

MAKE 1896 THE BANNER YEAR IN MISSIONARY OFFERINGS.

# THE HOME MISSIONARY

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

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## THE HOME MISSIONARY.

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### WHERE TO INVEST.

INDIVIDUALS who have means at their disposal, are naturally looking around to find the best enterprise in which to invest it. They also have a desire to so invest this money that it will yield to them reasonably large returns. We believe that among the many places that are offered for the investment of means, there are none that will yield richer returns than investments made for the advancement of the third angel's message, and perhaps there is no department in the third angel's message that will yield more richly, than investments in our literature. Quite careful statistics show that about one third of our denomination has accepted the truth through reading-matter. This being true, have we sensed as we should the importance of circulating our publications?

Now there are several ways in which we can invest in the circulation of our literature. In the first place, if we have means, we can invest it in circulating tracts, pamphlets, and periodicals, either handing them out, or sending them through the mails to individuals. Many a penny tract or penny paper that has been sent out in this way, has been the result of bringing a soul to the knowledge of this great truth for this time. Then in addition to these investments in literature that we will make personally, to send out

ourselves, there is the International Tract Society, that is being called upon for publications now from all parts of the globe. Our ship missionaries in many ports are asking the International Tract Society from time to time to send them consignments of our publications; and the missionaries who are being sent out to all lands, under the direction of our own mission-board, are making calls for publications, and tell us that these small publications which are being circulated in the various languages, and in different localities where these foreign missionary workers are laboring, are constantly leading people to a knowledge of the truth. The judgment-day alone will reveal how many individuals have been brought into the truth through publications that have been sent out by the International Tract Society. But this society cannot send out these publications unless our people donate funds to us with which to do it. Unless a person is connected with the International Tract Society, he can little realize the demands that are made upon us in this important line, and we believe that no investment that can be made will result in bringing more people into the truth.

We know that there are calls in many directions for means to support various enterprises, and we think that all of them should be supported, and that we should not give all our means in any one department, but when planning to donate to the cause, we think that the International Tract Society should come in for a proper amount of consideration, because of the important interests that have been committed to it in the matter of producing and circulating our publications in the "regions beyond."

But if we have no means to invest, or if we have already invested all of our money in the cause of truth, then we can give ourselves to the circulation of publications by canvassing for them. Hundreds of individuals have been brought to the truth through

the influence of the canvasser. Recently we learn of a case where a canvasser had sold a copy of "Bible Readings" in a neighborhood, and as a result, eight persons were led to an acceptance of the truth through the study of that one book, and were all recently baptized and united with the church. Think of the great results accomplished by the sale of that one publication. The Master asks, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" In this he states in the strongest way that it could be stated, that a soul is of more value than all the world. Then when that individual sold that book which resulted in bringing these eight persons into the truth, more was accomplished by far than would have been accomplished if he had conquered and obtained for himself eight worlds like the one upon which we live.

The signs of the times indicate very clearly that the end of all things is at hand. Certainly there is nothing now that is waiting for fulfilment except the giving of this message to the world, and when that is accomplished, the end will come. As individuals consecrate themselves and their means to this work, we know that it will soon be done. In view of all these things, is there any place for us to invest except in the message of truth? Invest your means, invest your time, and go forward trusting in God, knowing that his blessing upon this investment will result in the eternal salvation of souls. What a precious privilege it is to be connected with the world's Redeemer in the great work for our time! When finances are in the unsettled condition in which they are now, and in which they will be, from now on till the end, how good it is for us to have a place where we can invest our time and means, so that we know it will not only be safe, but also that the returns from the investment may result in the eternal salvation of many souls! Are we making the investment in time and means that we should? Let us invest while we have opportunity.

A. O. T.

THE Indians of Paraguay have a tradition that for ages they have been expecting the arrival of some strangers, the Imlah, who would speak their language, and teach them about the spirit world. The tradition says that great care must be taken to attend to their sayings, and obey their teaching. The natives sometimes ask the missionaries, "Are *you* the Imlah?" — *Regions Beyond.*

## TEACHING AND LIVING THE TRUTH.

TEACHING the truth is the complement of living the truth. Yet all who practise it may not be able to teach it, except by their godly lives. No fact can be more clearly demonstrated than that it is impossible to teach truths to which the daily life does not conform. The privilege of actually doing good is vouchsafed to all, and there is lacking in this world neither the opportunity nor the divine aid to secure to any person perfect success in right living. On account of this possibility, through Christ, of the universal application of righteousness to the lives of men in this world, eternal life is made dependent upon right doing—upon correct life. The judgment is the common bar of mankind, where "every one of us shall give an account of himself to God," and where He "will render to every man according to his deeds."

