

# The HOME MISSIONARY

Prise, Shine; for thy light is Come, and the Glory of the Lord is Risen upon Thee.

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## THE HOME MISSIONARY.

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### THE EXPLANATION OF IT.

How may one become a missionary? One may become a missionary by becoming a Christian. All missionaries have a common origin; being Christians, they are missionaries; being home Christians, they are home missionaries; and being home missionaries, they have the vital elements of foreign missionaries. Then the explanation of the missionary is the explanation of the Christian?—Exactly. But why is it that the word “Christian” frequently seems to fall short of the meaning of the term “missionary?”—Simply because the name Christian is often applied to those who are not Christlike.

Jesus Christ was the great Missionary. His life on earth was one of disinterested benevolence. In his untiring efforts for others, he learned the full meaning of toil, weariness, sorrow, grief, pain, suffering, and death. His spirit was drawn out for others; all self-interest was lost sight of in his efforts to do them good. Love for humanity was the actuating motive of his deeds, and the explanation of all his humility and suffering.

The Christian imbibes the spirit of the Saviour of men. Self-interest, the product of the natural heart, cannot live in the heart renewed by divine grace; but love, the plant of heavenly birth, flourishes there. This leads to earnest work for souls, for the Christian feels that he is a debtor to all men. Like

Paul, the love of Christ constrains him, and having found salvation from sin, he seeks to lead others to that same salvation. Christ becomes all in all, and this explains why the true Christian is a missionary.

I pray the Lord to fill my heart with his constraining love, to transform my nature, to make me a Christian indeed, and then I may be a missionary indeed.

L. T. N.

### PERSONAL EFFORT AN IMPORTANT FACTOR IN MISSIONARY WORK.

THE importance of personal effort in all missionary labor cannot be too strongly emphasized. The Lord has chosen human agents as light-bearers, and by personal contact with their fellows, he designs the light to be communicated. He could work as readily alone by his Holy Spirit, had he so purposed, but he saw and recognized the value of the personal factor as an agency in the work.

This was manifested in the earthly life of the Saviour. He came close to the people. He visited Zaccheus in his own house; he came so near to the leper as to lay upon his polluted body his own divine hand; he anointed the eyes of the blind with clay; he blessed little children, taking them in his arms. He was with the people, and in a sense he was one with the people in the synagogues, at the feasts, in the market places, by the wayside, in the home, and in private conversation. He stooped to admonish Peter, to instruct Nicodemus, to comfort Martha and Mary. No person was too obscure to escape his notice, no act so small but what he stooped to perform it with love and interest. In all this the principle of personal labor is illustrated.

Among the early disciples the same spirit is manifested. Jesus talked with Andrew, and Andrew sought out Peter; Jesus extends to Philip a personal call to follow him, Philip in turn proves the agency by which Nathanael is brought to Christ. Saul, after his remarkable conversion on his way to Damascus,

seeks instruction of God, and is sent to Ananias; Cornelius needs help, and Peter is sent to his assistance; the eunuch desires enlightenment, and Philip is sent on a journey of many miles, to instruct him.

In these examples is taught the value of personal work. God does not use angels as his laborers, but men with like passion, with similar experiences and environment to those desiring help. The value of personal labor must be recognized, if we would accomplish that which in God's providence we may. The more strongly this idea of personal effort for the salvation of souls, can take possession of the missionary workers, the more success will attend their efforts. There is too much of a spirit to do things in a wholesale way. Too many would rather pay their money, and leave to others the responsibility of actual work. Papers are sent out in a careless and miscellaneous manner, with too little effort by correspondence to enlist the attention of the one to whom they may go. Such methods are evil in their results, creating in the one employing them, a spirit of slothfulness and indifference, and accomplishing but little good.

Probably not more than one tenth of the papers sent out by our missionary societies, are followed up by personal correspondence. But few more missionary letters are written to-day by our workers than were written ten years ago when our numbers were not more than half as large. Are our missionary societies accomplishing as much in comparison to their size and number, with the methods now employed, as our societies accomplished fifteen years ago? Do we see as many taking hold of the truth through the work of our societies now as we did then? Is there the same life and zeal in our missionary meetings to-day as were witnessed then? Whatever may be determined by such a comparison, we certainly are not accomplishing what we might. We need to seek deeper devotion, more of a spirit of sacrifice, more earnest personal labor for souls.

The missionary society should not be divorced from the church. It has been truly said that the Sabbath-school is the church at study, and the missionary society should be the church at work. There should be a revival of the true missionary idea in all our churches. This cannot be done alone by revival meetings, by missionary talks, or anything in that line. Personal effort must be put forth; first of all by our librarians and church officers in enlisting the interest of every member of the church in the missionary work.

Not one should be excused. Christian work for others is Christian life, and the man or woman who neglects such labor will as surely die spiritually as will one die physically who neglects to partake of needed food. Our churches to-day are languishing, not for lack of light or for a knowledge of the truth, at least in theory, but they are dying for a lack of exercise, through failure to put forth that effort for others that would fan into new life the flickering flame of vitality that burns in their own souls.

We hear much missionary talk and agitation; that is all good, but WE NEED TO DO MISSIONARY WORK. The missionary society is naught but a dead form unless such labor is done. Its work, its activity, is its life. Every member in the church should engage personally in sending out missionary literature. None should excuse themselves on the plea that they have but little time to give to that work. It requires but little time to send out a paper or a tract. God does not ask of any individual more than he can do, but he requires of each one of his children, work in some degree, and of some character.

Every member of the society should follow up literature sent out by personal correspondence. It is easy to urge that it is hard to write. A thousand and one other excuses of poor writing, poor spelling, lack of scholarship, etc., may be urged; but do any of these excuse the member from doing all that he can for the salvation of souls? By coming into personal contact, so to speak, with the one to whom literature is sent, the life of the reader may be influenced by the life and experience of the one who sends the reading; and thus God will use the *personal factor* that is placed in his work for the salvation of the soul.

Every member of the missionary society should do personal missionary work with his neighbors. Let him not conclude that if he mails a paper or a tract, and follows up the same with correspondence, his work ends there. God holds him responsible to influence all with whom he comes in contact, to the extent of his ability, toward the side of right and truth.

Every member of the society should contribute personally toward the support of the missionary work. The donation may be small, but if given in the right spirit, it is counted precious in God's sight. The account of the poor widow who gave but two mites, is recorded as an encouragement to those who are rich toward God even in their poverty.

But in bringing about this personal labor in our society, what is the responsibility of the officers of

the society? Certainly it is not small. As indicated above, it is the duty of the leader and librarian to personally interest each member of the society in such work; and in such attempt they have by no means an arduous task on their hands, because the great majority of our people are willing and anxious to engage in work for the Master. They hesitate many times through a feeling of incompetency, rather than on account of any spirit of indifference which they possess. It is for the officers of the society to encourage such faltering ones, and to direct their efforts.

Too many have received the idea that the librarian is elected to do the missionary work, whereas he is chosen to set others to work, quite as much, and more, than to do the work himself. The man who is able to set ten others to work does far more good than he who does the work of ten others, leaving them to become cold and lifeless through inactivity.

Let this idea of personal effort be pressed home upon our people, and we will see greater results attending our missionary work. When such a spirit obtains among the members of the society, the missionary meeting will cease to be cold and formal. Every member will have a live experience to relate of what God has done for him, and for others through his efforts.

Now that many of our societies are increasing their clubs of *Signs* and *Sentinel*, there is great need that this matter of personal work be urged upon our people by our State and local officers. While we should increase our clubs, and while we should do more in quantity, there should be a bettering of the quality of our work. God wants us to raise the standard. And may he enable us to work so discretely and wisely, that while our own souls may be revived and strengthened, we may see others brought to a saving knowledge of his truth for this time.

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### HE WAS FAITHFUL.

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If the Scriptures did not directly state that our Saviour was faithful in his work, we certainly must be impressed with the fact of his faithfulness by following the record of his life. Hear him say on one occasion, "I must be about my Father's business;" and again, in communing with the Father, "I have finished the work which thou gavest me to do." It seemed to be the great aim of his life to be faithful in everything. We could not imagine a perfect

Saviour who was not perfectly faithful. In all of this he set us an example to govern us in our work for him.

There is nothing that gives business men more pleasure than to find people that are faithful. And in worldly institutions the best positions and the highest salaries are given to those who exhibit this great faculty of faithfulness. In worldly institutions the man who is faithful makes a careful study of his employer's business. He knows the business as well, and so far as his particular department is concerned, oftentimes better than the proprietor himself. And having this knowledge of the business, as matters come up requiring attention, he promptly attends to each item at the proper time with accuracy and dispatch. The employer learns to depend upon him. He will say with a good deal of satisfaction, "I can trust that man. He has never failed me. He works for the interest of my business as though it were his own."

Now we all admire such qualities as that in a man, and we look upon one possessing them to a certain degree as being but little short of a hero. We call him a great success. But in developing such qualities it is a very simple, yes, easy road. Faithfulness is the exact opposite of carelessness. One person will say: "O, I don't care. Let it go. That doesn't amount to much. It is too small and insignificant to take into account." Another will say: "That is a small matter, but the world is made up of small things, and small things deserve being done well as much as greater ones do, and so I think I had better do my best on that small thing." And as each of these small items are faithfully and promptly attended to, in the sum total of the day or week's work it is found that the large number of small things have accumulated into a large sum, and there is joy in the thought that it has all been done faithfully. Now the element of faithfulness is developed in just such a way as this: Looking carefully after everything that is left for us to do and not allowing it to pass from our minds, but systematically arranging to attend promptly and carefully to all the business that is entrusted to us.

Now there is no place where faithfulness will bring so rich rewards to the individual as in the service for Christ. Christ is the great author and originator of faithfulness, and he certainly can appreciate it to the very highest degree in those that he calls to his service. Now, in your neighborhood, my brother or my sister, there is some one that Christ desires to lead to

the truth through you as an instrument. Are you faithful in representing your Master and his great truth for this time in all the little details of daily life? Are you faithful in instructing and guiding your family so that it may represent the Master? Are you faithful in watching for every opportunity that may present itself to lead those around you to a knowledge of the truth? We don't ask you to be always on the "war path" and ready for an argument, but are you studying the mind of the Nazarene to know his quiet yet faithful ways, and are you faithful in all things? These are great questions. Let us solve them for ourselves, and in the right way.

