

THE HOME
MISSIONARY

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

VOL. IV.

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

No. 7.

THE GIVER.

“With what measure ye mete, it shall be measured to you again.”

“It was little, Lord, and you gave it long ago,
And I held it fast,
Fearing to open my hand and to let it go ;
But it's gone at last !
The price of self and of pride was its utmost cost,
And yet do I hold,
Though I gave my all, and feared that my life was lost,
Thy most heavenly gold.”

“Child, I would have thee spend as I give to thee ;
’Tis not to hold ;
For lo, my heaven has an infinite treasury
Of the richest gold.
Ask, as my child, and give, as an heir to heaven,
All that is given to thee ;
Give, and behold to thee shall be ever given
From my treasury.”

“I emptied my hands, O Lord, to the poor and lost,—
I had little to give,
And yet thy mercy hath made it a thing of cost ;
For the dying live.
For I gave my loaves, and behold it is like the bread
That the Saviour blessed ;
For others break and bless ; and the throngs are fed,
And my wealth's unguessed.”

“O angels, bring here the gold that hath long been
stored,
Nor its wealth withhold.
For here is one who will give to the poor of the Lord
The unstinted gold.
Give to the soul that gives, and forevermore,
From door to door,
Walk by the path of the giver, and bless his store
As thou didst before.”

“Go, child, for the gold of faith and the gold of love
Are thine to impart.

Scatter the precious gifts that come from above,
With a lavish art ;
For the Son of heaven will walk in the path you tread
As he did of old,
To give to the famishing soul the heavenly bread
And the priceless gold.”

FANNIE BOLTON.

ARE WE HEEDING THE COUNSEL ?

As the advancing light from the word of God is bringing greater power into the work and new and precious experiences to workers, it is interesting to note how the “Testimonies” given ten, twenty, thirty, or even forty years ago, are fully abreast of the present experience, and point still to deeper treasures to be mined out. How much richer might we have been in faith, had we but earlier heeded the plain testimony of the Spirit of God, and sought his word for that experience which it was ours to enjoy, and for the lack of which we have suffered so greatly ! The very lines along which light has come, bringing life and power to many a heart, were pointed out long ago with a distinctness that causes one to wonder why we have so tardily followed the Lord's leading. It is simply because as individuals we have either failed to read or to heed the cautions and instructions given us.

But what lesson does this teach us for the future ? for the pathway is to shine “more and more unto the perfect day.” In “Testimony” No. 29, we are told :—

“Many are going directly contrary to light which God has given to his people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. . . . Light so precious coming from the throne of God, is hid under a bushel. God will make his people responsible for

this neglect. An account must be rendered to him for every ray of light he has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination."

Again we read:—

"The volumes of 'Spirit of Prophecy,' and also the 'Testimonies,' should be introduced into every Sabbath-keeping family, and the brethren should know their value and be urged to read them. . . . Let them be kept where they can be read by many, and let them be worn out by being read by all the neighbors. . . . You should lend 'Spirit of Prophecy' to your neighbors, and prevail upon them to buy copies for themselves."

Now that the first and last volumes of the "Spirit of Prophecy" ("Patriarchs and Prophets," Vol. I, and "Great Controversy," Vol. IV) have been enlarged by much additional matter, and published in a more readable and popular style, the counsel to lend these volumes and persuade our neighbors to buy them, comes with additional force. None need fear that those who are unacquainted with the message will be unable to appreciate them. Wherever these volumes are read by those who know the mind of the Spirit of God, or desire to know it, good impressions are left. In writing of persons who have embraced the truth in Australia simply from reading "Great Controversy" Vol. IV, and who feel as one lady told the canvasser, "I love that book next to my Bible," Eld. Tenney recently said:—

"Our experience goes to show us that this book is doing a large amount of good. Its truths are so interwoven with living, practical instruction that it appeals to the hearts of all, and I am of the opinion that more good results from it than from the sale of 'Bible Readings,' that there is apt to be a disappointment following the sale of 'Bible Readings,' but there rarely is in the sale of 'Great Controversy.'"

Elder Gates, of the "Pitcairn," wrote some time ago of their experience in the island work. Speaking of having just given a copy of "Patriarchs and Prophets" to a minister in the Fiji Islands, he says:—

"I actually believe that book is as well calculated to give such men correct foundation principles on which to build, as any book we have. Then 'Great Controversy,' Vol. IV, comes in to show them how the early church worked, how the apostasy originated, and how in succeeding generations reformations from error have been necessary; from which the necessity for a closing work of reformation can be readily seen."

Let us keep these books circulating, brethren and sisters, and at the same time let us not neglect to

read them ourselves continually. In the trying and sifting times upon which we have entered, we need more than human wisdom and human leadership, in order to make straight paths for our feet, and keep ourselves "in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." We may have it if we will but take it.

W. A. S.

SCRIPTURE HUNTS.

WE fear that many of our people, both young and old, are not reading and studying the Scriptures as they should, and as they will doubtless ere long wish they had. In "Great Controversy" we are told that "only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusions that take the world captive."

The writer of the book continues thus:—

"By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation the genuine Christian will be revealed. Are the people of God now so firmly established upon his word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up the way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief."

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves, as we are to answer for ourselves before God."

From this will be seen the importance of studying the Scriptures and becoming familiar with them.

We are further told that "temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons."

Christ himself in his temptation in the wilderness met Satan with scripture. Satan also attempted to use the word, but Christ so skillfully handled it that Satan left the field a conquered foe. And this is the way we are to meet him. The Bible is the sword of the Spirit.

One of the promises the Saviour left the disciples was that he would send them the Comforter, the Holy Ghost, which should teach them all things, and bring to their remembrance whatsoever he had said unto them. "But the teachings of Christ must have been previously stored in the mind," says the work before quoted, "in order for the Spirit of God to bring them to our remembrance in the time of peril."

In order that this shall be so all should read the Bible and familiarize themselves with it. Every one should read it through once or more by course, as well as to study it by books and by subjects. A practice which would doubtless be of profit and prove a blessing to many in this direction is one which may be termed Scripture Hunts. The name suggests the nature of the exercise. One way in which it may be conducted is to have different ones who may be present quote texts of Scripture with which they are familiar, while the others hunt for them in their Bibles, seeing which can find them first. This can be varied by giving the citation of a certain text, and seeing how many remember what it is and can correctly quote it. The texts quoted or the citations given may be confined to either the Old or the New Testament or to some particular subject, if desired.

As an illustration, let the reader see how many of the following texts he can readily find or give the citation to:—

"So then every one of us shall give account of himself to God." *Rom. 14:15*

"Prove all things; hold fast that which is good." *1 Thim. 5:21*

"Let the word of Christ dwell in you richly in all wisdom." *Col. 3:16*

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." *2 Chron. 20:20*

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." *John 17:3*

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect toward him." *2 Chron. 16:9*

"They that forsake the law praise the wicked: but such as keep the law contend with them." *Psalm 28:4*

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." *Amos 8:11*

"Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" *Luke 18:6*

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." *John 5:39*

Or to reverse the exercise, quote as many passages indicated by the following references, as you can:—

Matt. 24: 12, 13; 1 John 1: 9; Isa. 45: 18; Eccl. 9: 5; Phil. 2: 5; Ps. 119: 105; Eph. 2: 8; Prov. 4: 18; 2 Tim. 3: 12; Ps. 15.

We would recommend this not only to companies of canvassers and Bible workers in general, but as an exercise which may be pursued with profit in the family, though its members be few. If conducted with the right motive and in the right spirit, it will

have a stimulating effect upon the desire to study God's word and become proficient in the Scriptures. We read of Apollos that he was a man "mighty in the Scriptures." So also was Paul, as his sermon recorded in the thirteenth chapter of Acts, such passages as Rom. 3: 9-18; 10: 16-21, and his writings in general, abundantly prove. We may well emulate their skill in this direction. The times demand it. Eld. J. N. Andrews, who, it is said, read the Bible through twenty-nine times, became so familiar with it that one could hardly quote a passage within its lids to which he could not give the correct reference.

It may be well to add a word of caution found in the text which says, "Let nothing be done through strife or vain glory." Guarded in this one particular, we think the Scripture hunts cannot prove otherwise than profitable.

W. A. C.

June
REPORT OF LABOR, MAY, 1892.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	82,844
" " " " " " United States.....	18,837
Number periodicals sent to foreign countries.....	3,772
" " " " " " United States.....	2,619
" " letters written to foreign countries.....	312
" " " " " " United States.....	64

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	21,859
" " " " " " United States.....	32,996
Number periodicals sent to foreign countries.....	2,818
" " " " " " United States.....	41

LAURA C. BEE.

Chicago Office.

Pages denominational publications sent out.....	10,296
" N. R. L. publications sent out.....	5,286
" Health and Temperance publications sent out...	10,634
Number <i>Signs, Present Truth, and Instructor</i> "	910
" <i>Good Health and Pacific Health Journal</i> "	20
" <i>Sentinel</i> sent out.....	810
" letters written.....	316

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	3,342
No. copies <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out.	676
" letters written	150

TENA JENSEN.

CONFIDENCE IN GOD.

BEING perplexed, I say,
Lord, make it ight;
Night is as day to thee,
Darkness is light.

I am afraid to touch

Things that involve so much;
My trembling hand may shake,
My skill-less hand may break,
Thine cau make no mistake.

—Anna Warner.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, July 23.

OPPORTUNITIES FOR MEDICAL MISSIONARY WORK AT HOME AND ABROAD.

THE term "medical missionary work" is perhaps a new one to the majority of Seventh-day Adventists, although a certain phase of this branch of missionary work has been known to our people for many years, in what has been called Health and Temperance Work and Health Reform. Medical missionary work may be defined as philanthropic work for the relief of physical necessities or suffering, done in the name of Christ. The true medical missionary will be actuated in his work by three distinct but closely related motives:—

1. A desire to do good to his fellow men, irrespective of any possible personal gain or advantage, or of any other consideration than to bless, comfort, relieve, and render happy a fellow-creature.

2. A desire to imitate the example of our divine Master, the great Missionary who went about doing good. "And they brought unto him all sick people, . . . and he healed them," is a brief epitome of the great work which Christ did, personally, for the relief of the physical sufferings of humanity while here on earth. Twenty-six of the thirty-six recorded miracles of Christ were miracles of healing; three more had for their purpose the saving of life or the relief of suffering; while the many thousands of miracles briefly mentioned in the terse words, "He healed their sick," were all directed to the relief of human suffering. There is, then, no one feature in the life of Christ more conspicuous as an example for his followers than his work for the physical welfare of humanity.

3. A legitimate, and, we may almost say, a necessary purpose in the minds of Seventh-day Adventists in engaging in the medical missionary work, should be the desire to forward the special work which the Lord has for his people at the present time, which we sometimes call the third angel's message.

Christ's commentary upon the second commandment, in the parable of the good Samaritan, and his command, "Go, and do thou likewise" (Luke 10 :

29-37), place clearly before us the fact that obedience to the commandments of God requires the faithful performance of those humanitarian duties to our fellow-men which constitute the chief work of the medical missionary. If further testimony upon this point is needed, it may be found in the special light which has been given us upon this subject. "The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body."—*"Testimonies for the Church," Vol. 1, page 486.*

In a very recent "Testimony," we read the following:—

"A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutions. All should realize that this is an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth fully instructed men and women, who shall exert a direct and saving influence in the homes, the communities, and the churches to which they go."