As respects teaching truth, no such universal standard can be reached, as with living the truth. Success in teaching depends largely upon natural or acquired abilities. God requires that our talents for teaching shall be improved. But he does not require that zeal and enthusiasm to instruct others shall part company with good sense, propriety, or true Christian courtesy. "To everything there is a season and a time," and there is also a correct way for its performance. With some, missionary work consists largely in clubbing their neighbors. They occasionally attend meetings of other churches, and when opportunity is given to "speak a word for Christ," more is said for their theory of truth than for their Saviour. They love to set others right on doctrinal questions, and generally such are better theologians than Christians. With them certain expressions become current. The reader will readily recognize some of them; as, "What do you think of that?" "It seems to me that any one ought to see that point." "Do you see any way to get around that statement?" etc., etc. Paul's statement,— "The servant of the Lord must not strive," seems often to be overlooked.

Respect for the opinions and feelings of others is one of the first and most important things to be learned by those who would teach the faith. The acquirement of knowledge and the living of the truth itself so far as acquired, unmistakably lead in this direction, and are the best preparations for teaching work. That charity which commands success and wins for God, discards not the certain and distinct outlines of truth, but does ignore egotism, and deals with principles in a manner akin to affection; is mod-

est, reserved, and unselfish in expression. Liberty of thought and investigation are readily granted to all; latitude is given to the opinions of others. No one knows better than the thoughtful, charitable, broad-minded Christian, that around most questions, in some form or other, is much debatable ground, and that to wage war and fight battles here is folly. And with questions involving plain declarations of Scripture, there can certainly be no occasion for contention.

It is part of the Christian's training to learn to *win*, not to *argue* souls to Christ, and to keep his life and his teachings in harmony.

L. T. N.

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### PREACH THE WORD.

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In this day of much-vaunted Bible knowledge, the Bible after all is but little preached. Sensational subjects are advertised to draw the people. Partisan views and theological dogmas having foundation only in the minds of the advocates, are proclaimed. Apparently greater effort is made by many to display scholarship, eloquence, and wit, and thus draw plaudits from the admiring multitude, than to hold up the gospel of the Saviour of the world. Discussion and debate between contending denominations and church factions engender strife, bitterness, and hatred; as the result of it all, the plain, simple story of the cross is but little told, and still less emphasized.

In the midst of all this, how great the need for every child of God to manifest in all of his relations the spirit of his divine Master. Christ's meekness and tenderness should characterize all of his words and ways. Says the apostle Peter: "Be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Again and again is the idea emphasized in the Scriptures, that the ambassador of Christ should preach the gospel, preach the word, not turning aside to debate with error, or to expose false science, only as the straightforward preaching of the truth will accomplish that result. The great apostle of the Gentiles exhorts: "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." "Strive not about words to no profit, but to the subverting of the hearers." "Shun profane and vain babblings: for they will increase unto more ungodliness."

And after all is not the best way to meet and expose error to be found in the preaching of the gospel of Christ? The study of the life of Jesus will show that this was his plan. We find him taking part in no joint debate, in no noisy rabble. True, he was asked searching questions, but these were answered not by a thrust at the questioner, nor yet by an attack upon the views of the questioner, only as the straightforward truth revealing the hideousness of error could be said to constitute such an attack.

By the example of the great Teacher, his followers to-day should be guided. Preach the gospel; this is the commission. The temptation may often be presented to hold up the ideas of others to ridicule, to meet the advocates of error in debate and controversy, but as a rule, such negative methods of proclaiming the truth of the gospel fall far short in accomplishing the results obtained by the presentation of the simple story of the cross. There may, of course, be instances where the enemies of Christ should be met directly, and to keep silence would be to deny the truth as it is in Jesus. But such cases are rare. Generally where error should be exposed, its weakness may be most effectually shown, not by dealing with its absurdities, but in preaching the word. By the penetrating rays of the gospel of Christ, darkness will be dispelled, and the hearts and minds of men illuminated.