A. O. T.

### THE DUTY OF THE LIBRARIAN AS RELATED TO THE SUPPORT OF OUR CHURCH MIS- SIONARY SOCIETIES.

MONEY plays an important part in aggressive missionary work. Every enterprise must have funds, and the condition of its treasury has much to do in determining its success. All have heard of the minister who borrowed ten dollars every Saturday night, returning the same every Monday morning, pleading as an excuse for his course that he could preach better Sunday with money in his pocket. The moral is a true one. Every work, whether temporal or spiritual in its nature, will succeed better upon a cash basis than when its finances are in arrears, or falling behind. It is just as easy, as a rule, to do work upon a cash basis as by the credit system. The man who buys his clothes on credit, paying for them when they are worn out, or his household goods in the same way, settling with his grocer after the supplies are consumed, sees the money for the bill pass out of his possession with much less satisfaction than as though he were paying for goods not yet used. To illustrate it by a homely phrase, it almost seems to him that he is "paying for a dead horse;" at least he is paying for goods from the use of which he can derive no satisfaction in the future.

This same principle applies in the work of our missionary societies. But few of our church societies have a credit with the State office, and yet with a little engineering and effort every local society of the land might possess such a credit, so that upon the rise of any important crisis, the society could freely order supplies of literature, or could pay in advance for its clubs of journals. By so doing, a feeling of confidence and courage would come into the work unknown under the credit system. A man in debt can-

not labor at his best. Depression and discouragement cloud his mind. He is fearful of entering upon new enterprises, even though they may promise success, for fear of increasing his obligations. It is the same with a missionary society. Its finances should be so manipulated that it can always be free from embarrassment.

But, who should be held responsible for such a condition of the funds? and how can this state of affairs be brought about? As to the first question, we would say that the responsibility rests upon the society as a whole, and upon every member of the society individually. Liberality toward God and his cause will place funds in the treasury. But upon the librarian more than upon any other individual does the burden of this work rest. Upon his faithfulness or unfaithfulness will largely depend the condition of the society's treasury.

But what can the librarian do? — Much in every way. He should be faithful, first of all, in acquainting the society with the use made of the funds. Every dollar received should be accounted for. When people contribute to any object, they like to know the disposition made of their donations. Faithful and accurate reports insure confidence.

Secondly, the librarian should be faithful in collections. In many of the societies no regular system of collections is carried out. The librarian waits for the people to come to him, instead of going to them himself. This certainly is an easy method of doing the work. It appears, however, that a better way of doing would be for the librarian to call regularly upon the people, and talk over with them in their homes the needs of the work. When their interest is thus aroused, he will have little trouble in securing from them a regular donation.

In many of our larger churches, especially where located in town, the librarian makes regular monthly visits, gathering up the offering to be given. In having a stated period at which to call, the people are prepared, having something laid by to give for the mission fund. We have observed that where this plan is followed, better work is usually done, and the finances are in a much more prosperous condition.

Some societies have adopted the plan of pledging at the beginning of each quarter, so much per member, to be paid once each quarter. Other societies have worked upon the collection system, feeling that monthly calls from the librarian would accomplish much more than where stated sums were pledged. We incline to this latter view. It is easier for people

to give small amounts frequently, than to give the total of these amounts at one time.

Of course no invariable rule can be adopted. Each society must determine by its own peculiar situation the method to be employed; but we believe that, as far as practicable, regular visits to all of the members from the librarian should be made with the above object in view. And yet that should not be the only object that should prompt the librarian's visits. Our people need instruction in missionary work. Information upon a thousand and one things should be imparted by the librarian in his calls, thus making his visits God-sends to the people in arousing their interest in missionary work, and in encouraging their hearts by speaking of the work that has been accomplished.

Our missionary societies are doing good work to-day, but it is in their province to be a mighty lever in the hands of God in giving the truth to the world. The extent to which they shall occupy the position appointed them of God, will depend largely upon the efforts of the individual members, and in no small degree upon the efforts of the librarian and other church officers, whom God has set as shepherds of his flock. May we all arise and come up to our privilege in the Lord's work.

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#### SYSTEMATIC WORK.

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THE individual who goes about his work systematically will accomplish a great deal more in a given length of time than the one who takes it in a kind of hit-or-miss fashion. And since we have been having some articles in the HOME MISSIONARY especially for our librarians, we thought it might not be amiss for us to say a little something in regard to the importance of systematically looking after all the details of our work; and we might say in passing that we will not object if others besides the librarians should chance to read these lines and act upon the suggestions that we may offer.

If you study God's work, you will see that he is systematic in everything; and not only is he systematic, but he is prompt. Study, for instance, the movements of the planets in space. You will find that they revolve in their orbits in a perfectly systematic way. Every one of them moves in its proper sphere and travels at all times exactly on time. It is wonderful to contemplate this great system of heavenly bodies.

But we need not go so far in order to find an object lesson in this matter of system. Look at our own bodies. God has arranged organs in the human body each to do a work. Notice how carefully and how accurately, when the body is in a state of health, as it was when it came from its Creator, it performs all of its duties. The heart beats regularly and sends the blood to every part of the body; the lungs breathe the air in and out regularly and systematically; and every part of the body is in harmony with every other part and always attends to its business.

But what has this to do with the work of a librarian? We don't know as it has anything, only that it is an object lesson. Now the librarian in a local society is an *organ* in the great work that God has for us to do in the world at this time. And you know that it is very important that each organ perform its duty in the proper way and at the proper time. God has set us an example of regularity in nature. Now when it is the proper time to have a missionary meeting, the librarian should be on hand and ready with suggestions and material that will assist in making that missionary meeting interesting. When a brother's *Review* is about to expire, the librarian by making a little study of the matter may know of this fact and may be around just on time to get him to renew his subscription. Then there is the club of the *Signs* or the *Sentinel*,—it is about to expire. The librarian will be on hand, not when the notification is received from the office that the club will expire in a week or so, but will have talked it up weeks before that, and have been educating the brethren to the idea of having their subscriptions for these important clubs of papers planned ahead. Then there will be other papers that our brethren are taking and that they ought to take. The librarian will be looking after all of these interests and will not allow any of them to lag, but will be faithful and systematic in attending to them. The librarian may become a marvel of regularity and systematic faithfulness in these things. And as the librarian is so faithful and systematic in the work assigned him, it will beget the same faithfulness and system in others, and they will be on the lookout and be studying all the time to know what they can do for the advancement of the cause.

Then there is another place in some of our large churches and companies where we need to have system and order fully developed, and that is in looking after individuals who have begun the observance of the Sabbath, or who may be interested in it. Per-

haps you will hear of an individual in your locality who has become interested in the truth. Now there is nothing like having a systematic plan by which that individual can be carefully and judiciously followed up until he is fully brought into harmony with the message.

Perhaps a young man or a young woman will come to talk with you about some missionary work, or perhaps in speaking of the more aggressive librarians, the librarian has gone to this young man or this young woman, himself, and has found an interest there. Now you thought perhaps after that conversation was over, you would watch that person, that you would follow him up, that you would have another talk with him, but you neglected it, and by and by forgot all about it, and the good resolutions thus formed all came to naught. Why not make a minute of such cases, noting the interesting points in connection with them. Note the day when you had the conversation, and all about it, and then have a time when you go to such records as that, and see what cases should be looked after, and what attention they need. If you work for them in this way, individuals will be led to see that you have a care for their welfare, and if they have not been very deeply interested on the start, the interest that you manifest will beget interest in them, and thus the good work will grow and expand.

Now we have not said a tithe of what might be said upon this subject and no doubt to good effect, but we have perhaps said enough. Consider the matter well, and if you have not been systematic in your work heretofore, plan a system upon which you will work not only in your missionary enterprises but in all the details and affairs of life.

A. O. T.

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### KEEP IT IN MIND.

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IN the last two issues of the HOME MISSIONARY we have spoken of the fact that the Fourth Sabbath Donations for the month of October are to be sent to the International Tract Society to assist in pushing the important lines of work represented by that organization. We have spoken in former articles to some extent in regard to the great importance of the work that the International Tract Society has in charge, and the many fields of usefulness that are open before it. We have called particular attention to the importance of getting out valuable publications in many of the different foreign languages; and as we

prosecute this work, it will require quite a large outlay of means. But it must be evident to us all that the circulation of our literature is doing more than any one factor besides, for the advancement of the truth. And all our lines of literature representing every phase of the message should be translated into these various languages and circulated as extensively as it is being circulated in the English. Years ago through the Testimonies we were told that "the truth printed in many different languages will be scattered as the leaves of autumn." We have seen something of this accomplished, but we need to see a good deal more being circulated in foreign languages than we are sending out at present. In carrying on this work of translating our tracts and pamphlets into the various languages, the International Tract Society can only go as far as our brethren will furnish us means for that purpose; we know that one and all are interested in it, and we hope that no Seventh-day Adventist will neglect this important line of work, but that all may esteem it a privilege to contribute in October toward this work.

We would call attention to the article in another column from the pen of Elder L. R. Conradi in regard to the circulation of our foreign publications and to the opportunities that are presenting themselves in the Old World for the circulation of literature translated into foreign tongues. And right in these United States we have a great many foreign nationalities represented, and we need this literature in our missionary societies in this country as well as in the Old World.

Now perhaps some of the local societies have dropped the most excellent custom of taking up a fourth Sabbath collection for the missionary work, and if the society in which you live does not take up such a collection on the fourth Sabbath in October for the International Tract Society, send your donation anyway direct to the International Tract Society.

We hope that some of our brethren and sisters of means will send us large donations of hundreds, and even thousands of dollars for use in our society. Every department of the cause needs our support and our means, and we should not give to one department to the crippling of another, but when considering where to bestow means so that it can be used for the rapid furtherance of the cause of truth, we trust that the International Tract Society will be remembered liberally.

A. O. TAIT,

*Sec. and Treas. International Tract Society.*

## GENERAL ARTICLES.

## DOUBT NOT GOD'S PARDONING LOVE.

MRS. E. G. WHITE.

[Fourth Sabbath Reading for October.]

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” As our Heavenly Father is perfect in his sphere, so also those for whom Christ died are to be perfect in their sphere. “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” We are to believe in salvation through Christ, and make manifest that faith in our life, not by our own strength, but by trusting in the strength and efficiency of Christ. “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.” “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”

The Lord wills not the death of any sinner, but that all should come to repentance. His mercies are without number, and he will not leave those for whom he has given the ransom of his life to become the sport of Satan's temptations. All heaven is given to those who believe in Christ as their personal Saviour. The soul that professes to believe in Jesus Christ, and yet goes in mourning and sorrow, presenting to the world the aspect of an orphan, reflects great dishonour upon God. “The Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

The Lord does not leave his wounded and bruised sheep to the power of Satan to be torn to pieces. He is ever strengthening his own in their weakness.

He delivers those who are tried and tempted from the power of Satan. The Lord never forsakes the soul that puts his trust in him. Those who claim to be the sons and daughters of God, must trust always in Jesus. To do otherwise is to disown the fact that he loves us. When we go mourning and full of depression, covering ourselves with the garment of heaviness, we represent Christ to the world as a hard, tyrannical master. But this is untrue. This is misrepresenting the One who gave his own life for us, that he might make it possible for us to believe in him, and trust in his interest and love for sinful man. “He shall deliver the needy when he crieth; the poor also, and him that hath no helper.” Speaking of his watchful care over us he says, “I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.”