It is, then, clear that any one who loves his fellow-men, who is really desirous of being a true follower of Christ, and who has a special interest in what we term "present truth," must be not only interested in medical missionary work, but actively engaged in it.

Is it not possible that much of our religious activity has been rather of the nature of sectarian zeal than of that "pure religion and undefiled before God," which the apostle James tells us is "to visit the fatherless and widows in their affliction"? Christ placed the second commandment, which inculcates love to humanity, beside the first, which requires love to God. The love of God in a man's heart will certainly lead him to love his neighbor, and as we learn from the parable of the good Samaritan, one's neighbor is not simply a relative, a friend, or an acquaintance, but any one who is suffering and in distress, even though he may be an enemy.

We frequently hear persons express their anxiety

to enter the "Lord's work," or their interest in the "Lord's cause." May we not profitably inquire, What is the Lord's work? What is the Lord's cause? Is it not possible that our ideas respecting the Lord's work and the Lord's cause are sometimes quite too narrow? The cause of God is the cause of every man, woman, and child who is in distress or sorrow, poor, afflicted, suffering, and in need of friends to help or save. (Prov. 22 : 23.) God's work is broad as the universe; God's cause is the great cause of humanity, lost, undone, groaning under a mountain of disease and infirmities, groveling in the mire of ignorance and vice. There is only one way in which we can help God in his work, and that is in working for our fellow-men. We cannot help God to build a world, or even to poise an atom, but we can help God in his work of saving man from sin and disease.

To suppose that God's work for man consists only in saving him from sin, is a narrow and one-sided view, which overlooks a large body of scripture truth and a large part of Christ's work himself on earth. Said the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." It would be unreasonable to expect success from a missionary effort in which the missionaries devoted their whole time to praying for the conversion of the heathen without any attempt to teach them the gospel and the habits and customs of Christian civilization. A missionary might pray a lifetime for the conversion of a Hottentot, without avail, if he did not, in addition, patiently instruct him in Christian duties and obligations. So the command to "heal the sick" must include instruction in the laws of health, the right care of the body and respect for its requirements.

Let us not think, then, that in caring for the sick, and instructing them in correct habits of living, we are engaged in a small work. If our work is done in Christ's name, are we not working with God just as really as though preaching, holding Bible readings, distributing tracts, or engaging in any other line of gospel work? We are glad to say that opportunities for this line of work abound on every hand, at home and abroad. Persons competent to aid efficiently as medical missionaries are called for with appeals the most piteous. Every week brings most earnest and pathetic calls for medical missionaries from some new quarter. Mrs. E. G. White, Elder W. C. White, and Elder G. C. Tenny are appealing constantly, and with increasing urgency, for medical missionaries qualified to labor in Australasia. Elder E. H. Gates appeals

most earnestly for medical missionaries to accompany the "Pitcairn" to labor among the islands of the Pacific. South Africa appeals loudly for medical missionaries to labor both in Cape Colony and Mashonoland, where a wonderful missionary field has just opened up.

Mexico, which might perhaps be termed our nearest foreign neighbor, as has been clearly shown by the observations and reports of Elder L. C. Chadwick, affords a grand opportunity for medical missionary work, as do also the South American fields which he has visited.

Brother and Sister Hutchins, missionaries to the Bay Islands, report numerous interesting experiences, which indicate the great need of medical missionaries in connection with their work.

A lady missionary who visited the Sanitarium a few years ago for her health, and who is now again in Burmah, where she is engaged in carrying on the remarkable work begun by the Judsons, writes in reply to a letter in which we had mentioned our interest in medical missionary work, and the fact that quite a number of persons were joining our medical missionary class at the Sanitarium:—

"Am glad to know that you have such a large class preparing to enter a work so greatly blessed of the Lord. We would like much to have two new ladies come to us next fall, strong, able, willing to endure hardship for Christ's sake, and count it joy. There is really no hardship for the true missionary. Christ said, 'Lo I am with you alway,' and he is ready to bear every burden with our permission."

A veteran missionary in India, who was also a patient at the Sanitarium a number of years ago, writes as follows:—

"I am very glad to hear that you have started a Medical Missionary School there, in connection with your institution. There is nothing that finds its way to the hearts of the ignorant, suffering, yet patient masses of the people of this country, as does this form of following in the footsteps of our Master; it is a practical Christianity which cannot be disputed, and which needs no words to impress its truth."

The need of medical missionaries to labor in connection with gospel missionary work in foreign lands, becomes daily more and more apparent. But it is not necessary for us to look to foreign countries alone for opportunities for medical missionary work. A brother remarked to us the other day: "I have a daughter sixteen years of age, who is resolved to be a medical missionary, and wishes to know if she is old enough to begin." I replied, "Certainly, let her begin at once, — to-morrow morning, if not before."

“But where?” — “Right at home; with your next door neighbor, perhaps.” Even among the wilds of Central Africa there is no greater need for medical missionary work than in the very heart of some of the great centers of our so-called civilization. In New York, Philadelphia, Cincinnati, Chicago, St. Louis, New Orleans, San Francisco, and hundreds of other large cities, are found large districts in which ignorance, vice, disease, and human degradation are to be found even more intense in degree if possible than in the very heart of heathendom. In every community are to be found those who are sick and suffering, households where disease is a constant tenant, and where the doctor makes almost daily visits, simply for lack of a little sanitary knowledge on the part of the mother, or in consequence of not knowing how to prepare wholesome, nourishing food for her family. One can scarcely walk a block in any community without passing by some opportunity for medical missionary work.

Has not the time fully come for us to awaken to our duty as medical missionaries, when God has so graciously given us a great body of important truths? In regard to this work we are told that “our heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which he has upon us, and glorify him in our bodies and spirits which are his, and finally stand without fault before the throne of God. . . . It is the duty of those who have received the light from heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge.” — “*Testimonies*,” Vol. 1, p. 488. Should we not take hold of this work with earnestness and zeal to retrieve, so far as possible, the lost opportunities which our apathy and neglect have allowed to pass unimproved?

It is a matter of great encouragement to those who are especially interested in this line of work, to note the increasing interest which our people generally are taking in the subject of medical missionary work, and the steps which have been taken toward the establishment of a Home for orphans and for friendless, aged persons, and the donation of more than \$7,000 to the maintenance fund of the Orphan’s Home by the Sabbath-schools during the first quarter of 1892.

As an evidence of God’s providential care for this work, and his willingness to encourage every effort in this direction, it may not be out of place to mention the gift of \$30,000 which has been recently received

by the committee who have in charge the erection of the Home. This munificent sum was donated by a lady — a member of the Presbyterian denomination — who, while visiting a friend at the Sanitarium, became acquainted with the work, and was so impressed by its beneficent character that she voluntarily proposed to make the gift referred to, without previously having had any conversation whatever with a single person connected with the enterprise. As she placed checks to the amount of \$20,000 in our hands as the first installment of the gift, she said: “I have been bitterly opposed by many persons who have learned my purpose in relation to this matter, but I have turned a deaf ear to all of their adverse suggestions and criticisms, for I have felt that God sent me to assist you in this work, and I shall carry out my purposes.” The sum which God has so providentially placed in our hands as above briefly stated, is sufficient to build a splendid home for our orphans; but the money is contributed on condition that additional means shall be raised for furnishing and equipments. The sum of ten thousand dollars is needed for this purpose, and the need is very urgent. We have the utmost confidence that God will send the money.

This is only one line of practical medical missionary work, but it is one of the first enterprises of this sort undertaken by our people, and see what a marvelous manifestation of God’s blessing is already accorded the enterprise, for our encouragement in this direction! There is great want of means for carrying forward this work; but there is a still greater need for men and women to educate themselves to work for God and humanity. Men and women are wanted to qualify themselves to go out as physicians, lecturers, teachers, nurses, and as medical missionaries in other capacities in the great harvest field. Those who are engaged in this work have every encouragement that God will work with them and will bless their efforts.

Do we not find, in the 58th chapter of Isaiah, a message especially intended for us? Let us read well, and ponder carefully and prayerfully, the first eleven verses of this remarkable chapter, feeling assured that if we keep the fast that God has chosen, we shall abundantly receive the marvelous blessings which God has promised. And may we not also find profit in a careful study of the parable of the sheep and the goats, describing the last Judgment, especially noting that each of the test questions asked are such as relate to medical missionary work? Read Matt. 25:33-46.

J. H. KELLOGG, M. D.

Extracts from Correspondence.

FROM a gentleman in St. Kitts, who has begun the observance of the Sabbath and is letting his light shine before others :—

"Your last, along with "Bible Readings," was safely and thankfully received. This book is indeed an invaluable help to any one who is wishful of becoming acquainted with the important truths of our time. Thanks for the tracts which I have distributed, and to my comfort and joy, found that by means of them much good has been done."

"I am fully resigned and therefore willing at all costs to do what I can for the hastening of the Messiah's kingdom. Send more of your tracts, especially on the Sabbath question. There are thousands yet who should learn this important truth. Your pamphlet, 'Christ and His Righteousness,' is excellent and quite suitable in convincing some characters with whom I am acquainted and have to deal. Send me more of these."

"I have resigned my place among my brethren, as I find I shall have to preach against my convictions, which I would not, could not, do for all the world; consequently, I have incurred their ire; still I am quite safe, abiding on the Rock of Ages. I close, hoping and praying that the time will soon come when the heathen shall be gathered for the inheritance of our blessed Lord, and when men's eyes shall be opened to behold wonderful things out of the law."

Later he writes :—

"I had the pleasure of getting one of our ministers to read some pamphlets on the Sabbath. I am glad to say that they were convincing, inasmuch that he asked me to loan him the 'History of the Sabbath,' which I did, and which he is now reading. I feel quite sure that he will become a disciple."

From England :—

"I wish to thank your society for 'Sunshine at Home.' My two younger children enjoy it very much. I have found a new way of distributing the *Youth's Instructor* and *Signs of the Times*. There has been a reading-room organized in ———, and after these papers have been read by others, I place them in this reading-room. About thirty young men belong to this reading circle, most of them children of Moravian parents. My esteemed friend, Dr. ———, puts his *Good Health* there, and this gave me the idea. Some of them I take to the hospital, and the little lads were quite eager for them after I had taken them once. If you would like to have the names of another Moravian or two who would take great pleasure in circulating good reading matter, I would mention the names of ———, ———. Wishing you and all your fellow-workers rich blessings from our heavenly Father, I remain ———."

This lady is the wife of a Moravian minister, and both she and her husband have taken a decided interest in the work and literature of our society. Bro. Chadwick has recently visited this family, who lately removed from England to the West Indies, and expresses the hope that this brother will some day be preaching the message.

From Jamaica :—

"It is with great pleasure that I write you in regard to books and papers sent me. I cannot express my feelings of gratitude for the book 'Great Controversy.' When I realize how useful this book will be to me, I can only say, May the Giver of all gifts reward you!"

