

THE HOME MISSIONARY

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

VOL. IV.

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

No. 8

“CASTING ALL YOUR CARE UPON HIM.”

1 Peter 5: 7.

“CASTING all your care upon Him,”—try him, ye who doubt and fear, Ps. 34: 8.
With the cares of life so burdened, in the progress of the year. 2 Cor. 1: 20.
Strive no more that load to carry, leave it with him, he is true,
And he says that he will bear it—why? because he cares for you.

“Casting all your cares upon Him,” light will be the feet that tread ISA. 11: 31.
Through the gate that now is opening as the eastern sky grows red.
Once a load of sin we brought him, and he bore it all away, JOHN 1: 29.
Can you think that Arm will fail us for the cares of time's short day?

“Casting all your care upon Him,”—Ah! we fail him hour by hour: MATT. 14: 31.
Weep and pray, and bring our burden, asking great things from his power;
Then we rise and clasp it closely, to the heart the sharp thorns press, PHIL. 4: 6, 7.
Burdened, leave the presence chamber, though the king was there to bless.

“Casting all your care upon Him,”—is it thus that we obey,
Fretting sore, and sore discouraged for the troubles of the way? NUM. 21: 4.
Just to trust him with the tangle! just to trust him with the fear, NAHUM 1: 7.
As the crew can trust the pilot 'mid the rocks and shoals to steer,

“Casting all your care upon Him,”—does the hand take back again ROM. 11: 20.
What it casts into the ocean, what has sunk beneath the main?

Ah! it cannot. In the ocean of the Father's love, cast in MICAH 7: 19.

Every weight that thou art bearing, every sorrow, every sin.

“Casting all your care upon Him,”—is it that you cannot trust?

Stretch the withered hand to Jesus—he remembers we are dust; PS. 103: 14.

Say not when the word is spoken, “Ah, the power is not there,”

Life flows out to him who ventures all upon his word to dare. MARK 14: 5.

“Casting all your care upon Him,”—step by step, and day by day; DEUT. 33: 25.

Does the soldier plan the battle, or his Captain's plan obey?

Raise the banner as ye ask it, soldier of the Lord, march on, PS. 4: 8.

Weighted only with the armour, every other weapon gone.

“Casting all your care upon Him,”—Ah, the child forgets to weep,

Who, altho' the ship is tossing, in the father's arms can sleep. PS. 4: 8.

This the shelter of each spirit, who believes the message true—

“Casting all your care upon Him”—Wherefore? “For he cares for you.” 1 JOHN 4: 10.

—Mary Gorges.

BLESSINGS FOR THE ISOLATED ONES

A WORD that will be an encouragement to the isolated ones comes to us in a recent letter from Elder J. R. Palmer, of Colorado. We take the liberty to quote the following:—

“We see that the Spirit of God is falling upon his people in every place. There are Sabbath-keepers

here, scattered through the mountains, from twenty-five to one hundred miles apart, and so far from towns and post-offices that they seldom get a newspaper, and so poor they do not take our papers. Yet they seem to understand the importance of this time as well and even better than some who hear preaching every week. God is at work."

Is not this just what one of the latest "Testimonies" has said? "While a new life is being diffused and is springing up from beneath, and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins."

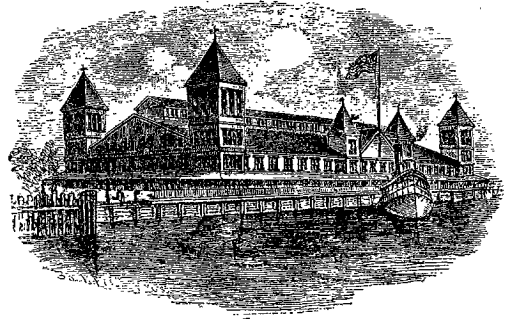
The light comes from above, and the Lord is just as near to the seeker who is widely separated from others of like faith as to any. The light and power are in the word. This has been a pleasing thought to many, we believe, as they have received the blessing from the Lord in the Bible study at the workers' institutes or the camp-meetings, and have thought of others who are necessarily widely separated from such privileges. By his word and Spirit we may expect to see the Lord leading the ranks of the faithful workers forward together throughout the wide world, keeping step with one another, and yet perhaps so far apart as to be independent of each other.

The Lord has always worked in this way for his people, notably in the days of the Reformation, and in the first angel's message. So also, in 1715, when the Lord was preparing the Moravians to enter upon their missionary enterprises, "a revival breath from heaven passed simultaneously over towns wholly disconnected and remote from one another, in Moravia and Bohemia." We may trust the Lord thus to continue to bless the isolated workers, and to move forward the believers at an even pace. The great thing upon which stress is laid in the Lord's messages to us at the present time is the necessity of a growing and deepening experience in Christ as a personal Saviour, and we are counseled to seek for the blessing of the Holy Spirit, which is to "bring all other blessings in its train." This experience is just as attainable by the isolated ones as by those who have greater privileges. This fact gives license to no one to neglect the privileges for united study and seeking the Lord; but it does give assurance that those who are necessarily denied such associations need not feel that they are cut off from sharing in the blessings which the Lord is sending down for those who will believe and receive.

W. A. S.

SHIP AND IMMIGRANT MISSIONARY WORK.

WE present herewith a recent communication from Brother Daniel Thompson, our ship missionary in New York, together with a cut of the United States Bureau of Immigration building located on Ellis Island, where the immigrants are landed, and Brother Thompson has his headquarters, and does most of his work distributing literature.



Following is the communication written under date of July 18:—

I want to tell you what a privilege I enjoyed to-day. I left my room a little after seven this morning, and entered upon my work on the island about eight o'clock, and worked very busily till five. Five ships landed their passengers on the island to-day. There were ten different nationalities among the 3000 immigrants landed, and you can imagine how busy I was while doing the best I could to reach *all* as they passed through the registering aisles, where ten men are placed to register their names, and ask them a few questions before they land. I stood and walked back and forth close to where other officers met and escorted the people to the railroad agents, where they get their money exchanged and receive tickets to their destinations. I could hear them (as they replied to the question, Where are you going?) say, New Orleans, San Francisco, Montana, New York, Chicago, etc. So you see by distributing our papers to these people, our publications are going all over the United States. Some of these will no doubt be sent to their friends and acquaintances in the old country.

I also make it a special business to enter the detention departments, and supply the poor immigrants that are to be sent back to the old country. So you see I can send our papers to several points in the Old World as well. Our publications are gladly received by the immigrants. I feel that I am well paid for all I have to go through while endeavoring to get access to them. I esteem it a wonderful privilege to labor for perishing souls. If we only had publications printed in as many languages as there are different nationalities of people that land here, the message might sooner be sent to "every nation, and kindred

and tongue." I have publications in ten different languages now, but I really need three or four more to meet all the demands. I enjoy the work very much, but regret to see so many go through for whom I have no papers or tracts which they can read. I hope and pray that I shall soon have the other needed publications to hand out, and if necessary, an assistant in this good work, concerning which I will explain further in my next letter.

Yours in the work,
DANIEL THOMSON.

THE BIBLE WORK.

THE following letter received from a far-away Bible worker will be of special interest to those engaged in this line of work. It seems to us that the line of contributions suggested is the only one which might demand a special department for the Bible work. We will gladly devote a page now and then to contributions, short, to the point, and suggestive, from those engaged in the Bible work, if the workers will make this possible by supplying the material:—

To the Editors of the Home Missionary:—

It is with feelings of regret, that I notice that the "Bible Workers' Page" has disappeared from the HOME MISSIONARY. Last year when it was decided to devote some space each month to the interests of the Bible work, I was greatly rejoiced; for I thought it would give us who were laboring in foreign lands, an opportunity of keeping in better "touch" with the spirit of the home work. I fancied to myself how much benefit we would derive from reading of the experiences of our fellow-laborers.

While I valued the instruction given from month to month, I was somewhat disappointed to see so little contributed by those who were actively engaged in giving Bible readings from house to house.

If the Bible workers in different parts of the world would give the "page" a hearty support by contributing short articles, giving plans of work, methods of presenting various subjects, with perhaps occasionally a brief outline of a Bible reading, it would be a blessing to us in our work.

There is no branch of the work where it is easier to fall into the habit of running in "old ruts" (which is death to the spiritual growth of both worker and reader) than in the Bible work.

We need constantly to vary our methods of presenting the different subjects, and often a mere hint or suggestion from a fellow-worker will open up a whole line of new thought.

Cape Town, So. Africa.

HETTY HURD.

If the way be drear,
If the foe be near,
Let not faithless fear o'ertake us!
Let not faith and hope forsake us!
For through many a foe
To our home we go.

—Zinzendorf.

HOME PREPARATION FOR THE CAMP-MEETING.

THE Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy. . . .

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and like Jacob, be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected? —From "Testimony" No. 31, pp. 159, 160.

REPORT OF LABOR, ^{July} JUNE, 1892.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	110,810
" " " " " " United States.....	38,411
Number periodicals sent to foreign countries.....	4,577
" " " " " " United States.....	5,938
" letters written to foreign countries.....	105
" " " " " " United States.....	44

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	34,282
" " " " " " United States.....	112
Number periodicals sent to foreign countries.....	469
" " " " " " United States.....	46

GERMAN WORK.

Pages books and tracts sent to foreign countries.....	3,820
" " " " " " United States.....	864
Number periodicals sent to foreign countries.....	460
" " " " " " United States.....	401
" letters written to foreign countries.....	3
" " " " " " United States.....	38

LENA STEINEL.

Chicago Office.

Pages denominational publications sent out.....	10,116
" N. R. L. publications sent out.....	3,214
" Health and Temperance publications sent out.....	17,664
Number Signs, Present Truth, and Instructor "	782
" Good Health and Pacific Health Journal "	26
" Sentinel sent out.....	436
" letters written.....	278

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	2,696
No. copies Zions Vaktare and Evangeliets Sendebud sent out.....	959
" letters written.....	150

TENA JENSEN.

FOURTH SABBATH READING.

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

THE RELATION OF OUR EDUCATIONAL INSTITUTIONS TO THE MISSIONARY WORK.

THE work of the Seventh-day Adventists is a missionary work. To them is committed the duty, as well as the privilege, of carrying a special message to every kindred, nation, tongue, and people. The denomination has been raised up for this purpose, and all the institutions connected with it have been established to aid directly or indirectly in accomplishing this specific result. In the progress of this work there have arisen educational institutions. Why? What view of education has rendered it necessary to establish distinct denominational institutions? There must be a difference of opinion to lead to a different line of action, and looking toward different results. Going back a little, notice for a moment the change that has come over the human family. The record says in the simplest language, that He created them in his image, in the image of God created he them. In the image of God, endowed with noble qualities, with capacities that are in themselves divine; Thou madest him a little lower than the angels; thou hast crowned him with glory and honor. But that inexplicable thing, which is responsible for all the misery that has ever cursed this whole earth—sin—marred that image, well-nigh obliterated it, removed man from his high position, brought him to the very dust, shorn of that power which was his at the beginning, a slave under the bidding of another, sold under sin. But God who is rich in mercy, with the great love wherewith he loved us, has in his wisdom granted that there should be opportunity for restoration, as provided in the plan of redemption.