As the advocates of unpopular truths, how greatly do our workers need to imitate closely in all of their labors, the spirit and practise of the Saviour of men. Not alone by the theory which they present, but even more by the lives they live will men be brought to a saving knowledge of the truth. Many admit that the doctrines we hold are perfect in theory, and most harmonious in all their relations to each other. But for the great evidence of their genuineness they look to see the practical workings of the theory in the lives of its advocates. This is reasonable. The wise buyer makes purchases upon the intrinsic value of the article secured, not upon some glowing representation of the same. Hence the Word must be preached, and Christ must be exalted, not alone in theory, but above all in the lives of his followers. Living Christ is the most effectual way of preaching Christ to others.

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IF I wished to raise up a race of statesmen, higher than politicians, animated, not by greed, selfishness, by policy or party, I would familiarize the boys of the land with the characters of the Bible.—  
*John Hall.*

## ECONOMIZING IN POSTAGE.

IN the advancement of our work, one of the most important and most essential features connected with it, is that of economy. The Master himself taught us very important lessons in economy when he was here upon earth. You will remember that when he fed the multitudes, he was particular to give instruction that the fragments should be gathered up, that nothing might be lost. And hence in this, we see very clearly that economy is to be practised; but to know how to practise economy and still not go to the further extreme, which means a niggardliness and narrowing down of the work, requires that we seek for wisdom and discretion that is deeper than the human. Satan will ever be near us to suggest profligacy on the one hand, if we permit it at all, and if he cannot turn us in that way, then he will endeavor on the other hand to get us into a penuriousness that is just as wrong as the opposite course.

Now in connection with all our tract society offices and in our work in general, the question is constantly arising in regard to postage. Our various tract society offices, including the International Tract Society, expend hundreds of dollars a year in postage, and no doubt great improvements can be suggested in regard to economy in this direction. Now for instance, an individual sends a remittance of one, five, twenty, or one hundred dollars, as the case may be. How shall we acknowledge the same? Will we simply send a postal card receipt? Or will we write out a receipt in the regular form and enclose it in an envelope with a two-cent stamp? At once you will say that the postal card is the cheaper, and why isn't it the best? But there is another side to that question. If you send a postal card, you are expending in that nearly half as much as it takes to pay for a letter, and when an individual sends us money, it is the clearest and most substantial evidence that they have an interest in the work that amounts to more than simple words. Now should we not consider, in acknowledging that money, that there is a possibility that if we would write them a few lines of encouragement, and perhaps enclose them a catalogue of some of our publications, or a circular giving a notice of some new book or tract that is out, it might be the means of interesting that individual in engaging in the work of circulating these publications? Or here is the *Signs of the Times*, the *Good Health*, the *American Sentinel*, that are acknowledged to be our pioneer missionary papers in their respective fields. There are not nearly as many of our people

working for these as there should be, and in acknowledging the receipt of that money, we might say something about some of these publications, and possibly interest the individual in working for their circulation.

But why enumerate? The aggressive and efficient secretary will invent hundreds of things to speak about to the brethren and sisters in writing them letters, and we think that just such correspondence as this is what is needed in many of our offices where but very little is being done at the present time. We believe that if more of it were done, the extra one cent or thereabouts that it takes to send a letter, would be more than compensated for, in the additional returns in the way of work that would be accomplished and additional funds received.

Our experience in these lines might not be out of place. The writer, in attending a meeting of a Conference held a year or more ago, was particularly impressed with the report of the Conference treasurer. The tithes, although it was a small Conference, had been increased very materially. Upon inquiry, we learned that the treasurer of that Conference, in acknowledging the receipt of tithes during that year, had written to the church treasurers, giving them instruction upon the tithing question, and expressing words of encouragement to them, showing in all of these ways that faithfulness in the matter of tithing was much appreciated at the office of the Conference. Now the postage bills were a little more than they would have been if this correspondence had not been done, but as the Conference was a small one, the postage, at the outside, was not more than twenty or twenty-five dollars more for the year than it would have been, yet the tithes were a good many hundred dollars more than they would have been under other circumstances. Was it better to pay the twenty or twenty-five dollars in postage and receive the hundreds of dollars additional tithe? All will say, Yes. This is only one of a series of examples that we can give relative to this case, but they would simply be along the same line, and perhaps this one will suffice.