From Cadiz, Spain :—

"I beg to own receipt of your favor, and to thank you for the remittance of half dozen tracts in Spanish, as well as bound book descriptive of your country; but the late number of the *Good Health* has not arrived."

"I observe that you are hoping to have books and tracts in Spanish and shall have great pleasure in co-operating with you for their distribution."

From the Bahama Islands :—

"Many thanks for the periodicals and tracts. Plenty of persons may be found who will enjoy this reading, I am sure. It has been a pleasure to me for some time to distribute tracts at my own expense, and I have found it easy to dispose of hundreds. We have established a book depot which has a number of subscribers to some very interesting periodicals. I like wholesome literature, and should like to subscribe for *Good Health* and the *Youth's Instructor*."

From Brussels, Belgium :—

"I am greatly obliged for the publications sent, which I have read with interest. Should you send again, I shall have much pleasure in distributing it as judiciously as I can. I trust that you may experience much blessing in the valuable work in which you are engaged for the Master."

From a minister in Barbadoes :—

"Accept my thanks for your very kind letter and for tracts and books. I was glad to have the Advent periodicals. They were acceptable to my people. In fact, I have nothing on hand of what you sent."

From the City of Mexico :—

"We are indeed grateful for the papers we have received in the past, and are thankful that they are to be continued through your society. All our printing is done in the Spanish language, and there is no fund for English literature; so our little American children would have lost much enjoyment but for these papers. The *Youth's Instructor* and the *Little Friend* are the most taking among the big folks as well as the little. May the Lord bless your labor of love."

From an old correspondent at Barbadoes, W. I. :—

"Many thanks for your last kind letter, books, and papers. 'Man's Nature and Destiny' has been read thoughtfully by me, and I cannot but indorse its views so fully explained, giving a harmony to the Bible I had not before recognized. I now see that God is love; his tender mercies are over all his works; that he willeth not the death of the sinner, who, dying in all his sins, could not enjoy heaven; and that there is mercy in removing him from that place which to him would be otherwise than blessed, there being no probation after death for accepting the atonement, which alone can change his nature and fit him for heavenly enjoyment."

[STUDY FOR FIRST WEEK IN AUGUST.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

SOUTH AMERICA.

PERHAPS there is no great continent about which we know and read so little as South America. We are glad therefore that the monthly round of subjects brings us to the consideration of the southern half of our own hemisphere. Hearing almost nothing about the South American countries in the newspapers, save reports of revolutions, we are apt to get very imperfect ideas of them. Speaking of popular North American ignorance on this subject, a well-known writer in the *New England Magazine* says:—

“Until recently, the books used in our schools had not been corrected for more than a quarter of a century. The same wild horses that roamed with flowing mane and foaming nostrils over the pampas of the Argentine Republic when our fathers studied geography, still embellished the text-books, notwithstanding the fact that they disappeared long before the buffalo of Kansas; and the familiar pictures of ‘the belles of Lima’ that ornamented the picture books of the last generation, still remained to represent a people that received their fashions from Paris quite as soon and quite as anxiously as the women of Boston or New York.”

“The nations south of us since their emancipation have made in a measure the same progress that has marked the Mother of Republics. Their systems of education have been framed upon the plan of ours; and in several of them even more radical measures have been adopted to increase the intelligence of the people. Their universities are of a standard that compare well with any in this country, and in most of the republics the attendance of children at the public schools is compulsory. They have more newspapers in proportion to their population than we have, and some of their periodicals are of a high order.”

Surely we have begun to enter South America with the third angel’s message none too soon.

OUR WORK IN SOUTH AMERICA.

✓ Our work is represented in four different quarters of the continent. For a number of years a company of believers has been holding to the truth, in British Guiana in the north. For something about the country in which they are located, see the very interesting letter from Brother Arnold in the *Review* of April 12; also the report from Brother Chadwick in the *Review* of June 21.

The light has found an entrance into the united

states of Brazil, a country one third larger than the United States of America, if we exclude Alaska. In the province of San Paulo, southwest of Rio de Janeiro, a company of German Sabbath-keepers has for some time been reporting a good field for labor, with appeals for help.

Still farther south, in the Argentine Republic, is another company of Sabbath-keepers rejoicing in the third angel’s message, and doing what they can to extend it. Into this country the Foreign Mission Board last year sent three canvassers—Brethren Snyder, Stauffer, and Nowlin.

Some years ago a copy of our French paper fell into the hands of individuals in Northern Africa, and resulted in a company of Sabbath-keepers being raised up in Algeria. From this company went out a number of families, who have settled in Chili, where we may expect to find them preparing the field for the entrance of laborers.

Having thus glanced at the field in general, we give some reports from the canvassers in the Argentine Republic.

ARGENTINA.

I AM glad of this opportunity to give the readers of the HOME MISSIONARY the result of my observations during a brief residence in Argentina, in the hope that an interest may be awakened in this field, so that others will feel a burden to enter the open doors which we see about us.

THE WAY PREPARED.

That the Spirit of the Lord has gone out before us here we cannot doubt, when we consider that the brethren of Santa Fé were impressed some three years ago to take up the study of the Sabbath question, even before they had heard of us as a people. As a result, they began keeping the seventh day. I may also add that the indications are that a good work is to be done for the English people of this country. I judge thus from the good words received in favor of “Great Controversy” where we have delivered. Cases might be mentioned, but our purpose is to speak of the prospects for work among the natives.

Owing to the blighting influences of Catholicism,

which has held sway for centuries here, it might seem that the outlook from this standpoint is not very encouraging. However, a close observer can see that influences are at work whereby this barrier is disappearing. This is evident from the supreme contempt in which the priests are held by the better class of people, and the men in general. At one of the native services recently held in Buenos Ayres, we counted but about half a dozen men, and I am informed that this is the case generally. The commercial intercourse with other nations is tending to inculcate a more liberal and tolerant spirit in the Argentines.

MEDICAL MISSIONARY WORK.

As regards medical missionary work, we can vouch for this being a favorable field, for several reasons, as follows: The people, generally speaking, are interested in that which pertains to health, and while teetotalers are a rarity, extreme cases of drunkenness are almost wholly unknown, the natives setting an example to many of the foreigners in this respect. Owing to the natural aversion to pork, this article of diet is rarely seen on the tables of natives, beef and mutton being the staple meats used. Probably the most formidable obstacle that would be met with in the dietary line is the almost universal use of *mate*, or Paraguay tea, which is usually taken the first thing after rising in the morning, and is prepared in the following manner: A little of the tea is placed in a small bowl made for the purpose, into which hot water is poured. After steeping awhile, the *mate* is sucked through a tin tube with a bulb at one end so punctured as to serve as a strainer. This is a very lazy habit, and to it, no doubt, is due some of the other lazy habits which the Argentines have fallen into.

One thing which would tend to make the work of the medical missionary popular is the general inefficiency of the native medical fraternity. And further, every medical prescription must have the signature of a physician before it can be filled by an apothecary, a stipulation which is very inconvenient, to say the least, for people remote from towns. For these and other reasons, simple remedies and treatment that could be applied in any place, would be very popular. It is this feature of our health books that gives them prestige in the camp country, we having sold them in the same places where other medical works prescribing drugs had been sold years ago. We have spoken of these features because we believe efficient work in this line will win the confidence of the people and open their hearts to the reception of the truth.

ENGLISH-SPEAKING PEOPLES.

In regard to the English-speaking population we would say that this field is more vast in its extent than we had any idea of, and must afford us employment for more than a year to come. They are located principally in six districts, as follows: City of Buenos Ayres, Mercedes, Bahia Blanca, Rosario, Monte Video, Province Entre Rios. Besides these we have the Falkland Islands,—a British naval station connected with this port by steamship,—which contains a population of 12,000 English-speaking people.

Since we have but just made a beginning in our country work, it is evident that a great field lies before us, in fact the most promising section, since our present field of labor is in the great Irish Catholic district. We are glad to say that the greater part of our territory is settled by the English and Scotch, people of the better class. The population of Argentina is quite cosmopolitan. A business man remarked the other day that in the course of a few hours he had occasion to use four or five different languages. Missionaries will be needed in these various tongues. Especially is there an urgent demand for a good French worker, owing to the great number of French Waldensian colonies. It is also reported that there are more French in this city than there are English. Truly the field is great and the laborers are few. We are trusting and praying that the Lord may impress many young people at home to launch out into the deep, as it were, and come to the rescue of the perishing. It is true there may be hardships and inconveniences to put up with, but our path cannot be as thorny as that of the Master. What we need here is workers who will come, not for the sake of pecuniary gain, but because the people need them. May the Lord of the harvest send forth more laborers into this benighted field.

E. W. SNYDER.

Buenos Ayres.

THE PROVINCE SANTA FE.

Thus far my work has been confined to German and French colonists in the Province Santa Fé. This Province takes the lead in the developing of its agricultural resources. It has a very mixed population of about 260,000, made up of natives, Spaniards, Italians, Germans, French, English, and others. Of this number Santa Fé, the capital of the Province, has 15,000, and Rosario above 35,000. The latter is the second commercial city of the Republic, and next to Buenos Ayres, the most foreign in population, and the most liberal in religion. About three per cent

are said to be Protestants, with several colonies of the same on the *campo* west of the city. We consider this one of the best and most important parts of the field. Farther on in the interior we think of the many cities and towns whose thousands are shrouded in spiritual darkness, ignorant of the saving truth of the gospel. However, in many of these places the Methodists are doing a good work. The Bibles distributed by faithful colporters, are also doing their work. Since 1864 Mr. Milne has distributed by sale over 300,000 copies of the Scriptures in this and other countries of South America. The report of a Methodist colporter just received shows the sale of over 1000 copies of Bibles, books, etc., in a few weeks' time.

POLITICAL DISRUPTION.

So the good work is going in spite of the crisis the country is in; for the whole land is in a state of bankruptcy and political corruption. It seems as if no men can be got at the head of the government who have the welfare of the country at heart. As it is, they are sucking as it were the very lives of the hard laboring colonist and the poor *peon*. The average wages for farm hands is \$20 per month, national currency, which is equal to about \$5. The continual turmoil keeps the whole nation in a very unsettled state. Surely Argentina is playing a prominent part in fulfilling the prophecy of our Saviour. . . "distress of nations with perplexity."

THE RIGHT TIME.

On entering upon our work here we had the impression that we had struck the wrong time; but, on the contrary, we find it just the right time for the truth to go to these people. Now in a time when almost every one feels the need of reform, and is longing after something better, it is just the time for the third angel's message to go to them. The contents of a book like "Great Controversy" Vol. IV will be read with interest, and its truths received into many and honest hearts. With the eye of faith we can see a glorious work for Christ here in this country, and this gives us courage to press forward.

So far in my work I have, generally speaking, been treated well by both Protestants and Catholics, with a few exceptions. On the *campo* the work is prosecuted on horseback, and the people being very hospitable, it costs us little or nothing for lodging or meals. Where books have been delivered, they are well liked as far as we have learned. Our work seems to be a "family talk," for many know of the book before I show it to them, and they order readily, some having seen the book at the homes of their friends,

SOUTHERN BRAZIL.

