acquainted with their Saviour, they could find him revealed all through their books. Besides these two studies, such other things were taught as we thought would be of practical benefit to them in their work.

The question may be asked, Does it pay to spend the time and money necessary to have these schools? In my judgment it does; and if the oft-repeated words of thanksgiving for the benefit of the school are worth anything, they too, show that the canvassers believe that they pay. In both States we have had some of our best men in attendance, and all agree that the effort was a success. The work done was not alone cold theory, but several days were spent in the practical work of canvassing. Thus our new canvassers go out into the field better equipped for work than those usually are who have had several months' experience.

From these two schools we send forth about eighty well-trained men and women; not only trained, but consecrated to God and his work. We are only sad that there were so few in attendance, and wish that twice the number could have had the benefit of the instruction. To be sure, these schools have cost something, but the money thus spent, we feel confident will yield us large returns. We can truly say that we are thankful that the Lord ever put the idea into the minds and hearts of our people to hold canvassers' schools.

W. S. HYATT.

WHO SHOULD ENTER THE CAN- VASSING WORK?

I WISH I might say something to our sisters who are halting between two opinions, that would help them to decide to enter the canvassing work. How often we hear the remark, "If I thought I could make a success of the canvassing work, I would take hold of it at once." If you rely upon your own strength, it will be a failure; but is not God as willing to work through you as any one?

Where there is now one lady canvasser in our cities, there ought to be a dozen. We have in our churches many who have the ability to make successful canvassers, if they would prepare themselves for the work. Ladies can do effective work in the cities;

they can reach many whom gentlemen cannot possibly reach, and thousands of this very class are hungering for the truth. Where are the consecrated lady canvassers who will carry it to them?

Dear sister, if you could experience the joy and comfort there is in carrying the gospel to the people, you would make haste to enter the work at once. It will give joy and peace, and the angels in heaven will rejoice and will be your guide. Let us not make any more excuses, but give ourselves to the work at once.

MRS. L. M. DUNLAP.

SOUTH AFRICA.

WE send the report for May. We are glad that we have been able to do so well this month. Our agents are all well, and were never of better courage.

We all began to realize somewhat that Satan was trying with all his host to hinder our work here, and it seemed that the more determined we became to overcome the difficulties, the more and harder they became. We knew that one angel sent from God could have more power than all the hosts of evil, and as we began to seek help from Heaven, God did not disappoint his faithful workers, and all who have joined in earnestly seeking the Lord have received a blessing, and had success in their work.

N. H. DRUILLARD.

NOTES FROM THE FIELD.

WE have received a summary of canvassing work done in New Zealand the past two years, which gives the following interesting items: Largest number of agents any month, 25; smallest number any month, 12, being an average of 16 for the whole two years. Books were sold as follows:—

Total no. books delivered.....	9,395
“ “ “ to be delivered.....	330
Total value of books delivered.....	\$29,669.25
“ “ “ pamphlets delivered.....	902.45

Brother N. Z. Town, formerly State agent of New York, has lately been appointed general agent of Great Britain and Ireland. Brother Ellery Robinson, who was formerly general agent, has been called to another important line of work, viz., extending the circulation of the *Present Truth* published in London.

THE amount of sales for the past month is an encouraging indication of the prosperity of the canvassing work, notwithstanding the many hindering difficulties the canvassers have had to meet. We have had, "strikes" in one part of the country, cyclones, floods, and late snow-storms in other parts, all combining to defeat and hinder the work. Yet amid and above all this is plainly seen the power of God accompanying the workers, and crowning their efforts with success.

REPORT OF THE CANVASSING WORK FOR MAY, 1892.

STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist.	
DIST. No. 1.	Atlantic.....	26	16	224	986	837	.....	853	\$2197 00	.....	2197 00
	Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maritime Prov...	5	3 $\frac{1}{2}$	37	166	30	\$ 95 00	140	421 45	.....	421 45
	New England...	18	16	282	1335	466	1167 00	629	1616 65	\$ 8 75	1625 40	
	New York.....	25	20	342	1636	228	565 50	934	2306 45	69 00	2375 45	
	Pennsylvania...	50	20	258	1597	346	.....	927	2275 12	109 23	2384 35
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Vermont.....	5	3	43	226	53	108 30	109	319 50	75	320 25	
	West Virginia...	16	9	119	770	234	548 00	324	766 75	94 90	861 65	10185 55
No. 2.	Alabama.....	5	4 $\frac{3}{4}$	92	740	34	140 00	421	788 55	10 75	799 30	
	Cumb. Mis. Field.	7	4 $\frac{1}{2}$	39	315	36	67 50	142	254 50	.....	254 50
	Florida.....	11	8	91	730	189	425 25	268	673 75	2 95	676 70	
	Georgia.....	20	12	226	1811	226	475 00	629	1304 75	19 60	1324 35	
	Louisiana.....	4	2 $\frac{1}{2}$	42	332	7	17 50	344	902 25	11 80	914 05	
	Mississippi.....	2	1	7	54	20	47 50	17	43 00	1 50	44 50	
	North Carolina..	6	5	98	780	.....	.....	316	648 25	32 20	680 45
	Tennessee River..	8	7	201	437 45	418	1015 10	1015 10	5708 95
	Indiana.....	40	35	473	3599	619	1168 10	1320	2156 70	25 45	2182 15	
	Illinois.....	51	46	654	3890	963	2263 60	1884	4837 65	.....	4837 65
No. 3.	Michigan.....	62	46	459	4207	.....	.....	1501	3334 79	.....	3334 79
	Ohio.....	36	30 $\frac{3}{4}$	596	3177	.....	.....	1234	3105 15	.....	3105 15
	Ontario.....	47	40 $\frac{1}{2}$	657	4063	144	348 75	1385	3710 25	3710 25	17169 99
	So. Dakota.....	10	7 $\frac{1}{2}$	.....	1660	.....	322 50	615	1740 80	.....	1740 80
	Iowa.....	.....	9	140	.....	13	29 25	546	1227 85	24 85	1252 70
	Manitoba.....	2	1 $\frac{1}{2}$	7	60	.....	.....	38	103 25	.....	103 25
	Minnesota.....	31	28	.....	2573	.....	.....	1435	3686 85	.....	3686 85
	Nebraska.....	12	10	141	947	130	295 52	402	1040 00	52 65	1092 65	
	Wisconsin.....	41	30	1822	143	299 00	958	1961 55	60 15	2021 70	9897 95
	Arkansas.....	18	12 $\frac{2}{3}$	196	1012	207	494 25	586	1486 50	70 72	1557 22	
No. 4.	Indian Territory.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kansas.....	28	4	.....	2752	367	890 25	657	1645 00	111 72	1756 72
	Missouri.....	45	26	193	859	39	86 00	312	776 25	118 47	794 72	
	Texas.....	30	25	274	1720	.....	.....	1112	3441 15	45 40	3486 55
	Colorado.....	12	9	103	551	184	497 85	198	543 40	57 10	600 50	8195 71
	California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Upper Columbia..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Great Britain...	39	34	547	3821	.....	.....	1841	3875 52	.....	3875 52
	Germany.....	16	.....	438	.....	.....	474 00	355	590 00	88 00	678 00
FORN.	Central Europe..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	South Africa...	11	10	165	994	242	506 48	610	1451 26	.....	1451 26
	Australia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New Zealand.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Norway.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	So. America.....	3	1	13	45	152 65	14 00	166 65	6171 43
	Totals.....	742	536 $\frac{9}{20}$	6856	48985	5958	11769 55	23505	56399 64	929 94	57329 58	57329 58

THE revised edition of "Prophecies of Jesus," by Elder J. G. Matteson, will be ready for delivery the first of July.

WE are glad to be able to announce that "Bible Readings" in German will be ready for delivery the first of September. Orders may be taken for this book, to be delivered on or after September first.

By comparing this month's report with the same month of last year, we find the following interesting facts: 213 more agents in the field, 9802 more orders taken, and the total value of work done \$20,-651.07 more than one year ago.