Do not lose sight of Jesus, and separate from his companionship, and keep company with the prince of darkness, entertaining his suggestions, and acting out his plaus. Cling to Him who has promised, “I will never leave thee nor forsake thee.” Take the weight of your woe to no human being. You have one mediator, Jesus Christ the righteous. In contrition of soul go to him and tell all your sins. The promise is sure, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Johu says, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” “*That ye sin not.*” Here is where you bring yourself into condemnation when you continue to sin. But in the strength of God, cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is.

But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” Having confessed our sins, believe that the word of God cannot fail, but that he is faithful that hath promised. It is just as much your duty to believe that God will fulfil his word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith

in God as one who will do exactly as he has promised to do, and pardon all your transgressions.

How may we know that the Lord is indeed our sin-pardoning Redeemer, and prove what is the blessedness, the grace, the love there is in him for us? O, we must believe his word implicitly, receiving it with contrite and submissive spirit. There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the word of God, keep looking unto Jesus, dwelling upon his virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be among those who hunger and thirst after righteousness. But the more closely we discern Jesus, the more clearly we shall see our own defects of character. As we see our failings, let us confess them to Jesus, and with true contrition of soul, cooperate with the divine power of the Holy Spirit to overcome all evil. If we confess our sins, we must believe that they are pardoned, because the promise is positive: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us no more dishonor God by doubting his pardoning love.

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#### THE WEEKLY MISSIONARY MEETING.—No. 1.

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THE weekly missionary meeting carries with it a great influence, and I believe we have not realized its full importance as related to the success of our work. A *live* meeting, full of the blessing and presence of God, warm with heart experiences, and helpful in plans considered and information given, is a constant inspiration to greater effort, and nobler and better work. But what can be said of that saddest of all things, a dead missionary meeting? Dragged through in form, but paralyzing in its blighting coldness, lifting no soul heavenward, stirring no heart with divine impulses. No wonder our young people shun such a meeting. May the Lord open our eyes to the blessed opportunities presented in the weekly meeting.

Realizing its importance, we might fall into the serious mistake of thinking that an interesting meeting is the end to be sought, when it is, in truth, only a very important means of helping to accomplish the real object in view; namely, the active and devoted service of every member of the society. We meet,

1. To seek the blessing and guidance of God in our work, and upon the workers and the field at large.

2. To attend to any business that may be necessary in carrying on the work, and to perfect arrangements by which every member of the society may be given something to do, not only in the meeting, but every day in the week.

3. To encourage each other by speaking of our experiences, and telling of the help we have received from God.

4. To study concerning mission fields, methods of work, means to be used in its advancement, needful preparation, and in fact, any and all things that will help us to become intelligent workers for Christ.

5. To prepare for the mail any literature we may wish to send out, and to contribute of our means for the support of the work.

Such are some of the objects, at least, to be attained in the weekly meeting. It will readily be seen that where no active work is carried on, there is little to give life and soul to the missionary meeting, and it soon degenerates to a mere form or a sickly attempt at entertainment. But where its true relation to the work is recognized, it becomes a strong and steady support which no society can afford to lose.

These objects cannot always be gained in the same way. Circumstances differ so widely that a plan which would work well in one society would be a failure in another; and even in the same society, what would bring about good results at one time would be powerless at another. So that the study of each librarian should be, "How can these objects best be attained in our society just now?" It will be seen by this, that constant, personal thought is necessary. There should always be something definite in mind to work to, and while in its general features, our plan may be much the same from week to week, in detail it should be like our conceptions of the truth,—always changing, always advancing, continually evolved by the circumstances and conditions of the work, and so always suited to them. And when we have done our best, how sweet the privilege to lay all our plans at the Master's feet, claiming the life-giving Spirit, by which alone they may become living ways to reach hearts.

In regard to organizing for the weekly meeting in our State, we have followed the plan recommended some years ago by the International Tract Society, and have found it quite satisfactory. A chairman is chosen quarterly by the society. The chairman and librarian consult together and appoint some one to take charge of each of the four departments consid-



ered during the month; viz., Foreign Missions, Home Missions, Religious Liberty, and Health and Temperance. These persons, for convenience, are called "superintendents." The librarian is secretary of the meeting, and has the oversight of all arrangements for it, giving the superintendent such assistance as is necessary in the preparation of the lesson study, arranging for select exercises, and seeing that everything is in readiness. In this, as in other cases, we must consider the adaptability of the plan. In most societies it works well, and is really needed; but in very small ones, it is quite usual for the librarian to act as chairman, and perhaps to conduct all the exercises; but it is well to place the responsibilities of the meeting upon several if possible.

I can hardly refrain from offering a word of caution in regard to the selection of a chairman for the meeting. This officer must be alive and alert, or there is small hope for the success of the meeting. One of our long-suffering and hard-working librarians expressed a truth which might have quite a general application when she said at the close of a meeting, "One thing more is necessary, and that is an electric battery to wake up the chairman." It is usually supposed that a brother must fill this office, and I know that most of our sisters do dislike to preside at a meeting; but a live woman is better than a dead man anywhere, and especially in the chair.

In preparing the program for the meeting, be sure to give the young people and children a part. Of this we will speak more particularly in the next article.

The missionary meeting, with the subject to be considered, should always be announced at the regular Sabbath services.

MRS. A. E. ELLIS.

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### THE ISOLATED BELIEVERS.

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OUR Lord, before leaving the earth, placed a responsibility upon each of his followers by giving to "every man his work." In another place it is recorded, while speaking of the work to be done, that he promised to be with those laboring for him, until the close of time. It is therefore certain that opportunities will be granted to do work for the Lord while time shall last. None are excused; every man has a work to do. Whether connected with a large or a small church, or whether alone among those unacquainted with the truth, the responsibility of holding up the light rests upon all who know the message.

The great danger of all is that this responsibility of being Christ's ambassador, wherever we are, shall be lightly regarded.

Our isolated brethren and sisters are of much worth to the message. We believe the Lord directs his children. Then has he not guided, in that every brother and sister are where they are? The natural tendency is to gather together, but the Lord has spoken to our larger churches and told them to scatter out into the field. Then let those who are isolated not feel to complain or become discontented because they cannot be associated with others of like faith, but thank the Lord that they are where they are, and so work that God through them shall raise up of those about them "such as shall be saved."

That the isolated ones shall be made to feel that they are a part of the great work, a good plan is that of banding them together in what might be called a "State local society." In this way the scattered forces will be gathered up, and the experiences of one will be helpful to another. These workers can thus be brought into correspondence with the State society workers, and as nearly every State publishes a paper, the workers at the office can issue items and letters which will be most encouraging and helpful to these dear isolated ones.

As to the individual work, we believe large room should be given for the working of God's Holy Spirit. Those filling leading positions should be careful not to limit or circumscribe in any manner the power of the Holy Spirit in planning for the work. God is able to direct each one, and each one *should be taught to rely upon the teaching of God* through his word and Spirit, for wisdom to carry on his individual work. What might be the proper thing for one individual under certain circumstances to do, might be out of place for another, and who knows about these things but God? Each should *study himself and his immediate field*, and then labor in his own harness, trusting wholly in the wisdom of Christ to guide him, and impress the truth upon hearts.

We believe that personal work for our neighbors should be encouraged. There is danger that we come to rely too much on the reading matter prepared for our hands, and fail in meeting our friends in personal conversation upon the truth. Our brethren and sisters need the experience that can be gained only in this manner of labor. We should mingle with the people, sitting with them around their fire-sides and about their tables, and seek all the time to weave in, with wisdom, the precious thread of truth.

If, before we go to places with this motive in view, we supplicate the throne of God for wisdom, pressing our petitions there with faith, God will surely hear and answer with such precious wisdom and help that our own souls will be refreshed, while lasting good will be done in the "name of the Lord Jesus." Let us lay aside every form of glove-handed missionary work, and come close to God on the one hand and near to fallen humanity on the other, and our work will be greatly blessed of the Lord.

T. E. BOWEN.

### PROGRESS OF THE CANVASSING WORK.

THE canvassing work is progressing finely, although there is plenty of room for improvement. The amount of work done as reported in this Home Missionary will speak for itself. It will be observed that there is quite an increase in the amount of work done as compared with what was done a year or two ago.

When the canvassers began work in the spring, it was with much hesitancy on the part of many, on account of the adverse experience through which many had passed the previous year. There were but few tangible evidences of returning prosperity; however, a goodly number started out in faith, and the Lord has rewarded their labors with success. As an evidence of this, we will take the work for the month of July as a fair sample. During that month the agents secured orders for over forty-four thousand dollars' worth of books. Had there been as many agents at work during this month as there were in 1891 and 1892, the years when we had such a prosperous time in the book work, we would have taken over seventy thousand dollars' worth of orders, providing all had averaged as well as those who were at work. The only reason we are not selling seventy-five thousand dollars' worth of books each month now, is because of a lack of agents to do this amount of work, and not for a lack of possibilities for doing such an amount of work in a month.

The largest sale in any one month during prosperous times was a little over eighty-six thousand dollars' worth of books, and then every one was well pleased with the amount of work done. Well, as said before, all that stands in the way of doing as much now as then, is the lack of agents. In other words, if we had as many agents now as we had three years ago, and two hundred and twenty-five more added to them, we would now be selling as many books as we did when the work was having a boom.

Perhaps these figures will look a little large to some, but they have been made with care and are correct. Why cannot we have the men to do the work?

#### DELIVERIES.

The agents are reporting remarkably good success in their deliveries this season. In many cases the deliveries exceed the number of orders taken, owing to extra sales while delivering.

#### OBSTACLES.

In some localities, drouth has greatly hindered the progress of the work, but generally speaking, crops are good this year, and this difficulty has not hindered as it did in many places last year. The old plea of "hard times" is of course urged as usual, but the most of the agents have learned to turn many of the commonly supposed objections against taking a book into an argument for taking one. The objection of hard times so often urged is made to serve a good turn by telling a prospective customer that the book gives the reason why hard times exist, and also the cause of much of the trouble between labor and capital. People are interested in these things, and desire to understand their cause and final outcome. In some fields where but little has been done by way of teaching the present truth, except by selling books, people are constantly embracing the truth in different places. This is true not only in North America, but also in South America and other fields.

Perhaps it would be difficult to name a place where the canvassers have had more difficulties to contend with than in South America, but the results, so far as people embracing the truth is concerned, are truly remarkable.

The good reports received from Australia of late, would almost lead one to think that hard times there were entirely a thing of the past, and according to letters received from Brother Palmer, the general agent, it would appear as though the times were far from prosperous.

