

The HOME MISSIONARY

Arise, 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 WEEK OF PRAYER.

BEFORE another number of this journal shall be sent out, our week of prayer for 1895 will have passed. We trust it may be a profitable season to all. Such periods should increase in interest, as they do in importance, the nearer we come to the end of all things. We trust also that the occasion may be universally observed by our people. It may require a little planning for some of our busy brethren to attend the public readings, and to find time for personal and secret devotions; but the blessings to be thus obtained will doubly repay the effort put forth.

Some of the isolated ones may be entirely deprived of meeting with those of like precious faith, but such need not be deprived of the blessing waiting to be bestowed. In their own homes they can daily take up the readings, and in response to their secret devotions, God will be pleased to bestow the same mercies as are given to those more highly favored. None should look to the public meeting, or to the reading, of itself, to give them that blessing which is theirs to receive. The public service has its place in the worship of God, but there is no public exercise or service which can take the place of personal devotion. It is in secret, when the soul is alone with its God, that strength is drawn from the heavenly storehouse — strength to fit for life's conflicts and duties. So, while the public service should by no means be neglected, let there be an earnest seeking of God in secret devotion. At least an hour every day should be set apart by the seeker, for the study of the word and of the Testimonies; for meditation, and for secret prayer. Where this is done, the public service of the day may be engaged in, not with formality, but in that deep spiritual manner which will make it an additional power in the experience of every soul.

Sins against God and man should be confessed. Wrongs should be forgiven and forgotten. Envy should give place to charity, hatred to love, coldness

MY PILOT.

DOWN deep in the hold of the vessel
The ponderous engine lies,
And faithfully there the engineer
His labor steadily plies.

He knows not the course of the vessel,
He knows not the way he should go;
He minds his simple duty,
And keeps the fire aglow.

He knows not whether the billows
The bark may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and the quicksands,
For my sight is dull and dim;
But I know that Christ is my Captain,
And I take my orders from him.

— Selected.

THERE is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God. — *Phillips Brooks.*

to warmth. In these momentous times, when we are looking for the Lord's speedy return, every power should be enlisted in his service. Self should be crucified. Side issues, and all that would detract and divide should be studiously avoided. The great central thought of the third angel's message, the salvation of souls from the perils that lie just a little in the future, should thrill every heart. The honor and ultimate success of the message should be the one object sought. With the soul thoroughly imbued with the spirit of the message for to-day, there will be found no time for the acquirement of selfish ends. Like Nehemiah of old, all will feel that the work in which they are engaged is so great that they have not time for anything outside of the message of truth.

With this spirit taking possession of every soul, there will be no lack in the missionary offerings to be given on this occasion. It is sad to note the falling off in the annual offerings for 1894 over those of the preceding year. We trust that the liberality of this year may more than redeem the past.

There are no discouraging features connected with the work. It is an encouragement rather than otherwise, that so much money is needed to carry forward the cause to-day. It is an indication that the Lord is opening many doors for the entrance of the message. The only limit in the carrying forward of the work lies in the lack of laborers and in the lack of funds to send such laborers forth. But as our people have responded with liberal hearts in the past, so we believe that the annual offerings for 1895 will indicate that their interest in the work of the Lord for to-day is unabated, and deeper than ever before. May the results attending the week of prayer prove that this is indeed the case.

THE PUBLIC PRESS.

THE public press is an institution of modern life. In no other direction has human effort achieved such important results. Unprecedented facilities are enjoyed for the transmission of intelligence, for publication, and for the production and distribution of the printed sheet. Notably in the collection of matter for the press, are the telegraph, the telephone, and the postal service. Then come the printing presses, which automatically, and almost instantaneously perform their operations, yielding their product ready for instant distribution. These two general systems are complemented by agencies no less remarkable for

purposes of circulation; foremost among which are fast mail trains and oceanic steam-ship lines, which carry the printed messengers to the ends of the earth.

The public press is exerting a vast influence upon the education, the morals, and the religious life of the world. There are ever-increasing demands in these directions, and the facilities for their realization are nearly infinite in their nature. He who acts not his part in this work, who is not a patron of the press, who keeps not in touch with the thought and feeling of our time, falls behind; he is not a factor in the progress of to-day.

To obtain an idea of the number of periodicals issued, let us note a few of the particulars illustrating the progress being made in this direction in our own country. There are in the United States over twenty thousand newspapers published, with a combined circulation per issue of seventy million copies, aggregating nearly *five billion* copies for the year.

Turning to the religious press of the country, are the following particulars in connection with some of the leading denominations:—

The Presbyterians are said to have nineteen periodicals with a circulation of over ten thousand copies each, and one with a circulation of a *hundred thousand* copies. But they complain that the circulation of their church papers is "pitifully small."

The Methodist Episcopal Church has about two and a half millions of dollars invested in its current literature. The combined circulation of the weekly papers of the denomination reach nearly three hundred thousand copies. Most of the Methodist periodicals are furnished at two dollars a year, but there is an element in the church which advocates a paper at one dollar per year, with a circulation of one hundred and fifty to two hundred thousand copies per week.

In this enumeration of the papers published by the Presbyterians and Methodists, no account is taken of their missionary and local church papers.

The Catholic Church has within the last twenty years, made marked progress in the number of its papers. There are in the United States alone two hundred and fifteen Catholic periodicals, one hundred and forty-three of which are English, and thirty-nine German; four of the latter being dailies. The *American Catholic News*, an eight-page, seven-column weekly, at one dollar per year, has a circulation of over a *hundred and fifty thousand* copies.

How about the number of our own periodicals? As compared with other denominations, and with the facilities that exist to-day for producing papers, the

number is not large. In comparison with the membership of our people, however, the number probably may not be considered small. Without entering into detail of the information we have at hand regarding the circulation of our papers, we will state that their combined number does not reach *one hundred and twenty-five thousand* copies; while any one of our leading papers, is worthy of a larger patronage than all combined at present receive. It cannot be urged that quality can answer here for quantity. The circulation of a paper is one of its vital necessities. Papers are printed to be read. Unless they can have access to the people, there is no reason for their publication.

There has been a special providence connected with the establishment and development of our periodicals. They are of a character to gain the attention and favor of different classes of people. A sacred fire burns on the altar of our printed page. A single article often leads a soul from darkness into "His marvelous light."

Through our papers, every one of our members may become an agent in the salvation of souls. The talents of those who can write for our press need not be wrapped in a napkin. Their pens may breathe a new impulse into thousands of lives. It should be considered a privilege by all to do everything in their power to enlarge the influence of our papers. Each one should consider himself an agent in extending their circulation. What is needed in this work is holy zeal and hearty cooperation.

L. T. N.

AN IMPORTANT WORK.

In looking over the statistics of the United States, we find that there are 933,249 Scandinavians in this country. These people are most numerous in Minnesota, Illinois, Wisconsin, Iowa, Nebraska, New York, Michigan, North Dakota, South Dakota, Pennsylvania, Massachusetts, etc., in the order named. We believe that our brethren could do a great deal more in the work of circulating literature among these nationalities if we devoted thought and attention to the work. Of course we naturally expect our Scandinavian brethren to exert their influence and abilities in the matter of circulating the Scandinavian publications among their own nationalities, because being able to speak these languages, they can do this work much better than the English; but nevertheless, our English brethren should do everything they can to assist in this good work, too.

In many localities there may be Scandinavians residing, and as yet no Scandinavian brethren to do the work; and even if there be Scandinavian brethren to do this work, there would be so many more English brethren in proportion, that the English brethren, should lend a helping hand. God "hath made of one blood all nations of men," and we should be deeply interested in bringing the truth before all these nationalities.

There is no agency more potent for advancing the truth than the circulation of our publications, and it is with pleasure that we announce that the issue of our Swedish paper, *Zions Vaktare*, of December 2, will be prepared with especial reference to giving it an extended circulation in new fields. The various features of present truth will be dwelt upon. Some valuable matter upon the second coming of Christ, the power of God's words, salvation, and eternal life through Jesus Christ, the resurrection, religious liberty, etc., will be found in this number. The special feature will be an article giving a comparison between the true worship of God and sun-worship.

We sincerely hope that our brethren will take hold of this in living earnestness, and that we may be able to give it a circulation of at least fifty thousand copies. Oftentimes our brethren give the English papers a very wide circulation. Our Scandinavian brethren have always given a helping hand in this work. Now will not the English brethren all through the country do what they can for the circulation of this important number of our Swedish paper?

If there are brethren residing in localities where there are no Scandinavians, and they do not have any means at their command to circulate the Scandinavian papers, if they desire to help in the work by donations, they can send their offering to the International Tract Society, Battle Creek, Mich., stating that it is for the purpose of assisting in the circulation of the Scandinavian paper, and the funds will be appropriated for that purpose.

The third angel's message, if studied in all of its bearings, is a great educator, and will do wonderful things in broadening our minds. It will give us that breadth that will enable us to take in every nationality, and our labors to the fullest extent of our abilities, will be to bring the truth before them all.

The price of the paper is as follows: Any number less than fifty, two cents each; fifty or more, one and one-half cents each. Send your orders to *Zions Vaktare*, Battle Creek, Mich., or to your State secretary.

A. O. T.

THE HOLIDAY TRADE.

IN entering stores at this season of the year, in various places, one cannot help being impressed with the great preparations that are being made for the "holiday trade." The large wholesale houses begin early in the summer, to decorate their places of business, and to get everything in readiness for the customer who will be expected, late in the summer or early in the fall, to buy his holiday goods. And the

merchant who is most thoroughly wide-awake, is the one who makes the most in this holiday trade, and has things in readiness to reap a large profit from it.

Now, as a people, we have not taken much interest in the holidays, as the world goes, believing, as we do, that Christmas is a festival of the apostate church, and that it would not be very fitting for us to observe in the way that it is generally regarded; but, nevertheless people at this season of the year are buying various things for the holidays. They have a friend

that they want to present with some little memento of their regards, and there are various members of the family that they desire to make happy by a Christmas present. Now, while we do not regard Christmas and the holidays in the religious way that the world generally does, yet is it not highly appropriate that we should make use of this sentiment to circulate important publications that would seem especially adapted to the Christmas and holiday trade?