In the provinces of Southern Brazil are probably over 200,000 Germans, and from what I learn through a young man who had been a school-teacher in one of the provinces, I judge that part a favorable field, and can but hope that some one will soon carry the truth to those people. So we might mention many other places. May the Lord hasten the time when the truth will have gone to all the inhabitants of the earth in its remotest parts, and, brethren, let us remember that it is our privilege to carry it, and let us bestir ourselves ere the opportunity is taken from us and given to others. It is needless for me to say that we are all of good courage. Praise the Lord!

A. B. STAUFFER.

Esperanza.

BRETHREN Snyder and Stauffer have supplied us so liberally with interesting matter about the fields in which they are working that we will have two or three articles on South America to print in the mission field page of the *Review*. The Province of Santa Fé, where Brother Stauffer is working, is about 200 miles north of Buenos Ayres.

QUESTIONS.

1. The countries of South America, location on the map, and signs of national progress.
2. Where has our work already a foothold in South America? How did the Lord send the truth to Chili?
3. What evidences show that the Lord has prepared the way for the truth in Argentina? Why does it seem that we have entered the work there at the right time?
4. What about the population in Argentina as regards nationalities represented?
5. How are our books and workers received?
6. What openings for medical missionaries?
7. How ought the work of the canvassers to be followed up?

PROGRAM.

1. Opening Exercises.
2. Scripture reading, Rom. 10 : 1-15.
3. Study of South America.
4. Informal talk about the month's progress in foreign fields as reported in the papers. See Ps. 107 : 43.
5. Closing Song.

[STUDY FOR SECOND WEEK IN AUGUST.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

WATCH FOR THE WAYMARKS.

ONE of the important injunctions the Saviour left his disciples was the admonition to watch. The natural eagerness of the heart of the believer to at once receive the reward promised at the end of the race, finds expression in the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" While the answer comes back, "It is not for you to know the times or the seasons, which the Father hath put in his own power," yet the Lord has indicated the waymarks, which the Christian, if he watches, can observe as he travels along the road to the heavenly Canaan, and know he is traveling the right way, and thus have the assurance that his salvation is nearer than when he first believed.

The Saviour did not instruct his followers to watch, without having their good in view. It was to be to their encouragement and profit. Neither did he tell them to watch, without expecting them to see anything. The way is marked out; the Bible is the chart, and with this in hand, the believer is to watch the unfolding of events, and discern the signs of the times.

For many years we have been looking for the formation in this country of an image of the papacy. The characteristics of the two-horned beast and the nature of the work to be performed by it, the Lord has given us in his word. We have not only been able to discover the lamb-like horns, but have for years heard the mutterings of the dragon voice. Since the rise of modern Spiritualism in 1848, and the organization of the National Reform Association in 1863, we have seen those elements at work which were to form an image to the papacy, enforce false worship, or that contrary to the commandments of God, persecute those who would choose to maintain their allegiance to God, and fasten men in the terrible deception that in performing all this false worship and persecution they were doing God service. I say we have seen these elements at work to accomplish these things during these years. The spirit which is to give life to the image and cause it to speak with the dragon-like voice, has been here, even as the mystery of iniquity which afterward developed into the man of sin, was at work in Paul's day.

Quietly, one by one, these things have been appearing on the stage of action, before our eyes. First, Spiritualism, the miracle-working power, made its appearance. Then, fifteen years later, the National Reform Association was formed, the organization which has had for its chief object the making of the image, or the establishment of religion by law, as expressed in its proposed constitutional amendment. Coming down twenty-five years later, or to 1888, the American Sabbath Union sprung into existence, an organization formed by the confederation of the leading religious denominations of the land, for the express purpose of enforcing the mark of the beast.

Since this we have seen the Blair and other Sunday-rest bills and religious amendments to the Constitution introduced into Congress, some of which are still pending. One of the latest official acts which is in direct line of the fulfillment of the prophecy recorded in Rev. 13:11-18, is the recent decision of the Supreme Court of the United States, declaring this to be a religious and a Christian nation. This, coming as it does as an official declaration from the highest legal authority in the nation, certainly means much. It is hailed with delight by those who have been clamoring for "such an amendment to the Constitution of the United States" as would "indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

How this decision is regarded by such, as well as the evident origin of it, may be seen from the following question asked by the *Christian Statesman* of June 25, 1892:—

"Is not this the time to remember that the United States Supreme Court has officially declared (in a document that reads as if largely gathered from the National Reform Manual) that 'this is a Christian nation'?"

What National Reformers and Sunday-law advocates consider that this decision of the Supreme Court does, and the advantage they have already taken of it, may be seen from the fact that Col. Elliott F. Shepard, the President of the American Sabbath Union, while appearing recently before a House committee to favor a Sunday-law measure, made his plea directly

over this decision, declaring that such legislation as that called for by the proposed measure was therefore perfectly consistent and constitutional; and also from the further quotation from the *Christian Statesman* of May 21, 1892:—

“‘Christianity is the law of the land.’ ‘This is a Christian nation.’—*United States Supreme Court, Feb. 29, 1892.* The Christian church, therefore, has rights in this country. Among these is the right to one day in seven protected from the assaults of greed, the god of this world, that it may be devoted to worship of the God of heaven and earth.”

From this it will be seen how quickly the advocates of a union of Church and State in this government discern the significance of this official declaration, and see the vantage ground they have gained by it. They can see that it lays a sure foundation for them to build upon and carry out their long-cherished scheme; in fact, that all that is needed now to meet their desires is legislation in accordance with the decision, and the enforcement of law. And from present indications they will not have to wait long for this.

What will make the image to the beast, and what give life to it, as well as what constitutes the worship of the beast and its image, and the reception of the mark, have all been clearly set forth in the “Spirit of Prophecy” and in the “Testimonies,” as the following quotations will show:—

“When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.”—*“Great Controversy,” Vol. IV, p. 445 (subscription edition).*

“The enforcement of Sunday keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday keeping in the United States would be an enforcement of the worship of the beast and his image.”—*Id., 449.*

“But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces

the institution ordained by Rome. He is worshipping the beast and his image.”—*Id., 449.*

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

“The dignitaries of Church and State will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth, and in order to secure public favor, legislators will yield to the popular demand for a law enforcing Sunday observance.”—*“Great Controversy” (old edition), p. 410.*

“Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin.”—*Id. p. 410.*

W. A. C.

SIGNIFICANT POINTS.

BROTHER J. O. JOHNSTON, who, in connection with Brother L. H. Crisler, is holding meetings at Lakeland, Fla., writes that one of the leading men in the place says that had he the power he would “banish every man from the United States who would not worship God on Sunday.”

“It will be declared that men are offending God by the violation of the Sunday-Sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced.”—*“Great Controversy, Vol. IV,” p. 408.*

With this compare the following resolution passed by the Synod of the Covenant Church at its late meeting at Mansfield, Ohio, June 1-7, 1892, touching the opening of the World's Fair on Sunday:—

“That we utter our unequivocal protest against such a course by this land which God has favored so much, warning it that by such a course it will grievously offend God, provoke his righteous displeasure, and

may justly call down upon its subjects the wasting judgments of his hand." — *Christian Statesman*, July 2, 1892.

"SEVERAL Seventh-day Adventists in Tennessee have been fined \$1 each for violating the law against Sunday work on their farms. For the sake of arousing sympathy, they refused to pay, and went to jail. In most of the States such private work by those who observe another day is not punishable, but so long as it is forbidden by law, the judge rightly insists that it must not be done." — *Christian Statesman*, July 2, 1892.

The editor of the *Statesman* presumes to know just why these brethren went to jail; it was not because they could not conscientiously pay their fines, and thus admit that they had violated a just law, but "for the sake of arousing sympathy"! For whose sake, we ask, were they fined at all? There were about \$24 costs in each case, which Mr. Crafts overlooks entirely, and which, together with fines, means about 100 days in prison. The kind of "sympathy" which their integrity and adherence to principle may arouse will perhaps not exactly please Mr. Crafts, for it is of that nature which sowed the seeds of truth in the days of martyrs and religious persecution gone by.

"THE GREAT AMERICAN CHURCH."

THE Syracuse (N. Y.) *Evening News* of June 13, gives the following in an account of a meeting of the Syracuse Ministerial Association:—

"Rev. Charles Ferguson said that he believed in one organic church for the future, the great American church, of which the President of the United States should be the acknowledged head, which church should take hold of every phase of American life."

And what would this be but the image of the papacy in full life size, speaking and acting? Are not these strange words for a Protestant minister to utter in this land of liberty, where the national Constitution prohibits the government from having anything whatever to do with religion? But we have evidently fallen upon strange times.

THE WORK IN CHICAGO.

WHILE the question of compulsory Sunday observance is a live question in every civilized country, in our country, and especially in Chicago, owing to the World's Fair, it is receiving unusual attention, both from the platform and the press, religious and secular.

Every Sunday night for the last year or more, the American Sabbath Union has conducted one or more services in the city of Chicago, for the purpose of creating sentiment in favor of closing the Fair on Sunday. The principal churches opening their doors to these meetings, are the Methodist, Presbyterian, Congregational, Episcopal, Baptist, and Christian. The first three are almost a unit in favor of a closed Sunday Fair, but the last three are divided on the question. While there is a strong sentiment opposed to closing the Fair, even among Christians, yet this sentiment is not, as a rule, the result of correct principles regarding the separation of Church and State, but a liberal view of what is, and what is not proper Sunday observance. Many who are opposed to a closed Fair are in favor of Sunday laws. The secular press of Chicago is almost unanimously in favor of an open Fair, and scarcely a day passes but one or more of the papers contain strong editorials on the merits of the question, in which the doctrine of the separation of Church and State is often quite clearly and logically stated.

But little had been said regarding the Religious Liberty Association or the Seventh-day Adventists, by the American Sabbath Union representative, until we began circulating our petition, and secured the publication of the same, with favorable mention, in the daily papers of the city. This was a signal for a bitter denunciation of the Association and denomination. The Sabbath Union, judging us by themselves, assert that our only object is "to destroy the Lord's day Sabbath in order to enforce the Saturday Sabbath upon all." The leaders in the movement ignore us entirely, until we assert our right to teach views in contradiction to theirs, and then we become the subject of their ridicule and abuse.

The canvassers for signatures to the petition have been instructed to ascertain the number of persons who refuse to sign, and thus far, they amount to only about one in ten. Some of those who are in favor of Congressional action closing the Fair on Sunday, when solicited to sign the petition, are very abusive and sometimes insulting, even to gray-haired women, thus clearly indicating what manner of spirit they are of.

Since the local board has announced its intention of opening the Fair on Sunday (with no machinery running), the friends of compulsory Sunday observance are concentrating their forces in an effort to secure legislation by Congress, which shall force, by a national law, their views of Sunday sacredness upon all who desire to attend the Fair on that day. This furnishes us with an excellent opportunity to promulgate correct principles on this and kindred questions, and it is hoped that all will improve it.

A. F. BALLENGER.

[STUDY FOR THIRD WEEK IN AUGUST.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

A WOMAN'S WORK.