In a letter received a few weeks ago he says: "In one place a farmer sent down his potatoes and received five shillings per ton for them. A ton in this country is twenty-two hundred and forty pounds. Nevertheless the agent that is working there is doing well and is of good courage." It is not to be understood that all of Australia is as above mentioned, but it is quite evident that times are not flush there by any means, and yet, for all this, our books are going rapidly.

## LARGE BOOKS VS. SMALL BOOKS.

Some have entertained the idea that the day for selling large books is almost wholly in the past, but from reliable reports we know that the number of large books sold is far ahead of the number of small books. We have nothing to say against the small books when they are used in their proper place, but we are glad to see the large books selling so rapidly.

## THE PRESENT FALL.

There is no more favorable season of the year than the fall in which to engage in the sale of books, especially when the prospects are all as favorable as they are the present fall.

If proper efforts were put forth immediately, a very large number of books might be placed in the homes of the people between now and next New Years. Who will take hold of this work at once?

F. L. MEAD.

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 THE CIRCULATION OF OUR FOREIGN LITERATURE.
 

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The Lord has chosen the United States as the very country from which the truth should emanate into all the world, on account of its great opportunities. Millions have left the different countries of Europe in search of a new home, and thus old habits have been broken up, and reaching the new country, they are ready to learn and to adapt. They are often strangers among strangers and thus less tied down by their relations and friends, and separated from their priests or teachers, they are more left to themselves to investigate. But little acquainted with the English at the best, often not able to read it at all, they long for something in their mother tongue, and especially at first, something from their mother country. What they would not have touched at home, because daily surrounded with it, they will grasp eagerly and swallow its contents, if for a mere pastime.

What are we doing for the hundred thousands of Poles, Bohemians, Hungarians, Russians, etc., in the United States? Are we circulating any literature among them in their mother tongue? Do we improve the God-given opportunities? But one may ask, What have we to give them?

Just lately, I received an offer from an entire stranger, a Bohemian, who, seeing one of our publications in this tongue, offered to translate for us free of charge, only for the Lord's glory and the spread of his kingdom. Thus God provides the ways,

and we try to follow the openings as fast as we can with the means at our command. We are now translating from Hamburg in a dozen tongues. It takes considerable means to carry forward such work and to pay for such large amount of stock. Being mostly Catholics, and even if Protestants, persons but little acquainted with the principles of the gospel, we feel it our duty to commence by laying a good foundation and making a favorable impression, and as people become interested, there is much less difficulty in leading them on farther. For this reason we have first published the excellent little book, "Steps to Christ," in the Hungarian, Bohemian, and Polish languages, as a pamphlet, and bound with a few illustrations; we have also several small tracts ready, such as "Full Assurance of Faith," "Coming of the Lord," and "Is the End Near?" But one may say,—That is very little to begin with. But with what did this message commence in the United States? How many bound books were there? Did the pioneers wait for them? or did they use what they had, God blessing them in so doing? The writer well remembers that when he started out among the Germans in the West, he had but the translated pamphlet, "Truth Found," a few small tracts, and a small paper appearing once in three months. How he would have hailed such a little book as "Steps to Christ"! Yet, as little as the matter then was, it opened the way among the Germans in Dakota, and as we increased, our publications increased. Don't despise the day of small things.

Already a nice pamphlet of thirty Bible readings is ready in the Hungarian and Russian tongues, the Bohemian is well under way, and the Polish will now be begun. Thus there will be no difficulty in leading these people farther on into all the different points of truth, and by that time more tracts will be ready. These Bible readings can also be had in single numbers of four pages. Besides the above-mentioned languages, we are now preparing reading-matter in the Livonian, Esthonian, Lettish, Roumanian, Bulgarian, Servian, etc. All this literature has title and language in English on the bottom of each tract. The literature is being provided, and we are now waiting for orders.

Though our opportunities are in some respects not so favorable as they are in America, yet we rejoice greatly at the result of the feeble efforts put forth in these various countries. The Lord has greatly blessed these little messengers of truth. Thus there are in the Russian tongue alone, about one hundred

who keep the Sabbath in all parts of the great empire, including Asia, and they cannot thank the Lord enough for the light received through these small readings, which have to be sent in letters. In Hungaria a few have already been baptized, and a nobleman became through these readings so interested that he bought larger German works and came all the way to our general meeting. In Bohemia several are keeping the Sabbath, and several thousands of our tracts have been sold by the publisher, also the Bohemian "Steps to Christ." In the Polish the same is true.

Brethren and sisters, if there are foreigners around you, send in your orders and begin to work in faith, and if you are not so situated, send your means, and you may be sure the money will be used to good advantage, and you will see ample fruit of your labor, and soon hear the "Well done" by the Master of his vineyard, who will unite all in one grand family, being all of one blood,—his own precious blood. Your tract societies can order from the State tract society, and they from the International, and thus avoid all irregularity. Work as your Master worked, who went all the way to Tyre to aid one Syro-Phenician woman, and you will find faith outside of your nationality, as well as of old, outside of Israel,—souls willing to even live on the crumbs,—and by so doing, you will gather in precious souls for the heavenly garner.

L. R. CONRADI.

### A COMPREHENSIVE BOOK.

THE term "comprehensive" may well be applied to No. 32 of the Religious Liberty Library, entitled, "Rights of the People or Civil Government and Religion." This work is just issued from the press. It contains 378 pages of the most interesting and profitable reading matter, and is written in a manly, vigorous style.

Part one, consisting of the first three chapters, treats of the relations of civil government and religion, discussing the subject from a Biblical and historical standpoint.

Part two contains twelve chapters, discussing the questions, How the United States became a nation, Who made the nation? The people's right of appeal, Religious right in the United States, The Sunday law movement in the fourth century and its parallel in the nineteenth, and many others of a similarly practical and interesting nature.

Part three is a voluminous appendix containing the Declaration of Independence, the Constitution of the United States, the Dred Scott Decision, and the "Christian Nation" decision.

Only a bare outline of the book is enough to convince one of its value. It is written with a view to uniting conciseness with clear and comprehensive treatment, and contains just those things which we need and about which we ought to be thoroughly informed. A number of well selected illustrations give an added interest to the volume. Religious liberty is the subject of the Sabbath-school lessons for this quarter, and "The Rights of the People" is recommended as the *best companion volume* to aid in the study of the lessons.

Let us all, as missionary workers, do our duty in giving this book the large circulation it deserves. The long winter evenings are just upon us, when people will be anxious to read. Tastily bound in manilla covers, 40 cts.; in cloth, on laid paper, \$1.

Address State tract Societies as usual.

INTERNATIONAL TRACT SOCIETY.

### SALE OF HEALTH PUBLICATIONS.

ONE of the prominent features of our work this season is that continued and very severe drouth has affected the work but little. School at Ann Arbor kept us from the field till about July 1, so that we found that all the desirable territory in this vicinity had been canvassed with from one to three books this season. Some members of our company followed other agents with "Great Controversy," working successfully both before and after the book was delivered. Much of our territory had been canvassed in previous years for "Bible Readings." There we had opportunity to see the word growing, and the privileges of watering the seed were feasts to our souls. Many are the cheap compilations prepared to take the place of our health publications; but our books sell in good bindings almost as well and perhaps better for the comparison.

It used to be said that when the price of our health and temperance literature was reduced, the agents would handle them, but that objection vanishes as soon as one goes to the people with our high grade of literature.

Several of our agents have received orders on an average of from sixty-five to one hundred and thirty-two dollars' worth per week. In two months our

company has received orders to the value of two thousand seven hundred and fifty dollars. It seems to us that the demand is rapidly increasing for simple, detailed instruction in regard to healthful, pure living. We should consider the close relation between our physical and moral natures, and the general downward tendency of the human race. It is a most inviting field of work, to try and interest the people in purity, nobility, and health.

J. E. FROM.

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### THE SEMI-ANNUAL COLLECTION FOR THE HASKELL ORPHAN'S HOME.

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OCTOBER 5, the first Sabbath in the month, has been designated by the General Conference as the time when a general collection shall be made in all the Seventh-day Adventist churches for the benefit of the Haskell Home for Orphans, located at Battle Creek. Most of the readers of this journal are acquainted with the remarkable and providential circumstances which led to the establishment of this Home.

A wealthy widow lady, a perfect stranger, calling at the Sanitarium, was moved by the impressions she received of the philanthropic work carried on at this institution and in institutions connected with it, to make a gift of \$30,000 for the erection of a building for the accommodation of orphans.

This gift was entirely unsolicited. Mrs. Haskell afterward said to the writer that she was very strongly impressed with the thought that God had sent her to the Sanitarium for the express purpose of making the gift, and has since, many times expressed her great satisfaction that she had done so. In view of this providential circumstance and the fact that the burden of raising money for the establishment of such a home was thus unexpectedly lifted, it is certainly evident that Seventh day Adventists should take a special interest in this enterprise, and should contribute liberally to its support.

The Home, at the present time, including the James White Memorial Home, the Widows' Home, and the Orphans' Home, which are under the same management and supervision, contain one hundred and ten inmates. All of these persons are most worthy cases; not one case has been received without the most careful scrutiny and inquiry.

The maintenance fund is exhausted, and here are more than a hundred hungry mouths to be fed. The children are doing all they can to help themselves.

They are putting into practical use the instruction which they have received. Little girls of twelve to fourteen years help about the cooking. The children do most of the house-work, and they also assist in washing and cooking. During the summer the boys of ten to twelve years of age have rendered valuable service on the farm in hoeing and cultivating potatoes and corn, helping to care for the cows, and in every way endeavoring to lighten the burden of their support. The girls also, as well as the boys, even including the smallest child, have helped in the berry picking, in the preparation of fruit for canning, etc. The aged inmates of the James White Home have most of them shown a commendable willingness to help, as far as their strength would admit.

We hope the friends of the cause everywhere will remember the Haskell Home in the donations October 5. Do not forget to take your pocket-books to church with you, or at least some of the contents of the pocket-book, for the contributions to the Homes. Out of fifty thousand Seventh-day Adventists there must be at least ten thousand who could, without any great sacrifice, spare \$1 for the little ones, and there are many who could spare \$10 to \$25 without missing it. Any sum will be very much appreciated. "Blessed is he that considereth the poor."

We hope every reader of the HOME MISSIONARY will keep this matter in mind, and bring it before friends who are likely to be interested in the cause, and see that the matter is not forgotten on the date appointed for the special collection for the Haskell Home.

J. H. KELLOGG, M. D.

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### FOR THE ENCOURAGEMENT OF MISSIONARY WORKERS.

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THE Lord says, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "The missionary work in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth."

Those who sell publications treating on present truth have the assurance that their labor is not in vain in the Lord; but they little know where and when the fruits of their labors will appear.