Many parents are looking out for some nice little book to give to their children, and what would be better to place in their hands than the "Gospel Primer"? And by the way, have you been made aware of the fact that the "Primer" has just been thoroughly revised, and a number of illustrations added to it, thus making it a much better book than it has ever been before? Now, in this revised form and with these nice illustrations, it is just the publication to present to parents for them to purchase for their children as a holiday gift.

On this page, we give quite a full advertisement of the revised "Primer," and would particularly call your attention to it. We invite the cooperation of our people everywhere, from now until the holidays especially, in circulating this valuable little

A GOOD RECOMMENDATION:

COPIES **175,000** COPIES

SOLD IN TWENTY MONTHS!

The Gospel Primer

Contains 160 pages of matter, which will interest the old as well as the young. There are thirty-three full-page illustrations, which, in themselves, teach many gospel truths.

The book has been re-written, and such additions have been made as it was thought would be of profit to its readers. Considerable prominence and much thought have been given the

WORD-METHOD DEPARTMENT.

It is not only desirable that the child should learn to read well in as few lessons as possible, but it is of greater importance that the mind should be developed spiritually while thus engaged. In the twenty-two pages devoted to this method, the child may learn to revere its Maker, and to love all for whom the Saviour gave his life. Such lessons, so early learned, are not easily forgotten.

With the words which have been taught in the word method, a short story has been written on the Creation. A few new words are introduced in this account of God's work in the beginning, and a practical lesson is taught of the power, wisdom, and stability of God's word.

The same style and purpose is carried out in writing on other subjects. The aim is to keep the mind upon the things of God while teaching the child to read, and thus lead him to remember his Creator in the days of his youth.

The book has been enlarged by the addition of thirty-two pages of valuable matter. It is a most desirable book for teaching, as well as a pleasant and attractive feature of the home. It is beautifully illustrated, printed on fine paper, and well bound in three styles, at the following low

PRICES, sent post-paid upon receipt of same:

ENGLISH CLOTH, embossed cover, lemon edges,	- - -	50 cts.
HEAVY BOARD, with handsome design in colors,	- - -	35 cts.
TAG BOARD, with cover in four colors,	- - -	25 cts.

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publication. Now is the harvest time of the year on such publications as the "Primer," and we should avail ourselves of the opportunities that are presenting themselves.

A. O. T.

SELLING TRACTS AND PAMPHLETS.

NEARLY every HOME MISSIONARY that has been issued during the summer and fall, has had something to say in regard to the importance of selling our tracts and pamphlets, and why should we let the subject drop? Why not keep it before our minds?

We are reminded of the importance of this question by a recent communication from Toronto, Ontario, in which we are told of two brethren, one seventy and the other eighty years of age, who are selling our tracts in that city and meeting with great success. The oldest one of these two brethren has sold as high as one dollar's worth of tracts in a day. When he can't sell a pamphlet or a large tract, he sells one that costs but a cent, and he finds that these small publications sell well. He is putting in all his time this fall, knowing that his feebleness will not permit him to labor outside in the winter weather.

Brethren and sisters, if our old men seventy and eighty years of age can sell tracts like this, what might not be done if all who have time would engage in the work? We have not half realized as yet what this people can do in the way of selling our literature. Only a few comparatively are selling our publications, and if all the denomination would arouse to its opportunities and privileges in the matter, we would see a great work accomplished. What will we do? Will we arouse? By getting an experience in selling these small publications, our people will be better fitted to sell the large ones. Let every one do what he can.

A. O. T.

THE SIGNS OF OUR TIMES.

THE signs of our times very clearly indicate where we are living. It must be apparent to any one who has made a special study of the prophecies and compared these prophetic predictions with the scenes transpiring around us, that we have reached the very last of the last days; that being so, how earnestly should we be seeking to advance the cause of our Master! And should we not be asking ourselves the question day by day, "What am I doing to promulgate a knowledge of the third angel's message?" And in connection with that question, we should also be asking, "What are the avenues through which we

can present the truth?" Many different plans and ideas may be suggested, but at this season of the year is there anything more important for us than to endeavor to bring the truth to the people, through the reading of our pioneer missionary paper, the *Signs of the Times*, which has been the means of bringing many people into the truth? The Spirit of prophecy has told us that this periodical was established in God's providence, and just how many people will be brought to Christ by reading it, eternity alone will tell. Each number is brimful of choice reading matter that appeals to the hearts and consciences of the people and shows them where we are in this world's history. Each week it unfolds to them the great themes of the third angel's message.

Now in these United States, our people are gradually being scattered into almost every community. There are very few counties, particularly in the Northern States, where Seventh-day Adventists do not live. Now why should not our people who are thus scattered throughout the country, organize the work as thoroughly as possible, and then endeavor to get every one of our people to help in carrying it forward? There is a regular commission offered to those who will devote their time to canvassing for the *Signs of the Times*, and certainly our people should not allow these winter months to pass by without making an effort to increase the circulation of this most important pioneer periodical.

A NEW SUGGESTION.

A new suggestion has just come to us, and that is: Why not take some of our small publications such as the "Gospel Primer" and "Christ our Saviour," the latter of which will soon be issued, and use them as helps in canvassing for the *Signs of the Times*? Many of our agents say they cannot make a success in canvassing for the larger books alone, and so also many say that they cannot make a success of canvassing for the periodicals alone; but those canvassing for the larger books take along with them as helps, small publications, and find that they assist them in keeping in the field. Why cannot our canvassers for the periodicals take these small publications as helps? They will sell; and if the same tact and skill is used, the *Signs of the Times* will sell marvelously, too.

You will remember at the last General Conference that we started out with a good deal of enthusiasm to raise the circulation of the *Signs* to one hundred thousand copies. We are scarcely more than one

fourth the way along the journey, and are we as a people doing everything we can to increase the circulation of this valuable paper? Certainly we are not, and again we want to ask the question, Is there any class of our literature that will do more in bringing the truth before our people than this good paper? It comes knocking at the doors of the people every week, and it never resents their mistreatment, but quietly and meekly, yet firmly and decidedly presents the truth to them each week, as it comes to their doors.

Now, brethren and sisters, let us from Maine to California, and from North to South, all through the length and breadth of the land, rise up as one man and do our duty in these missionary lines this winter. This is just the season of the year to be in the field canvassing for the *Signs of the Times*. And while you are working, you will meet many individuals who would be just in the frame of mind to receive benefit from reading our tracts and pamphlets. Of course you will have them in hand to distribute in connection with our pioneer paper.

Do not read this communication and then allow the subject to pass lightly from your mind, but think about it, and work and pray over it, and may God give us wisdom to work for him as we should in these important times. Divide up your territory, and not only canvass your own neighborhood, but all of the surrounding country that you can. The yearly subscription price is one dollar. If you do not already know the terms to agents, by corresponding with your State secretary, you can get the particulars.

A. O. T.

HOW TO DISTRIBUTE THEM.

THE question is being asked now by a great many of our missionary workers, "How can we best distribute our tracts and pamphlets during this fall and winter?" Many different ways will be suggested, and no doubt in some localities one plan will be best, and in other localities quite a different plan would be more satisfactory. But we think no method has been adopted by our missionary societies as yet, that has met with more general favor and success than what is known as the "envelope plan." We presume that the most of our people know about this plan quite well, as it has been quite generally used in many parts of the field; but it will be no harm to state over again what the plan is, and we hope that by doing so, many of our old workers who have tried the plan more or

less in the past, will be encouraged to renew their efforts in this direction, and in addition, that many new ones who have not tried it at all, may take it up with earnestness during the winter that is now upon us.

The plan in brief, is as follows: Secure some large envelopes of sufficient size to inclose our tracts without folding them. The most of our tract societies keep a supply of these envelopes on hand, with appropriate printed matter on the outside. We think that this style of envelope is preferable to anything that can be had. Having provided yourself with an envelope, select a few tracts that you think would be the most appropriate to use in introducing the truth in the neighborhood where you propose to circulate them, and go from house to house, and simply hand out a package of tracts with the statement that you will call again for them, as the tracts are simply a loan, and in a courteous way, ask that they give them a reading. After having visited a number of houses in this way, then in the course of ten days or two weeks, go over the ground again with another package of tracts, and take up the first ones that you have left, unless they would desire to keep them, in which case a proper price for the package would be received.

By following this plan a great many will become interested, and will no doubt desire to subscribe for the *Signs of the Times* or the *American Sentinel* and the way will be opened in many instances for Bible readings and other missionary work to follow. Believing that the method is so well known among our people, we will not say more in regard to it, but if you do not have a sufficient understanding of the plan, and desire to know more about it, you can get further instruction by corresponding with your State Tract Society secretary.

By this plan of circulating tracts, the expense is not nearly so great to the society or to the worker who is engaged in this line of work, as the same tracts can be used over and over again, until they become too much soiled for circulation. And not only that; in many instances the tracts will be purchased out right at the retail price, which would allow a profit that would go toward reimbursing the treasury, and thus help to keep the supply of tracts good.

The individual who would buy, would read them much more carefully than he would if they were simply loaned or given to him, and by using a little tact, and consecrated perseverance in the matter, many thousands of tracts and pamphlets can be sold in this way.

A. O. T.

GENERAL ARTICLES.

GIVE THE LIGHT RECEIVED.

THERE'S a call from o'er the sea,
For light and liberty,
From the darkness and the galling power of sin;
For knowledge to be given
Which points the way to heaven,
And gives the battling soul the power to win.

Of God's light there is a dearth,
For darkness fills the earth,
So he calleth to his people, "Rise and shine.
From Lapland's frozen moors
To Tasmania's Southern shores,
The slaves of sin and sorrow sit and pine.

'From West Indies' thousand isles,
Where Satan works his wiles,
And from Eastern India's coral-girded strand,
From Arabia's desert coast,
From the land that diamonds boast,
Comes the call for light and truth from every
land.

"Awake my people now,
Light shines upon thy brow;
Hold thy light for him who walketh in the dark.
Hide not thy shining lamp,
Darker grows the night, and damp,—
Lest thy brother lose his way and miss the ark.