We have so many technical terms. We use terms that have to us so little meaning, and convey to others so little meaning, that we go through the whole round of the religious vocabulary hardly conveying to the mind a distinct idea of the greatness of the whole plan of what we term "redemption," the whole purpose of what we call "probation;"—it is all that man might be restored,—that that image might be brought back, not physically, because that will be when he "shall fashion anew the body of our humiliation, that it may be conformed to the body of

his glory," but to restore in the soul the image of God; to bring him back to a godlikeness within; to restore to him that power which he threw away. The whole purpose of education, is to co-operate in this plan. The whole purpose is that we should be restored; that God himself should dwell within—be our God.

Now, we have been accustomed too much to think that there is a certain line of work for the church, distinctively religious work, and that there is another line for the school, perhaps not wholly and purely secular, and yet in a large degree divorced from the other. We have been wont to regard life as made up of two distinct lines, a religious life for religious days, a secular life for secular days; but in the beginning it was not so, in the end it will not be so, and now it need not be so. The only life which any man needs to know about, the only life which he needs to live, for fullness of every kind, is the very life which God intended for him in the beginning. Just so far as our life is separate from that, just so far our life is not what God intended it should be. It will not, then, seem in any way strange that a people whose express determination is to prepare to meet him in peace, whose whole burden of labor is to be the means of fitting others for that same experience, should desire to carry this same ideal into their educational work.

So let us say first in a general way, that the object of education is to restore that image of God in the soul; to bring man back to use that life which was lost—thrown away; to renew us after the image of Him that created us; and all school work, should have in view this one object. But to be more specific, for generalizations cannot meet the case, how will such a plan as this, when applied practically, affect the work, and how will it cause it to differ from the plans of work in other institutions?

First, how would such a plan as this, practically carried out, affect a course of study? How is the image of God restored? "Grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord." Through the knowledge of God; and more, too, than a knowledge about God, more than an acknowledgement of his existence, of his

divinity, of his power; that knowledge which comes from the blending of our lives with his life, that knowledge of him which comes from receiving within, of his power, of his goodness. So, then, through the knowledge of God is this work to be accomplished. When we prepare a course of study, then, for a school which has this purpose in view, every study will be tested by this question: To what degree does it impart the knowledge of God? To what extent does it lead to the knowledge of God? In what way does it help one to receive knowledge of God? God reveals himself to us first and especially in his own word,—in his word which is just as much incarnation, divinity veiled in humanity, as was Jesus Christ our Lord when he was here in person,—his word, which is life and power to those who receive it as his word, as was Jesus Christ the life and power of God. So then we will of course see that the study of his word should have a prominent place.

But going a little farther, not merely should there be classes in which his word shall be studied, but his word should be the guide, the touch-stone in every subject. Not that it was given to us to take the place of more elaborate statements concerning his works, concerning the affairs of men and his providence therein; but that in whatever way his word does speak,—and we shall be surprised to find in how many ways it does,—it shall be authority; it shall be the test, and everything else must give way before that.

It follows, then, at once, that when any of the claims of science, so-called, shall conflict with plain statements of God's word, no matter how high the name attached to the opinion, no matter how large a majority consent to it, there is one word over all: and there is One, agreeing with whom we are yet in the majority; God's word shall stand against the word of anything whatever; his word to be partaken of, to be received, to be lived upon, and leading to that knowledge of him which comes from submission to his word—not being satisfied with a mere recitation of his word, not being satisfied with a memory exercise, for the right way to the very springs of life lies through the heart. And so it must be the door of the heart that shall be open thus to receive that knowledge of God.

Further, in the course of study shall any other studies be dropped out? For instance, shall we study language? By all means. No vocabulary is too rich, no figure of speech too bold, no range of illustrations too wide by which we may receive and impart in any degree a fullness of the knowledge of

God. Every language is God's language; every thought is God's thought; every form of expression puts new light upon an old idea. Study language? Most certainly!

Study mathematics? If we desire to say with that eminent scientist, "I think thy thoughts after thee, O God," we must do so; because when He created all things, and the sons of God sang for joy, he lifted his thoughts to the very highest plane. Study mathematics? If we would follow in the paths of God, if we would read him with any definiteness in his works, most certainly.

Study history? Study history as it can be studied in no other way. Learn from history what cannot possibly be learned upon any other basis. Trace from the very beginning of time and circumstance God's dealings with men, with nations, his providence in the affairs of men; seeing that he setteth up whom he will, and putteth down whom he will; that he giveth the kingdoms of the earth to whom he will; seeing that in this present time, in this most wonderful age of all ages, in this very generation, that the consummation of all history is to come. Study history? Study it to learn from it what we cannot learn in any other way; that we may be able to follow in the very footprints of Him who has ruled in the affairs of men from the very beginning.

But if nothing is shut out, and everything is taken in, wherein will our educational institutions differ from others? Do not others take in these same thoughts? Most certainly. Do not you know that all roads lead to London? and did you ever think that it is as exactly true that all roads lead away from London? It makes no difference where you strike one of these paths, if you follow it in the right direction, it leads to the center, and there you will find God; yea find him on the way there. But in the other direction the same roads lead farther and farther away from that light which lighteth every man that comes into the world.

This naturally leads us to another division of our subject, which is, How will these ideas affect the plans of teaching? If substantially the same subjects are to be canvassed as in other institutions, and yet there are to be marked differences in results, it must appear then in the methods of teaching. Let us consider it. We have touched briefly upon the method to be pursued in teaching the word of God. It is not to learn about God, not to make a memory exercise of his word, but to receive it as the word of God, the word of life, the word of power, and to submit

our lives to that working ; because the word of God has this wondrous characteristic, separating it from every other word, and that is, that it possesses in itself the power to perform the very thing which it states. And so it will be in teaching, — not merely to present duty, but to present the way to do duty ; not merely to present the necessity of prayer as a means of communion with God and of receiving from him what he desires to give us, but teaching how to pray. And so in every line, — not merely pointing out an ideal, but placing within the reach of any who may be willing to receive it, the means of attaining to that ideal ; for every philosopher from the beginning, who has prepared a system of morals has said many good things ; as Epictetus, when he said, “If a thing be right, do it.” Yes, O Epictetus, but how? “To will is present with me, but how to perform I find not.” So it is more than pointing a path of duty ; it is to throw the light upon that path which possesses in itself life and power. Such is the word of God.

How shall we teach all science on this basis? It should be that in everything we should see and be reminded of God. Notice how in all nature such lessons have been interwoven as may be presented to us in every cloud, in every flower, in every tree, by every running brook, by the hills, the mountains, the rivers, the lakes — everywhere ; so that in whichever way one turns his eye, the book of nature is open, teaching lessons of trust, of faith, of courage, and of confidence in God. He who spake as never man spake, who taught with authority not as the scribes, in the very simplest way connected his lessons with the things of nature. “Consider the lilies how they grow ; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?”

Observe the little brown sparrow singing in the air ; and remember that “one of them shall not fall on the ground without your Father.” The sunlight brightens everything, and reminds us that he is the “Sun of Righteousness.” The rain comes down on the parched earth ; and we remember that “He shall come down like rain upon the mown grass. The dew of the morning refreshes everything ; and we remember that we shall be like the dew of Hermon that cometh down upon the mountains of Zion. We sit by the river side and see the waters gliding by, and are reminded of the water of the river of life, and that he that drinks of that water shall never thirst again. We sit in the shade of beautiful trees, and remember that they shall be “trees of righteousness, the planting of the Lord.” We go out by night and look up, and see the stars, and think of him who is the “Day Star.” And so on every hand, wherever we turn the eye, a lesson is impressed upon the mind.

But it may be said that this is not scientific. What has this to do with technical science? Never should science be used to turn the mind away from God to man. Never should it be used as a channel through which skepticism comes in to destroy that simplicity of faith in God as the One who created all things by the power of his word ; for “by faith we understand that the worlds were framed by the word of God ; so that things which are seen are not made of things which do appear.” Because when one is led by any course of study, or by the instruction of any man, no matter how noted, to turn his ideas away, and his clinging faith away from the power of God, and lose the lessons which he has placed on every page of the book of nature, it is a great loss to him. When through receiving the instruction of any such one, a student is led to believe it was not the power of God by a word that brought the world into existence, but that it was by a slow, almost imperceptible process, covering an almost indefinitely long period of time, just then he begins to believe that his power to recreate must be exerted in the same way ; and that there must be some long, wearisome, almost unending process before the work of creation can be done in his soul.

When our Saviour was here, the lake was stirred by the boisterous winds, waves ran high, and the ship was tossed to and fro, and his disciples called upon him for help. He said, “Peace, be still !” and immediately there was a calm. So we may learn that when the waves run high, and our boat is tempest tossed, and we are ready to cry out, “Lord, save me, I perish,” he merely says to us, “Peace, be still,” and it is so. So on every side we see God’s power, God’s goodness, God’s mercy, and with trust in him, with reliance upon the power of his word simply, we can go on our way through life assured by every lesson, encouraged by every look ; because everything speaks of the love, goodness, and mercy of God.

How would institutions, planned and conducted upon such a basis as has been here outlined, stand related to the missionary work? There would certainly be developed an earnest Christian experience in the life of the students, and this is the basis of all successful missionary effort. There would naturally grow up a desire to extend to others the blessings which come through an intimate personal relationship with God. So all Seventh-day Adventist schools would be missionary training schools. It is encouraging to note, as a matter of experience, that the more fully the ideas here set forth have been practically carried out, the greater has been the interest in genuine missionary work, and the more ready have students been to offer themselves for any field of labor, at home or abroad, when their services may be needed. Let all who are interested in the progress of the third angel’s message pray earnestly in behalf of the educational work, and those engaged in it, that these schools may be the means of preparing many efficient laborers who shall carry the truth to all parts of the world.

W. W. PRESCOTT.

Extracts from Correspondence.

FROM a teacher in South Carolina : —

"You will greatly oblige many readers if you continue the *Signs of the Times* as heretofore. Many of the patrons of the school, and teachers with their families, and some students also, remain here during vacation. Besides we have organized a missionary Sunday-school on the campus, and shall be glad to have the paper for the school. Please accept thanks from the entire faculty, the students, and myself for past favors."

From the principal of a school in North Carolina : —

"I am reading *Signs of the Times* with great care and with exceedingly great interest. Especially do I agree with E. E. Franke in his position in regard to the Sabbath. I also heartily accept what is said in answer to the drunkard's arguments."

A physician in South Carolina writes : —

"I have received the *American Sentinel*, and like it, also your motto, 'Equal and exact justice to all men, of whatever state or persuasion, religious or political.' I am inexorably opposed to the union of Church and State. It has cost the human family more bloodshed than all things else. I wish Congress to entertain no Sunday petitions of whatever character."

From the principal of a Normal School in Alabama : —

"We shall continue a school here during the summer months, and we would be very glad to have the *Signs of the Times* sent us if convenient. We appreciate it very much, and it is eagerly looked for each week by both students and teachers. We are very grateful for your many kind favors."

From a missionary worker in Georgia : —

"I have received the package of publications, and will be very glad indeed to have the literature which you so kindly offer to give me to aid me in my work. I am sure that those among whom I work will also be grateful to you. May the Lord bless all who are so willing to help me in this work. Perhaps you know that I am doing missionary work among my people, and especially am I working among women and children. I will be glad to let you know of the good that will arise from the distribution of the leaflets."