- "WHAT have I done for the Saviour to-day?"
Said a mother tired, as she went to rest;
"Has my work been done in the Lord's own way?
Can I know that 't will all of heav'n be blest?
I read a few words from his holy Book
When first I arose with the morning light;
I pondered them over, and tried to look
Behind the cloud, to the lining bright.
- "The words of the lesson chanced to be these;
That each should the burdens of others bear;
That we should not strive our own selves to please;
But our joys and pleasures with others share.
I didn't have time to *sit down* and think;
So I thought them o'er as I moved about;
And prayed that I might lead others to drink
From the fountain of faith, unmixed with doubt.
- "As I tidied the house, I tried to plan
How the morning lesson I might obey;
And I chanced to think of a poor, sick man,
Who has never learned of the blessed way
To trust in the God of infinite love
When burdens seem heavy and hard to bear;
So I went and pointed his mind above,
To the Lord of mercy, who heareth prayer.
- "Then I helped my little one dress her doll;
Mended the rent in Johnnie's coat;
Made ready the dinner for one and all,
And helped Paul and Willie to rig their boat.
So the time was spent till the sun was low,
When I went to visit a crippled boy,
And my heart was glad ere I rose to go,
To see his face lighten with smiles of joy.
- "I am glad that the Lord knows all my needs,
And blesses my labors of love at home;
And he will not look for such mighty deeds
As he will from those who are free to roam;
So I think of the things that lie near by,
And do them gladly with willing might,
That when he returns from the home on high,
The light in *my home* may be burning bright.
- "I'll gladly continue my work of love,
Though I know 't is but little I can do,
I'll try, by the help that comes from above,
To lead some one else to the Saviour too.
I can only work in a woman's way,
But my strength I will gather from His word,
And hope every night, as now I may say,
The little I've done, was done for the Lord."

L. C. CHADWICK.

Barbadoes, June 5, 1892.

"THERE is but one genuine cure for spiritual laziness, and that is work—working for souls who need your help."—"Testimonies."

HOME MISSION WORK.

WHAT is meant by home mission work? is a question that may wisely be asked, and one that demands a clear, well-defined answer.

It needs no argument to show that the mission field of the Christian is *the world*. He ever has in view the words of Christ, "Go ye into all the world, and preach the gospel to every creature." Besides this; there is this indisputable logic: He who is joined by the bonds of love to the Saviour, will have a Saviour's love; that is, his love, though necessarily finite, will take into its embrace the length and breadth of a lost world, with *all* its perishing millions.

What is home mission work? Perhaps some people will say that it is work for God in our own home land. Others may reply that it finds its fulfillment in the lowly duties of a humble home life. Each of these answers is true, but I wish to bring a more radical definition than either of them; namely, work in the heart of the individual.

All true missionary work must begin "at home." Have you never seen a person apparently ambitious to save souls when his own soul was yet unsaved? How many there are to-day who wish to cross the ocean in order to labor for the heathen, who have not yet crossed the ocean of sin that separates them from God! The truth is, they are more in darkness compared with the light that shines around them than are many of the heathen whom they think need their help. And is it not true to-day that "if the blind lead the blind, both shall fall into the ditch"?

A missionary is one sent on a mission, and the Christian's mission is found in the words of the Saviour to Peter, "Feed my sheep." But what was the one qualification required by Jesus before he said, "Feed my sheep"? Listen! "Lovest thou me more than these?" A love for Christ in the soul, that transcends all earthly attractions and affections is the divine credential prerequisite to missionary work. And is not the reason obvious? How can one feed another with the bread of life when he himself possesses nothing but the husks of sin? Were he to labor, he would probably receive only the reprimand of the Lord: "Woe unto you, . . . hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."

Home missionary work! Oh, wondrous are the charms connected with the word of words—*home!* But not until we have been separated from its privileges, perhaps not until death has visited the hearth-

stone, and torn from our embrace one or more of those so precious to us, do many of us appreciate its significance. I would that all who read these words might fully prize the priceless treasure of home opportunities of laboring for Jesus, which we now have in our possession. Home is next to heaven. Second only to the work to be done in the heart, the home work stands out as the bright star in the heavenly dome of missionary privileges.

I would that I could dwell at length upon different phases of home missionary work, but I can mention only a few. The chief burden of home work rests upon the parents. In olden time the father was the priest of the family, and upon the altar reared for the purpose, he daily offered up his sacrifices in behalf of himself and his loved ones. Morning and evening he mentioned the names of wife and children, one by one, asking that God would guide, guard, and keep them in his love and fear. Thus we read of Abraham, who was called the "friend of God;" "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Let the fathers and mothers distinctly remember that if they would give the Lord opportunity to bring upon them that which he hath spoken of *all* faithful parents, they must give to God morning and night each precious one in the family. What more soul-inspiring scene can there be than to see the family surround the altar, and to see father and mother, with all the earnestness of their souls, hold up before God in the arms of their faith, one by one, the different members of the circle, and on the other hand to hear the children pray for "papa and mamma," brother and sister, respectively!

Does it not do the tired housewife a world of good to hear her husband beseech God in the morning to bless and strengthen her for the coming duties of the day, that she may have patience and wisdom in caring for the home? And again in the evening to hear him thank God for the blessing he *has* bestowed upon her who has faithfully performed the duties of the home? And how does it make the father feel to hear the dearest one on earth plead for him and his? And what is the effect upon the children to hear both their guardians entreating that their young feet may be kept from slipping?

Dear brethren and sisters, do not be afraid to pray for the family. Do not lump them all at once, but one by one think upon them. This is the greatest and grandest missionary work that you can do. By the prayer of faith, accompanied by a well-ordered life, you are preaching volumes to your family each day, and it is a kind of preaching that carries salvation with it.

Without doubt you all desire to see your children engaged in the work of the Lord. Well, home is the training ground. You can afford to be patient and kind and careful and thoughtful in giving them the preparatory course; for by so doing you will eventu-

ally see them go forth into the vineyard, well equipped with an experimental knowledge of the truth, and having the bread of life to give to the lost. Thus the circle of the wave of influence of your home missionary work will continue to expand throughout this world and that which is to come.

Another great home mission work is that of sowing kindness and speaking kind words. "A word fitly spoken is like apples of gold in pictures of silver." "Kind words can never die." Indeed they are beautiful pictures hung up in memory's art gallery, which the ravages of time can never efface or even mar. They live in the hearts of those to whom they are spoken, long after the speaker has passed away.

Do not be stingy of your words of kindness. Let the "thank you, dear," be often heard. It is more precious than a thousand gifts of gold and silver. Let the father say, "thank you," to wife and children; let the mother say, "thank you," to children and husband; and, children, never forget to say, "thank you," to those around you, whether they be father, mother, brothers, sisters, or friends. Words of appreciation and sympathy should be found on every tongue; for like a soothing balm they heal the wounds of sin, drawing souls nearer to each other and nearer to God. Kind words may not always seem natural, but they are ever the best, and we should therefore cultivate the use of them.

Home missionary work! Everything to be done at home is missionary work, if we will but heed the instruction of the apostle Paul: "*And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*" A kind word here, a thoughtful deed there; a tear wiped away now, a comforting thought given then; a tract sent out to-day, a paper loaned with a prayer to-morrow; a bouquet sent to the sick, or a prayer offered up by their bedside for their recovery, — all these, and more, done in the name of Jesus, are home mission work of the highest merit.

We are in this world to be a blessing to others. It may be that we shall never be called to go to foreign lands to do some *great* thing, but faithfulness in the little things will accomplish just as much. What we do may often be overlooked, unappreciated, and seemingly forgotten; but the day of God will tear away the veil that covers, and then it will be seen that as the smallest acorn many times produces the mightiest oak, so the littlest deeds of kindness here, have brought about the greatest results in the kingdom of God. Let us all be true home missionaries.

C. L. TAYLOR.

PROGRAM.

1. Song, Hymns and Tunes, No. 1241.
2. Scripture reading, 1 Cor. 13.
3. Prayer.
4. Business.
5. Consideration of the lesson.
6. Song No. 1395.

[STUDY FOR FOURTH WEEK IN AUGUST.]

HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

LITERATURE.

NEVER in the history of man was there such a supply of literature as at the present day. Every conceivable subject, good and bad, is written up and produced at such prices that the poorest can have an abundance. With this increase comes the great responsibility of selection. That which is mere trash is often most easily obtained and much of it is exceedingly detrimental. But there is good literature, the careful perusal of which enobles the soul. The mind is broadened, noble aspirations quickened, and the whole life invigorated by its contemplation.

We might make four great classes of all that is written: Biblical, historical, scientific, and social.

Of each of these the Bible must stand first. Being the word of God it has life and power for those who earnestly search its pages and desire its benefits. It has come to us uncontaminated, from the Source of purity and truth. "As an educating power, the Bible is without a rival. Nothing will so impart vigor to all the faculties, as requiring students to grasp the stupendous truths of revelation." "It elevates the mind, softens the heart, and imparts gladness and holy joy to the spirit."—*Testimony* No. 31, p. 20.

The word of God will stand at the head of each of these four classes. It is the work with which all others must be compared, if truth is the object sought. While the Bible is not to be used as a text-book for science, yet it recognizes true science, and warns us of the dangers of "science falsely so-called." It gives us the record of a pure life, and tells us how we may bring ours into harmony with His. Its style is so simple that it may be understood by even a child.

The prophet Isaiah says, "Wisdom and knowledge shall be the stability of thy times." Isa. 33:6. The child who grows up without well directed reading is not prepared to meet life, but will always feel crippled. Children should not be allowed to grow up without books, neither should these be selected at random. The old adage that "we are known by the company we keep" is more true, if possible, of the books with which we associate than with the individ-

uals. Those older should, by their experience, be able to direct the young into the most profitable channels.

It is not wise to fill the child's mind with fairy tales, and all those unreal things which almost every child hears. The imagination is the strongest faculty of the child's mind, and all these things make impressions which are indelible. Then when the child grows older, and finds that life means something altogether different, it must struggle through a period of unlearning, and trying to get truth into the place which was filled with error.

Such reading lays a foundation for that class of literature which is most injurious—the fictitious; because it pleases the unnatural appetite which is already formed. This makes it doubly hard for a young person to follow those things which are true and good. If the child could hear truth from its earliest recollection, it would be able to discern for itself much sooner than if it heard these unnatural things.

Read to the children from works of nature, things that are true, and not fiction, interesting things in history, in science, the wonderful in nature, the things rare or not common in our part of the world, and their imaginations will have ample room in these fields. These will form a nucleus around which to build in later education. Children are fond of history and science, and the young mind will comprehend much more than is often supposed. This will be a great safeguard against the floods of worthless literature which is deluging the country.

The great mass of story books is detrimental. They would better be replaced by some work on natural history, incidents of travel, or something of that kind. Missionary books are healthful for those to read who are just forming ideas for work in life,—accounts of the struggles which pioneers had in Africa, India, China, Japan, Ceylon, Corea, and the work which is now being done. The little work by Miss Guinness concerning the work in China, "In the Far East," is exceedingly interesting and spiritual. It might be read with profit by hundreds of our people, and it would increase their interest in missionary work and influence their decisions for a life work.

Many of the youth in our small churches have none of these books to read. I heartily recommend some of these things to you. (If you do not know the publishers, send to the secretary of our Foreign Mission Board, and he will be able to give you a list of these books.) Read the missionary papers of other denominations as well as our own, and know what is being done in the way of fulfilling the words Christ given us in Matt. 28 : 19, 20 and Acts 1 : 8.