"Let your lamp shine forth for men,
By good deeds, and voice and pen,
That by your righteous deeds, they glory give
to Me.
You are in the judgment time;
Tell it quick to every clime,
That all men from wrath to come, may quickly
flee."

G. T. WILSON.

Napier, New Zealand, Sept. 3, 1895.

ANCIENT MISSIONARY WORK.

MISSIONARY operations are by no means restricted to the present century, neither are they peculiar to the new dispensation alone. We go back to the ancient history of God's people, and we find that from the most remote period, the people who followed the Lord, and did his will were missionary workers. They had an interest in the welfare of their fellow-beings. It was evidently the design of the Lord in calling Abram out of his native land to go into a foreign country, that he should then, in his lifetime,

through his own labors, as well as through his posterity in succeeding generations, be a blessing to the nations of the earth. The Lord had said to him, "In thee shall all the families of the earth be blessed." Gen. 12:3. We find Abram a few years later surrounded by a household of over three hundred servants. Without any doubt these had become acquainted with the true God, and were following in the footsteps of faithful Abram, to quite an extent at least. That this was so in one case was very evident. We read concerning Eliezer that he was a faithful and devout servant, whom Abram could trust to go on a most important mission; namely, to secure a wife for Isaac. This servant, like many others, must have been converted to the truth by the efforts of faithful Abram. Another evidence that Abram not only worshiped God for himself, but that he was earnest in bringing the knowledge he possessed to the minds of others, is detected in the fact that wherever he went, he built altars or places of worship. It is stated in Gen. 12:8: "And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord." The statement that he called upon the name of the Lord is rendered in German, "and he preached concerning the name of the Lord." People do not preach without a congregation, so it is quite evident that Abram built altars or places of worship, not only for his own personal or family use, but that he might there in connection with the sacrifices offered, preach or proclaim the name of the Lord, and make him known to the inhabitants of the land. We find Lot engaged in amassing wealth, pitching his tent toward Sodom, and laying up treasure in that wicked city to be consumed in the soon-coming overthrow of that place. But while he was doing that, Abram was engaged in building altars unto the Lord.

Much is said to-day about proselyting, and by many the very idea is derided, as though to proselyte was a rather base method of winning people to the truth, but evidently the Lord made provision for that very kind of work.

The Septuagint rendering of the fourth commandment is very interesting on that point. In the expression concerning the Sabbath, "In it thou shalt

not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates," the Septuagint reads, "nor thy proselyte that sojourneth with thee." The term "proselyte" is from two Greek words meaning "to come unto," so it was the design of the Lord that the people from other nations should come unto his own chosen people. This would be by the effort of his own people to bring the light of truth which they possessed to the knowledge of others. While proselyting, like anything else, may be carried on from a purely selfish motive, yet it is very evident that there is no more reason for speaking derisively of the act of proselyting than there is of any other enterprise appointed by God himself.

Another interesting incident that shows that it was the design of the Lord that his people should be a missionary people, is the experience of the little captive maid, who was taken into the land of Syria. This significant event is recorded in 2 Kings : 5. As the result of her proclaiming in faith the power of the true God according to the best knowledge she had, her master, the captain of the hosts of Syria, went into the land of Israel, and there obtained, not only bodily healing from that dread disease, leprosy, but also divine illumination of his mind, whereby he was led to the knowledge of the true God and was disposed to worship him in the future.

The coming of the queen of Sheba to visit Solomon, and ask him many questions, is also another proof that it was the purpose of God that heathen monarchs, as well as their people, should learn the truth through his chosen people Israel.

The account concerning Jonah as found in that thrilling history, is a most positive proof of the doctrine that the Lord designed that his truth should be known and held, even in that age, not only by his own people, but by other nations as well. Jonah was commissioned to go as a foreign missionary to a heathen city; but he disliked to go—even refused to go, and rebelled against God,—but the very steps that he took to oppose the plan of the Lord, only led to his ultimate success in this foreign mission, upon which the Lord had sent him. Nineveh was converted.

These particular cases which we have mentioned are only a few of the instances that might be given to show that God designed his people in ancient times to be a missionary people. In the clearest manner possible it has been decreed of the Lord, that his people in this dispensation should be thoroughly

devoted to missionary enterprise. "Go ye into all the world, and preach the gospel to every creature" is the all-absorbing thought of the Christian religion. Surely it becomes us, living at the time when missionary enterprises are so nearly finished, to make the utmost use of the time and opportunities given us for that purpose.

F. D. STARR.

CHILDREN AS MISSIONARIES.

THE privilege of having a part in the advancement of the last message is not confined to those of a given age. Children may have a part in this blessed work.

Believing that some plan should be laid by which the children might become workers, we suggested to the parents in our Conferences that they encourage the children to plant gardens, the proceeds of which were to be given to the cause.

We did not have to wait long to know how the plan would be received, for soon we began to receive letters from the children stating that they wanted to do *something*, and that they would act upon the plan suggested.

As we have visited among the people, we have been greatly interested to see with what care the children have looked after these "missionary gardens," as they call them, and also to note their growing interest in the third angel's message.

No better argument can be offered for some such plan as this than to quote from a letter received, in which was enclosed five dollars, the proceeds of a small garden planted and cared for by three little children :—

"These children are too young to sell papers (the oldest is six years old, the youngest is three years old), but they are not too young to understand that they can do something.

"Sister —— gave the children some garden seed, which they planted, and it has been a blessing to them to see the seed grow. It was almost the first garden they ever saw growing, and it kept their minds continually upon the missionary work.

"We have talked the matter over with the children, and they desire to have the enclosed money appropriated as follows:—

"For sending a missionary to China, one dollar.

"For the Haskell Home, one dollar.

"Needy families of those who are now in bonds for the truth, one dollar.

"International Tract and Missionary Society, wherever they need it most, one dollar.

"For ship for Carribean Sea, fifty cents.

"For sending a missionary to the South Sea Islands, fifty cents."

The result of this effort can be better appreciated when it is understood that these children live in an

altitude so high that it is only possible to grow such things as radishes, lettuce, and such hardy, quickly matured vegetables.

Under the circumstances the amount realized by the efforts of these little ones is far above that we could have hoped for; we must say that they have done exceedingly well. Were proportionate efforts put forth by the older ones, we would certainly not want for means with which to carry forward the work. The amount given to the cause however is not the most important consideration in this case. The character developed by such a course of training is of far greater consequence.

“Where your treasure is, there will your heart be also” is equally as true of children as of older persons.

The Lord has spoken on this point saying:—

“Children should be taught very young to be useful, to help themselves and to help others.”

We sincerely hope that through the plan submitted and similar ones, we may not only receive pecuniary aid for the cause, but at the same time be training for usefulness in this world and fitting for the world to come.

N. W. KAUBLE.

Denver, Col.

ALL MAY HAVE A PART.

WE are living in the time when the everlasting gospel is to be carried to every kindred, nation, and tongue, and the Lord has given opportunity and made it possible for all who have joined themselves to him to have a part in this work. But all cannot do the same work, and many avenues of work have been opened which Christ's ambassadors are invited to enter.

Of the many ways which the Lord has provided for the message of mercy to reach the people, the canvassing work is among the most important. Here is a field open to hundreds of our brethren and sisters who are anxious to work for the Lord in his cause, but have not as yet found a field in which they can work.

Let none think that this field is not productive of good; for thousands of souls will be gathered by the angels, when Jesus comes, who will have learned to love the dear Saviour, by reading the pages sparkling with precious truth for this time.

We remember hearing one of the brethren, who had attended many of the State camp-meetings, say that he had asked the different audiences how many pres-

ent had received their first impressions of truth from reading, and found that about forty per cent had so received it. A great many, no doubt, could not tell who was the instrument; but God knows, and in the blessed day, he will place each star in the right crown.

The canvasser does not always see the immediate result of his labors in fully-matured fruit, and neither does the farmer. He sows the seed in faith; God sends the sunshine and rain and, in due time, the golden grain is ripened and gathered by the reapers.

The writer remembers of selling, some years ago, a small book at a farm house, with no thought as to that particular book, except that he had asked God's blessing upon the seed thus sown in many homes in that vicinity. A number of years later a middle-aged lady approached him on the camp-ground and asked if this were Brother B——. Then, with tears of joy praised God for sending him to their home, as four of the family had embraced the truth through the reading of that book. Other like cases will never be known in this world, but when we get home, all will be revealed. Thus in seeing those in the kingdom whom we have been instrumental in saving, we will enter into the joy of our Lord.

My brethren, shall we not all have a part in this blessed work? All *can* have. The old, the middle-aged, the youth, and the children. If you cannot sell the large books, take some of the smaller. Do not think you are too busy. We have just received an order for one hundred books from a busy mother who sold her last order when on her way home from taking the children to school. Parents, why not encourage the children in this line of work? We know of a little boy eight years old, who is selling a number of books. Now is the time people are buying books for the holidays. Why can we not supply them?

H. C. BASNEY.

THE MOTIVE FOR DOING CHRISTIAN HELP WORK.

WHEN a child is sick, its mother will watch over it with the tenderest care, and her sympathy is so strong for it that she actually suffers with the child. It is because the mother's heart is bound so closely to the child's by that mysterious union which is called love. But if we should gather up all the streams of love that have come down through human hearts since the days of Adam, it would only be a tiny drop

as compared with the great ocean of the Master's love for us.

This being so, what must be the feelings of the Saviour's heart toward his children when he sees them in suffering, need, or distress of any kind. We may be sure that he could not be an indifferent spectator to his children's suffering, and the word of God does not leave us in doubt upon this point, for we are told, "In all their affliction he was afflicted." Every pang of pain felt by the children of Israel in their wanderings met with a responsive throb in the Saviour's heart. In fact the Saviour's interests are so closely identified with those of humanity that he has said, "He that toucheth you, toucheth the apple of his eye."

It is impossible for us to comprehend how Christ can love humanity with a love that is so tender and strong; and yet when we see what a small atom of human love in a mother's heart will lead her to suffer with her child, then we can more readily understand how the Saviour's sympathies must be drawn out to cause him to suffer with his weakest followers.