While we would recommend that letters be used in a great many places where postal cards are used, yet we believe that there is a legitimate place for the postal card in connection with our work, but we would not attempt to discuss that point in this article. But anybody knows that his first impressions upon receiving a letter are very much stronger than they are when he receives simply a postal card. If

we have an important line of work that we wish to advance, more can be accomplished by writing letters to individuals than can be accomplished by sending postal cards to them, and as a general rule, if the secretary is thoughtful and careful in the matter, the additional amount of good that the letter will do will off-set the additional expense many times over.

For this reason we think that our secretaries should be encouraged to do much more faithful letter writing than they are doing at the present time. It is much easier to dash off a receipt on the postal card, especially if we have the form all printed out; or if we want to say something to the people, to run off a circular letter on the mimeograph, than it is to sit down and perform the laborious task of writing personal letters. While the postal card receipt may have its place properly, and while the circular letter does efficient work, yet the matter of personal corre-

ence is of more importance than many of us have supposed. In conducting the correspondence, not only should we have the idea in view of getting the business that may come to our office attended to in the briefest way possible, but we must be increasing that business, and not only increasing the business, but through our letters seeking to encourage the workers in the field, and above all, to encourage a great many who are not now workers to become such. As time goes by, we feel more and more impressed with the importance of faithful and judicious correspondence on the part of our secretaries, and we believe that they should be encouraged in that work.

A. O. T.

### SELLING TRACTS AND PERIODICALS.

DURING the past few months quite a little has been said at different times through the columns of the HOME MISSIONARY in regard to the matter of selling our tracts, and since we have begun agitating the question, we are receiving a number of interesting communications from brethren and sisters in different parts of the field, who perhaps would not otherwise have had anything to say on this most interesting subject. We are pleased to learn that friends of the cause in quite a number of localities have had their minds attracted to this question, and have been selling our tracts and other small publications in connection with periodicals, with a good degree of success.

One sister who is now spending some time at the Sanitarium at Boulder, Col., recuperating her health,

gives us quite an interesting account of her experience in selling our tracts and pamphlets. She says that she put them up in packages worth five, ten, and fifteen cents each. At first she used such tracts as the "Sufferings of Christ," "Coming of the Lord," etc., etc. In later visits she would take quite a collection of tracts, and after talking some with the people, would select such matter as seemed to be most suitable. A great deal of her work, however, was in connection with tent meetings. She says she sold from fifty cents' worth to three dollars' worth of these small publications in a day.

A brother writes us from Kentucky, giving us a very interesting account of his experience in selling tracts. His plan is very similar to that of the sister in Colorado. He puts the tracts up in packages, and calls at the homes of the people during the last two or three days of the week, simply leaving these publications as a loan. He prefers leaving them during the last part of the week, so that they will have time to read them over Sunday. Then he starts out Monday morning to collect them, and leaves a second package. He takes a club of twenty copies of the *Signs of the Times* and *American Sentinel* and uses these also in connection with his work. He says that he finds no difficulty in selling from one dollar's worth to three dollars' worth of tracts, pamphlets, *Signs of the Times*, and *American Sentinels* every day that he goes out for that particular purpose.

These facts are very interesting, and we wish to keep this important line of work before our people continually, so that those who have not been thinking about it, may be led to think upon the subject, and we trust that those who are already engaged in the work may be encouraged to continue their efforts. There are many ways by which our publications can be circulated, and all should have a part in this work. We should be studying to know what God would have us do.

A. O. T.

No great characters are formed in this world without suffering and self-denial.—*Matthew Henry*.

An educated Hindoo in the Punjab was heard to say, "The leprosy of Christianity is fast spreading everywhere."

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.—*Charles Kingsley*.

## GENERAL ARTICLES.

## "NOT WHERE TO LAY HIS HEAD."

As on our pillows soft and white  
We lay our heads to rest at night,  
How often through our mind doth run  
The thought of God's beloved Son,  
Who long ago this earth did tread,  
And had not where to lay his head?

While sitting by our glowing fire  
When from the world we home retire,  
And joy each smiling face to meet  
With cheerful welcome, warm and sweet,  
Do we remember him who said  
He had not where to lay his head?