Read works on the great moral questions of the day, and know what the condition of the world is. There is a book out quite recently on "Chicago's Dark Places," by Prof. James, which tells of the awful condition of the poorer districts of that city and the efforts being put forth in behalf of these unfortunate ones. When we have read such a book, we can but thank God for the blessings surrounding our own lives, and more earnestly desire to do something to relieve the suffering ones. Read works treating on great moral reforms. Know what you believe on these great problems, and discuss them. This will take away much of the false timidity which exists, and leave a healthy atmosphere and truer ideas of life about the young. Read our own religious works. Read the "Testimonies;" they are full of instruction on these points, and will help us over many hard places. Allow me to give a few quotations concerning trashy literature and the manner in which it is read:—

"Chasing through books superficially, clogs the mind and causes you to become a mental dyspeptic."—*Vol. 3, p. 465.*

To overcome the craving for such literature, "you should restrict your reading to the word of God and to books that are of a spiritual and useful character. In so doing you will close a door against temptation, and you will be blessed."—*Vol. 3, p. 81.*

"Young ladies will read novels, excusing themselves from active labor because they are in delicate health. Their feebleness is the result of their lack of exercising the muscles God has given them."—*Vol. 3, p. 151.*

"Novel and story-book reading are the greatest evils in which youth can indulge. Novel and love-story readers always fail to make good, practical mothers. They are air-castle builders, living in an unreal, an imaginary world. They become sentimental and have sick fancies. Their artificial life spoils them for anything useful. They are dwarfed in intellect, although they may flatter themselves that they are superior in mind and manners. . . . Physical labor will not prevent the cultivation of the intellect. . . . A sound body is required for a sound intellect."—*Vol. 3, p. 152.*

"The memory is greatly injured by ill-chosen reading, which has a tendency to unbalance the reasoning powers and to create nervousness, weariness of the

brain, and prostration of the entire system. If the imagination is constantly overfed and stimulated by fictitious literature, it soon becomes a tyrant, controlling all the faculties of the mind and causing the tastes to become perverse."—*Vol. 4, p. 497.*

"Reading of stories weans the soul from prayer and love of spiritual things."

"It arouses unholy passions."

Read also *Vol. 2, pp. 236, 410.*

Let us then be careful what we read, and how we read. Dear brethren and sisters, let us read more, but let it be the *best* literature to be obtained. Let it be such as we can ask God's blessing upon. We must be critics on what we read, for the world is full of error and doubts, and we do not want our minds led astray. God's word is the great safeguard if we read it daily with a humble spirit.

LILLIS A. WOOD, M. D.

QUESTIONS.

1. WHAT is the condition of the world to-day with reference to its literature?
2. Into what great classes may we divide what is written?
3. What work is of first importance in all literature?
4. Is it first under all conditions?
5. What is said of the word of God as an educator? Ps. 119 : 105, 130.
6. What is the source of this volume?
7. What is the effect of the faculties on the mind?
8. What is the character most prominent in its pages?
9. What is the effect of story reading on the young mind?
10. What effect on the health from undue excitation of the imagination?
11. What condition should our bodies be in to serve God properly? Rom. 12 : 1, 2.
12. What is the effect on the memory, of reading rapidly and superficially?
13. What counsel is given if the habit is fixed upon an individual?
14. What preparation is needed for the practical duties of life?
15. What is the effect on the spiritual life?—*Vol. 4, pp. 242, 504.*

PROGRAM.

1. OPENING Exercises.
2. Scripture reading, Prov. 23 : 1-24.
3. Study of the Lesson.
4. Informal discussion, "How may we, who are so busy, find time to read?" and mutual planning to secure books to read, if necessary.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

VOLUNTEERS FOR MISSION FIELDS.

WANTED. — Twenty-five laborers for the lumber camp; work all winter. Fifty laborers wanted for surfacing on the railroad. Wages \$2 per day. Transportation free.

The above is a sample of a sign which may be seen at many of the intelligence offices as you are passing from the Union Depot up Nicolet Ave., in the city of Minneapolis. Clustered around these notices, you will see from five to fifty men, earnestly scanning the advertisements and the inducements offered. And should you chance to be at the Union Depot about the time of the departure of the evening trains, almost any day you will see a large number of workmen, preparing to leave the city for the field to which they have engaged to go to labor. With them are their satchels of various forms and sizes in which are packed extra clothing and such things as are necessary for their comfort. Soon the train is about to leave, and you see them hasten to secure their seats preparatory for their long journey. As one thinks of their going away to be gone for months, engaging in hard labor, his mind takes in the fact that many of these leave friends behind, and those near and dear to them. They go that they may earn money to buy the necessaries of life for themselves and families. As we have thought of these men with strong arms, going in this way to earn their daily bread, we have contrasted it with appeals which come in from time to time for laborers to work in the cause of God, and we have yielded to the temptation to put in a plea in this issue of the HOME MISSIONARY, which will read about as follows: —

WANTED. — Ten strong, healthy, devoted canvassers to go to fields unoccupied by an organized Conference, and engage in selling our publications, and thus start the good work in fields now open, but unoccupied.

We mention in this connection the Bahama Islands, which give promise of being fruitful fields for the canvasser. Work has already been done in some of the West India Islands, by one man, thus demonstrating the fact that our books will sell well there.

Then, there is the island of Jamaica, which is to be entered this fall, and a limited number of first-class canvassers are needed to go there about the first of November. The Foreign Mission Board have felt the need of opening these fields, but for lack of means to meet all the demands upon them, they have recommended that proper persons be encouraged to enter these fields at their own expense.

In specifying somewhat the kind of men wanted, we will simply say, We want those who have had a successful experience in canvassing in this or other countries, men who love God and the truth more than anything else in the world, men who will esteem it a

privilege to go to these fields, bear their own expenses there, and labor as the Lord may direct until the work closes up. But some one may ask, "What, are you going to ask us to pay our own fare? Doesn't the General Conference pay that for us?" In reply we will say that the General Conference would be glad to pay the transportation of a thousand agents to their fields if they had the means to do so, but it is impossible for the General Conference to do many things it would be glad to, on account of a lack of men and means.

And right here, dear fellow-laborers, let me ask you a question. As we see the work of God progressing in the earth, as we see his hand directing and giving success to the workers, amid the obstacles which arise to prevent it, as we see right before our eyes the developments of prophecy and note the way-marks as we swiftly pass them by, I ask, Does not this inspire the hearts of some to give themselves to God and his work, and at their own expense go to those fields that are almost if not entirely destitute of laborers, and there engage in the work of selling books, thus giving the light of truth to those people in darkness? In talking upon this question a short time ago with one of our district agents, he mentioned the names of several young men in his district who are successful canvassers, and who have no family of their own to bind them here, and so far as we could see there was no visible reason why they could not go to some of the fields mentioned above, and devote their lives to the sale of our books.

We do not wish to encourage restlessness among our canvassers. We do not wish to be understood as desiring to create a desire to go to some foreign field just for the novelty of it, but we do most thoroughly believe that the time has come when God will accept the voluntary service of experienced canvassers, to go to destitute fields and there devote their lives to this work. I trust that all our canvassers have read with interest the earnest appeals that have been going through the columns of the *Review* the last few weeks. Doubtless many of you have listened to the earnest talks from the servants of God at the camp-meetings just closed, and many others will share the same privileges in camp-meetings which are soon to be held. We hope and trust that in the near future we may see a movement in this direction.

Calls are coming in from all parts of the field for more workers, but these calls cannot all be filled for lack of men and means. And now, dear fellow-laborers, can you give us a good reason why there should not be a volunteer movement on the part of

the canvassers to enter some of these openings of God's providence?

We hope these few thoughts may receive due consideration, and trust that such steps may be taken as will be in harmony with the general work, and such as will receive the co-operation of brethren and sisters and the blessing of God. We should be glad to correspond with proper persons who may desire to volunteer to enter any of these fields.

We feel to praise the Lord for the evidences of his guiding hand over the canvassing work and for the success which is attending the workers.

F. L. M.

DISCOUNTS.

THE question is often asked, What discount should the canvassers allow to their customers? And another question is as often asked, Why allow any?

As there seems to be quite a diversity of opinion upon this subject, and as there are a great many canvassers who have not been in the field very long, perhaps a few words upon this subject will not be out of place. In giving some reasons why we allow discount to different ones, I quote Resolution 6, from Committee No. 9, passed at the General State Agents' Convention, held in Battle Creek, Feb. 22 to March 4, 1891. The resolution in question reads as follows:—

Resolved, That we allow principals of schools a discount of twenty per cent on our subscription books.

Second, Because it is customary.

First, To secure the influence of such names, and,

The same principle for allowing a discount to principals of schools, applies to ministers of the gospel, and superintendents of public instruction, who come under the head of those to whom it is customary for canvassers to allow discount.

While it is customary for us to allow a discount of 20 per cent to ministers of the gospel, principals of schools, and superintendents of public instruction, there is still another class of patrons to whom many of our canvassers desire to make discounts, namely, "To those who wish to purchase more than one copy of a book at the same time."

To meet these cases, a resolution was passed at the Convention in 1891, which reads as follows:—

Resolved, That when an agent sells more than one book at the same time to the same person, we allow the agent to give 10 per cent discount on the total order.

Some of the canvassers seem to be very much in harmony with the spirit and letter of the resolution, while some do not see its benefits as much as others do, and hence all have not adopted it; consequently there is not uniformity of action in giving discounts.

At the district State agents' convention for District No. 3, held in Battle Creek, December, 1891, the following resolution was adopted:—

Resolved, That in the matter of discounts, there should be uniformity throughout the district.

At the district convention of State agents of Districts 4 and 5, held in Lincoln, Neb., in January 1892, the subject was there considered, and the following resolution adopted:—

Resolved, That there should be uniformity throughout Districts 4 and 5 in regard to discount on our books, and that the discounts be as follows:—

First, To ministers of the gospel, and principals of schools, 20 per cent.

Second, To persons that purchase more than one book, 10 per cent.

It was the mind of the district conventions referred to that these discounts should be allowed in every case. Illustrations were given of the evil effects of one canvasser giving a discount and another not giving it.

It will be readily seen by any one who will give it careful thought, that where one State adopts it and another does not, it would not be long before the fact would become known that agents selling our denominational books were selling for one price in one State or county, and in another State or county for another price. Hence it was urged that there should be uniformity throughout the whole field.

The question of allowing any person a discount of 10 per cent who purchases more than one book, is simply a matter of business custom. Go to any live merchant, and if you buy a small quantity of goods, you will pay the regular retail price; if you buy a much larger amount, he will give you from 5 to 15 per cent discount on the whole bill. Why shouldn't our canvassers do the same thing?

In talking with one of our district agents a short time since upon this question, whether it paid the canvasser or not, he made this statement: One canvasser in his district, out of thirty-seven exhibitions, secured sixty-one orders. In one case, one canvasser took eight orders at one exhibition, all for half Morocco binding. Why is this?—Simply because of the 10 per cent discount for additional orders, purchasers are encouraged to purchase books to present to their friends.