Christ suffered with Paul, for he said that he was merely filling up that which remained behind of the sufferings of Christ. This truth has an application that should take hold of each of our lives. When we relieve human suffering, when we bind up the broken hearts and dry the tears of our fellow-sufferers, are we not thus taking away from the sufferings of Christ? This thought would be too grand to believe if the Saviour had not stated it in just so many words. It was, "*I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*" But many of the righteous had failed to comprehend that thought, and they said unto him, "Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee?" And then it is that the king unfolds to them the real significance of that truth, and that he suffered with humanity. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The unrenewed heart does not grasp this truth, and the unlovely appear unlovely to them; extreme want and wretchedness is repulsive to them. But when one grasps the thought that the sympathies of Christ

are with these people, that he is suffering with them, then he sees a new significance in the text, "With good will doing service *as unto the Lord*, and not unto men." He is inspired with a high motive, even the love of the Master, and he goes about doing good. The angels of God accompany him on his errands of mercy, and the Saviour bends lovingly over him with smiles of approval, saying to him continually, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

DAVID PAULSON, M. D.

HOW TO CONDUCT BIBLE READINGS.

To those who have carefully studied the various articles that have appeared from time to time under the above heading, it might seem that the subject had been exhausted, but the varied conditions of the field and the people for whom we labor, suggest the thought that methods adapted to our place or condition, might be unsuitable in another, therefore I offer some practical suggestions gained from experience in this line of work.

The first obstacle — that of gaining access to the people — is met by the distribution of tracts, and we find that it pays in the very beginning of our work to be perfectly free and frank concerning it, and readily answer all inquiries to the complete satisfaction of the questioner.

This seems a vital point in this Western country, where the people are open and free in all their relations with each other, as well as more tolerant of the opinions of others. For instance, to illustrate the latter statement: I was present at a cottage prayer-meeting recently near our Mission rooms, and during the meeting, the leader stated that six denominations were represented in the room. How manifestly out of place it would be in such a community, to cover up or in any way hold back any point of doctrine we hold. The policy would at once be detected and bring upon the worker the contempt of the people.

In view of the above conditions we prefer but few set readings, preferring to follow, in a measure, the inquiries or curiosity of the ones we visit. For instance, if the individual or family wants to know why we keep the seventh day, it would be useless to try to interest them in the coming of the Lord, or the signs of the times, and more than that, it would seem to them like an evasion of the matter, on our part;

therefore our general method is to follow the line of inquiry the hearer has in mind.

A very common mistake in giving Bible readings is that of assuming to teach the Bible. While it is a fact that people in general have a tacit desire to be led and taught, yet it is equally true that the leading must be so carefully done that the means used will not be apparent to those we wish to lead. So in giving readings we find the better plan to be that of a study — not assuming to know anything of the question, but taking our Bibles as the sole authority, study together to learn what its teachings are on the subject in question. In this way it is not necessary to state a fact, or give an opinion, simply search the word for the evidence wanted.

When this is done, there is no issue between the worker and student. The word gives the evidence, and if the hearer will not accept that, he at least has no cause for enmity, and so the good will of the people is secured, and but little prejudice or ill will is created to interfere with the work in the community. Thus while aggressive in our work, we are *not* in our *methods*, but endeavor to show the requirements of God's word, leaving the individual confronted with its teachings, and impressed with the fact that he must account to God for his decision.

Hutchinson. Kan.

C. A. HALL.

FROM OUR FOREIGN MISSIONS.

NORFOLK ISLAND, SOUTH PACIFIC OCEAN.

We have been having warm times here of late ; the enemy has been opposing, but God's work has been making rapid progress, and souls are coming into the light of the truth. It was a long time before we could see any fruit of our work, and it does rejoice our hearts to see some results now. After the first converts were baptized, it was proposed to flog me through the town ; now they are getting very zealous for their Sunday law. The chief magistrate warned Brother Belden some time ago not to work on Sunday, and asked him to be "a law-abiding citizen." We expect that they will make us trouble about this before long, for we understand that the policemen are watching our brethren on Sunday. The fact is it is not Sunday-breaking they want to stop, for they never thought of a Sunday law until the Sabbath was presented here ; it is the Sabbath-keeping they want to prohibit upon the island. I have been told since, that when the man-of-war was here, two of the men

went to the admiral to see if he would not move us off of the island, but it seems they did not receive any satisfaction, for we have heard nothing more of it.

May 17, we organized a little church of fourteen members. Brother Anderson, from Australia, and Brother A. A. Nobbs, the public school teacher here, were ordained elders of the church. Other church officers were elected, and some have commenced to pay tithes. Just now the work is in a good and encouraging condition. We believe that others will soon take their stand with them. What they need most now is a larger place to meet in on the Sabbath.

J. M. COLE.

RURUTU, SOUTH PACIFIC OCEAN.

We are situated far better than we anticipated being when we left America. The house in which we are living would be called a barn in the States ; it would be rather a humble home in America, but considering what we came here for, we have no complaints to offer. We are thankful to God that we are so comfortably situated. We have no stationary home, neither do we desire one this side of the earth made new.

The climate here is very good and healthful. Because of the constant sea breeze there has been no excessive heat since we came here. The seasons vary the same as in the States. The winter, or rainy season, has now begun, and it very much resembles the cold winds of an autumn in Michigan. This is a mountainous island, nine miles long, and three miles wide. As there are many creeks which drain the ravines, there is no standing water on the island. The highest point is about fourteen hundred feet above the sea level. There are three villages on the island, and about one thousand inhabitants. We live in the smallest one, of one hundred and fifty people.

The town covers about eight acres which is enclosed by a stone wall. Outside of this wall are plenty of pigs. It is truthfully said by the natives, "this is a land of hogs."

Nearly all of the houses are small, two-roomed cottages, with thatched roofs. A few are built of lumber in the American style with shingled or galvanized iron roofs. They have a very nice church thirty by eighty feet. It is a stone house plastered inside and out. It is a very neat church inside, and is much nicer than the Seventh-day Adventists had in Battle Creek before building the Tabernacle. The

other two villages similar to this, only larger and not enclosed by a wall, are much dirtier.

The natives spend a great deal of time fishing, but when they work, they work very hard, especially in cultivating their taro which is the principal food used here. They are a very ambitious people, having built nine vessels, but not knowing how to manage them well in storms, they have lost all but three. Two of these are just being finished. One of these is said to be the best brig built in these islands. It is about ninety feet long and twenty feet wide, built of the best material, and by an American carpenter. The other is a smaller vessel, but was built entirely by the natives. They carry on traffic among the nearer islands. These natives do not fully realize the value of money, but they greatly feel that the times are hard. A few years in the past a great deal of cotton was grown here, but the French government has lowered the price from nine to four and five cents per pound. When they could realize nothing from cotton, they began to grow manioca; this can hardly be given away now, and they have but little money from any source. Cocoanuts are the chief article of commerce. . . .

The people here say that everything that moves in the sea is good for food, and they seem to think that nearly the same thing is true of all living creatures on the land. Only a hundred years have elapsed since they were cannibals. The word of God has done much for them, but there is much more to be done. Sometime since, six, including the governor of this village, were poisoned by eating a large eel. About midnight we were awakened by one of the native men calling for help. They have had no such help on the island in the past, and seem to appreciate the little nursing we have done for them. We arose, took mustard, salt, and syringes with us, and giving them a little treatment, we found them out of danger the next morning. We greatly feel the need of a training in this line, as there is much to be done in this way, and it is one of the most efficient methods to be employed in winning souls to Christ. They come to us from the other villages, or we go to them, as the case may require. So far, we have had good success, and we know that it is the hand of Providence guiding us in all these things. Without divine help, we can do nothing. Christ has said that he will be with us always, even unto the end of the world. We cling fast to his promises. Our medicine chest is very limited, the principal things being fomentation cloths, and two pumps (syringes).

We would like to have some one come to this island. There is much more to be done here than we can do. We must be daily, living examples. We are watched very closely by these people.

The natives need true, devoted missionaries who can come here with the love of God in their hearts, and take hold and lift them up out of vice and wickedness. This is true of the inhabitants of all these islands. There are many islands in this wide ocean that have not heard the gospel yet. O how many there are at ease in their pleasant homes while these poor natives are perishing for the word of God! "I have set thee as watchmen upon the walls of Zion." Who will come to these far-off isles of the sea, and proclaim his word? O that we might realize the great work there is to be done for the Master, then buckle on the armor more tightly, and go forth with more zeal and energy! Soon we will hear the call, "Child, come home, your work is done." We have been greatly blessed here spiritually, physically, and temporarily.

MR. AND MRS. R. G. STRINGER.

ARUE, TAHITI.

I do not forget our work in all the world in my prayer to God, and in behalf of the truth that it may be spread far and wide, and that the people may be ready for the soon appearing of our dear Saviour, when we shall all meet, angels and men, before our Father in heaven. I have not reported our work here for some time, but will try by this mail to send you a short summary of the work as it stands here and in Raiatea.

The work at both of these places goes slow, but shows a very good standing as a whole. We hope that the seed that is being sown now will spring up when God shall water the seed by the out-pouring of his Holy Spirit upon the hearts of the men to whom we have given the tracts, and then we shall see the work go faster.

The most of our brethren and sisters in Arue are still faithful, though a few are offended and do not come to the meetings. Just like seed in the soil, some grow fast and some slow. So it is here, but Satan is at the bottom of it, for he hates all good, and as in 1 Peter 5:8, 9, he goes about as a roaring lion seeking whom he may devour. But all our brethren and sisters in Papeete are very kind and good. They come to meetings in Arue (5 kilometers) quite regularly, and our meetings on the Sabbath are very good indeed. I have permission from the gov-

ernment to hold these meetings. This is necessary here for meetings of more than twenty individuals.

The people in Paëa needed me to come down there to put up that which the world had been tearing down, so I went over. I took five kinds of tracts, five hundred in all. I left here at 8 A. M. ; I stopped a little while in Faëa, here I gave out sixty-six tracts. I also called on the Protestant minister and spoke to him about the word of God and how it teaches men the path of life, and to shun the ways of death. He received me very kindly. After this I went to Punaauia. The people here were very glad to see me, I held a Bible reading with them that night; there were ten out; we closed at 10 P. M. The next day being the Sabbath, we held two readings with the people. Sunday and Monday I held readings with the native Protestant minister on "Faith in Christ and True Disciple" and "Growing into Christ," and he said, "prau mau, prau mau," which means, "true, true."