The sister who canvassed Warren, Ohio, for "Bible Readings" about two years ago, did not know that the book sold to George V. would be carried across the broad Atlantic and there bear fruit; but so it was. Soon after Mr. V. purchased the book, he

learned that those who sold it were Sabbatarians, and that caused him to read what the book contained concerning the Sabbath. One year ago he returned to Wales, his native land, and as he knew of no one in this country who kept the Sabbath, he paid no more attention to the matter until last February, when Brother C. J. Howard, who was canvassing his neighborhood for "Patriarchs and Prophets" called on him. He told Brother Howard about the book he purchased in America, and then asked, "Which day do you keep?" This led to a long conversation, in which W. M., who is Mr. V.'s cousin, and a local preacher for the Primitive Methodists, became interested. One ordered "Patriarchs and Prophets," and the other "Great Controversy." They also bought several tracts. Ere the time came for Brother Howard to deliver the books, they had studied "Bible Readings" from cover to cover, and were eagerly waiting for the other books. It soon became noised around that they were thinking of keeping "Saturday." This brought a storm of opposition from parents, class leaders, etc. Notwithstanding this, Mr. M. and wife have taken a stand on the Lord's side.

There has been no preaching in this place by our people, and we have said nothing about the Sabbath, except when questioned directly in regard to it; yet others are interested and are searching the Bible to see if these things are so.

Let all those who read this, offer a prayer to Him that giveth the increase, for the work here.

*Tredegar, So. Wales, Eng.* A. H. DOWNS.

### TRACT DISTRIBUTION.

THE Lord has told us that "if there is one work more important than another, it is that of placing our literature in the hands of the people;" and in the cities this seems to be the only way we can reach the people with the message God has given us for them, therefore how to do this work successfully is one of the most important questions before us to-day.

The envelope plan, when properly carried out, has proved with us, to be the most suitable method of introducing ourselves and our work, of any means we have yet tried.

The name of "colporteur" or "city missionary" commands respect, and opens doors for the worker nearly everywhere, and when the tracts are accepted under such conditions, curiosity leads to an examination of their contents.

To insure success, the work must be carried on vigorously and systematically, and by those who are able to lead the professor to the light of truth—or the worldling to conversion. Right here is the vital point of all our efforts in this line. So much of this work is left for those to do who are aroused by some good, warm sermon or series of meetings, and are suddenly filled with a desire to do some good. The work of distributing tracts is one that seems easy for any one to do, so the society sends them out. They go with the idea that their duty is done when by any means a few tracts are left at the people's door.

This is a vital mistake. As well send children to distribute Bibles or Testaments, and expect that all receiving them would be converted thereby, as to expect that those receiving tracts in a similar way, would be converted to the present truth. No; God has "committed to us the ministry of reconciliation," and while an occasional individual has accepted the message through reading matter obtained in some haphazard way, yet how much has been lost through the failure of the worker who, having awakened curiosity, has not been able to lead the soul to Christ, or even to intelligently place the theory of the message before the hearer? Thus the curiosity is lessened, and finally lost, all the effort is thrown away, and the worker, discouraged in his well-meant efforts, concludes that he has no talent in that line.

Shall we then conclude that only trained and talented workers can engage in the distribution of tracts?—By no means; but let only those undertake this work who have experienced in their own lives the transforming power of the Holy Spirit, and have such an intense desire to make known to others the peace and joy they have known, that, like one of old, "It is as a fire within" them that cannot be suppressed. Then taking the tracts as a letter of introduction at first, then as a foundation for study and conversation farther along, the worker will find the power of God witnessing to the truth he is teaching, and hard hearts will melt as the Spirit opens the understanding of both teacher and taught.

Try it, my brother, my sister, and then we will hear less of the failures, and more of the blessed results of "distributing tracts."

C. A. HALL.

THE world has many religions, it has but one gospel; many sages, but one Saviour.—*Rev. George Owen.*

## SELLING TRACTS.

It is encouraging to note the interest that is being awakened at the present time in the sale of our tracts and papers. I am satisfied that an excellent work can be done in that line. A few words regarding some personal experiences in selling tracts may be of help to some who are doubting their ability to make such work a success.

Several years ago I devoted considerable time to tract selling. My work was chiefly done in a city of 15,000 inhabitants. The tracts were prepared in five, ten, and fifteen cent packages; such tracts as "The Sufferings of Christ," "The Coming of the Lord," etc., being largely used.

After the first visit, I usually carried with me tracts on a variety of subjects. After talking with the readers, I selected such matter as appeared to me would best suit their needs. Several visits were often made to the same family, and sometimes tracts to the value of a dollar and a half would be sold to one person.

The greater part of my work in this line was done in connection with tent meetings. This afforded an excellent opportunity of becoming acquainted with the people, and of inviting them out to the meetings.

My sales ranged all the way from fifty cents to three dollars per day. I am sure that such work can be made a success. Faithful work with the Lord's blessing and guidance will bring success to the earnest worker.

MRS. F. M. WILCOX.

## STATE CANVASSING AGENTS' LETTERS.

## MINNESOTA.

MINNESOTA has held a canvassers' school the past four winters, as at that season it is quite difficult to canvass.

Previous to this year, over one hundred and twenty-five thousand dollars' worth of our subscription books have been sold by our canvassers, so that everywhere they go now, they find from one to four of our books ahead of them; they thus have a good chance to see the good they have done. Many times they are able to remove prejudice from some by a few words fitly spoken.

In all parts of the field the canvassers report an interest, and some who have taken their stand to keep the Sabbath from the study of our books. About thirty canvassers entered the field last spring, and

there has been about twenty to twenty-five in the field all summer. They have taken from three to five hundred dollars' worth of orders per week.

Up to the present time about nine thousand dollars' worth of orders have been taken; most of these will be delivered between September 15 and November 15. The outlook is much more encouraging this year than it has been the past two years. Our courage is good in the Lord and his word.

C. M. EVEREST.

## MONTANA.

It is impossible for us to report the rapid progress here that is made in many of the older Conferences, for two reasons: First, we do not have the material to work with; second, our seasons are very short.

However, our work is growing in this State, and we hope to see the canvassing work come up to the standard in the near future. I see no reason why we cannot make a complete success of the canvassing work in this field. Times are good, and the people read. My courage is good, and I know that the Lord is in the work, and that he will carry it through to the end. I know that our literature is accomplishing its mission in this State. I am acquainted with a number who have accepted the truth here through reading, and many more are deeply interested.

E. P. BOGGS.

*Butte, Montana.*

## TEXAS.

On account of the low price paid for cotton last fall, and the money depression the previous year, many of our canvassers were driven from the field. Consequently only a few were present at our spring institute. When the time came to start to our fields of labor, the future looked forbidding. The weather was dry and everything betokened a drought, but we went forward trusting in God, and he abundantly blessed us. After reaching our fields and getting started to our work, it began to rain, and rained all the spring. Hardly a week passed without some rain, and sometimes every day in the week. People began to be discouraged, but the canvassers continued to work, and God has crowned their efforts with success.

Another institute was opened about two weeks before camp-meeting and closed August 4. As a result, fifteen new canvassers have entered the work. Others expect to begin soon. There are some who desire to work in the canvassing field who are either not able

to canvass for our large books, or home duties will not permit them to engage in the work actively. We are now laying plans for a wider circulation of the *Signs*, *Sentinel*, and the various tracts on our faith. By this means we hope to not only give all an opportunity to work, but also that the message may be spread with much greater rapidity.

That the paper work may be made a success has been fully demonstrated, one case especially comes to mind, — that of one of our sisters. She was deeply impressed that she must work for the *Signs*. She accordingly went out trusting in God. She made twenty visits and took twenty six-months' subscriptions. This proves to my mind that the Lord is working as never before. A. G. BODWELL.

MANITOBA.

We held our institute in April, when ten canvassers spent two weeks together with profit. This was the first canvassers' institute ever held in the province of Manitoba.

Our canvassers heretofore have nearly all come from the States, and usually returned home in the fall when their season's work had closed. And the next year we would be obliged to get out a new force of workers. Thus the work that has been done here has been nearly all done by those who were unacquainted with the field and the ways of the people. However, the Lord has blessed the work, and this season, as above stated, we began our work with ten canvassers, we have twelve now, nearly all of whom are residents of the province, and but few ever canvassed any before. However, the work is onward, and all are of good courage.

We expect a good delivery here this fall, and from this on, we hope to keep a good force in the field, winter and summer. The severe, cold winters make it rather difficult to push the work very much during that season, but there are those who are accustomed to cold weather, having lived in the province for several years; we expect they will help keep the stone rolling even in cold weather. Brethren, we have no time to stop for icebergs and snow-slides. Time is too short. Do not let any one discourage you by telling you that the canvassing work is at an end. Now is the time to work. Put your shoulder to the wheel and *push*. Never talk discouragement. Cheer up; courage is the secret of success.

As for the work here, we wish to keep pace with the message; and we know that we haven't a moment to lose. E. H. HUNTLEY.

WISCONSIN.

Besides the general depression of business which has affected other States for the past two seasons, Wisconsin has suffered from severe droughts, and in the northern part, forest fires have destroyed much valuable timber, and in some cases, whole cities have been destroyed. The effect of this combination of circumstances is felt more seriously in the canvassing work this season than in the two past, as many came to the conclusion that nothing more could be accomplished in the canvassing work, and have, therefore, turned their attention to other pursuits, and the canvassing force has been the smallest this season of any for several years.

There are a few, however, who have persevered through the discouraging times and are now doing fairly well, some of them averaging fourteen, and others sixteen orders per week for "Great Controversy" and "Bible Readings."

This season the State is blessed with a prospect of good crops and better times, and there are some new workers who are beginning the canvass for "Steps to Christ," "Glorious Appearing," and "Gospel Primer," with fair success. One young lady recently reported twenty orders for "Steps" and fourteen orders for "Gospel Primer" in thirteen hours' work.

The great need of the work in this State at the present time is *consecrated workers*. The Lord has said that "the canvassing work is *God's means* of reaching many who would not otherwise be impressed with the truth." This being the case, it will not do for us to conclude that the time has come to stop the work until the Lord says to stop. Because we do not have success financially, is not sufficient evidence that the Lord would not have us engage in the work, or that the time has come to stop trying to sell books, for we read in "Gospel Workers," p. 377, as follows: "The enemy will seek in every way possible to obstruct the course of those who take hold of any branch of the work of God, that they may not have success. *But instead of their interpreting this as an evidence that the Lord would not have them engage in labor, they should take it in altogether a different light, and see in the difficulties a vigilant foe; because the enemy is watching to block the way.*" (Italics mine.) With an understanding of the matter, we expect there will be much more interest in this branch of labor, and ere the season closes, that there will be many more in this line of work.

S. D. HARTWELL.



REPORT OF THE CANVASSING WORK FOR MONTH OF SEPTEMBER, 1895.

(Furnished by the General Canvassing Agent.)