From a lady superintendent of prison work in North Carolina : —

"The people are numerous here, but they are very poor. I do not like to think of their future on account of their ignorance and intemperance. Tobacco and snuff are in as great demand among them as meat and bread, and with some they are in greater demand. The work of reform here is a hard one. I sometimes for a moment feel like giving it up, but I trust God for brighter days and work on. I have been a temperance worker eight years and meet with great opposition. Many thanks for the *Signs of the Times*. We appreciate it so much. We are always glad and happy to hear from you."

A gentleman in North Carolina writes : —

"I have for the past several weeks been receiving and carefully reading the *Signs of the Times* published in Oakland, California.

I have also occasionally received numbers of the *Bible Student's Library*. I have been greatly interested and highly pleased with all of said literature. The publications have been read by my family, and are now loaned to our neighbors, who are reading them with much interest. Many of the important subjects presented in the *Signs of the Times* are altogether unthought of by the masses, and by many are fearfully neglected. Some of the subjects are presented in a rather different and somewhat startling light; however, we find upon examination that the Holy Scriptures agree in the main with what the editor or writer says. Nevertheless, we all have our peculiar views concerning some subjects. If convenient, I would like to read further upon the second coming of Christ. Please accept my hearty thanks for your past kindnesses. With high regards and best wishes for the society."

A lawyer in South Carolina : —

"I have perused with a great deal of pleasure and profit Mr. Jones' pamphlet upon the subject of religious liberty, and pronounce it a work of decided merit. His position is strong and tenable, and cannot be controverted by the enemies of religious liberty. . . . We live under two governments in this world, the moral and civil. The civil is intended to check, restrain, and punish every member of society who offends against the rights of his fellow-man. The moral is intended to direct, guide, and govern us in those things which belong exclusively, unreservedly, and absolutely to the individual. Conscience is the seat of the moral government, and whenever any earthly power or potentate undertakes to dictate to mankind in matters of conscience, it becomes a usurper; it dethrones and dislodges the rightful sovereign. The uniting of Church and State is one of the most gigantic frauds and impositions that was ever practiced upon mankind, and it is responsible for some of the darkest and most diabolical crimes that have ever stained and stigmatized the history of the Old World. It was the union of Church and State that sent Cranmer and Latimer and Ridley to the stake. It was the union of State and religion that compelled Socrates to drink the poisonous hemlock.

"Mr. Edwards is quoted as saying that he would not tolerate an atheist. Where did Mr. Edwards get his right to be intolerant of other people's opinions? I think the reverend gentleman would do well to tone and temper his zeal with a little sound and wholesome reflection. Where did he get his right to believe in a God? Was it the gift and grant of any earthly power? If so, that power is the keeper and custodian of conscience. If the secular power can say that I shall believe in a God, then it follows as a legal and logical sequence that it can say that I shall not believe in a God, or any of the great and fundamental doctrines of Christianity. It is time that there should be a better understanding between the governed and the government. It is time that rulers and lawgivers should learn that human systems are but the evidence of human rights, and that civil and religious liberty are the greatest and most important of human rights, and that government was made to protect and not to trample upon them."

A gentleman writes from the South : —

"I am pleased with the copy of *American Sentinel*, and heartily indorse the principles it inculcates. All moral questions require to be directed, governed, and controlled, certainly not by civil jurisdiction, but by the teachings of God's revealed will and divine law. Earthly governments, in order to succeed, should recognize divine authority, but should not legislate as to morals and religion. Keep church and State separate."

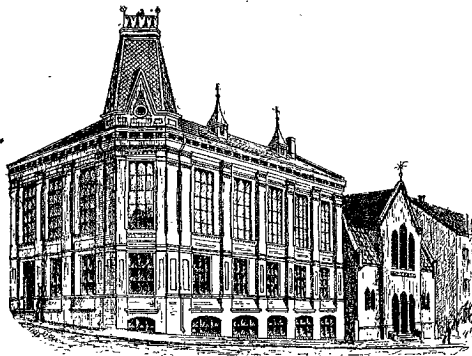
[STUDY FOR FIRST WEEK IN SEPTEMBER.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

THE PUBLISHING HOUSE AT CHRISTIANIA.

PRINTING work for the cause in Scandinavia had for some years been carried on in an old building bought for that purpose, but the building itself and the facilities for printing being very inconvenient and in every respect unsatisfactory, a new building was erected in 1885. This is a two-story building with basement, the basement and lower floor being used for printing, bookbinding, stereotype, and galvano work; the upper floor is used as a meeting hall for the Christiania church. When the present building was erected, two large steam presses and a small job



OUR CHRISTIANIA PUBLISHING HOUSE.

press were put in; but as the work steadily increased, a third large press was put in, in 1890. The book bindery has likewise

been supplied with new machinery as the demands have arisen. This publishing house supplies books to all our colporters in the three Scandinavian countries, and three papers are issued in the Danish-Norwegian, and three in the Swedish language.

Besides our own work, this office has been blessed with outside work, so that the thirty persons employed, as well as the machinery, have been kept steadily at work, and at times have had to work thirteen hours a day in order to meet the demands.

During the year ending May 31, this office has done outside work to the amount of \$5581.79. We have also printed during the year over 20,000 of our large subscription books, several thousand copies of pamphlets and tracts, 114,000 copies of health journals, and 46,900 copies of religious papers. The house has gained a good reputation in the city, both for good work and promptness in executing the same.

N. CLAUSEN.

PROGRESS OF THE CAUSE BEYOND THE ARCTIC CIRCLE.

I DO not think there is any country in the world where the truth is making more progress than in that part of Norway which lies near and beyond the Arctic circle. I mean the district of Nordland and Finmarken.

THE COUNTRY.

But before speaking of the work, we will take a glance at the country and its inhabitants. Three fourths of the area of Nordland and Finmarken is occupied by the continent, the rest belonging to the numerous islands which skirt its shores, and terminate in the North Cape. Innumerable fjords and bays indent the coast. The interior is intersected by a snow-covered range of mountains, reaching an elevation of 4000 ft., the line of perpetual snow here being less than 3000 ft. above the level of the sea. The country is covered over a considerable part of its surface with forests, consisting chiefly of birch, pine, fir, and alder, and having an undergrowth of lichens and mosses, which supply abundant food for herds of reindeer. Many elevated tracts are, however, entirely destitute of vegetation, and consequently uninhabitable. In places where no trees are to be found, the turf of the marshes affords a good supply of fuel. The thin vegetation which covers the stony soil, yields grass for the sheep and cows which graze on the declivities of the rocks skirting the fjords and creeks. On the islands the sheep run at large all the year round, exposed to all the changes of the climate.

INDUSTRIES.

The glens near the coast possess a temperature mild enough to allow the cultivation of oats, barley, and potatoes. Agriculture is impracticable above an elevation of 100 ft., a few berries being the only fruits that ripen. But the population chiefly depends upon the fisheries, which every year attract a large number of people from the southern portion of Norway and from Russia.

The climate is extremely cold for nine months of the year, while the excessive heat of July and August, when in the northernmost parts the sun never sets for several weeks, is only separated from the

cold seasons by a short spring and autumn of a couple of weeks.

CHARACTERISTICS OF THE PEOPLE.

Excepting a few merchants in the towns, the people are poor, and many hardly make enough to keep soul and body together; but they are industrious, and just as happy and contented in their little huts as the king in his palace—at least, they have less to worry about. Among this honest and hard working class, the word of God is revered, and when new light is presented, many accept it. Some of our best canvassers have sprung from this hardy people. Their huts are often built in places where on one side the over-hanging rocks are towering up for a height of several hundred feet, while on the other side the waves from the ocean almost dash against their very doorsteps. Here, surely, the life is a fight for existence. Neither do they make a fortune from fishing; for the rich companies that equip vessels for the fishing season pay very little for the fish. There is also another difficulty which our brethren have to meet. The law says that no lines or nets shall remain on the banks on Sundays, neither is any body allowed to fish on that day. This deprives them of one day every week, but surely the Lord will help those that put their trust in him.

OUR WORK IN THE NORTH.

Brother O. J. Olsen, who has been at work there for some time, reports good success in the canvassing work.

About a year ago Brother N. P. Nelson was sent to Nordland to start a school for children. He located at Hadselö, where there is quite a church. Although meeting with a good deal of opposition at first from the minister and several of the leading men, the results of the school were so satisfactory that all prejudice was broken down, and many who had opposed him came with tears in their eyes, and wanted him to promise to come back again next winter.

The truth is also advancing among the Laplanders. Besides the three Brother L. Johnson baptized last year at Kolverejd, two were baptized here in Christiania last winter during the week of prayer. As many more have accepted the truth, and are pleading for a minister to come and instruct them in the right way.

Everything indicates that the great and terrible day of the Lord is near. The last message of mercy is going to every kindred and tongue and nation, preparing a people for the glorious meeting in the clouds of heaven.

C. CASTBERG.

SWEDEN.

SWEDEN comprises over one half of the Scandinavian peninsula. It has an area of 170,979 square miles and a population of 4,748,259. Stockholm is the capital of Sweden and has a population of nearly 250,000. Since 1814 Norway has been united to Sweden under the same king, the present ruler being Oscar II. Under this present Bernadotte line of kings that began in 1818, education has been much promoted, a liberal policy followed, industry and trade have increased, and efficient transportation facilities have been provided. Education is compulsory.

The country presents a great variety of nature's grandeur—beautiful landscapes, numerous silvery lakes and fjords, rivers and waterfalls, mountains and meadows. The climate, on the whole, is mild, and the country fertile. Only about one sixteenth part of the land is cultivated. Mining is one of the chief industries. By this the reader may form some idea of the natural aspects of this country.

BEGINNING OF OUR WORK.

Thirteen years ago there was, as far as we know, no one in Sweden that kept the true Sabbath. Our work in this country began in 1880. In August the same year, the first Seventh-day Adventist church was organized at Grythytted. March 12, 1882, the Conference was organized, comprising three churches, with a total membership of 88. At the close of the last Conference year, Sweden had 19 churches, 493 members, and about 150 scattered Sabbath-keepers. There are now in this Conference seven ministers (five of whom give their whole time to this field), one licentiate, five Bible workers, and twenty-eight canvassers.

THE LORD OPENS THE DOORS.

When the work first began, there were many difficulties and much prejudice, which now to a great extent have been overcome. When Elder J. G. Matteson, and my brother, O. Johnson, first came to Stockholm to work, about ten years ago, it was almost impossible for them to get a hall, or any kind of room to hold meetings in. They were even driven out from a place where they had begun holding meetings. It is different now. We are not only allowed to rent wherever there is opportunity to do so, but we are even invited by men of prominence to rent their halls. The rector of a prominent school in this city, when we visited him about renting a large school-room, said to us, "I could get much more in rent for that hall, but I will let you have it for less than any one else;

for I have heard that you are a quiet and orderly people." This hall we rented for our last Conference meeting. Then, brethren were not allowed to advertize their meetings in a religious paper. Now, we are not only allowed to advertize all we please in this or any other paper, but the papers even make favorable mention of our meetings, and sometimes give short synopses of the subjects treated on! This was done several times last winter. For instance, one of the largest daily newspapers lately gave a very good and pointed synopsis of two lectures we gave on the history of Sunday-keeping. Another paper copied this, making the remark that it was strange to hear a minister state so many facts and truths at once. During our last Conference held here in Stockholm, the *Daily News* favorably reported our meetings, and from a lecture on the History and Work of Seventh-day Adventists, gave, in brief, some good points on the history and statistics of our work as a people. Thus, as in no other way, the attention of the people in general, and especially of the better classes, is called to the work of God, and some will, because of this, no doubt inquire for the truth. All this shows that much of the prejudice has been removed from the minds of the people, and that the way is open for the message.