I left there July 29 in the evening and came home to Arue. July 31, I went amongst the settlement of Paumotu people who live in Papeete, visited every family and distributed one hundred and two tracts among them. In the course of my conversation with them, I asked them, "Do you believe the Bible to be the truth?" They said, "Yes." "Then why do you not obey it?" I asked. I told them I had one of their books called "Questions and Answers," which says that the papacy changed the Sabbath, and asked why they keep Sunday and then say that the Bible is truth? It says in Ex. 31 : 17, The Sabbath is a sign between the Lord and the people forever, and in Ex. 20 : 8-11 he says, "Remember" this day which the Christian's guide book says is holy and is to be kept so in all families. I said "Why don't you mind what the Lord tells you?" All the men said, "you say right." One woman said, "Don't trouble yourself about that day, for our minister said the government set up Sunday, and we must keep that day." I told her the government of this world can't dictate to the government of the universe, and the Bible nowhere tells us that the governments of earth had power to change God's law; the Bible is the statute book of the universe; it says if any one should change the law, it was a sign that he was God's enemy. The woman said, "I know the Bible is the truth;" then I exhorted them to obey it. They asked me to come again, and I passed on to Atiu town, but the people were all away at work. This people when on their own island, keep Sabbath; but when they come here, they keep Sunday.

PAUL J. DEANE.

TRADITIONS OF THE WEST INDIES.

My third and last trip to the West Indies was to Jamaica, where I spent over two years selling health publications. My net profits for the first year were not less than eighteen hundred dollars. The second year's work I have not computed. Thus far I have delivered over five thousand books in the tropics.

One finds much of interest, traveling here and there over the world. One morning in Granada, I mounted a little Creole pony and started for a village ten miles distant on the sea-coast, while a black boy carried my satchel on his head. I arrived there in time to take over twenty orders that day, and having sent the boy back with the pony, I took a stroll to a precipitous bluff against whose base the sea dashed in tireless fury. It was to this spot that the Caribs once fled when pursued by the French, and rather than fall into the hands of their enemies, they threw themselves from the top of the bluff upon the rocks below, and perished. Hence the village is named Seuteurs—a leap.

At another place we made a journey along the sea coast in an open boat, rowed by five strong natives. Not far from our destination was a sugar estate, lying at the base of an extinct volcano. It was a grand sight, and after taking the manager's order, I asked the history of the place. He said the eruption took place many years ago, when large streams of hot water came down the mountain side, scalding some of the people on the estate to death. But the manager had a wooden leg, and with this and the aid of a stiek, he forded the boiling stream and escaped. His wooden leg saved him. The ashes from the crater floated a hundred miles from there and were spread over the barren island of Barbadoes to the depth of eight inches, causing it to blossom like the rose; so that Barbadoes is now one of the most highly cultivated islands in the West Indies.

In Trinidad is a lake which is unlike anything else I have seen on earth. It covers about eighty acres, and is composed of pitch. The pitch is so hard that carts can be driven across the lake, and although shiploads have been taken from it, it fills up again with pitch, and the supply of this article seems to be inexhaustible. The beautiful asphalt streets we see in some of our American cities, are made of this pitch. I noticed that the workmen were using it for fuel, which reminded me of the time when the whole land shall become burning pitch. This lake belongs to the government, and the revenue of it for a single

year was over four hundred and thirty-eight thousand dollars.

While traveling a lonely road in Jamaica, I noticed a peculiar looking hill and spoke of it to a colored man who jogged along beside me on his mule. He informed me that the place was called The Judgment Cliff. A Scotchman with his slaves lived up there. He was a very wicked man and led a life of licentiousness and iniquity. Thus he lived till an earthquake came; the cliff was rent in sunder, and like Korah, Dathan, and Abiram, he and all that pertained to him went down into the abyss, and were buried in the heart of the earth.

It is said, that at this time Port Royal was the most wealthy as well as the most wicked city in the world. I have heard that they even piled their coin in heaps in their yards. But perhaps some allowance should be made for this statement. It was a great rendezvous for the buccaneers and this is why the white man is called Buccrah to this day in Jamaica. But the same convulsion that buried the wicked Scotchman in the earth, sunk Port Royal, or a portion of it, in the depths of the sea. On visiting the modern town, I was shown where the ancient ruins might be seen in their watery grave at the bottom of the harbor.

WM. ARNOLD.

STATE AGENTS' LETTERS.

GERMANY.

In Germany, the same as in many other countries, the faithful work of our canvassers has scattered the truth of the third angel, in the printed form among many families. Neither have the difficulties been few and small; but as it is an everlasting truth that "if it be of God, ye cannot overthrow it," those in charge of the work when it was begun in this field, did not cease to push it, although assured by some of the leading publishers and book-men in Leipzig that selling books by subscription in this country would prove a failure.

In August 1887 the first edition of the "Life of Christ" was gotten out in the German language. About the time the book named was ready for circulation, a canvassers' institute was held in Basel; this marked the beginning of the canvassing work, not only in Germany but in Europe. The first edition of the book named was soon sold, and one edition after another of this book has been printed, until the seventh edition has now come from the press in the German language.

It is true, we have many difficulties that are peculiar to our field; in some cases, it is not only difficult to obtain a license to sell our books, but wholly impossible; the latter is the case especially with foreigners. Yet in spite of all the difficulties and perplexities, the work has grown, until we now have a goodly number of faithful workers in the field, and our sales are increasing from year to year, in spite of the hard times. Since Jan. 1, 1895, twelve new canvassers have entered the field, and of these we still have ten at work, the other two having been taken from the field on account of military duties. At our last general meeting, it was also shown that the sales of our depository had increased about fifty per cent for the year ending June 30, 1895, which increase was almost wholly due to the increased book-sales of our canvassers.

We have at present twenty-three canvassers in the field, and while most of these are at work with our large subscription books, some who have less tact for the sale of larger books, are earning a good living by selling small pamphlets and tracts, while scattering thousands of pages of present truth among many families.

Just at present we are making a special effort to increase the circulation of our missionary paper, *Herold der Wahrheit*. We have some not very large churches who take clubs from fifty to two hundred copies, and who not only dispose of them, but speak of very pleasant experiences while doing so. We surely have no discouraging word to offer from our field, for it is evident that the Lord is directing his work.

F. W. SPIES.

OKLAHOMA TERRITORY.

Owing to the general hard times, there have been but three regular canvassers in this territory this year; some three or four others have been engaged in this work a part of the time. However, this field is a good one for the canvasser for several reasons:—

1. A great deal of the territory has never been canvassed for any of our publications.

2. The climate is mild, and the soil produces a great variety of products, so that times are better here than in many other parts of the country.

3. There is not much prejudice against us as a people here. Very seldom do people object to our books because they are "Adventist books."

We need for the canvassing work in this field, more consecrated, devoted men and women. As a result

of a special effort in behalf of our small publications, three are now canvassing for them, and others expect to begin soon. The few workers engaged in this work are striving to be faithful; the Lord is with us here, and we expect a steady growth from this time forward.

J. E. HENDON.

DISTRICT NO. TWO.

Thinking that it might be interesting to some who have been watching the work in this field, I will take this opportunity of speaking a word for the South. Our motto has been to push the work with all our might.

The past *two years* have been prosperous ones for the canvassing work. Crops have generally been good, and notwithstanding the hard-times cry, which seems to prevail everywhere, our workers have been equal to the emergency. Thousands of pages of truth have been left in the homes of the people.

Our work is no longer confined to one or two sections, but in every State the message is going, and the result is to be seen on every hand. Not less than fifty have excepted the truth through the printed page alone, during this time, and some of them are now in the work.

We have had the privilege of holding five institutes this year in the following States: Louisiana, Alabama, Georgia, North Carolina, and the Tennessee River Conference. While these meetings were only two weeks in duration, they proved to be a great spiritual strength and encouragement to all who attended them. We know this is true from the good reports that we have been receiving. Right at this time it might be a good place to suggest that if the HOME MISSIONARY knows of *any one* who wants a hard job of work, and who was never educated in the art of grumbling, we would like to have them join our corps of workers.

Yours in Christ.

A. H. HARRISON.

ILLINOIS.

During the past year, we have been trying to do something to get our people to take hold of the sale of our small books. We have succeeded to some extent, although not a tenth part of what ought to have been done has been done. We are still working on this line, and expect to continue to urge the importance of this work until scores of our brethren and sisters will take hold of it. I read that "there are many who would work if urged into service, and who

would save their souls by thus working." We do not want any to die for want of being urged into service.

Last spring we held a canvassers' school at Plano, which continued about six weeks; this was the first school of the kind ever held in Illinois, and the attendance was not as large as we expected it would be; but we have the assurance that if another school is held in the State, there will be more to attend it. The school was a success in many ways, and we are confident did much to establish the work on a better footing than it had been before.

Financially, the prospect is very encouraging; the crops generally throughout the State are abundant, and the "hard-times" cry is not so universal as it was last year. It seems to us that just now is the golden time for us as canvassers; shall we let this favorable time pass unimproved? or shall we arise as faithful servants and do the work that the Lord has given us to do?

The work is the Lord's, and he will see that it prospers. We need not fear as to the results of the work, but what we need to look out for is our own individual responsibility in the matter. For one I desire to be found in the front ranks of the army of workers when the word "well done" is said.

G. A. WHEELER.

SOME RESULTS OF CANVASSING IN WALES.

LETTERS are constantly coming in from all parts of the world, giving interesting accounts of the results of the circulation of our literature by the canvassers. The following letter from Brother A. H. Downs of Wales, though one among many, clearly shows the powerful influence our literature is wielding upon the minds of those in whose hands it is placed. Brother Downs writes as follows:—

"Last week I went to Newport with Brother Wm. Meridith to help him get a start with the paper *Present Truth*, and will help him for two or three weeks. He was formerly a local preacher for the primitive Methodists, but he and his wife began keeping the Sabbath a few months ago through reading our books and tracts purchased from canvassers. At the last meeting of the Primitive Methodist preachers of his district, he addressed to them a letter of explanation, a copy of which I will enclose (with his permission), thinking it may be suitable to publish in the HOME MISSIONARY.