We have taken counsel with many upon these questions, and find the majority in harmony with the resolution above quoted, and we trust there will be uniformity throughout the field upon these matters.

The fact that our books are all sold at a uniform price, that they cannot be bought at book-stores, and can only be secured through authorized agents, is a strong argument in favor of uniformity of action in giving discounts to parties to whom it is customary to give discounts.

F. L. M.

ENGLISH CANVASSERS.

WHEN Israel came out of Egypt, it made a great difference with them on which side of the cloud they were. To those who were on the wrong side, their pathway was darkened by the same cloud which shone on the pathway of God's people. It is just the same in our work, and especially is this the case in the

canvassing work. To those who are looking for the second coming of Christ, and feel that the canvassing work is a means for the spreading of the truth into many fields where it otherwise would not go, especially in the hardest fields, the present movement gives great reason for encouragement.

Probably England was as discouraging a field to enter, were it not for the confidence we had in God that he had gone before his people, as any field that has been entered in the canvassing work.

To illustrate what is being done at the present time throughout the world, where we have canvassers at work, we will take a report which has been received from England. Four years ago it was considered a doubtful question whether books could be sold in England on the American plan. The report of the week ending May 6, for the United Kingdom, gives the names of thirty-eight canvassers in the field. These canvassers are scattered in fifteen different towns. During the week they took 592 orders, amounting to \$1239.30, making an average of \$6.52 per day for each canvasser. That is to say that there are thirty-eight self-supporting missionaries in Great Britain. Can we not see in this an indication of God's providence?

Allowing that they canvassed four families to secure one order, then there were 2368 families that were visited, personally labored with, and had our faith presented to them in some of its phases. But this is not all. These books, when delivered, will live and bear their testimony to an untold number of readers, and will continue to testify until the end. Add to this the thousands of periodicals sent out on their mission, the number who have listened to sermons preached, the work of the Bible readers, the efforts of the Tract and Missionary Society, and the fact that it is not by might nor by power but by God's Spirit that the ways are opened before his people and success given to his truth, and who can tell how much of this seed will bear fruit, or how extensive will be its influence? The Judgment alone can reveal the results.

Who would not engage in a cause that prospers because of the prospering hand of God that is in it? Truly God has gone before his people, and is giving success to his work. O that we could bear more of his prospering hand and see more of his salvation! The time has come for us to expect great things from the hand of God. Let us take his blessing, humbly walk with him, rely upon his wisdom, and we shall see of his salvation in a manner that will be a marvel even for those who have no faith in the work of God. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24.

S. N. HASKELL.

BRITISH GUIANA.

BRITISH GUIANA is an English colony in the Northern part of South America, and has a population of about 300,000. About one third of these are Hindus, who have been brought out from India, under a five or ten years' contract to labor on the large sugar estates, since the abolition of slavery. The larger part of them remain after their contract expires. Many of them have little homes of their own, or are engaged in some line of trade, and they prove to be a very quiet, industrious people. With the exception of the usual sprinkling of Englishmen, the other part of the population is composed of blacks and colored people.

Georgetown is a fine city of about 50,000, with beautiful, wide, and nicely shaded streets, and many fine buildings. British Guiana is very level for about 100 miles back from the coast, when it has some very rugged and mountainous country. Gold is being produced in paying quantities in the interior. Demerara is the largest county. Berbice lies east of Demerara and extends to the line of Dutch Guiana. I spent twenty-two days in the colony. I went to New Amsterdam, which is the capital of Berbice, by steamer, and from there, twenty miles up the coast of Berbice by coach, where I had a few meetings, and baptized eight believers. My return was accomplished by sixty-five miles of coach travel and twenty miles by rail. This gave me an opportunity to see much of the colony.

The canvassing work was begun here in 1887 by Brother Geo. A. King, who spent two months here in the early part of that year. Within the last two years, Brother Wm. Arnold has delivered several hundreds of copies of "Great Controversy" in the colony, and some of our resident brethren have been selling a good many smaller books. There was never so much of an interest to know more of the truth in British Guiana as now, nor so good a time to continue a systematic sale of our books. Just what plans will be made for the canvassing work here, I am not able to say, but I expect that many hundreds of books will yet be sold there by some one, and that many souls will be led to rejoice in the truth thereby.

In Georgetown I baptized twenty-four persons, and left the church with forty-one members. Dutch Guiana, in which we have never done anything, is also a good field, and with our English and Holland books a rich harvest waits some faithful laborer there. I shall watch with interest the continuance and development of the book business, already so successfully begun in British Guiana.

L. C. CHADWICK.

DIFFERENT WAYS OF LOOKING AT THINGS.

LITTLE Fred was more unfortunate than the rest of the boys, for his father made him whitewash the long, closed board fence along the road, during the spring vacation. He would almost rather have gone

to prison than to do such a long, back-breaking job, while his school-mates could have a jolly time, and give free vent to their youthful spirits in all sorts of games and pastimes. Fred began to study how he could get through his disagreeable work the easiest. At first, he tried to get the school-boys to help him as they chanced that way. But all had some excuse, and after sitting on the grass and watching him a while, they would run away. So the first day passed without any help. Fred saw that there was no use in trying to get the boys to help do such disagreeable work. But a bright idea struck him; he decided to change his tactics.

The next morning, the boys came along as usual. Instead of coaxing them to help him because he was so tired, and instead of working languidly and looking wishfully at their games, he paid no attention to them, but worked away cheerily at the fence, whistling as he brushed. This worked well; soon he had the attention of the boys instead of their having his attention. Fred seemed to be enjoying his work. It began to look inviting to the boys; pretty soon one of them wanted to try it; but Fred seemed to be enjoying it too much himself to let him. One after another began teasing Fred to let him try; but Fred seemed to want all the fun himself. Ere long, one said, "I'll give you a cent if you'll let me whitewash a board." Fred sold him the privilege; and from that time on, one after another was bidding for the privilege, till the fence was finished, and Fred had his pocket full of pennies. The difference lay in the way in which they all looked at it.

The same is true of our canvassing work. If we look at it as a drudgery that deprives us of the most desirable privileges of this life, it *will be a drudgery* to us. We will sigh and groan deeper at every new board that we have to whitewash. Of course in every calling in life, we must meet disagreeable things; but if we have this view of canvassing, whenever one of these unpleasant things confronts us, we at once imagine that it is all because we are canvassing, and that in other callings it is not so; and the bluer we get over it, the more blue things we see, till they actually look black, and we conclude that about all the hardships there are in the world have been heaped up in the path of the canvasser. Well, such a view only makes your work much harder, and discourages others from entering the same with you. Instead of increasing, the numbers grow smaller, and the work becomes more discouraging and hard.

This is an entirely wrong way of looking at the canvassing work. Fred's work was a very disagreeable job, yet it went off cheerfully, when he looked at it in the right way. But the work of the canvasser is not a disagreeable work. It is an ennobling work. The man who stays all his life in the same township, shrinks up to narrow limits in his mental capacity. The man that travels much, becomes broadened in intellect and experience. He is all the time seeing new things, new faces, and coming in contact with new minds, and enters into a mental

contest with them; by this great variety of mental exercise, his mind is developed to the greatest degree. The more his mind is developed, the more he can comprehend and enjoy of the truth, and the wonderful things that God has made. And thus we might go on to specify other excellent advantages of the canvassing work, aside from the fact that it is God's work. But suffice it to say that it is not a disagreeable, but most agreeable and noble work. After enjoying all the privileges of a canvasser, who would want to take up the tame drudgery of office work? It would be like taking all the seasoning from your victuals.

If we are perfectly honest in the matter, we shall look upon our work with good cheer as a noble work, and one in which we delight to engage. But were it really a hard work, would it make it easier by keeping the hardship feature always before the mind? Certainly not. If it *is* hard, like Fred you want to find the *easiest* way to do it, and that is by looking at it in the right way. Go about it with a light heart, whistling instead of grumbling, and the orders will roll in.

H. P. HOLSER.

DISTRICT NO. 1.

SINCE my last writing for the HOME MISSIONARY, three important courses of instruction have been held in the district. These were the South Lancaster Academy course, where above forty canvassers were enrolled, and the New York and Pennsylvania workers' meetings. New York is now unusually active in her canvassing operations, and Pennsylvania will try to keep her work up during the summer, although this is their dull season.

In both these States the State agents will spend all their time recruiting and helping canvassers. Brother Calkins has received special encouragement from the Conference Committee, in this direction. Brother Spies was made a member of the Conference Committee in his State. Six of the graduates from the Academy are now canvassing in Vermont, and that State is making a good record. The work has also revived in Virginia.

One feature, which is both favorable and unfavorable, is quite noticeable throughout the district. In a few weeks after each special effort to rally the forces and add to their numbers, there is a falling away again, and only a few besides the same old veterans remain. Now this shows that some are wedded to the work; but also reveals the fact that others do not take hold with the interest and determination that they should. We want more men and women who hold to the spirit of the words,

"Our all to thee we give,
For thee alone we live,
And by thy grace achieve,
Working with thee."

How will it be with those who have recently entered the field, or who have taken up the work anew?

It may be observed that a goodly proportion of our canvassers are now at work with other books than "Bible Readings," so that there is greater equality in this respect. Success seems to attend the canvassers everywhere in proportion to the service rendered, and good results are seen from the books sold. God will give the increase.

District Agent.

E. E. MILES.

WISCONSIN CANVASSERS' SCHOOL.

At a meeting of the board of directors of the tract society held in connection with the State meeting at Reedsburg, Oct. 6-13, 1891, a resolution was passed to the effect that a school for the benefit of the canvassers, in which instruction in the Bible and secular branches should be given, should be held the following winter under the direction of the Conference Committee. Accordingly, this school was held at Steven's Point, beginning January 13, and closing with a ten days' institute, March 16.

Elder M. H. Brown and the writer were selected as teachers; but Elder Brown meeting with a severe accident the second day of the school, his son, G. M. Brown, taught the English secular branches, and Elder P. H. Cady assisted in the Bible instruction until Elder H. R. Johnson arrived from Minnesota at the close of the second week of the school; he then did a large share of this work. The writer taught the German class, and assisted in the Bible instruction.

Between forty and fifty were in attendance, nearly all of whom either had canvassed or were making the school a stepping stone to entering the canvassing work. Of these, seven were in the German class. The Bible lessons were all of a practical nature, such as were calculated to inspire confidence and faith in God and his work, his willingness and power to help those engaged in his service, and our entire dependence upon him for everything. This instruction, with the blessing of God, was not without fruit during the school, as was evidenced by the many cheering testimonies that were borne in our morning social worship. The Lord often came into our meetings with great power, and our hearts were melted and made to rejoice in his presence. One person who made no previous profession was converted and is now doing good work canvassing. A more hopeful company than were these canvassers at the close of the school we seldom meet; and we felt confident that the cause would realize the effect in their greater efficiency, devotion, and faith; and the tract society, in the greater number of books sold.

During the institute, Brethren F. L. Mead, Z. Sherrig, and G. L. Miller were present to give instruction in the canvassing work, which was received with interest and we trust with profit.