THE YEAR'S PROGRESS.

During the last year there has been some encouraging advancement in the work. Three churches were organized during the Conference year. The work in Stockholm has been onward in spite of difficulties. The meetings have been very well attended, and a good interest manifested. Since last year, twenty-seven have been added to the church; of these, three have already begun to canvass, and two others will soon begin. There are many others who seem to be deeply interested in the truth. For next year we have rented a new meeting hall which is in every respect better than the one we have had.

THE RECENT CONFERENCE.

Our last Conference held here in Stockholm, June 22-27, was a season of blessing and encouragement. It was a great privilege for us to have Elder and Sister Waggoner from America and Brother Morrison from England with us. The Bible instruction given by Elder Waggoner was indeed interesting and profitable, and by those lessons of faith and trust in God we hope to realize more the elevated nature of God's work and our relation to it. Sister Waggoner gave some good instruction in Sabbath-school work.

Sunday morning, during the Conference, sixteen souls were baptised. This was a glorious occasion.

At the close of the Conference Brother Morrison began his instruction for canvassers. Twenty-eight canvassers attended the class. A great interest was manifested, and we hope that the good instruction that we have received in this branch of the work will bear abundant fruit. The faithful work of Brother Lind as general agent for Sweden has shown good results. Brother Morrison left us yesterday, July 6, and Brother Lind continues the class drill till next week.

The 19th of this month Elder O. Johnson and two sisters are going to leave for Finland to begin the work there. We all hope and pray that God will be with them and open doors and hearts in this country for the last message.

We feel that we have great reason to praise God for what he has done for us in the past, and we are encouraged to believe that the work of God will go with a greater power in the future than we have ever seen in the past.

EMIL J. ÅHRÉN.

OUR brethren in Scandinavia expect to make an effort to do something for Iceland this year, and perhaps also for Greenland.

POINTS FOR QUESTIONS.

1. Map study of Norway, Sweden, and Denmark.
2. Sketch the history and work of our Christiania Publishing House.
3. Describe the country in the district of Nordland and Finmarken, its industries, and people.
4. What progress is the truth making here?
5. Has the Lord any claims upon the far North? Isa. 43:5, 6.
6. Area, population, and national progress in Sweden; its climate, and industries.
7. Beginning of our work, and the changes which are apparent in the attitude of the people. See Ps. 107:15, 16.
8. The past year's progress and the recent Conference, with prospects for the future work.

PROGRAM.

1. Opening Exercises.
2. Scripture reading, Rev. 7.
3. Study of Scandinavia.
4. The month's progress in Foreign Fields.
- 5. Closing Exercises.

[STUDY FOR SECOND WEEK IN SEPTEMBER.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

THE THINGS, BUT NOT JUST AS EXPECTED.

FOR twenty-five years National Reformers have been saying to the people of this nation "that they should make an image to the beast" through a proposed religious amendment to the Constitution, and enact laws to protect and enforce upon all the false Sabbath, the "mark" of the great apostate power. Finally these very things were fairly and squarely proposed before Congress, in the form of the Blair Educational Amendment and the Blair Sunday Rest Bill. So far, all was in accordance with our expectations. But these measures failed to materialize. And now what? The devil, taking advantage of unforeseen circumstances, accomplishes virtually the same things, only in other and unexpected ways. Instead of a religious amendment, the Supreme Court declares this to be a "Christian Nation." Instead of enacting a separate and distinct law for Sunday observance, the Sunday closing of the World's Fair is made the occasion for securing this measure. Thus the results are secured, but not as at first proposed, nor just in the way we may have expected; but still in just that sly, covert, and deceptive way in which we know the devil is wont to work.

From this it is evident that it will not do for us to get fixed in our minds just how things are to be brought about, and think they must come in a certain way. If we do, we shall more than likely be deceived. We have been warned not to do so. See "Testimony" No. 33, p. 254. The following from a letter recently received from Elder E. J. Waggoner, written from Switzerland, is so much to the point we take the liberty to quote it:—

"I remember a conversation I had with Sister White, in Oakland, a few years ago. I asked if it was not true that the image would be made in a way that would give people an opportunity to be deceived, and to think that it was still farther off. I asked this in relation to the position that some were taking in regard to the Sunday trials in California. She said that it was so. Said she, 'It will not be done at a general holding, but when people are not looking for it.'"

By "holding" she was understood to mean election. All the circumstances in connection with the recent decision of the United States Supreme Court, as well as the thing itself, fill the bill exactly.

The New York *Independent* of July 28, 1892, speaks of the action of Congress touching the closing of the World's Fair, as "the settlement of the Sunday question by Congress;" and the *Christian Statesman* of July 30, 1892, refers to it as "a law of the land" and "our great victory."

We have been forewarned that when our nation should so abjure the principles of its government as to enact a Sunday law, Protestantism would in this act join hands with popery, and that this would be nothing less 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.) How nearly this point has been reached may be judged from the recent action of Congress.

IN BONDS OF UNION.

In the *Review and Herald* of April 15, 1890, Sister White said:—

"Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. The first day of the week is to be exalted and presented to all for observance."

The *Christian Statesman* of July 23, printed a series of "reasons why the House of Representatives should maintain the precedent of no Sunday opening at national exhibitions," and stated that "five of the organizations that are working to prevent Sunday opening of the World's Fair have united in issuing through their secretaries now in Washington" the appeal referred to in the reason above mentioned. The "reasons" are sixteen in number, the first of which reads as follows:—

"Not opening is in accordance with the unanimous opinion of the United States Supreme Court, that 'this is a Christian Nation' (Feb. 29, 1892. See also Unanimous Opinion in Favor of Sunday Laws, March 16, 1885)."

From this it will be noticed that the advocates of the national Sunday law rest their case upon the recent decision of the Supreme Court, in which it is declared that "this is a Christian nation." And well they may, for in this the national Constitution is interpreted by the national judiciary, or the law interpreting power itself. This is final, and all the religious legislation that can ever be made in this government in the way of enforcing professedly Christian dogmas

upon the people, has a sure foundation to rest upon in this decision.

The sixteenth of the "reasons" referred to reads thus:—

"The culminating reason for not opening (on Sunday) is the law of God, to whom our country has always turned in days of adversity, and whom it should not fail to honor in this celebration of our prosperity."

This "culminating reason" is a direct insult thrown in the face of high Heaven, for there is nothing in the law of God requiring the recognition of the first day of the week as a sacred day, or rest day, in any manner whatever. When our nation shall have acceded to such demands as these, it will have reached the limits of God's forbearance.

"By the decree enforcing the institution of the papacy in violation to the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this three-fold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostacy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."—*"Testimony" No. 32, page 207.*

By the Sunday-closing amendment just passed by Congress, Protestantism has already grasped the hand of the Roman power. One more step remains yet to be taken,—the clasping of hands with Spiritualism, and the triple alliance will be complete.

IN THE CHAIN GANG.

The following is from a letter received from Brother W. S. Lowry, written Sabbath, July 23, the last day of his recent confinement of fifty-one days in the Paris (Tenn.) jail:—

"Everything is quiet here this morning. I am all alone. The other brethren have gone home, as their time is out. I have been working in the chain gang all the week until to-day. The officer did not say anything to me this morning about working. But

there had been threats of this kind made in the town. I shall go home to-morrow as my time is out then. My courage is good to-day. I am thankful for the experience that I have had here. I think it will be a great help to me in my work in the future."

From this it will be seen that the State of Tennessee has had an opportunity to attempt to compel a conscientious Sabbath-keeper to work on the Sabbath, but for some reason the attempt was not made.

ITEMS FROM THE N. R. L. A. OFFICE.

WARNED.—One of our brethren living at Austell, Ga. has been warned by some of his neighbors that if he does not quit working on Sunday, he will be reported to the Grand Jury at the next sitting. The man who cannot see in such things as this the same old meddlesome spirit of the papal church, is blind. The mutterings of the coming persecution are being heard on every hand. Are we ready for the issue? The Savior is graciously waiting to prepare us for what is before us. Yield, and let him do it without delay.

SOMETHING NEW.—We have recently received a communication from a brother in Noblesville, Ind., stating that the Sabbath question is being quite strongly discussed in that locality, and as a new departure in the discussion, one of the ministers spoke a short time since upon the subject of the "United States in Prophecy," endeavoring to show from the Bible that this government is to stand forever. It seems that we are to have counterfeits of almost every important truth in connection with the closing message. We trust that the brother will give us an outline of the arguments used to show that this government is to be of eternal duration. They certainly would be novel, if neither interesting nor profitable. Events are shaping themselves very rapidly, and the thickest part of the battle is just before us. O that we may be ready for every issue!

THE PREVAILING SENTIMENT.—One of our brethren in Georgia has just written us quite a full report in regard to the condition of public sentiment in that field upon the subject of Sunday legislation. He says that the press is fully committed to the Sunday cause, and that it is almost absolutely impossible to secure the publication of any matter bearing upon the other side of the question. There is scarcely a convention called in which the matter of securing Sunday legislation, and compelling an observance of the day by law, is not earnestly discussed. We are receiving similar communications from many parts of

the field, both North and South, showing that the spirit of intolerance is rapidly coming to the front. Surely we have reached the time long since foretold in prophecy when the spirit of persecution would arise in all parts of this land of boasted liberty and freedom. There is no time for us to lose. Every energy should be aroused in spreading the light of truth that God has so graciously given us.

A SPITE AT THE SABBATH.—An interesting case, showing the spirit that is being manifested on the part of some leading men, has just been reported to us from Georgia.

By a recently made law, all public-school teachers in that State are compelled to attend teachers' institutes held on the Sabbath. A sister who is a teacher, refused to attend, and was threatened by the county school commissioner with a fine.

This failing to bring her to their terms, one afternoon, as she was attending to her work in the school-room as usual, a young man rode up and knocked at the door, and when the sister met him, he informed her that he was sent there by the county authorities to dismiss her and take charge of her school. But the scholars refused to stay with him, and so they were dismissed and went home. The sister then went before the county commissioner and asked for another examination, in order that she might show that she was qualified to teach, even though her conscience would not permit her to attend institutes held on the Sabbath. The commissioner granted her request, but set the time of examination on the Sabbath. She informed him that she would not go on that day. He then said, "That is to be the test question with you, whether you will attend institutes held on Saturday or not," and dismissed her.

But when the sister returned to the neighborhood where she had been teaching, the people raised a private subscription and told her to go on with her school anyway. While for the present the people in that neighborhood, through a special attachment to this particular individual, refuse to ratify such an act, yet this case serves to show the spirit of despotism and intolerance that is rapidly arising everywhere. No fair-minded man would say that a person who was in every way a competent teacher, but who could not as a matter of conscience attend teachers' institutes on the Sabbath, should be dismissed in such a way, especially when she was willing to submit to a thorough examination to show that she was fully qualified to teach.

ADDITIONAL ITEMS.

SPEAKING of the recent actions and discussions in Congress upon the Sunday closing of the World's Fair question, the *Union Signal* of July 21, says, "The phases of the great movement change daily."