"A. H. DOWNS."

"TO THE PREACHERS' MEETING OF PRIMITIVE METHODISTS AT BLACKWOOD, ENG., SEPT. 2, 1895.

"*Christian Brethren*: I tender you an explanation why I cannot any longer act as preacher and member of the Primitive Methodist Society. I have not come to this conclusion without earnest prayer

and trust in God, and I am confident that God's hand has led me, his word alone being my guide, and, praise his name, I am told by that word that 'The word of the Lord endureth forever.' 1 Peter 1 : 25. And again, 'For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind: and write them in their hearts, and I will be to them a God, and they shall be to me a people.' Hebrews 8 : 10.

"Christ speaking concerning the law said, 'Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.' Matt. 5 : 17, 18. I read in 1 John 3 : 4 that 'Sin is the transgression of the law,' and in Rom. 6 : 23, 'The wages of sin is death,' and James 2 : 10 says, 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'

"Now that law says, 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.' Ex. 20 : 8-11.

"Further, God says of the Sabbath, 'It is a sign between me and the children of Israel forever.' Ex. 31 : 17. Now is it possible that a law written by the finger of God can be changed by man? Is it possible for man to change that which God has blessed, sanctified, and made holy with his own righteousness? The psalmist says, 'Thy righteousness is an everlasting righteousness, and thy law is the truth.' 'The righteousness of thy testimonies is everlasting.' 'All thy commandments are righteousness.' Is it possible, I ask, for a man to change a particle of the law? I answer, NO. If I am to believe God's word, and if I understand Christ's meaning of jot or tittle, it is not possible.

"The papacy has thought to change times and the law. Dan. 7 : 25, R. V. We are told in Daniel, seventh chapter, that among the ten horns of the fourth beast (which was to be the fourth kingdom upon the earth) another horn should rise, 'And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.' This little horn is fully represented by the papacy, and we find that it has thought to change times and laws in changing the time of the commencement of day from sunset to midnight, and the Sabbath from the seventh to the first day.

"But I thank God that these are only man's thoughts, and I see my duty in following God and not the traditions of men. Knowing that Christ and his disciples also kept the seventh day, and gave no command or a single statement to show that the day had been changed, and only once is it mentioned in the whole New Testament, of a meeting being held on the first day of the week, and that on a special occasion, and that every reason for Sunday observance is a human reason and not one of them found in the Scriptures, I have decided to trust my Bible as my infallible guide, knowing that it will stand forever.

"If any of the brethren wish to consult or advise me at any time I shall be glad to receive them.

"Yours humbly,

"W. H. MERIDITH."

Thus we see that there are many honest hearts waiting for the truth, who eagerly accept it, and rejoice in the principles of freedom which comes from obedience to the truth.

Such instances should be an encouragement to those who are engaged in the work of circulating our literature; for only the Judgment Day will reveal how many have seen and accepted the light of present truth as a result of the labors of our canvassers.

F. L. MEAD.

LIFE OF CAPTAIN BATES.

WHAT will my children read these long winter evenings? is a question that many a father and mother are asking themselves just now, and the Seventh-day Adventist parent should be seeking among our literature especially for publications that will not only interest but instruct their children.

Many of us know but very little about the history of the early pioneers of the message. Elder James White during his lifetime wrote a very interesting biography of Elder Joseph Bates, one of the first to proclaim the Sabbath truth in connection with the third angel's message. This book, entitled, "The Life of Captain Joseph Bates," has not been advertised among our people very much of late, and no doubt many of them have forgotten or else do not know that such a book is in existence. It is a most intensely interesting publication, and our boys and girls will be glad to read it, and will be greatly benefited by it. Why not plan to supply them with such reading as this for their winter evenings?

This book being neatly bound in cloth, has heretofore been sold for eighty-five cents per copy, but from now until January 1, we have decided to place the price at sixty-five cents postpaid. Send your orders accompanied by the cash to the International Tract Society, Battle Creek, Mich. Do not allow your boys and girls to drift away from home, or to foolishly squander their time, by failing to supply them with proper entertainment and employment.

AN INTERESTING CASE.

A CASE has just been reported to us from Illinois, where a copy of *The Signs of the Times* had been sent to an individual, and not caring for it, the individual passed it over to her brother, stating that she did not care for the paper, and if he thought enough of it to read it, he might have it. The gentleman to whom

the paper was handed, took his Bible and began to work very hard to find evidence by which he could condemn the position taken in the *Signs*. But instead of finding the material with which to condemn

the positions there advanced, he found that he was wrong in his own ideas of Bible truth. And so himself, wife, and two others were led to the observance of the Sabbath and the whole truth of the message.

REPORT OF THE CANVASSING WORK FOR MONTH OF NOVEMBER, 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.....	10	9					506	\$ 402 75		\$ 402 75	
Maritime Prov...											
New England...	14	8 ³ / ₄	134	719	149	\$ 352 25	272	687 55	\$ 14 25	701 80	
New York.....	14	10	149	1125	787	1445 70	361	701 60	55 40	757 00	
Pennsylvania...	33	28 ³ / ₄	420	2939	1117	894 48	2267	2100 95	327 50	2428 45	
Quebec.....											
Virginia.....	10	9	113	488	246	202 40	240	496 25	168 75	665 00	
Vermont.....											
West Virginia...	5	3 ¹ / ₂	21	125	89	214 80	26	54 50	25 40	79 90	\$ 5034 90
Alabama.....	10			1440	235	422 00	115	232 75	122 95	355 70	
Cumb. Mis. Field.	10			2014	227	448 50	546	1040 00	161 80	1201 80	
Florida.....											
Georgia.....	7			1194	233	463 00	323	663 50	91 40	754 90	
Louisiana.....	7			1432	343	500 00	453	650 75	45 70	696 45	
Mississippi.....	1			151	1	2 00	84	189 00	6 40	195 40	
North Carolina..	4			523	123	163 75	259	425 00	33 90	498 90	
South Carolina...	7			860	138	200 00	200	364 00	81 20	445 20	
Tennessee.....	13	12	86	635	13	26 75	143	292 50	56 05	348 55	4456 90
DISTR. No. 2.											
Indiana.....											
Illinois.....											
Michigan.....	10	7	83	642	135	271 50	151	294 25	89 93	284 08	
Ohio.....		21	283	2082	723	1821 25	536	897 00	190 85	1087 85	
Ontario.....											1371 93
South Dakota...											
Iowa.....	13			1415	872	1512 55	251	485 90	125 45	611 35	
Manitoba.....	8	3 ¹ / ₂	57	230	79	210 95	31	81 75	14 50	96 25	
Minnesota.....											
Nebraska.....											
Wisconsin.....	8		145	1028	216	461 95	306	376 65	56 30	432 95	1140 55
Arkansas.....	10	8 ¹ / ₂	137	1255			321	1927 00	91 30	2018 30	
Oklahoma.....											
Kansas.....	20			1683	71	152 15	521	1170 00	153 20	1323 20	
Missouri.....	20	18	254	2094	199	435 00	232	827 50	182 60	1010 10	
Texas.....											
Colorado.....											4351 60
California.....											
North Pacific...											
Upper Columbia.											
Montana.....											
DISTR. No. 3.											
Australia.....	25	19	298	1778			949	4084 93	195 48	4280 41	
New Zealand.....											
Great Britain...	30	26		3046			1101	2300 36		2300 36	6580 77
Central Europe...	20	20		4346			1578	2869 20	13 90	2883 10	
Germany.....	22	22	413	2889	145	258 00	300	460 00	240 00	700 00	
Norway.....	21	12	158	1507			1145	1350 45	6 97	1357 42	
Denmark.....	28	21	377	3081	1792	1454 67	1620	1446 67	26 36	1473 03	
Sweden.....	37			9884			3178	4169 25	61 05	4230 30	
South Africa...	6	5 ¹ / ₂	112 ² / ₃	798 ¹ / ₂	877	1654 70	818	1433 99		1433 99	12077 84
South America...	7	7	93	930	88	342 30	154	405 26	99 60	504 86	
Jamaica.....											
Bahamas.....											
West Indies.....	7	6		656	76	94 21	147	215 27	44 78	260 05	764 91
Totals.....	437	277 ¹ / ₂	3333 ¹ / ₂	54,989 ¹ / ₂	8969	16829 33	19734	\$32,996 43	\$2782 97	\$35,779 40	\$35,779 40

LESSON SERIES.

PREPARATION OF FOOD; AND SOME OF THE CAUSES OF INDIGESTION AND DYSPEPSIA.

FREQUENTLY there is too much of a sameness in the selection and preparation of foods. But this need not be; we are able to obtain a great many different grain preparations, and they may be prepared in numberless ways; so that it is possible to have a new dish each meal during the week.

Breakfast is apt to be a meal hurriedly and carelessly prepared; for as a rule people sleep so late that it leaves but little time for its preparation. While thought and care should be given in preparing this meal, it will not require much time. All that is necessary is a little planning beforehand. The breakfast should be cooked at dinner time the day before; put over the stove some wholesome grains (as grits, rolled oats, rolled wheat, cracked wheat, white or yellow corn meal, or any of the numberless other grains now obtainable), allowing them to cook well, while dinner is in process of preparation. In this way fuel and time are economized. In the morning they simply need to be warmed. Some fruits may be put on to stew at the same time. By combining fruits properly, it will not be necessary to add sugar. Sweet fruits may be stewed with sour fruits, so as to render the addition of sugar unnecessary. For example: sweet and sour apples make delicious sauce; some apples may also be stewed with raisins, and dried apples with sweet California prunes. Many other wholesome combinations may be made in this way.