The last monthly canvassers' report brings us evidence of the good results of the school. Notwithstanding the almost incessant rains which have greatly

lessened the amount of time put in, there were nearly \$2000 worth of books sold, which is the largest monthly report that has ever been received in this State. We believe, too, that the school has created a greater interest in the matter of education, which, we trust, will result in increasing the attendance at our educational institutions.

J. W. WESTPHAL.

NOTES FROM THE FIELD.

ABOUT seventy-five students from the Battle Creek and Union Colleges will spend the summer vacation canvassing for our denominational works. These are divided into companies in fourteen different Conferences. Good reports are being received from these workers.

In a private letter from South America, we learn that the selling of books by canvassers is something to which the people are accustomed, especially in the section of country where the canvassers have been at work the past three months. We are told that the canvassers appreciate more and more the privilege of carrying the truth to the people of South America, and on account of the hospitality and cordial reception which they receive they are becoming quite attached to the people of that country. Already good results are beginning to appear from the books delivered.

As the monthly report from Australia was not received in season for the June HOME MISSIONARY, we give here the value of orders taken, which was \$5230.-83. Number of agents, thirty-six.

Taking the whole field together, there is quite an even distribution of workers for the various books. There are about as many working for "Bible Readings" as for "Patriarchs and Prophets" and "Great Controversy" Vol. IV, together. A small number are working for "Prophecies of Jesus," "Thoughts on Daniel and the Revelation," "Eden to Eden," "Two Republics," and *Good Health*.

In soliciting orders for "Patriarchs and Prophets" or Vol. IV "Great Controversy," call attention to and emphasize the fact that the great controversy between Christ and Satan always has been and always will be, until its close, a constant warfare; at the same time, show the contrast between the spirit which prompts Christ in his work, and that which prompts Satan in his.

The good results obtained from the canvassers' schools held the past two winters, are being more plainly seen, and several Conferences are already planning to hold one next winter. Let the good work go on. The more thorough knowledge our canvassers have of the truth, the better they are able to present the books to the people.

REPORT OF THE CANVASSING WORK FOR JUNE, 1892.

		No. can- vassers	Av.No. of Re- ports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Distr. No. 1.	Atlantic											
	Maine											
	Maritime Prov.	4	1½	18	53	88	\$ 293 00	7	\$ 18 50		\$ 18 50	
	New England	30	21	337	1,817	239	603 75	665	1,751 40	\$ 8 90	1,760 30	
	New York	15	15	142	690	330	864 25	441	1,104 75	15 05	1,119 80	
	Pennsylvania	50	7½	59	337	386		267	643 85	13 80	657 65	
	Quebec											
	Virginia	11	3½	111	625	16	35 00	372	932 00	32 75	964 75	
	Vermont	12	8	115	733	12	42 00	287	749 25	75	750 00	
	West Virginia	14	8	93	645	129	302 35	231	521 50	153 75	675 25	\$5,946 25
	Alabama	6	4	102	814	70	177 75	430	791 25	10 80	802 05	
	Cumb. Mis. Field.	7	4	83	666	53	111 75	180	333 25		333 25	
	Florida	10	7	95	757	133	336 25	401	1,025 75	18 55	1,044 30	
	No. 2.	Georgia	19	9	186	1,489	132	400 47	506	1,209 00	9 85	1,218 85
Louisiana		5	3	52	413	105	257 35	332	837 75	4 35	842 10	
Mississippi		2	1½	10	5	5	10 50	4	9 50		9 50	
North Carolina		6	4	79	63	363	806 25	124	294 75	35 76	330 51	
Tennessee River		6	5			227	537 25	139	348 50		348 50	4,979 06
Indiana		35	30	353	2,104	491	1,174 60	683	1,713 60	16 60	1,730 20	
No. 3.	Illinois	45	42½	542	2,983	910	2,199 05	1,524	3,797 80		3,797 80	
	Michigan	45	34	485	2,689	104	307 00	1,259	2,874 35		2,874 35	
	Ohio											
No. 4.	Ontario	48	38	589	3,663	421	1,011 25	1,586	3,824 75		3,824 75	12,227 19
	So. Dakota											
	Iowa			56		162	392 25	205	418 00	20 25	438 25	
	Manitoba	4	4	78	436			335	856 50		856 50	
	Minnesota											
No. 5.	Nebraska	14	13	220	621	590	1,300 42	733	1,906 70	126 79	2,033 49	
	Wisconsin											3,328 24
	Arkansas											
	Indian Territory											
	Kansas	37		389	3,405	199	522 25	993	2,029 00	113 60	2,142 60	
No. 6.	Missouri	43	30	365	2,588	205	517 50	338	2,057 00	128 55	2,185 55	
	Texas	34	28	199	1,342			338	2,678 50	26 30	2,704 80	
	Colorado	16	10	177	879	96	226 35	519	901 80	47 20	949 00	7,981 95
	California					677	2,224 00	1,360	4,420 80	165 20	4,586 00	
	North Pacific											4,586 00
	Upper Columbia											
FORN.	Great Britain											
	Germany	11		176	1,178			237	315 00	86 00	401 00	
	Central Europe		14		1,489			388	970 20		970 20	
	South Africa	10	10	120	567	890	3,282 38	521	2,061 11		2,061 11	
	Australia	35	26½	501	2,871	549	1,986 67	1,884	7,182 70	379 69	7,562 39	
	New Zealand											
	Norway											
So. America	3	3	51½					166	453 20		453 20	11,481 89
Totals		577	388¾	5,774½	35,977	7,632	\$18,911 64	18,455	\$49,082 01	\$1,414 49	\$50,510 49	\$50,530 58

A good point on "Two Republics," is to show the people that what the book points out will come; and then in a kind manner, call attention to the fact that some of these things are right here now.

and fourteen for July. Could we have all these reports; it would make quite a difference in the showing for the canvassing work.

THE total amount of books shipped by the Review and Herald Office during the months of July, August, and September, 1891, was 158 tons. What shall the record of 1892 be?

SISTER Druillard reports that all their workers are again in the field; that where the canvassers have been delivering lately, the people seem anxious to get their books, and where workers have gone over the ground the second time, they find many friends.

WE are sorry to see so many conspicuous blanks in this month's tabulated report. Looking back two months, we find fourteen blanks for May, ten in June,

THE report from Virginia is for seven weeks, and from California for nine weeks.

THE HOME MISSIONARY.

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INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH, JULY, 1892.

If you see by the date on the paster on the wrapper of each paper, that your subscription has expired or is about to do so, please send in your renewal at once. It will save those in the subscription department the work of notifying you by postal card.

LACK of space prevented printing a program in Religious Liberty department this month. We would suggest that the first article in the department be read in connection with the chapter on "The Impending Conflict" in "Testimony" No. 33, pp. 239-246. And let all acquaint themselves with the chapter referred to whether read in the monthly meeting or not.

WE are glad to know that our subscription list is slowly increasing. We would again ask our friends who are taking the paper to interest themselves in getting others of our brethren and sisters to subscribe. Besides giving the topics for weekly study in the missionary meetings, and the monthly Fourth Sabbath reading, the HOME MISSIONARY is the only paper we have for recording the progress of the canvassing work throughout the world. This branch of the cause has grown to enormous proportions, and every lover of the truth will be encouraged by watching its progress.

We take the liberty to print the following stirring words from a letter recently received from Elder Haskell:—

"Things seem to be moving along very rapidly. It seems as though if we had an eye half open, we could see that we are inside the circle of the time of trouble; that the time has actually come when the persecution to which we have looked forward for forty years has actually begun; and when we consider that the end of what is begun is a law to put to death those who keep the commandments of God and the faith of Jesus, and that that law will not go forth till just before Christ appears in the clouds of heaven, which will be at least one year after probation ends, it

becomes us to be on the watch lest we should be found off guard. In a testimony that I received from Sister White not long since, she says that the coming of the Lord hasteth greatly; that it is coming noiselessly and stealthily, like the muffled tread of the thief, to take the sleepers off guard. It seems that this will be the case. Many of our people will be looking forward to the loud cry and to the accomplishment of a great work, and to the time to sell, and a thousand such things, when we have actually passed the time of probation, and then will find that they are not saved."

SPEAKING of the Bible study at the Norway camp-meeting, Elder Holser writes:—

"Much light shone from God's word. . . . The Lord showed how ready he is to give increased light when our hearts are open to receive it. We believe that this is but the beginning of what is yet to be among us; and we greatly rejoice. . . . The future begins to light up, new faith and hope and courage fill the heart; and the spirit that moved the first workers in this last message is beginning to be manifested. We believe that this will increase until the power of God in its fullness is manifested among his people, and the whole earth is lighted with the glory of this message."



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.			
am	pm	am	pm			am	pm	am	pm
7.16	7.30	1.00	7.00	.....	Boston.....	7.00	8.00	9.25	.....
9.45	5.00	6.30	8.00	.....	New York.....	9.55	7.40	5.07	.....
12.10	6.20	6.25	1.00	.....	Buffalo.....	8.40	5.50	4.20	.....
1.35	7.45	8.00	2.45	.....	Niagara Falls.....	7.30	4.10	3.10	.....
8.30	.....	3.00	12.00	.....	Boston.....	8.05	9.50	.....	.....
9.30	8.40	.....	.....	.....	Montreal.....	8.00	7.00	.....	.....
11.30	.....	1.00	.....	.....	Toronto.....	8.35	6.25	.....	.....
Day Exp.	B. C. Pass	Lmtd Exp	Pacific Exp.	Mail Exp.		Mail Exp.	Lmtd Exp.	Atto Exp.	Day Pass.
am	pm	pm	pm	pm	Dep.	Arr.	pm	am	pm
8.44	.....	.....	.....	6.19	Port Huron	10.01	.....	.....	12.10
6.50	3.48	12.22	8.40	6.25	Port Huron Tunnel	9.58	12.35	7.30	8.50
8.05	5.10	1.27	10.07	7.49	Lapeer	8.15	11.20	6.15	7.35
8.35	5.47	1.55	10.47	8.35	Flint	7.30	10.47	5.40	7.05
7.15	4.05	.....	8.00	6.50	Detroit	9.25	.....	7.45	9.25
7.50	5.17	.....	9.00	7.15	Bay City	8.37	.....	7.15	8.37
9.05	6.50	2.22	11.20	9.35	Saginaw	8.00	.....	6.40	8.00
10.02	7.55	3.07	12.20	10.40	Durand	6.50	10.20	5.03	6.35
10.29	8.30	3.34	12.52	11.15	Lansing	5.10	9.30	4.00	5.40
11.15	9.25	4.15	1.50	12.25	Charlotte	4.34	9.01	3.25	6.11
11.53	pm	.....	2.35	1.08	BATTLE CREEK	3.40	8.20	2.40	4.30
.....	.....	.....	.....	1.19	Vicksburg	2.38	7.40	1.45	.....
.....	.....	.....	.....	2.06	Schoolcraft	2.21	.....	.....	.....
.....	.....	.....	.....	2.50	Cassopolis	1.29	6.58	12.45	5.07
.....	.....	.....	.....	4.30	South Bend	12.45	6.20	12.00	2.35
.....	.....	.....	.....	7.00	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.
E. S. PARKER,
Gen. Pass. and Ticket Agt., Chicago. Ticket Agt., Battle Creek.