The Senate of the United States passed the Sunday closing of the World's Fair amendment July 13, by a vote of 51 to 14. July 19, the House of Representatives passed the same by a vote of 147 to 61.

In the Senate July 12, Senator Hiscock made a speech advising the Chicago people if they wanted government aid, to defer to the demand of the churches. And what is this but an admission that the churches have got control of the government?

Senator Matt Quay, a man whose political career had been so checkered as to make it necessary for the Republican party to practically repudiate him to save its own credit, has the honor of being the gentleman who introduced into Congress the amendment to close the World's Fair on Sunday. Read Isa. 2:9.

Brother A. F. Ballenger informs us that on Sunday evening, July 17, ninety churches in the city of Chicago voted to indorse the action of the Senate, and to ask the House to concur in the action. And yet some of the church leaders in this country have the effrontery to declare that this Sunday-law question is not a church affair.

May 25, the United States House of Representatives expressed its attitude toward the Sabbath of the Lord, by voting down a resolution introduced by Hon. Mr. Bowers, of California, "that the Government exhibits at the World's Fair shall not be opened to the public on the Sabbath day, which is Saturday," by a vote of 11 to 149.

The *St. Louis Post Dispatch* of July 22, says:—
"The Democratic and Republican candidates in the Presidential campaign are Protestants, but the managers on both sides are Catholics. There will be no religion in the fight, or rather, the religion is so nicely distributed that the cranks are knocked out, a consummation worthy of public thanksgiving."

This is but another indication that Protestantism and popery have virtually joined hands in this government, which means a repudiation of Protestantism, and presages certain national ruin in the near future.

[STUDY FOR THIRD WEEK IN SEPTEMBER.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

LIGHTS:—THE FIRST HOME MISSIONARY WORK FOR EACH CHRISTIAN.

PEOPLE are influenced much more by what they see in those around them than by any other influence. Men and women may make any amount of profession of religion, and may have ability and a disposition to argue points of theory and doctrine with their neighbors, but those individuals and families who really have a moulding influence in the community, are those whose lives are reflecting the life of Jesus, and the very atmosphere of whose presence breathes the evidence of their connection with Heaven.

The Spirit of God teaches that the work of each individual is to live over again the life of Christ in the world,—to walk as he walked, to attract people toward God by exactly the same graces by which he attracted them, to let him live out in them the same life he lived personally in the flesh. Jesus said he was the light of the world; he also said that his people were the light of the world. But their light is all received from him, so that he is still the light of the world through them. "That was the true light which lighteth every man that cometh into the world." "In him was life; and the life was the light of men." Each Christian has light to give to others just in the exact measure that he possesses the life of Christ in himself. "Christ in you, the hope of glory." "As God hath said, I will dwell in them, and walk in them." 2 Cor. 6:16.

□ "God is light"—light itself—Source of all light, the light of the sun and spiritual light. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In James 1:17, we learn that he is the Father of all the lights in the universe. Christ exhorts us to *let* our light so shine that men may see our good works, and be led to glorify our Father in heaven.

God would have his people blameless and harmless, the sons of God, without rebuke, in the midst of those who are crooked and perverse, in the home or neighborhood, shining as lights in the world,—evidences of God's power to produce lights, to trans-

late men out of darkness into the kingdom of light. The best evidence men can have of this power, is to behold what it has accomplished in some one about them. By beholding we become changed, so by beholding we become convinced. God's people are to be his witnesses to the world,—the witnesses of his power and the good and precious results of this power,—and to present such attractions in their lives that others will be led to seek the same blessings from the same Source that those obtained it in whose lives they behold it. God says his people are "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; . . . having your conversation [manner of life] honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, *which they shall behold*, glorify God." 1 Pet. 2:9, 12.

Christ's life on earth glorified his Father, and so should ours. And so they will if Christ dwells in us and works through us to do his will and his good pleasure. As the beauty and perfection of God's creative work and power appear in fruits and flowers, and in the heavens above us, so the beauty and perfection of the power of the gospel should and will appear in the lives of those who live for it and are partakers of all its benefits, and who give God opportunity to work out all his righteous will in them by submitting their will to his and yielding to his moulding.

God says his people shall be called "trees of righteousness, the planting of the Lord that he might be glorified." Isa. 61:3. Trees of righteousness are planted for the purpose of bearing the fruits of righteousness, that God who planted them may be honored and glorified by those who behold the excellent qualities of the fruit. Men cannot produce such fruit themselves, but God will produce it in them. He says, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses." Isa. 44:3, 4. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will

cause righteousness and praise to spring forth before all nations." Isa. 61:11. "He shall come down like rain upon the mown grass; as showers that water the earth." Ps. 72:6. What is more fragrant than the smell of new-mown grass after a shower? So the fragrance of the Christian is to be in the community where he lives. And God will produce these things in us if we will let him. Isaiah has exhorted us to "let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." Isa. 45:8.

From such statements it would appear that God wishes men to consent to become channels through which he may pour his rich blessings upon those around them, and make them channels of blessing. Why should it not be proper then to pray God to bless us and make us a blessing, as he blessed Abraham and made him a blessing, saying, "I will bless thee, . . . and thou shalt be a blessing"? Gen. 12:2.

The first missionary work of each Christian, therefore, in every community, is to shine, to bear fruit, and to live over again the life of Jesus; that others may, through their lives, be attracted to him who is the way, the truth, and the life. G. B. STARR.

Auckland, New Zealand, June 12, 1892.

SPECIAL PRAYERS.

THE following letter from one of our brethren who, though separated from others of the same faith, has a deep interest in the work, contains a suggestion which it might be well for all of our people to consider:—

"Noticing the statement in Mrs. White's article in the May number of the HOME MISSIONARY that all of our churches should have stated seasons of special prayer for the furtherance and success of the missionary work, the thought occurred to me, Why might not isolated Sabbath-keepers have a certain time in each week for special prayer, say Sunday eve? How would that do? If we could get this before all isolated Sabbath-keepers, would it not be a power? May the deep movings of his Holy Spirit descend upon us and waken us all to the times in which we live. This is only a suggestion of mine. If it meets with your approval, let me know, and I and my house will remember all missionary workers on Sunday evening. This would correspond with first-day readings and first-day offerings. May God bless all of

our workers in high places, and may we all help to hasten that day."

Perhaps there is no way in which the isolated Sabbath-keepers can aid the work more than by their prayers, and it would certainly be a source of encouragement to our workers to know that many prayers are ascending at the first of each week for the blessing of Heaven to rest upon them in their arduous labors. If earnest prayers should ascend each Sunday evening for the laborers in the wide harvest field, might we not confidently expect a great revival of the work? How many will unite in these special seasons of prayer?

J. T.

BIBLE READING.

1. WHAT relation does Christ sustain to the world? John 8:12.
2. What relation does he say his people sustain to the world? Matt. 5:14.
3. From what source do Christians receive their light? John 1:4, 9, and 12:46.
4. What relation does God the Father sustain to all the lights in the world? 1 John 1:5; James 1:17; 2 Cor. 4:6.
5. What are we to do with the light God gives us? and how are we to let it shine to others? Matt. 5:16; Phil. 2:13-16.
6. Whose life is to be manifested in those who have faith in Christ? 2 Cor. 4:10, 11.
7. What is the process by which men are changed from evil to good? 2 Cor. 3:18. Beholding and reflecting. (Compare R. V.)
8. What relation do Christians sustain between God and the world? Isa. 44:3, 4, 8.
9. What is one special design of the life of God's people upon the earth? 1 Pet. 2:9-12, 15.
10. What is the object in view in creating men anew in Christ Jesus? Eph. 2:10.
11. What did Christ say he had done while he lived on the earth? John 17:4.
12. What should be the effect of our lives toward the people and toward God? 2 Cor. 2:14-16; 2 Thess. 1:11, 12.

G. B. STARR.

PROGRAM.

1. Song, Hymns and Tunes, No. 1363.
2. Prayer.
3. Business.
4. The lesson.
5. Bible reading.
6. Season of prayer.
7. Song No. 1244.

[STUDY FOR FOURTH WEEK IN SEPTEMBER.]

HEALTH AND TEMPERANCE.

CONDUCTED BY THE EDITORS.

DOING LITTLE THINGS.

LET us be content, in work,
 To do the thing we can, and not presume
 To fret because it's little. 'T will employ
 Seven men, they say, to make a perfect pin.
 Who makes the head, consents to miss the point;
 Who makes the point, agrees to miss the head;
 And if a man should cry, "I want a pin,
 And I must make it straightway, head and point,"
 His wisdom is not worth the pin he wants.

— *Mrs. Browning.*

EXERCISE AND TEMPERANCE.

Few realize the importance of exercise in regaining health, and fewer still, its worth in maintaining health. "I'm tired," is often expressed by the indirect attitude, the faltering step, the languid expression, and is an almost universal ill. "Born tired" does not inadequately express the origin of some of it at least. The question will naturally come up, Why is this? It matters little, practically, whether motion produces life, or whether life produces motion. Certain it is that motion is a concomitant of life, and without motion there is no life. If the arm were slung inert by the side, it would naturally waste away. Standing water soon becomes stagnant. Motion is the one condition of life throughout all nature, and proper exercise is the price of health.

There is a story told in the tales of the Arabian Knights, of a king who had long languished under disease of body, and had taken much medicine, but with no avail. At length a physician cured him by the following method: He took a hollow ball and filled it with drugs, after which he closed it up so nicely that nothing appeared. He also took a mallet and filled it, handle and all, in the same manner. He then ordered the king to exercise early in the morning with these instruments thus prepared until he should perspire freely, when, as the story goes, the virtue of the medicine within the ball and mallet, perspiring through the wood, had so good an influence on the king's constitution that he was soon cured

of the indisposition which all the internal medication of years could not remove.

The story, though not true, is nicely contrived to illustrate how beneficial bodily labor is to health. One of the greatest hindrances to health is the imperfect elimination of the effete products of the body, worn out material that has served its time, and added its quota of life, after which it clogs, and is often a poison to the body. This needs to be eliminated in order to preserve health, hence the activity of the eliminative organs is of vital importance. Often one or more of these organs is torpid through intemperance or dietary errors, when recourse is had to a diuretic, diaphoretic, or cathartic.

Proper exercise (it may often be passive) is the best eliminative, and, with temperance in all things, the system may be retrenched, and a reserve force accumulated that will place the body beyond the probabilities of all chronic ailments, exercise making good blood, and temperance keeping it good. Exercise throws off all superfluities, and temperance prevents them. Exercise cleans the vessels, and temperance never overstrains them. Exercise promotes the secretion of the proper digestive ferments, and temperance gives nature her full play, and enables her to exert herself in all her force and vigor. Exercise dissipates a growing distemper, and temperance starves it. Drug eliminatives in the main are simply substitutes for exercise and temperance, and very poor ones indeed. Medicines may be absolutely necessary in cases of acute disease, but were men to live in a habitual course of exercise and temperance, there would be but little occasion for them. Thus we find men healthier who subsist by the chase, and live longer when their lives are employed in hunting, and they have little food besides what they catch. The dispenser of drugs is continually employed in countermining the cook, and habits of pleasure, and a very extensive business it is. But we know of no circumstances in which the axiom, "An ounce of prevention is worth a pound of cure," will bring better returns than in substituting exercise and temperate habits for drug medication and intemperance.—
W. H. Maxson, M. D. in Pacific Health Journal.