There is no doubt at all that sugar is used too freely. A family can get along with five pounds of sugar for six months, or in fact, get along without it altogether, if necessary. Why is sugar objectionable? The sugar naturally found in fruits, called grape sugar, is absorbed very readily from the stomach and intestines. The free sugar, or cane sugar, which is added, has to be changed into grape sugar before it can be absorbed. This does not occur until it reaches the intestines; thus the sugar remains in the stomach for eight hours or more, and as the result, fermentation takes place. The poison and irritating products

thus formed, cause catarrh of the stomach, overworking the liver, and clogging the whole system. One reason undoubtedly why health reform does not agree with many is that when they give up flesh foods, jellies and sweetened fruits are freely used. If grains are thoroughly cooked, and made thick, not mushy, it is very nice to spread some stewed fruit over them thus prepared. Toasted whole-wheat wafers, fresh zwieback, or rolls when taken with grains, aid in thorough mastication. These, with fresh fruits, and good wholesome bread, are all the foods necessary for a good breakfast. For dinner, we may have the various grain preparations, and for a change have vegetables, such as potatoes, peas, beans, lentils, squash, and numerous other articles. Nice gravies may be made from browned flour with the addition of a little salt. Gravies may also be made by the addition of some mashed peas, beans, or lentils,—these will flavor and are also very nourishing. Hard bread should also be eaten with this meal. More solid food, and less liquid, will surely be an aid to digestion. I receive letters frequently from former patients who have adopted this diet, testifying of the benefit derived therefrom. A few days ago I received a letter saying: "I thank you for prescribing fruits, bread, and grains; these have worked wonders for me. I believe I have never had so clear a head as since I adapted this diet."

Our food should be thoroughly masticated; therefore in eating porridge, something requiring mastication should be eaten with it. Hard crackers, which can be made by simply rolling out bread dough very thin, and baking in the oven until nice and crisp, can be used. Toast is also good. It is prepared by cutting stale bread into thin slices, placing in an oven, not too hot, and allowing to become browned through. If properly toasted, the bread becomes crisp and palatable. The object of toasting the bread in this way is to render it more easy of digestion, and also to destroy the yeast plant. The heat is not intense enough to destroy the yeast in the center of a loaf of bread. Fermentation is only arrested. When such bread is placed in a moist, warm place, fermentation again begins. This is really what goes on in the stomach, and it is for this reason that such bread is not the most wholesome. But by rebaking the bread,

the heat penetrates every part sufficiently to destroy the yeast plant, and the bread is rendered wholesome.

Liquid should not be taken with meals.—When liquid is taken with the meals, the food is not thoroughly masticated. The flow of saliva is diminished, and is not mixed with the food. In this way digestion is hindered; for the digestion of the starches depends upon the amount of saliva mingled with the food. In order that digestion may take place, the food in the stomach must be in a half solid form for the stomach to manipulate; therefore whenever liquid is present, it must first be absorbed; thus digestion is rendered slower and more difficult. The food is retained in the stomach longer than it should be; as a result, we have fermentation. Drink should not be taken until two or three hours after eating, when the work of digestion is well under way. After this, drinks may be taken quite freely, until one hour before the next meal. It requires about this time for the liquid to absorb.

Food should be eaten slowly.—Drinking with meals, and hurried bolting of the food usually go together. The drink is taken to float down the unmasticated particles. It is well to remember that the benefit derived from the food does not depend upon the amount we eat, but upon the amount digested; and thorough digestion, as we have seen, depends upon thorough mastication. If the time to eat is limited, it is better to eat less and masticate well. *Time should be taken to eat.* All cares should be laid aside by every member of the family. Let the breakfast and dinner be joyful family reunions. Do not go to the table with a long, sad face. The influence of the mind upon digestion is great. When the food is taken with a cheerful spirit and thankfulness of heart to the Giver, it has a very beneficial effect upon digestion. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Prov. 15:17.

Two meals a day are better than three.—It requires from five to seven hours for food to leave the stomach when digestion is normal; but when the digestion is weak, it requires even longer than this. If the meals are only five hours apart, the second meal is taken before the stomach has disposed of the preceding meal, the new food mingles with the old, and the old is thus retained six or eight hours longer; as a result, fermentation sets in, and the whole mass is contaminated. Then a little more is retained for the third meal, so the little leaven remaining leaveneth the whole lump. In this way the stomach is constantly kept at work, and poisons resulting from fer-

mentation are formed, causing dyspepsia, and other diseases.

Where it is possible, it is best to have the meals about seven or eight hours apart. Eating between meals has the same effect; therefore no food should be taken between meals.

Eating before retiring.—The third meal, when taken at all, should be composed of fruits and breads, foods that are easy of digestion, and eaten at least four hours before retiring, in order that the stomach may be through with its work. When we lie down to rest, every organ and muscle in the body should be at rest. If the stomach is loaded and at work, the blood is drawn away from the head to the stomach, producing restlessness and bad dreams. The stomach with this excessive amount of blood is in a fevered condition; the food is slowly digested, and fermentation results. Bad taste in the mouth in the morning, headache, and bad temper are some of the unpleasant symptoms resulting from this.

QUESTIONS.

1. How may we avoid sameness in our cooking?
2. What regard should be had to the preparation of breakfast?
3. Give the articles of food necessary for a wholesome breakfast.
4. How may we avoid the use of so much sugar in the preparing of our sauces?
5. What is the objection to free sugar?
6. What is one reason why health reform does not agree with some?
7. What wholesome articles of food may be provided for dinner?
8. Does liquid taken at the meal aid in digestion? What is the effect of drinking in connection with our meals?
9. In eating soft food, such as porridge, what ought to be taken with it? Why?
10. What are the reasons why toasted bread is wholesome?
11. Why should we take time to eat?
12. With what state of mind should food be eaten?
13. Why are two meals a day better than three?
14. What is the effect of eating before retiring?

D. H. KRESS, M. D.

ALL that any of us can do in this world is our simple duty. An archangel could do no more to an advantage.—*Trumbull.*

LESSONS IN RELIGIOUS LIBERTY.— No. 11.

THE PURPOSE FOR WHICH NATIONS EXIST.

MAN finds himself in a world divided up among hostile nations. Is it a part of the plan of God that there should be nations? Does God hold the governments of the different kingdoms and states of earth responsible to him for the welfare and happiness of subject and citizen? If civil powers are about to make a move which would be morally wrong, is it the duty of Christians to utter words of warning? Should the truth of the third angel's message be preached to individuals only? or should they also be presented to rulers in their governmental capacity?

These are pertinent questions. As a people, Seventh-day Adventists have spent much time and money in getting the denominational views before the rulers of the world. Much has been done in the line of what is termed "Religious Liberty Work." Is it right that this work be engaged in? If so, we should know the reason why.

1. Why has God made the nations? Acts 17 : 26, 27; Deut. 32 : 7-9.

NOTE.—The Greek word translated "nations" is *ἔθνος*. It is also translated "Gentiles," as in Luke 2 : 25 and Acts 14 : 5. Again it is rendered "heathen," as in Acts 4 : 25. To Israel it was said: "The people shall dwell alone, and shall not be reckoned among the nations." The world will ever regard the children of God as citizens of the different nations of the earth. But the Christian must ever remember that he belongs to the "righteous nation which keepeth the truth." He is to "keep the truth," no matter if the nations of earth are arrayed against him in so doing.

2. Who decides when a nation shall arise and when again it shall fall? Acts 17 : 26. The R. V. reads, "having determined their appointed seasons."

3. Who determines the size of a nation's territory? Acts 17 : 26; Job 12 : 23.

4. Why does God determine the time when and the place where a nation shall exist? Acts 17 : 27.

5. When a nation refuses to permit men to seek and worship God within its borders, is there then any reason why God should grant to it a longer existence?

6. Study the history of ancient Babylon and mark God's dealings with her. Jer. 27 : 1-11; Dan. 4 : 34-37; 5 : 17-31.

7. From the foregoing references can these points be substantiated:—

(a) Babylon was divinely commissioned.

(b) The king of Babylon sought the Lord and gave his people opportunity to do likewise.

(c) Under Belshazzar, king and government departed from God, and made his service hard.

(d) On account of this the kingdom of Babylon was brought to an end.

8. Did the Medo-Persian government allow men to worship God peaceably and without molestation? 2 Chron. 36 : 22, 23; Ezra 1 : 1-4.

9. As long as this was the practice of the Medo-Persian kings, did the God of heaven bless them? Isa. 45 : 1-5; Dan. 11 : 1.

10. Was the angel of God always to stop with the kings of Medo-Persia? Dan. 10 : 20.

11. Why did the angel of the Lord leave the Medes and Persians and go over to the Greeks?

NOTE.—The Medes and Persians had, like the Amorites of old, filled up the cup of their iniquity. Then, and not till then, were the Grecians permitted to march against them.

12. How long did the Grecian Empire continue? Dan. 8 : 23. Read verses 21 and 22 for the full connection.

NOTE.—Greece was swept from the face of the earth just as soon as the transgressors were come to the full. When the cup of their iniquity was full, when they no longer sought the Lord or allowed others to seek him, the Romans were sent to destroy them.

13. What nation took the place of Greece? Dan. 11 : 14.

NOTE.—The margin reads, "The children of rohhers." These words refer to the Roman nation which followed the Grecian; and which is well designated as a rohher nation.

14. What became of the Roman nation? Dan. 2 : 40-43; 7 : 23, 24.

NOTE.—Greater were the privileges accorded to the Roman nation than to her predecessors in universal empire. Correspondingly greater was her ruin when she closed her eyes to the light of heaven. The barbarous Germans—barbarous indeed, but purer by far than the effeminate and demoralized Romans—swept like an overwhelming torrent from the North, and took their place. And why? The blood of ten thousand martyrs tells the answer. Ruthlessly has she rejected and slain the messengers of God, till divine mercy forebore no more, and the fierce warriors of the forests beyond the Rhine and the Danube, spread like a desolating scourge over the fair fields of Southern Europe.

Rome, like the nations which had gone before her, had refused to seek after the Lord. Bitterly had she persecuted those who had desired to seek after him. Then when she forbade the worship of God within her borders, he brought her to an end.

15. In the days of what kingdoms do we live? Dan. 2 : 41-44.

LESSONS ON ARGENTINE REPUBLIC.—NO. 2.

INTRODUCTION OF THE THIRD ANGEL'S MESSAGE.