Is not this a growth for which we can thank the Lord and take courage?

Most of the reports are for the five weeks ending May 20. The following are the variations: Texas, Wisconsin, Great Britain, Ontario, Manitoba, and the Maritime Provinces are for four weeks; Germany for eight weeks, and South Dakota for ten weeks.

By an error, overlooked in the proofs of our March number, we made Sister Druillard speak of her own sales on ships. It should have been Brother Druillard's sales, as doubtless most of our readers understood.

THE HOME MISSIONARY.

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

BATTLE CREEK, MICH., JUNE, 1892.

THE Sabbath-school contributions last quarter, so far as reported, are \$6500. It will net the largest quarterly offering ever given by the schools.

“JUST as far as you love and cherish the spirit of the world, you will have a spirit of defiance, and will question and find fault with those who bring you the message of truth.” — *Testimony* 32, p. 96.

THE little work, “Christ and His Righteousness,” is being translated into the Finnish language. We trust that other works will follow for this people. The General Conference has the same work in the Spanish, which will doubtless be in print before many weeks.

REV. W. D. SIMONDS, pastor Congregational church, Battle Creek, Mich., speaking of past persecutions in Tennessee, in a late sermon, said: “Such has been the public indignation in that State and throughout the country, that you may confidently look for such legislation as shall make that thing impossible.” The recent trial of our brethren at Paris, Tenn., four of whom are now lying in jail at that place for quietly going about their farm work on Sunday, is a fitting comment upon all such cries of peace and safety. See account of these trials on another page.

IN connection with the study in the Foreign Mission department this month, our brethren should read the reports from Brother Z. G. Baharian, which will appear in the Mission Field department of the *Review* during the next few weeks. The work in Constantinople is a very interesting one, and all will pray that the truth may gain a foothold in Mohammedan and Eastern countries. Great difficulty is found in getting anything for print in the Armenian language through the press censor's hands. Several tracts have been

presented to the authorities, but each one has been rejected. Nevertheless, the brethren are still trying.

WE trust that all our readers have been carefully reading the first sermon of Elder A. T. Jones's upon the making of the image to the beast, which has been appearing in the last two numbers of the *Review*. Those who have their eyes open, and are seeking for light and truth, we believe will see in the recent decision of the Supreme Court a direct fulfillment of prophecy; and those who decline from this view will be found unable to tell why this does not practically make the image, excepting that it does not meet exactly their preconceived ideas as to just how it was to be made. It is only the trick of the devil to get us to looking in the wrong direction for his manœvers, and to suppose that he is going to be as logical and consistent in what he does as we would be. We should not forget that the leader of the forces of error on the great battle field is a trickster of six thousand years' experience, and a “wiser than Daniel.”

The second sermon upon this important subject is to appear in the next two numbers of the *Review*. Let all take heed how they read.



Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.						STATIONS.		GOING EAST.						
pm	am	pm	pm	pm	am	Dep.	Arr.	pm	am	am	pm	am	pm	am
3.09	9.00	7.00				Port Huron		10.01						
5.00	6.30	8.00				Port Huron Tunnel		9.56	12.35	7.30	6.50	11.55		
						Lapeer		8.15	11.15	6.17	7.35	10.40		
						Flint		7.30	10.45	5.40	7.05	10.05		
						Bay City		8.45		7.23	8.35	11.50		
						Saginaw		8.00		6.45	8.00	10.45		
						Durand		6.20	10.26	5.03	6.35	9.30		
						Lansing		5.10	9.50	4.00	5.40	8.20		
						Charlotte		4.30	9.01	3.25	5.11	7.47		
						BATTLE CREEK		3.35	8.20	2.40	4.30	7.00		
						Vicksburg		2.35	7.43	1.45		am		
						Schoolcraft		1.29	7.00	12.45		3.07		
						Cassopolis								
						South Bend		12.45	6.20	12.00	2.35			
						Valparaiso		11.10	5.00	10.30	1.20			
						Chicago		8.40	3.00	8.15	11.25			

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.
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