	STATE.	No. canvassers	Av. No of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's
Distr. No. 1.	Atlantic.....											
	Maine.....	2	2	8	78			31	\$ 76 75	\$19 10	\$ 95 85	
	Maritime Prov.....											
	New England.....											
	New York.....	22	22	461	3343	704	\$1411 55	1486	3093 05	357 64	\$450 69	
	Pennsylvania.....		32	331	216	1517	900 65	1867	1485 40	309 67	1795 07	
No. 2.	Quebec.....											
	Virginia.....											
	West Virginia.....	6	5	56	400			92	209 50	28 62	238 12	
	Alabama.....	222	16	184	1327	154	293 25	419	735 00	146 50	881 59	\$6461 32
	Cumb. Mis. Field.....											
	Florida.....											
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
	North Carolina.....											
No. 3.	South Carolina.....											
	Tennessee.....	12	8	69	467	39	73 25	121	260 75	68 55	329 30	329 30
	Indiana.....											
	Illinois.....											
	Michigan.....	12		76	630			117	259 15	74 90	334 05	
	Ohio.....	40	25	371	2490	853	1830 75	876	2099 25	262 85	2362 10	
	Ontario.....											2696 15
	South Dakota.....	12			1840			437	1034 00	113 29	1147 29	
	Iowa.....	25	20	386	3138	89	101 00	684	1161 28	185 59	1346 87	
	Minnesota.....	11	7	155	1236	17	42 25	214	578 65		578 65	
No. 4.	Nebraska.....											
	Wisconsin.....	28			1158			197	261 20	34 85	296 05	3368 77
	Arkansas.....	4	3	38	136	11	16 75	195	387 25	20 00	407 25	
	Oklahoma.....	4	1	5	49			60	49 50		49 50	
	Kansas.....	23			1724	521	1279 75	288	665 50	98 10	76360	
	Missouri.....											
	Texas.....											
	Colorado.....											1220 35
	California.....	14				115	304 20	410	868 45	45 15	913 60	
	North Pacific.....											
No. 5.	Upper Columbia.....	2			230			43	115 25	32 45	147 70	
	Montana.....											1061 30
	Australia.....	20	14	246	1652			954	4099 95	149 08	4248 03	
	New Zealand.....	7	7	40	260	251	940 34	62	386 59	52 01	428 60	
	Great Britain.....	30	27		4251			1002	1624 80	541 00	2165 80	6842 43
	Central Europe.....											
	Germany.....	25	25	480	3820	200	327 12	426	700 00	333 72	1033 72	
	Norway.....	22	18	272	2855			1228	1491 66	785 00	1499 51	
	Denmark.....	30	25	454	4207			2123	1703 74	41 28	1745 02	
	Sweden.....	35	33		3173			920	1174 91	86 90	1251 81	
Misc'l.	South Africa.....	9	7	159	1042	352	1101 81	724	1699 76		1699 76	7129 82
	South America.....	2	2		59			72	202 00		202 00	
	Jamaica.....											
	Bahamas.....											
	West Indies.....	6	6		728	109	103 67	153	106 64	13 72	120 36	322 36
	Totals.....	425	305	2791	48,966	4132	9857 09	15,206	\$28,123 50	\$1,008 30	\$29,131 80	\$29,131 80

BEARING the name of Christ or having our names inscribed on the rolls of the church does not make us Christians. We must be like him in character. We must possess his spirit. That spirit is not a mere passive state of mind and heart, but it shows itself in a forgetfulness of self and in an active effort to do

good to others; for Christ "pleased not himself," but gave himself," his time, his thought, his sympathy, his active service, to the endeavor to bless men and help them. Will not our own lives, in their aim and purpose, resemble his in proportion as we possess his spirit.— *Missionary Herald.*

## LESSON SERIES.

## MEAT VERSUS MILK AND SUGAR, AS ARTICLES OF DIET.

[For Second Week in October.]

“WHEREFORE do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good.” Isa. 55 : 2.

There are certain things used as articles of diet, which contain no nourishment whatever, and are simply stimulants. In this list we may include tea, coffee, pepper, mustard, ginger, cinnamon, spices, horseradish, and large quantities of salt and sugar. These fever the system, injure the organs of digestion, becloud the mental faculties, excite the baser passions, create unnatural appetites which are difficult to restrain, until finally, the appetites and passions have complete control over the reasoning faculties. Mental and moral health, and intellect are sacrificed to lust.

How often people feel that they cannot deprive themselves of these luxuries; thus yearly they labor and spend their money for that which is not bread, for that which enfeebles the strength. The Lord wants us to eat that which is good. He does not say eat that which tastes good. Often we hear people say, “Is not this excellent food, didn't we have a good meal?” when perhaps the meal had been made up of several kinds of meats, rich sauces, pies, cakes, and foods filled with condiments. They mean that the meal tastes good. A thing may taste good, and be wholly unfit to eat. There are people who really relish limburger cheese; others are very fond of decayed fish. These things are considered delicacies, and pronounced good by them. We know, however, that such things are harmful, and that they make an inferior and diseased quality of blood, tissue, and brain. Our tastes are almost wholly perverted, so that it is necessary to so educate our palates that we will relish that which is good.

The Lord does not tell us to eat that which causes the least disturbance, and which digests the easiest. A food may digest easily, cause no disturbance, and yet produce an inferior quality of blood. Many people who eat pork suffer very little from indigestion; shall we conclude therefore that pork is a good

article of food? We know it is unclean and not fit for use, for it is impossible for the flesh of any animal to be healthful when its natural element is filth. By partaking of such food, impurities and disease are imparted to the eater. We are composed of what we eat. If we expect good blood and tissue, and good, clear brains, we must eat the foods which are free from poisons and disease, and which are the least likely to impart impurities to the system. The digestion of food is a secondary consideration. In putting up a substantial building, we do not select basswood, or a decayed piece of timber in preference to a hard, sound piece, simply because it requires less labor to prepare it for the building. We know that if we should do this, the building would not stand. Disease is on the increase. There are times before us which will test every timber we are placing in our bodies. None but those who have healthy bodies will survive. It is important therefore that we use the very best material that can be secured.

I do not mean to say that we should not relish our food, but our appetites should be so educated that that which is really good and healthful will taste good without the addition of seasoning which is only harmful. Neither do I intend to convey the idea that healthful food is more difficult of digestion. What I wish to have understood is that the thing to be considered above everything else is not the taste or digestion, so much as the quality of the food.

We will now consider flesh as an article of diet. I will give two reasons why it is objectionable. First, in the bodies of animals, poisons are continually being formed. These poisons are constantly present in the flesh of animals, and are thrown off by the lungs, skin, and kidneys continually. They accumulate so rapidly that should the skin or kidneys refuse to do their work, death would result in a short time from poisoning. When an animal is slaughtered, the breath ceases, the kidneys do not act, elimination through the skin is arrested, but poisons continue to be formed, and thus accumulate, or are dammed up in the tissues. It will thus be seen that by eating the flesh of even healthy animals, we take into our systems poisonous impurities, which would have been eliminated through the lungs, kidneys, and skin had the animal lived. These poisons taken into the sys-

tem cause the blood to become impure, and thus the body and mind become diseased, and life is shortened.

When the Lord led the children of Israel out of Egypt into the promised land, he designed to lead them back step by step to the original diet prepared for man in the Garden of Eden,—the natural products of the earth. He withheld animal food from them in a great measure. He provided for them food prepared by angels. He made a covenant with them that if they would obey his voice and keep his statutes, he would bring none of the diseases upon them which he brought upon the Egyptians. He gave them statutes which were good, whereby they should live, and the keeping of which would insure life. (See Eze. 20.) But the children of Israel would not do that. They longed for the flesh pots, for the leeks and onions of Egypt, so that the Lord gave them the desires of their hearts and permitted them to eat the flesh of animals. Num. 11. Because they rebelled, he gave them statutes which were not good by which they should live,—read Eze. 20. The statutes are recorded in Lev. 11. He granted them permission to eat the flesh of animals because of their rebellion. All these things happened unto them for our learning, and are written for our admonition upon whom the ends of the world are come. 1 Cor. 10.

Meats of all kinds are objectionable, especially at present. In the time of the children of Israel, the animals were allowed to run in the fields. They had pure water to drink, pure air to breathe, good food to eat, and sufficient exercise. All these are essential in keeping animals, as well as man, in health; but at present, animals, especially in the winter, are kept confined in close stables, having no exercise to speak of, often impure water to drink, and a poor quality of food to eat. How can such animals, standing in their own filth, and constantly inhaling poisons that arise from it, remain in health? The lungs cannot long remain healthy under those conditions. Various diseases are produced in the animals, among which is consumption, so prevalent among cattle. Tubercles are very frequently found in the lymphatic glands, between the muscles. These diseases are communicated to man by eating their flesh. This is undoubtedly the cause of much of the disease among mankind. Many die of diseases wholly due to meat-eating, and do not know it.

Consumption alone, in its various forms, causes more deaths than diphtheria, smallpox, scarlet fever, cholera, and typhoid fever combined. One out of

every seven human beings falls a victim to this disease.

By thoroughly cooking the meat of animals which have had tuberculosis, the germs may be destroyed, but there is still another danger. The germs by their action upon the flesh make it highly poisonous. This poison is always present in the meat of consumptive animals, and cannot be destroyed by thorough cooking. This poison is taken directly into the system, thus undermining the constitution, lessening the resisting power to combat disease germs, and in this way the lungs are often prepared for the germs inhaled into them.

But in leaving off meat-eating, many fall into the error of using large quantities of sugar and milk. Sugar taken with milk produces fermentation; this causes digestive disturbances. The poisons overwork and clog the liver, and produce biliousness; and when carried into the circulatory system, irritate the nerves. Sugar can almost be entirely dispensed with after our appetites are brought into their normal condition. Many have discarded entirely the use of artificial sugar, and the universal testimony of such is that they relish their food more than they did while using it.

The free use of milk is becoming objectionable on account of the prevalence of disease among cattle, and the other ways whereby it may become infected with disease through a lack of cleanliness, and an unsanitary condition of the animals' surroundings. Then milk offers one of the best mediums for the growth of germs. It is always best therefore to sterilize—boil it—to destroy the germs. But after destroying the germs, milk of tuberculous animals is still unfit for use, for the milk has not only the poisonous germs, but the poisons produced in the system of the animal by the action of the germs upon the living tissue, which really produces the fever in animals. This poison is eliminated with the milk, and cannot be destroyed by boiling. If taken into the system, it undermines it, making the tissue less able to resist the germs which are everywhere present in the air and water. In other words, by partaking of these poisons, we prepare the field for the growth and development of germs.

This makes it especially important for those who have weak lungs to be careful in the free use of milk. Many use milk freely, and never think of trying to ascertain whether the animal from which they obtain their milk is in a filthy or clean stable, or whether it has sufficient exercise to keep it in health. They do

not even inquire whether the animal is diseased. Such ignorance must result in disease to the consumer sooner or later. In obtaining a wet nurse for a child, we are very careful to inquire of her health, etc. Why should we be less cautious in the selection of milk for ourselves?