As I stated that it would be important to remember the date 1890, I will now refer to that time, as that was the time when the way was prepared for the promulgation of the third angel's message in this country. Some of our brethren by reading an article from the pen of Sister White in the *Hausfreund*, were led to move to South America for the purpose of spreading the truth. They started on their journey in 1889 and reached Argentina in 1890. One of these brethren had previously been in Argentina and moved to the United States, and while there, became acquainted with the third angel's message. He lived nearly four years in the State of Kansas. During this time he received letters from South America, and one man said he would keep the Sabbath if he only had one man as a companion to keep it with him. This induced the brother to decide to move to South America after reading the article referred to. Three other men with their families moved with him. There were other friends they desired to help also. These did not receive the brethren very kindly, because of the Sabbath, and at one time laid a plan to drive them away. They however did not carry this out, as there was a greater Power leading in the work. The brethren met with many discouragements, but the one that promised to keep the Sabbath if they would come, did not disappoint them; he is now the elder of the church.

There were others who were moved upon to move from Brazil to Argentina for the purpose of finding Baptist people; these came in contact with our brethren and thus embraced the truth. The matter of threshing their grain caused them considerable trouble. Threshing machines are not so plentiful as in the States. The grain of a community is all taken to one place and each one is compelled to have his grain threshed when his turn comes, or it is left. Every day, Sunday included, is used for threshing. The lot to be threshed for our brethren in both communities fell on the same Sabbath and the same one. They were told that if they did not allow threshing on the Sabbath, their grain would not be threshed at all. The brethren did not allow it, and both machines stood still on the same Sabbath. It made quite an impression in the entire community and surrounding country, and it was quite a victory. The grain of these brethren was not left unthreshed. When I visited them last year, we organized a church of

thirty-six members which soon grew to sixty, and now there is quite an interest in the surrounding country. We expect to follow up the interest by a tent meeting in September. This is the commencement of the work in Argentina. If there were others that would do likewise, it would be a means of advancing the truth to earth's remotest bounds. There are many opportunities open for our people to enter and live the truth of the third angel's message, with a harvest of souls as a reward. There are such places in Argentina.

THE CANVASSING WORK.

In the month of December, 1891, Brethren E. W. Snyder, A. B. Stauffer, and C. A. Nowlen came to Montevideo to engage in the canvassing work. There being a duty to pay on books, they finally decided to move to Buenos Ayres and begin work in Argentine Republic. The Lord blessed the faithful work of these brethren, and they sold books among the English, Germans, French, Italian, and Spanish-speaking people. The influence of the books is being felt everywhere. Two brethren began to keep the Sabbath in Buenos Ayres, and both are now engaged in the work. One brother is at work as ship missionary in London, Eng.; so we have a missionary in a foreign field, if there is such. Brother Brooking is at work as a colporteur in Argentina, and the Lord is blessing his work. Some souls have embraced the truth under his labor at various places. Brother Snyder sold some books in Montevideo, and a German lady purchased some also; she has since embraced the truth, and through her, others have come into the light,—a few in various parts of Uruguay. As the result, there is quite an interest to hear the living preacher. At San Cristobal, in Santa Fé, a number have commenced to keep the Sabbath as the result of books that Brother Stauffer delivered there. Souls are taking hold of the truth in the tracks of these workers. The influence of their work will continue to be felt until the Lord comes. It is good to set the ball rolling in the right direction. We expect that others will unite with the company of canvassers. Three have promised to do so. One of these will be able to speak Spanish well. Brother Nowlen has labored in the Falkland Islands and Chile, and is now returning to Argentina, and with Brethren Snyder and Brooking and a few others, we will have quite a corps of workers. There is one coming from the States who will join the rest. There are openings for more to be accomplished. I visited

San Cristoval and organized a church there where the reading matter had done the preaching. We also organized a church in Buenos Ayres, so that we now have a church membership of about ninety in Argentine, with others keeping the Sabbath.

THE BIBLE WORK.

Two Bible workers have just arrived, and one has gone to Uruguay and will remain a few months. She is holding Bible readings there, and reports a good interest in the truths presented, by those that attend. The other Bible worker is still in Buenos Ayres, and expects to remain and do Bible work in the city, where she will be joined by the other soon. I am glad something in this line is being done. We expect that many souls will be called out of Babylon by the loud cry of the third angel's message. Remember the work in this field in your prayers and first-day-offerings. Brother John Mc Carthy is at work in Uruguay among the Waldenses and Spanish-speaking people. Some have already begun keeping the Sabbath since he commenced work there. We hope that his work will develop in the salvation of many souls, and that the Spanish-speaking people may hear the truth in their own language. Brother Mc Carthy is holding Bible readings and public meetings at present.

In the year 1893, Brother Craig was sent to this field to take the lead of the canvassing work and have charge of the book depository. The work prospered under his management very nicely, but owing to the condition of his wife's health, it became necessary for him to leave the field after he had been here a little over a year. We were sorry to lose him.

OPENINGS IN ARGENTINA FOR WORK.

There are places where some of our people with a fair education could settle and start a school among the English people and also among the German-speaking people, and soon the confidence of the people could be won. English people want their children instructed in the English language, as the English seem to expect to return to England sometime, and they do not want to become naturalized. One urgent call has come to my notice. There is an opening here where sixty scholars could be secured at four dollars a month. This is however Argentine money, and is only a little more than one dollar of North American money. This will, however, be a means of help to the one who comes here to take up this line of work. He will have to secure a building for the

school, and thus it will not be very large pay. Those expecting large wages would be of little use here. Those who have a little means and can help themselves and wish to come for the good of souls, are the ones to come. They will reap a harvest of souls as an investment. They will bring their sheaves with them to the kingdom of God; that time is near; the time for labor is almost in the past. What is done must be done quickly. Who will hear the call, "Come over and help us."

There are openings among German-speaking people where schools can be taught. The wages would not be very large; in fact in many instances, very small. There are opportunities to start vegetable and fruit gardens, and also to engage in farming. Would it be greater sacrifice to do this than it was for the Waldenses to go out as rag peddlers in order to advance the gospel? We are right on the verge of eternity, and soon all relating to this life and its privileges will be over. The angels envy our privileges, the Testimonies tell us. Then this life has some privileges which the next does not have. We should not think it is a misfortune to be here, but let us pluck the good things of this life and carry them with us into the next. Christ carried the marks of his most bitter experience into the presence of God. These marks will remain with him through all eternity. We may have some hard experiences here for the good of others, and yet these will finally be the greatest blessings for us.

1. What led some of our brethren to move to South America for the purpose of spreading the truth?
2. When did they arrive in Argentine?
3. How were these brethren received when they reached Argentine?
4. How did our brethren observe the Sabbath?
5. Among what classes have books been sold?
6. How has this effort been rewarded?
7. As the result of the "preaching" done by some of this reading matter, what was organized in this field?
8. Are we doing anything in the line of Bible work?
9. Have we made any efforts to get the truth before the Waldenses?
10. What is the desire of the English-speaking people concerning their children? How would this help us in our work?

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.

BATTLE CREEK, MICH., DECEMBER, 1895.

VOLUME VIII.

WE hope to make the next volume of this journal better than any of its predecessors. Arrangements have been made whereby leading workers in different parts of the field will contribute to its columns plans and suggestions which they have found helpful in actual experience. Now is the time to renew subscriptions, and to obtain the same from others, for 1896.

JUST ISSUED.

DURING the last month, the International Tract Society has issued two very important tracts. One is entitled "America's Crisis," and gives a brief survey of the field of prophecy, and then dwells especially upon the prophecy in the thirteenth of Revelation, relating to the United States government. After showing that Rev. 13: 11-17 makes it clear that the United States is mentioned in prophecy, and that it was to become a persecuting power, the author of the tract takes up the arrests that have been made of late among our people, and shows how unmistakably this prophecy is being fulfilled. Some of the closing words of the tract are: "Reader, you may perhaps have failed to be convinced by the logic of the Scriptures and the statements of history that have been presented, but will you now yield to the logic of facts?"

The tract is illustrated with a number of actual scenes in connection with the persecutions. We believe that it will be a most telling publication to circulate, and that it should be circulated very extensively.

The second tract that has just been issued, is entitled, the "New Testament Sabbath." This tract deals with the Sabbath question in a very clear, forcible manner, treating it in such concise, simple language that the question is very readily grasped. This tract, also, is quite profusely illustrated, and we think that the illustrations help to make more impressive the Sabbath truth presented. If you have not already seen sample copies of these tracts, you

should send at once to your State Secretary for a supply. We believe that when you see them, you will want to circulate them very extensively in your particular field.

The circulation of our tracts is doing a great deal for the advancement of the truth, and we should lose no opportunity to bring them before the people. Hundreds of thousands of these publications should be circulated right now. "America's Crisis," is a thirty-two page tract, and retails at four cents. The "New Testament Sabbath," is a sixteen page tract, and retails at two cents. The usual liberal discounts are given to our societies. Order the tracts as usual.

A. O. T.

NOTICE TO CANVASSERS.

WE wish to call attention to a change which has been made in the plan of furnishing prospectuses to canvassers. According to the present plan an agent pays one dollar and a half for a new prospectus, and when he has secured orders sufficient to fill the space allotted for names in the back part of the prospectus, he is entitled to a new one free.

During the past year or two, it has required many exhibitions to secure names enough to fill a prospectus, so many in fact, that often it has been literally worn out or so soiled that it was unsuitable to show, before the blank spaces for names were filled. As a consequence a request has been made that the present plan for furnishing prospectuses to agents be changed.

This question has been under consideration for some time by the publishing houses, and now we are prepared to announce that, commencing with the first of January, 1896, the price of prospectuses will be reduced to seventy-five cents with no exchanging of old ones for new ones. The agent will then pay seventy-five cents for a prospectus, and when it is worn out or filled, he will buy a new one at the same price, and retain the old one.

All canvassers who have prospectuses properly filled, or soiled ones unfit for use, and desire to change the old one for a new one must do so before Jan. 1, 1896.

We have had an opportunity to place this matter before a large number of canvassers this season, and the majority have expressed themselves as preferring the new plan to the old one, therefore it is hoped that this plan will give general satisfaction.

F. L. MEAD.