THE SECRET OF HEALTH.

- Don't worry.
 Don't hurry. "Too swift arrives as tardy as too slow."
 "Simplify! simplify! simplify!"
 Don't overeat. Don't starve. "Let your moderation be known to all men."
 Court the fresh air day and night. "O if you knew what was in the air!"
 Sleep and rest abundantly. Sleep is nature's benediction.
 Spend less nervous energy each day than you make.
 Be cheerful. "A light heart lives long."
 Think only healthful thoughts. "As a man thinketh in his heart, so is he."
 "Seek peace and pursue it."
 "Work like a man, but don't be worked to death."
 Avoid passion and excitement. A moment's anger may be fatal.
 Associate with healthy people. Health is contagious, as well as disease.
 "Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal."
 Never despair. "Lost hope is a fatal disease."
 "If ye know these things, happy are ye if ye do them."—*Sel.*

UNNATURAL EXCITEMENT.

It is not natural and reasonable intellectual work that injures the brain, but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it, for neither thought nor study interferes with the recuperative influence of sleep. It is ambition, anxiety, and disappointment, the hopes and fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of the brain. A man can spend more of his strength in five minutes of unnatural mental excitement than in a day of calm, steady, brain work. A little less brain work, less haste and rush and rapid eating in order to get back to the office in time; a little more leisure at the table with genial friends and kindly feeling, a little more outdoor exercise and fresh air, less tea and coffee drinking, and more pure water, hot or cold, as circumstances indicate; a little more sleep and recreation, and most cases would recover without any medicine. It is true these things require intelligence

and determination and some study, but not more than any one can have if he will. The stomach is a very tough organ. It will endure a great deal and "come up smiling," but it does like fair treatment, and when it gets it, it serves its owner well. There is one abuse of the stomach that it will be well to mention, that is, constantly thinking of it, and having a fear that some article of food has been eaten which it cannot digest. Nothing can be more unwise than this. The stomach can be ruined by fear, while courage, hope, faith, and cheerfulness help it wonderfully.—*English Paper.*

FROM TWELVE TO TWENTY-ONE.

THERE is no period of life more important, from a hygienic point of view, than the age between twelve and twenty-one; for as Dr. Hector George points out, it is between these years that the skeleton and brain take their definite form. It is then that an abundance of general exercise will facilitate development; it is during this period that deformities are so easily contracted; stooping, for instance, from leaning over work, or writing at a too low desk, crooked shoulders or hips from carrying weights always on one side, or from allowing pupils to sit crooked at their work. But now, happily, there is open to everybody that splendid antidote to deformity—gymnastics. It is the same thing with the brain, everything in a man's life depends on the impressions a man receives in his youth; his surroundings must be refined and clever if it is wished that his mind may become so. In the words of Dr. George, what is wanted is "an upright mind and an upright body."—*Hospital.*

PROGRAM.

1. OPENING Song.
2. Scripture reading.
3. Prayer.
4. Discussion of the question of "Exercise and Temperance."
5. Reading of "From Twelve to Twenty-One," and discussion of the question, "Are we making sure that the young children are securing an all-round symmetrical development, physically and intellectually?"
6. Discussion of the points made in the articles, "The Secret of Health," and "Unnatural Excitement," as applied to our every-day work.
7. Business.
8. Closing Song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

THE PRESENT NEED.

WANTED! men who will ever yield
Willing help in the mission field.
O the field is wide, and the hour is late,
Arouse from your dreams and no longer wait.

The field is white in the busy mart;
Have ye love for the perishing souls at heart?
Then wake; for the seed of truth must be sown
Where but thistles and tares erewhile have grown.

Aye, come, for the Master is calling to-day;
O grieve not his tender Spirit away;
But rouse from your sleep, to his call give heed,
And follow wherever his hand may lead.

And know there is promised a grand reward,
By the hand of our slain but now risen Lord;
They shall sing for joy, both far and near,
Who faithfully did their duty here.

To the close of the day the hours drag on,
We must finish our work ere the set of sun;
For He who is faithful will come at last;
Let us garner our sheaves ere the day is past.
DELLA A. ROBBINS.

EIGHT YEARS' PROGRESS.

The progress of the canvassing work during the last eight years is a subject which is interesting to study. Beginning in weakness, as every good cause has done, it has grown and developed until it has become an important factor in carrying the truth to the world. In place of being weak, it has now become strong, and is doing a great work in spreading the light of truth, and those who are now engaged in this work are numbered by the hundreds.

When the canvassing work begun, it was very unpopular, even among Seventh-day Adventists, and any man who had the courage and devotion to enter the work, met opposition and discouragement not only from the outside world, but from brethren in the church; but now it is quite popular among Seventh-day Adventists to be a canvasser. In fact, we often hear people say that they always believed in the canvassing work.

Sometimes in the past, the friends of the canvassing work have become quite enthusiastic when advocating before a congregation the good which might be accomplished through the canvassing work, and they earnestly recommended our brethren to take hold of this method of getting truth before the people; and many times have these vigorous workers provoked good brethren to kindly caution them not to become too enthusiastic in the work, but to take it more moderately; "For," they said, "if it fails, you will

be blamed, and if it succeeds, everyone else will claim the glory." We distinctly remember a meeting we attended in a certain State, in company with the president of the Conference and other ministers; and when it came our time to talk, about all we could say was to tell what the canvassers in that State were doing, and, although we confined ourselves closely to facts without any coloring in them, and were modest in our statements, yet we will have to let the reader picture our feelings when, at the close of the meeting, the elder of the church came forward, and with a significant shrug of his shoulders, said: "Well, brother, if that's true, it's pretty good!" That happened four years ago this present summer. Since that time, we are glad to say, this brother has been engaged in the canvassing work himself, and has done better than anything we spoke of at the meeting above referred to.

There was a time, when, if an agent took fifty dollars' worth of orders in a week, he was looked upon as a remarkable canvasser, and all were ready to inscribe "Excelsior" upon his record. How is it now? We find, in looking over the weekly records, that for a certain class of agents, the amount of orders for a week will reach from \$15 to \$50 worth of books per week, while for another class of agents, they range from \$50 to \$100 worth of orders, and still another class from \$100 to \$163 per week. A few have even reached beyond \$200; but they are only a few. But of the second class mentioned, there are a great many, and their number is increasing every year.

When the work first started, many took hold of it to "go out and try it," and after they had "tried it," they went home to stay; or, if they continued in the work for any length of time, it was with hope that they would soon be called into the ministry. Now, we often hear such expressions as these, "I am in the work to stay until it closes up, or until I get an honorable discharge." At this writing, we could mention the names of many who have been in the work four and five years, and a few have been in it longer. We believe this is as it should be. Why should not the canvasser continue in the work year after year, the same as the minister does? We believe that they should, and are glad that this sentiment is growing among the agents every year.

When the work first started, the agents received but very little instruction before entering a field, and the best reason we can give for this is that he felt that he did not need much, and the ones who sent him did not think it necessary to give much, hence it was mutual between the two, that he should start to work at once, for no one felt inclined to "waste time in a drill." The one who sent him out, said "All you need is experience;" and so far as experience is

concerned, they certainly got lots of it, such as it was, and, having gained it, the majority of them went home, and have been there ever since. Now, from two to eight weeks' training are deemed necessary for beginners, and from two to four weeks each year for old canvassers.

F. L. M.

WINDWARD ISLANDS.

AMONG the more prominent of the Windward Islands, I may mention Barbadoes, Trinidad, Tobago, Grenada, St. Vincent, and St. Lucia. The French Islands of Guadeloupe and Martinique are also in close proximity to this part of the field.

As I was spending a few hours with Brother Wm. Arnold at Grenada, a few weeks ago, he said to me, "What do you think of these little specks on the map anyway?" I told him I considered them important fields. "Do they not look different to you after visiting them, than when you simply saw them on the map?" he continued. I could only reply that they did look much more important. "Why," said he with his usual enthusiasm, "I have just finished delivering over 170 copies of 'Great Controversy' in this little island of Grenada, which can hardly be seen on an ordinary map." I speak of this, that the readers of the HOME MISSIONARY may see that we are all likely to underestimate the importance of any field outside of the one where we happen to live. But I have been impressed with one thing,—whatever we Americans may lack in appreciating the importance of the West Indian field, the natives make up in their over-estimate of it. Barbadoes, for instance, with its 168 square miles of land and its 178,000 people, feels that it is one of the most important factors of the English government. Once, when England was about to have war, it is said that the authorities of Barbadoes, sent word as follows: "England need have no fear, for Barbadoes, is loyal; and as long as Barbadoes is true, England is safe." I cannot vouch for the truthfulness of this, but it well illustrates the common sentiment in all these fields.

Already, a good beginning has been made in the Windward Islands, with the sale of our subscription books. I find our books and papers everywhere I go, and with but few exceptions they are well received and well liked.

One Wesleyan minister, who had secured several of our books in St. Lucia, recently went to a new charge in Demerara. I visited him there. He said to me, "When I came here and begun visiting among my members, I found a copy of 'Great Controversy' in nearly every home, for which I was glad. It is an interesting and instructive book." In his fine library he showed me six or seven of our books, which he said he had read with profit. Thus a few seeds of truth have been scattered in this field. But we are hastening on to the time when we are told that our publications will be scattered broadcast, like

the leaves of autumn. When that time is fully come, we have reason to expect that many of the leaves will be found in the Windward Islands.

L. C. CHADWICK.

FROM SOUTH AFRICA.

WE have just finished reading the May HOME MISSIONARY, and what a feast it has been! It seems that each number is more and more interesting.

We rejoice as we read of the good work our agents are doing. We would write a few words of cheer to the little army of faithful canvassers, for we know that they have many difficulties to meet which those who live in pleasant homes cannot well appreciate.

Discouragements too numerous to mention, things which it seems, to all human appearance, must stop their work, are constantly arising. Satan often comes in like a flood, and there appears to be no way out of his darkness; at such times the worker may take courage. There is One watching who notes even the sparrow's fall, who has said, "We can do nothing against the truth but for the truth."

What is opposition of men or demons to Him who by his word can turn them to destruction, and say, "Return ye children of men"? It is when we are helpless and see our need that God can give strength, and help, and be glorified. Difficulties are only mediums through which God reveals himself to mankind.

Who then would be without them? Can we not say with Paul, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake"? "In all these things we are more than conquerors through him that loved us."

The same God that went before Cyrus and opened before him the gates of brass and cut in sunder the bars of iron is our leader to-day. He is watching to show himself strong in behalf of each one whose heart is perfect before him.

What a privilege to be co-workers with Christ! Without him we can do nothing, but with him we can do all things. We can hide in him when we come to talk to the people so that they shall see no one but Jesus. When he is thus presented, we shall have success; for he says, "I if I be lifted up will draw all men unto me."

The worker cannot always see the result of his labor, but the command is, "Be not weary in well doing." If we faint not, we shall receive our reward. Just think of it! If we do not faint *we shall receive*, in due time, our reward. Again we are told, "Your labor is not in vain," etc. Often if we could catch a glimpse of our work as viewed from the standpoint of Heaven, we would weep for joy that while we have pronounced it a complete failure, God has written, "Well Done!"