It is evident from this that God is endeavoring to lead us back step by step to his original design that man should subsist on the natural products of the earth. Fruits, grains, and vegetables, prepared in their most natural state, free from grease and condiments, are the most healthful and wholesome foods. They are free from the poisons and germs found in animal food, and contain all the elements necessary to sustain life and impart strength and health.

In our next we will consider grains, fruits, and vegetables as articles of diet, their preparation and combination.

1. Repeat Isaiah 55 : 2.
2. What articles are sometimes used as food that really contain no nourishment?
3. What effect do these have upon the system?
4. What kind of blood does such food produce?
5. Of what quality of wood are durable articles of furniture constructed?
6. Should there be less care in the building of the body?
7. What objections exist to the use of meat as an article of diet?
8. With what disease are cows oftentimes affected?
9. What danger attaches to the use of such meat?
10. Can the danger be removed by thorough cooking?
11. How do the ravages of consumption compare with those of other diseases?
12. In leaving off meat, into what error do many fall?
13. Is the use of milk free from objection?
14. How should all milk be prepared before using?
15. What should be determined as to the state of the animal producing the same?

D. H. KRESS, M. D.

LATENT TALENT.—Transpose “l” and “t” in *latent*, and you have *talent*. Suppose that every Christian were to consider himself and his, and make this transfer, change every latent possibility and every idle treasure into a *talent* applied in Christ's service,—no need then to plead for “men and means.”—*Rev. John Foster.*

## BRITISH GUIANA.

[For Third Week in October.]

BRITISH GUIANA is located in the northeastern part of South America between 1° and 9° north latitude and the Orinoco and Corentyn rivers.

Columbus discovered the country in 1498, but the hostilities of the Indians prevented settlement for a long time. The first permanent settlement was made by the Dutch in 1580. Under their rule the colony became quite prosperous. In 1803 it fell into the hands of the English, who still hold possession.

The colony is divided into three districts. Essequibo, Demerara, and Berbice, so called from their principal rivers. The government of each is vested in the governor and Court of Policy composed of sixteen members, one half of whom are appointed by the crown. Most of the settlements are along the sea coast on the rich, alluvial lands. The most of their lands are so low that dykes are required to shut out the sea during high tides. Farther inland the land is higher, and in some districts mountainous. The climate is quite uniform throughout the year. The average temperature is eighty-five degrees with seldom a variation of more than ten degrees. The heat is greatly modified by the ocean breezes which are almost constantly blowing. Hurricanes and thunder storms are almost unknown here. There are four seasons, two wet and two dry. The heaviest rainfall is in the months of May, June, July, December, and January.

Sugar cultivation is the principal industry. Owing to the depression of trade and local causes this business is rapidly declining. Gold mining has been carried on with some success. General farming could be successfully carried on, but owing to lack of proper facilities and the general antipathy of the people toward that kind of labor, the colony is dependent on other countries for its foods.

The population of the colony in 1891 was 288,328. Of this number 115,463 were negroes, 105,463 East Indians (Coolies), 17,463 Aboriginal Indians, 12,166 Portuguese, 4558 Europeans, 3433 Chinese, with a mixed population of about 30,000.

Georgetown is the capital of the colony and the commercial center. The communication with the outside world is much better than in most South American towns. Many different nations are represented in the harbor. The population of Georgetown is 53,176, and of New Amsterdam, the second city in importance, 8903.

The public schools are nearly all sectarian, and are controlled by the ministers of the various denominations. Owing to the large immigration of ignorant classes and the carelessness of the people, only about one half are able to read and write. There are excellent opportunities for the establishment of mission schools.

Nearly all of the people are connected with some of the many churches established here. The church of England and Scotland is the government church. Toleration is granted to all. The Catholics, Wesleyan Methodists, Congregationalists, and Plymouth Brethren are well represented, besides numerous smaller bodies. If the people only possessed what they profess, there would be little room for more missions, but here as elsewhere, we see that the cry must go forth, "Babylon is fallen, . . . come out of her my people."

In 1887 Elder G. G. Rupert and Brother Geo. King came to this field to follow up the interest already created by the circulation of our literature. A series of meetings in Georgetown resulted in a large number accepting the Sabbath. A church was organized and a large number of books were sold. Ill health soon deprived the newly found company of efficient help, and many dark clouds settled over the work in this colony. A few years later Wm. Arnold came and was very successful in selling "Great Controversy" and others of our books. Various difficulties combined to retard the advancement of the work, but as the work is the Lord's, seeming defeats always result in victories for his cause.

The company here has lost a large number through deaths, removals, etc., so that but few remain of the company organized by Elder Rupert, but others are being raised up to fill their places. Fifteen have been added the past year by baptism, making a church membership of forty, besides about twenty-five that are observing the Sabbath. These are widely scattered throughout the colony with few opportunities for general meetings.

At the present time there are five laborers at work here; viz., Dr. B. J. Ferciot and wife, Brother Giddings, Mrs. Kneeland, and the writer.

What we need is consecrated men and women to enter this field and engage in general missionary work. The people greatly need instruction concerning the principles of healthful living and how to earn a livelihood. Schools are needed for the instruction of the children, especially in the interior districts. Men of experience are wanted to settle among the little com-

panies and build them up in the faith. We cannot afford to wait for all the difficulties to be removed, for each year brings additional hindrances against the spreading of the message. Then let us listen to the word of God to us. "That now, *just now*, is the time to enter these foreign fields" and seek God for strength to follow the path of duty.

#### QUESTIONS.

1. Where is British Guiana?
2. When was the country discovered?
3. By whom were the first permanent settlements made?
4. Who gained possession of the country in 1803?
5. What are the divisions of the colony?
6. Where are the settlements chiefly located?
7. What can be said of the soil, climate, etc.?
8. What is the chief industry?
9. What was the population in 1891?
10. What nationalities are represented?
11. What position does Georgetown occupy?
12. What are the educational advantages of the people?
13. How are the people religiously divided?
14. What laborers went to this field in 1887?
15. What was the result of their work?
16. What missionaries are representing our work in that field at the present time?
17. What are the needs of the British Guiana field?
18. Can men be sent to that field and the work carried forward without money?

W. G. KNEELAND.

BROTHER BOWEN writes from West Virginia:—

"We truly need workers in this field. By workers, I mean good families of Seventh-day Adventists with the love of Christ burning in their souls, to move into different parts of the State, into cities and smaller places, to hold up the light of truth by well ordered lives, and by doing what they can in spreading the truth to others, by doing practical work about their homes. There are many families in our larger northern churches who could do good work for their Lord in this manner. They can come as good, thrifty farmers, and thus be doing missionary work; they can come as workmen in other trades, and do likewise; and we believe they would experience much of the blessing of the Lord in their hearts by so doing. All of the companies in this State are exceedingly small, and therefore we cannot spread out as much as we could if the companies were larger."

LAY any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but that one which binds me to thy service and to thy heart. — *Phillips Brooks*.

## LESSONS IN RELIGIOUS LIBERTY.—No 10.

[For Fourth Week in October.]

## CHRISTIANS AND CIVIL GOVERNMENT.

1. How many men have sinned? Rom. 3 : 23.
2. What is sin? 1 John 3 : 4.

NOTE.—The renderings of this verse as given by other translators aside from the King James, may serve to intensify its intrinsic meaning in the mind,—“Every one that doeth sin doeth also lawlessness; and sin is lawlessness.”—*R. V.* “Every one that practices sin also lawlessness practices.”—*Interlinear Literal Translation.* “Every one who is doing the sin, the lawlessness he doth do, and the sin is the lawlessness.”—*Young's Translation.* From all of these translations it is evident that the words “sin” and “lawlessness” are, in the Bible, practically synonymous terms.

3. Who was the first being in the universe to commit sin? Isa. 14 : 12–14.
4. Who was the first lawless being?
5. What mystery was first conceived by and in Satan? 2 Thess. 2 : 3–9.

NOTE.—Other versions also throw light on this text. Compare carefully the following with the King James translation. “Let no one deceive you in any way; because [that day will not come], unless there previously come a *rebellion*, [margin] and that man of sin be revealed, the son of perdition; who is an opposer, and exalteth himself above all that is called God and worshipful; so that he also sitteth in the temple of God, as a God, and displayeth himself as if he were God. . . . For the mystery of the evil one already beginneth to be operative. . . . Then at length will that evil one be revealed.”—*Syriac Translation.*

The *R. V.* reads—“for it will not be, except the falling away come first, and the man of lawlessness [margin] be revealed. . . . For the mystery of lawlessness doth already work.”

6. What is the mystery of godliness? Col. 1 : 27.

NOTE.—The law is a transcript of the character of God. Christ was God made manifest in the flesh. The expression may be employed to make manifest the thought in point, that Christ was the law alive. Christ dwells in men when the law of God has become engraven upon the tablets of the heart. It may therefore be said that the mystery of godliness is the mystery of law, as opposed to the mystery of Satan which is the mystery of lawlessness. In the one instance, law is written in the heart; in the other, lawlessness is there engraven. In the Syriac translation quoted, Satan is called the “opposer;” i. e., he opposes the law of God.

One or the other of these two mysteries “already beginneth to be operative” in every heart. You and I, dear reader, are either a part of the mystery of godliness, or we are a portion of the mystery of iniquity.

7. Had there never been any sin, would there ever have been the need of civil government?

NOTE.—It may be urged that civil government would have been necessary to keep public records, etc. This is not so, for there

would have been no death, and with all men righteous, consequently there would have been no need of civil government.

8. By whom is civil government ordained? Rom. 13 : 1.

NOTE.—The “higher powers” here referred to are certainly the powers of civil government. They do not refer to the powers of God, for they are the “higher,” *not the HIGHEST* powers; and they are “ordained” or “ordered” or “commanded” in a certain man or set of men. This is made very clear by the Syriac rendering: “Let every soul be subject to the authorities of magistracy. For there is no authority which is not from God: and the authorities which exist are established (margin, “commanded”) by God. He therefore who opposeth the authority opposeth the establishment of God.” From this it is evident that the “magistracy”—the office of civil government—is the power referred to, and it is further evident that it is ordained of God.

9. Are all civil governments ordained of God? Rom. 13 : 1; Dan. 4 : 17.

NOTE.—The first text cited says “the powers *that be.*” These are ordained of God irrespective of the fact of their being good, bad, or indifferent. A bad civil government is hetter than anarchy which is no government at all. Very often, however, governments grow corrupt and vicious by doing things that they were not ordained to do. Viewed from this standpoint they are not powers ordained of God. The inhuman monster, Nero, was emperor of the world when the thirteenth chapter of Romans was written. He was “the powers that be” at that time. It was to one so bad as he that Paul counseled the Christians to be obedient, as long as their religion was not interfered with.

10. For what purposes is civil government ordained? Rom. 13 : 3, 4; 1 Pet. 2 : 13, 14.

11. Since true Christians do not do “evil,” was civil government ordained of God for their punishment?

11. Since that only is “evil” which is a transgression of God’s commandments, was civil government ordained for the punishment or for the praise of commandment-keepers; i. e., “them that do well”?

12. Then is it possible for civil governments in their proper sphere and commandment-keepers in their proper sphere ever to come in collision with one another?

13. If they do, must the one or the other be lawless?

14. If Christians are commanded to do “evil” by the civil magistrate, should they obey?

15. Would obeying a civil power commanding disobedience to the law of God, be obeying the dictates of the mystery of iniquity?

THROUGH failure to receive copy, but one religious liberty lesson is given in this number.

THE WORK IN LOUISIANA.

Our institute held in June was a grand success, both financially and spiritually. We have but few workers, but the dear Lord is hearing our prayers and sending more laborers into the field "white already to harvest."

Before the institute, we had seven canvassers on the list. One has died since, but we now number twelve, which is the largest number this State ever had. The increase is due largely to the institute.

Some may think this is a small number of workers, but this is a mission field and the work is just in its infancy. Our people here realize that this branch of the Lord's work is important, and are showing their faith by their works. Out of the twenty-one members of the Jewella church, six of them are canvassers, and we expect a larger proportion than that in the work before long. If every church in the land would turn out canvassers like this, it would not be long before "the silent messengers of truth would be scattered like the leaves of autumn." Although the drought has cut the crops short, the canvassers are doing quite well, and all are full of courage.

Our motto is, "We must work the works of him that sent us, while it is day: the night cometh, when no man can work." John 9:4. C. F. DART.



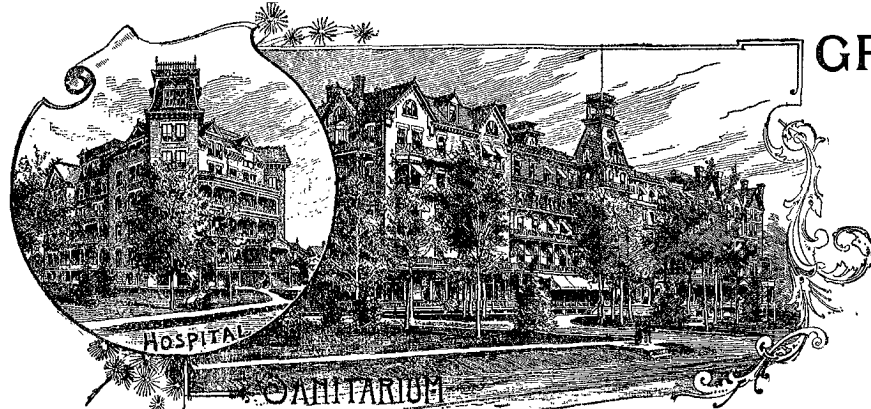
CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L'd Ex.	6 Atl. Ex.	42 Mixd Tr'n.	2 P't. Pass			11 Mail Ex.	1 Day Ex.	3 R'd L'v'd	5 P'g Pass.	5 P'g Ex.
a m	p m	p m				Chicago a.....	p m	p m	p m	a m	
9.00	8.10	8.15	a m			Valparaiso.....	5.05	11.35	9.10	7.50	5.45
11.25	5.05	10.30	6.00			South Bend.....	3.10	10.15	5.44	4.10	
1.05	6.30	12.00	10.05			Cassopolis.....	2.15	9.40	5.13	3.28	
1.40	7.12	1.45	12.40			Schoolcraft.....	1.20	8.52		2.37	
2.35	7.55	1.48	4.30	a m		Vicksburg.....	12.15	8.15	3.55	9.35	1.50
3.30	8.36	2.40	6.20	7.00		Battle Creek.....	11.14	7.23	3.07	8.40	12.53
4.33	9.26	3.25		7.47		Charlotte.....	10.10	6.55	2.40	8.00	12.20
5.10	9.55	4.00		8.20		Lansing.....	9.35	6.05	1.55	6.50	11.28
6.30	10.45	5.08		9.30		Durand.....	8.35	5.35	1.28	5.47	10.85
7.30	11.17	6.40		10.05		Flint.....	7.49	5.02	1.00	5.10	10.01
8.15	11.50	6.15		10.43		Lapeer.....	7.28			4.48	
8.12	a m	6.35		11.06		Imlay City.....	6.50	3.50	11.55	3.50	8.45
9.50	1.00	7.30		12.05		Pt. H'n Tunnel.....	a m	a m	a m	p m	p m
9.25	a m					Detroit.....			10.40	4.05	8.45
	8.15	5.25				Toronto.....			9.20		1.00
	p m	a m				Montreal.....			9.15		a m
	8.15	7.25				Boston.....			8.30		a m
	a m	p m				Susp'n Bridge.....			10.15	7.05	p m
	8.12	7.15				Buffalo.....					1.00
	7.50	4.25				New York.....			a m	p m	8.00
	7.00	5.40				Boston.....			8.15	6.10	p m
	p m	a m									7.00
	8.53	8.05									
	a m										
		11.20									

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. † Stop only on signal. A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.



GRANOLA, A HEALTH-FUL FOOD.

An invalid Food prepared by a combination of grains so treated as to retain in the preparation the highest degree of nutrient qualities, while eliminating every element of an irritating character. THOROUGHLY COOKED AND PARTIALLY DIGESTED, this food preparation is admirably adapted to the use of all persons with weak digestion, defective assimilation, general or nervous debility, brain workers, feeble children, and invalids generally, as well as travelers and excursionists, who often need to carry the largest amount of nutriment in the smallest bulk, which is afforded by Granola in a preeminent degree. ONE POUND MORE THAN EQUALS THREE POUNDS OF BEST BEEF in nutrient value, as determined by chemical analysis, besides affording a better quality of nutriment. Thoroughly cooked, and ready for use in one minute.

**GRANOSE.** This is one of our most recently perfected foods, and is perhaps the best suited of any for general use. Prepared from the choicest wheat, it contains the whole grain. Subjected to processes of cerealine digestion, cooking, roasting, steaming, and disintegration, it is prepared for immediate use, digestion, and assimilation. It is palatable, crisp, delicious, and a VALUABLE FOOD REMEDY FOR CONSTIPATION. It is relished and retained when all other foods are rejected. Everybody likes it. It may be used in soups, with milk or cream, or in numberless combinations with fruit and eggs. Until recently we have not been able to supply one tenth of the orders which have been received for this incomparable food, but have now largely increased our facilities for manufacturing it. Put up in convenient packages.

**CARAMEL-CEREAL.** This is our whole-some substitute for tea and coffee. The poetic reference of Cowper, "The cup which cheers, but not inebriates," has been proven by experience to be misapplied to tea and coffee, but may be properly used in relation to Caramel-Cereal. The well-known effects of tea and coffee in provoking indigestion and special nervous disorders have created a demand for a wholesome substitute. This is offered in Caramel-Cereal, a product which has been tested for this purpose for a number of years in various sanitariums and by thousands of persons who have found tea and coffee injurious. Caramel-Cereal is an agreeable beverage and a stomach tonic. Each package contains material sufficient for one hundred cups.

Send for Illustrated and Descriptive Circular of Health Foods to the **SANITARIUM HEALTH FOOD COMPANY, Battle Creek, Michigan.**

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## THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

OBJECT: The dissemination of general missionary intelligence, the discussion of plans and methods, reports of labor, etc.

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BATTLE CREEK, MICH., OCTOBER, 1895.

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WE learn with sadness of the death of Sister D. A. Owen, which occurred at Raratonga, Cook Group, South Pacific Ocean, July 9. With her husband and youngest daughter she went to that island in 1893. Her husband, sons, and two daughters are cheered with the knowledge that she rests in hope of a glorious resurrection.

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### REMEMBER THE ORPHANS' HOME.

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THE next semi-annual collection for the benefit of the Orphans' Home will be taken in our churches Sabbath, October 5. We trust this worthy institution will be remembered at that time. It stands greatly in need of funds, and appeals to the sympathies of our brethren and sisters for aid. See article from the pen of Dr. J. H. Kellogg on another page, setting forth its claims upon our support. If any of our readers who are not connected with congregations where collections will be made, wish to donate for the benefit of the little fatherless ones of this institution, they should send their offerings to Elder L. Mc Coy, Sanitarium, Battle Creek, Michigan.

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### "THE RIGHTS OF THE PEOPLE."

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WE will call your attention to the description in another column in this issue of the HOME MISSIONARY of a new pamphlet that has just been issued by the Religious Liberty Association entitled, "The Rights of the People." This is a very timely and very valuable publication.

We believe that this pamphlet, "The Rights of the People," contains one of the clearest presentations, and in the most concise form, of the great subject of religious liberty that we have yet issued. We trust that every Seventh-day Adventist will give it a careful study during the quarter that is now upon us, in connection with the Sabbath-school lessons, and having thus carefully studied it, we know all will feel an intense interest in assisting to circulate it. Such persons as lawyers, justices of the peace, doctors, ministers, school teachers, etc., it seems to us,

would be especially interested in such a publication.

Special rates will be given on this publication to canvassers, and can you not arrange with your State tract societies to canvass your locality right away for it, and especially make an effort to get it into the hands of these more educated classes that we have mentioned in the foregoing? There is nothing more important than to get out literature before the people; let us keep continually at work in doing this.

A. O. T.

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### OUR SCHOOLS.

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WE are glad to see that the prospects before our schools seem highly flattering. Already we have learned of the successful opening of the schools at South Lancaster, Massachusetts; College View, Nebraska; and Battle Creek, Michigan. As yet we have received no definite word from those situated at Healdsburg, California; Walla Walla, Washington; Mt. Vernon, Ohio; and Keene, Texas. So far as we have heard, the attendance is good, and there is a good spirit present among the students.

Our educators are attempting to make the work very practical in its nature. While there is no disposition to lower the character of the work required of the students, yet there are new features being added, which show that we are endeavoring to keep pace with the message in the educational, as well as in all other branches of the work for this time. The school in this city has provided a brief course of two years, for those who "contemplate entering some branch of Christian work, and who desire to make therefor a briefer and more practical preparation than the more extended courses of study have hitherto afforded." Of course it is not expected that those who are still quite young, and have had little or no experience, and who really ought to spend several years in preparation for the work, will take this new course; it is intended for such persons as might now be workers, could they but have a short preparation. The good attendance shows that our people are coming to the front in this work, and that there is among them a spirit of sacrifice and devotion to the cause of God. We are looking to our educational institutions for young men and women who are not ashamed of the gospel of Christ, having personally experienced that it is the power of God to every one who will believe in him. Only such can be depended upon to carry a knowledge of the gospel into the regions beyond.

G. L. D.