We should not be so anxious about the results, as we are to know that we are abiding in Christ,—working with him. We must sow the seed in faith, and water it with tears of gratitude that we are permitted to have a place in the harvest field, and we *shall* come rejoicing, bringing our sheaves with us. Then to sit down in the kingdom of God with those very persons for whom we have toiled, prayed and wept! This will be joy unspeakable. This is the reward that awaits the faithful worker. The time of sowing is almost over. The husbandman is only waiting for the latter rain to ripen the harvest. Then the “Welcome Home,” and such a welcome, such a home! God grant that not one member of our army of canvassers may faint and fall out by the way, but may endure to the end.

N. H. DRUILLARD.

NEW ZEALAND.

OUR last report told something of our anticipations regarding our Conference. At this writing that event is some two months in the past, and now we are again planning and looking forward to our next general meeting.

The two weeks occupied at Napier from April 2-17 will be memorable in our history. There were more Sabbath-keepers assembled in conference than on any previous occasion, and the faces of all beamed with delight and gladness from commencement to close. We had seven ministers present, five being from abroad; this of itself was enough to make us rejoice, but what they presented to us intensified it.

The instructive lessons on the book of Romans, by Elder Starr, on “Church Organization,” by Elder Gates, and on “Missionary Work,” by Elder White, together with the practical truths presented in discourses by Elders Daniells and Read, were much appreciated, and before the close, all testified to the benefit received in the meetings.

The canvassing interest was thought of, and an occasional talk from Elder White made a deep impression on the minds of those present. Owing to the time being so fully occupied with meetings for worship or business, and as the agents present were men and women of some experience in the work, very little was done in the way of drill.

There was quite a good representation of canvassers in attendance, all but two being present. We spent about four days together, talking up future plans and methods. Part of the time was devoted to a study of the motives and principles which should actuate and govern the worker and the work.

The brethren and sisters expressed themselves as of good courage, and when the day came for separation, we found the time had been too short for dealing with such an important work. Since the meetings closed, we have received many encouraging reports from the field, and in delivery work have experienced much blessing. During this month we have delivered “Great Controversy” in the town of Timaru quite successfully and have found a number of people

who think highly of the book, despite the fact that they were “warned” against it through the press.

The publicity of the warning raised the “inborn curiosity” of the subscribers, and we hope to see good result.

After we had given the people time “to find the bad place,” we called upon some of them to see if they had accomplished it, and as a result received some testimonials which were anything but condemnatory.

One gentleman said, “I have read the book carefully and find it excellent in every respect. In my opinion it should be read by all classes, but especially professing Christians. The binding and paper also are first class, and quite equal to the sample shown by the agent.” Another said, “I have read the book from the preface to the closing page, and have found it extremely helpful. I like the last chapters better than the first part, because it tells me something I did n’t know before.”

Others said it was the best book they had ever bought, and when called upon to subscribe for “Sunbeams” (in one case on the day the “Controversy” was delivered), they did so because they were “so pleased with the other book.”

We think that this is as it should be; it speaks volumes for the books and the agent. More next time.

JAMES HARRIS.

INDIA AS A CANVASSING FIELD.

THERE are reasons why we might think that India has already open doors for the canvasser. One characteristic of the different Asiatic religionists that people India is that while each sect represents idolatrous religions of its own, there is not that blending of customs that is found among religionists in civilized countries. A Parsee is known by his personal appearance, by his general habits, and by his dress; and there are many commendable things about this class of people. There are 80,000 of them in Bombay, and 100,000 in India.

Christians have very little success with this class of people. The reason is that they claim to be better than the Christians; for none of them are ever seen intoxicated, and none are ever known to be beggars. They educate their own children, build their own charitable institutions, and in a certain sense are worthy citizens of India. They take no part in politics. They are generally tradesmen and merchantmen, a wealthy people, sustaining to the Asiatics and Hindus about the same relation as the friends in America do to their countrymen. They are an intelligent, reading people. We see no reason why books, especially on the subject of health, might not take well with these people.

Then there are many Brahmins, a strictly vegetarian people, or at least that is their faith. Their system has been much undermined by the influence of missionaries. There are families that cannot be

reached by missionaries, because the Europeans eat flesh meats and do many things that would forever place them outside their caste. Why should not our health publications reach this class of people? There are some Christians that are entirely separate from the missionaries, simply upon the grounds mentioned.

Then we come to the 100,000 Europeans. These are mostly English, twenty thousand of whom are in Calcutta and about as many in Bombay. Madras is a European city. These individuals are mostly those who have served their time in the army, or have been in some way connected with the English government, and live upon a stipend drawn from the government. They are not poor; yet many of them are not rich. They are not the real aristocracy of England, but to a certain extent many of them observe aristocratic rules. Would not these individuals purchase our publications? We have reason to believe that although it might be a difficult place to get started in, yet even there, God has gone before us. Have we not seen the marvelous manifestations of his power?

Then, there are the missionaries. We can see no reason why such books as the "Life of Christ" or "Patriarchs and Prophets" should be objectionable to them; and with proper recommendations from individuals who were interested in such publications, they would find a ready sale. It appears that a wide door is open in India for our publications to find their way into the homes of those whom in the past it has been very difficult for the missionaries to reach. There are no books that will be more highly appreciated than health publications among missionaries. Already some of them have found their way to orphan asylums and to boarding houses, and have called forth high recommendations from those who have these places in charge. They felt that they were just what they wanted. They are in a sickly climate, and anything that will give them information as to how to care for their health and treat the sick would be appreciated by them.

It may be asked, Is not the climate so hot that people cannot live there? It is true that in the south of India it is extremely hot in the summer. At this season the government at Calcutta is removed to the city of Dargeeling, at the foot of the Himalaya Mountains. There are other mountains in India to which the missionaries resort in the hottest weather. Those going to this country should reach Southern India about November. They would find the climate agreeable till about February. It then begins to grow exceedingly warm, at which time those working there could go up into the mountains where they would find many people spending a few weeks of the hottest season.

Again, the objection is often raised that the venomous reptiles, such as the cobra, would be a discouragement to persons going to India. We have asked missionaries there respecting this, and a Mr. Donaldson, who for years has labored in the jungle,

said that he had never seen one in his labors, and laughed at the idea of the stories that he had seen in print. It is true that there are cobras and other poisonous snakes that appear in southern India in the rainy season, but they are a very timid snake, and flee at the least approach of man. Europeans are not usually bitten by them, but the natives going barefoot, step on them and get bitten, the snakes being unable to hear them; but the snake is as afraid of a human being as a human being is of the snake.

We are thoroughly convinced that the way is open, and that books can be sold by the proper person when the proper course is pursued. India has a perfect network of railways, telegraph lines, electric lights, and all modern improvements. In forty-eight hours an individual can go from any point in India to almost any other point. There is no other country where so many Asiatics are mixed with the people and yet retain their own customs, as in India.

Another interesting characteristic of the Hindus as a whole, is that reforms are not unknown in India. From the days of Buddah to the present time, individuals have started out as reformers. Buddah was a reformer. He looked upon suffering as an evil, and sought to alleviate it. He was directly opposed to caste, he preached against it, and instructed his teachers to go forth and do the same. Some writers wonder how an individual who had no faith in Christ could teach such a system of morals, and have so many good things. It is a marvel, indeed. Other reformers come upon the stage of action, and there are to-day scores of sects among the Hindu worshipers that are reformers from the old system. Society, excepting caste, is much broken up by different ideas. Caste is the worst feature of the Indian people. It binds them stronger than with bands of iron, but it is now being fast undermined. The Brahmins who were the priests of India are now seeking other employment. They can be found employed as clerks in shops, and in various places where the professional man is found. Has not God prepared the way for the triumphs of the gospel in India?

S. N. HASKELL.

DISTRICT NO. 1.

WE hail with joy the new book, "Gospel Workers," for we are sure that its advent is timely. If our canvassers generally make use of it, the results will be good. It is evident that we do not read the Bible and the "Testimonies," and seek for divine aid as we should.

A general letter of inquiry to our leading brethren throughout the district, has elicited several replies which mention these facts. They say that our hope is in the consecrated, God-fearing few already in our ranks, and in laboring to the end of bringing others up to a high standard of Christian fortitude and earnestness. There must be care exercised to select only good material, and then, as one expresses it, to

have the bricks thoroughly baked before they are placed in the structure, in order that it may stand. Soft bricks add no strength, but rather weaken the whole building. Our recruiting stations are all open, and men who give evidence that they will prove loyal and endure hardness as good soldiers of Jesus Christ, will be received.

Superficial training must give way to more solid and thorough work in this direction. Some of our Conferences are thinking of instituting courses for next winter, of several months' duration. This will be a good move. It has been tried with satisfaction and success in other parts.

Recent developments in religious legislation, and in prosecutions for Sunday labor show that we are even now in the rapids of the great Niagara which will soon land this world in the abyss of night and the whirlpool of destruction.

"Homestead" is now on the lips of the world, because of the universal agitation of the labor question emanating from scenes of violence in a Pennsylvania town. And when we read of this contest, and hear of organizations arming and training for future emergencies, we are brought to realize that the *homesteads* of this world, and all things earthly are insecure, and that we need to be like Abraham of old, who obeyed the call of God, because he looked for a city which hath foundations, whose builder and maker is God."

It is high time for us to dispose of our possessions here, and to secure the title to a home in the better land, while we labor to arouse others and help them to do the same.

Protracted and widespread strikes and lockouts in our district are against us in one way, but in another they may be counted among the "all things" that work together for good. They may serve to awaken us to diligence, and may be noted among other things to convince people that the *ast-day* prophecies are being fulfilled, and that our publications which treat upon or allude to these prophecies are publications for the times.

We regret that the sales in our district are not larger, but we are confident that there is a better grade of work being done than formerly, and we see many omens of good. We hear of numerous instances where the books are doing sure work, and where the truth is being received, and we are still pressing forward.

E. E. MILES, *District Agent.*

DISTRICT NO. 5.

We have never had a more favorable time for selling our books in this district than we are having this summer. It is true that wet weather and the backwardness of the season have been somewhat of a hindrance; but this was more than made up by the earnestness and perseverance which the canvassers put into their work.

There has been one very encouraging feature which has cheered the canvassers, and that is, they have

found so many persons who seemed to be ready and waiting for the precious truths contained in our books. Each of our books meets with a ready sale. Some of our workers have had fears that "Patriarchs and Prophets" and the "Two Republics" would not sell as readily as some other of our subscription books; but by comparison we can see that these fears are groundless.

From the reports received from the different States in this district, we find that for "Bible Readings," "Great Controversy" Vol. IV, and "Patriarchs and Prophets," on an average one order to a little less than three exhibitions has been taken. We have done fully as well with "Patriarchs and Prophets" as with "Bible Readings" or "Vol. IV." For the "Two Republics" the average has been about two orders to five exhibitions. We have done some better with it than with the other books, but we have not yet put forth much effort to sell it, having only four agents at work in the district, but so far our success has been better than we anticipated. We see from the above that the very books we have been afraid of, are just the ones that are in the greatest demand. Is not this evidence that God is moving upon the hearts of the people to purchase our books?

N. P. DIXON, *District Agent.*

REPORT OF DELIVERIES.

THE importance of a thorough record being kept of the work done by each canvasser, is being realized more and more by the State agents. Cases of serious disappointment are constantly arising, which come from a lack of proper records being made of the work which has been done in the past.

Blanks especially prepared for reporting the territory work, and what has been done, are now ready, and can be obtained of the Review and Herald Office. State agents should see to it that all their canvassers are supplied with these blanks.

No canvassers should consider their contract with the Society fulfilled, until a full and complete report of the amount of work done has been made to the State agent. This should always be done as soon as one closes up his or her work in any county, or ceases work for the year.

F. L. M.

SAMPLE PAGES.

For several weeks, calls have been made for a few pages of "Bible Readings" and "Vol. IV," so that canvassers working in mixed territory could show a sample of the contents of each book in the different languages, without carrying a complete prospectus for each.

A signature is now ready in the English, Danish, Swedish, and German languages, for these two books. It can be fastened in the back part of the prospectus, with a strong rubber band.

Send all orders to your tract society, stating which book you want them for, and what languages.

F. L. M.

REPORT OF THE CANVASSING WORK FOR JULY, 1892.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist.
DIST. NO. 1.	Atlantic	25	...	200	1,313	260	704	1,889 50	26 25	1,915 75	15,069 52
	Maine	11	7	133	718	75	\$ 229 25	534	1,267 75	.....	1,267 75
	Maritime Prov.	37	35	444	2,408	263	785 00	1,056	2,727 35	22 00	2,749 35	
	New England	...	15	305	2,056	212	516 25	1,194	2,865 50	36 95	2,902 45	
	New York	46	24	271	1,499	246	.....	707	1,691 80	298 93	1,990 72
	Pennsylvania	4	2 3/4	51	367	73	161 50	90	184 25	.....	184 25
	Quebec	9	.....	84	495	185	383 25	452	1,049 75	58 90	1,491 90
	Virginia	15	10	144	1,142	.....	.....	515	1,399 00	26 75	1,423 75
	Vermont	17	10	150	1,145	93	211 25	478	1,085 00	58 60	1,143 60	
	West Virginia	7	7	116	931	201	322 50	423	866 75	17 45	884 20	
NO. 2.	Alabama	8	6	107	855	124	240 00	212	465 25	11 89	477 14	793 65
	Cumb. Mis. Field.	10	7	97	772	154	390 50	274	658 50	2 85	661 35	
	Florida	21	16	236	1,890	167	319 00	755	1,946 25	17 67	1,963 92	
	Georgia	7	3	48	385	92	206 00	163	340 35	8 03	348 40	
	Louisiana	1	.....	3	24	14	35 75	.....	.....	.....	.....
	Mississippi	7	5	60	481	80	171 00	135	270 75	5 95	276 70	
	North Carolina	8	8	.....	.....	111	273 55	208	517 95	.....	517 95
	Tennessee River	38	24	443	2,888	315	613 65	791	2,240 45	26 15	2,266 50	
	Indiana	40	38	472	2,820	681	1,826 25	1,316	3,201 55	.....	3,201 55
	Illinois	43	31	454	2,567	526	1,328 05	1,103	2,600 00	9 40	2,609 40	
NO. 3.	Michigan	46	29	888	5,912	1,894	4,660 10	4,660 10	16,793 55
	Ohio	44	31	572	3,727	1,072	2,631 00	1,736	4,056 00	.....	4,056 00
	Ontario	12	5	.....	1,628	.....	284 75	529	1,327 75	42 61	1,370 35
	So. Dakota	32	23	346	.....	328	716 00	1,047	2,349 30	77 25	2,666 55
	Iowa	4	3 1/2	81	639	.....	.....	346	851 00	.....	851 00
	Manitoba	50	43	.....	5,197	.....	.....	2,972	7,318 35	.....	7,318 35
	Minnesota	24	19	350	2,303	64	175 00	785	2,137 65	102 85	2,240 50	
	Nebraska	32	.....	297	.....	65	166 75	665	1,747 25	31 30	1,778 55
	Wisconsin	13	2	76	510	65	143 00	216	550 50	23 17	573 67	
	Arkansas	.....	.....	450	3,854	1,102	2,642 00	60	395 50	102 45	497 95
NO. 4.	Indian Territory	37	34	551	4,399	109	255 50	1,359	3,385 00	320 61	3,705 62	9,768 14
	Kansas	155	17	232	1,426	.....	.....	1,160	3,593 50	.....	3,593 50
	Missouri	22	14	154	1,302	286	745 50	501	1,328 10	69 30	1,397 40	
	Texas	18	.....	.....	.....	154	456 25	964	3,231 60	68 50	3,300 10
	COLORADO.	10	6	185	1,079	.....	.....	548	1,274 00	.....	1,274 00
	California	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	North Pacific	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Upper Columbia	38	33	540	3,409	.....	.....	1,450	.....	.....	3,043 50
	Great Britain	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Germany	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
NO. 5.	Central Europe	12	10	160	610	482	1,618 92	689	2,754 42	4,574 10
	South Africa	41	31	548	2,846	1,182	4,326 74	1,859	7,119 33	117 86	7,251 90	
	Australia	14	3	.....	705	.....	.....	269	.....	24 35	1,033 66
	New Zealand	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Norway	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Denmark	18	.....	322	1,696	.....	.....	.....	.....	.....	1,546 44
TOTALS	983	541 1/2	9,470	65,997	8,481	22,124 16	30,359	75,347 05	1,608 04	76,099 76	76,099 76	

THE amount of work done by the Scandinavian canvassers in America for four weeks, ending June 30, was, \$4124.25, with fifty-six canvassers.

AN order book, and guarantee slip, combined in one book, is now ready. These are serviceable for any book, and are something the canvassers have desired for several months. Order of your tract society; call for blank form G.

THE HOME MISSIONARY always publishes the report of the canvassing work from each State as furnished by the State secretary. There was no exception to this rule in the case of Texas for last month, although we wondered at the time why her report was so small. We learn, however, that an error was committed in

making out the report, and in place of 838 orders, value \$2678.50, it should have been 1940 orders and a value of \$6212.70. We are glad to know that Texas is doing so well. We rejoice in her success.

BROTHER F. W. MORSE, who for several years has been acting as provincial agent for the Maritime Provinces, has been selected to go to Jamaica to take the oversight of the canvassing work in that field. It is now expected that Brother Morse will start for his new field of labor about the first of October.

THE report of Ohio is for eight weeks, Dak., six, Wis., five, North Pacific, thirteen, Denmark, three.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH, AUGUST, 1892.

A BROTHER in Florida writes as follows: "I get much encouragement from reading the HOME MISSIONARY. I wish all our people could realize its usefulness in stirring up the missionary spirit, especially in the canvassing work."

BROTHER F. L. MEAD is attending the canvassers' institute in District No. 2, at Atlanta, Ga. He writes that there are about fifty in the class, and the work of the institute is moving along nicely. We hope this institute may prove a blessing and strength to the cause in the South.

ELDER A. BARRY writes encouragingly from Lexington, Ky., where he is laboring. "One thing, however," he says, "is plainly to be seen, namely, all the preachers are gathered together against the truth." Thus we have been told that as the controversy extends into new fields, Satan is astir, and "the clergy put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks."

A WRITER signing himself "Democrat," thus expresses himself in the Battle Creek *Daily Moon*, of August 1: "I for one would like to see a law enacted that we could enforce the observance of Sunday in Battle Creek. It would hit the Seventh-day Adventists, and why should they not be hit? They have always hit the Democrats, and why should we longer hang to a sentiment for the sake of helping them out?" This shows the leaven that is working everywhere, and contains a suggestion upon the propriety of Christians having much to do with politics.

REFERRING to the recent capital and labor troubles at Homestead, Pa., the *Union Signal* of July 21, says:—

"We are at the parting of ways; a new order is surely coming in; organized labor is but beginning its mighty argument against organized capital; the

subject is new, and the adjustments difficult, while powder and dynamite make the outlook lurid."

The same paper later says the country has been watching with painful interest the progress of this strike, not because of its magnitude merely, nor because of features peculiar to itself, but "because it is one of many; because such occurrences are becoming so frequent as to be characteristic features of our civilization." And yet the *Union Signal*, with others, thinks the world is growing better, and that the temporal millenium is about to dawn.

THE psalmist found the blessings of God made new to him every morning. Ought not this to be the experience of every one of us who says by his profession that he is a worker for the Lord? He whose testimony is to bring to men a knowledge of the grace of God, must daily know his saving power. It is the duty of every laborer, whether visiting brethren in the faith or entering new fields, whether as preacher, canvasser, or Bible reader, to have beforehand the assurance which Paul expressed to the Romans: "I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ." This is what the people want.



Chicago & Grand Trunk R.R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.			
pm	am	pm	am			pm	am	pm	am
7.15	9.00	11.00	7.00	.....	.....	am	pm	8.00	9.25
am	pm	am	pm	.....	.....	pm	am	pm	am
9.45	5.00	8.30	8.00	.....	.....	9.55	7.40	5.07	.....
am	pm	am	pm	.....	.....	am	pm	am	pm
12.10	6.20	6.25	1.00	.....	.....	8.40	5.50	4.20	.....
am	pm	am	pm	.....	.....	am	pm	am	pm
1.35	7.45	8.00	2.45	.....	.....	am	pm	am	pm
am	pm	pm	noon	.....	.....	7.30	4.10	3.10	.....
8.30	.....	3.00	12.00	.....	.....	am	pm	pm	.....
am	pm	am	.....	.....	.....	8.00	7.00	.....	.....
9.30	8.40	.....	.....	.....	.....	pm	am	.....	.....
pm	.....	.....	.....	.....	.....	am	pm	.....	.....
11.30	.....	.....	1.00	.....	.....	8.35	6.25	.....	.....
.....	.....	.....	.....	.....	.....	pm	am	.....	.....
.....	.....	.....	.....	.....	.....	8.25	7.45	9.25	.....
Day	R. O.	Lmd	Pasge	Mail		Mail.	Lmd	Atte	Day
Exp.	Pass.	Exp.	Exp.	Exp.			Exp.	Exp.	Pass.
am	pm	pm	pm	am	Dep.	10.01	am	pm	am
8.45	.....	.....	.....	6.19	Port Huron	Arr.	pm	am	pm
6.50	9.45	12.25	8.45	6.25	Port Huron Tunnel	9.55	12.55	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
.....	4.05	.....	8.00	6.50	Detroit	9.25	.....	7.45	9.25
7.15	4.40	.....	8.25	7.15	Bay City	8.37	.....	7.15	8.37
7.50	5.17	.....	9.00	7.50	Saginaw	8.50	.....	6.40	8.00
9.05	6.50	.....	11.20	9.35	Durand	6.50	7.20	5.00	6.35
10.02	7.55	.....	12.20	10.40	Lansing	5.10	9.30	4.00	5.40
10.23	8.30	.....	12.52	11.15	Charlotte	4.34	9.01	3.25	5.11
11.15	9.25	.....	1.50	12.25	BATTLE CREEK	8.40	8.20	2.40	4.30
11.53	pm	.....	2.35	1.08	Vicksburg	2.53	7.40	1.48	.....
.....	.....	.....	.....	1.19	Schoolcraft	2.21	.....	.....	am
12.40	.....	.....	.....	2.03	Chassopis	1.20	6.58	12.45	9.07
1.20	.....	.....	.....	2.50	South Bend	12.45	6.20	12.00	2.35
2.45	.....	.....	.....	4.30	Valparaiso	11.10	5.00	10.30	1.20
4.50	.....	.....	.....	7.00	Chicago	8.40	8.00	3.15	11.25
pm	am	.....	.....	pm	Arr.	am	pm	pm	am

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