'T was long ago he came to earth,  
And led a life devoid of mirth,  
That he the sad and lost might find,  
Might heal the sick, restore the blind;  
And while his heart for others bled,  
No place had he to lay his head.

His Father's house he left behind,  
And all its pleasures pure resigned;  
Turned from a mansion rich and grand  
Where loyal servants ever stand,  
And here a life of service led,  
Not knowing where to lay his head.

What is the lesson we should learn?  
That for the lost our hearts should yearn;  
That we the suffering should seek,  
Should lift the fallen, help the weak;  
The path he trod, we, too, should tread,—  
Who had not where to lay his head.

He who assumed humanity  
Hath for its woes deep sympathy.  
The poor, afflicted, he doth call  
His lowly friends and brethren all;  
He hears their ev'ry cry for bread,—  
He had not where to lay his head.

And when to them with eager feet  
We haste to bring the "finest wheat,"  
The cheerful service we have done  
He counts as rendered unto One  
Who long ago this earth did tread,  
And had not where to lay his head.

JENNIE THAYER.

## FAITHFULNESS.

FAITHFULNESS has been characteristic of the true people of God in all ages of the world. Abraham is called the father of the faithful; and according to the divine plan the redeemed will always be known as the children of Abraham, to whom and his seed God gave the promise of an eternal inheritance. John, on the lonely isle of Patmos, viewing with prophetic eye the future history of the church, says of the saints, "And they that are with him are called, and chosen, and *faithful*."

There are numerous temptations to unfaithfulness in our missionary work. Most of the members of our missionary societies are engaged in physical labor, and work hard six days out of every seven in order to earn a living, and have something to contribute to the cause. When time is taken for missionary work, it must be at the expense of pleasant hours by the fireside. The Sabbath is given to rest anyway, and the services held on that day are regularly attended; but the missionary meeting, in most places, comes on Wednesday evening, the busiest time of the week. Faithfulness in attending it, usually involves real sacrifice.

But have you ever thought of this, dear reader, that the missionary work originated in supreme self-sacrifice? Jesus, the bosom companion of his Father, the Prince of the heavenly hosts, left his home in glory, with all its tender associations and loving responsibilities, and came to this wicked, sin-darkened world to engage in missionary work for you and me. He was the model missionary worker, and has left us an example that we should follow in his footsteps. His work must continue to be done in the same spirit of self-sacrifice.

God has just enough human instruments to do his work well, and he has a definite place for each one of his children to fill. What, then, will be the result if any are unfaithful? Will not precious souls be lost who might have been brought to a knowledge of the truth? It cannot be otherwise. And will not those workers risk their own salvation in neglecting to do the missionary work which God has set apart for them to do for their own spiritual upbuilding and the

advancement of his cause? Let us ponder these things well, and then look into our own hearts, and ask ourselves individually, Am I faithfully doing my part in the responsible work of saving souls? Does my daily life exemplify the teachings of Jesus? Do I by faithful attendance at meetings, earnest prayers during the week, and active co-operation at all times, do all in my power to make the missionary society to which I belong a real success? Am I making the effort for my neighbors which would be pleasing in the sight of God? Am I faithful in writing missionary letters, and do the persons for whom I am laboring in this way, have my constant prayers?

If we cannot answer these questions in the affirmative, God is able to make us faithful workers, if we will but seek him earnestly. His grace is abundantly sufficient, and his promise is sure. "Faithful is he that calleth you, who also will do it." Let us heed the command, and gather encouragement from the gracious promise contained in the words of the True Witness, "Be thou faithful unto death, and I will give thee a crown of life." When every missionary worker shall make this his motto, our societies will flourish as they never have before.

M. E. OLSEN.

### THE RELATION OF LIBRARIAN AND STATE SECRETARY.

FAITHFULNESS is not determined by the great things of life; the Saviour himself declares that "he that is faithful in that which is least is faithful also in much." The fact is that the great things are only reached by the way of the little things. If one has neglected a present duty, even though a small one, it may seem more important to reach out after something beyond that. Just in proportion as he passes over the duty at hand, just so much does he unfit himself to properly execute the more weighty obligations.

Among the officers of a Seventh-day Adventist church there is none, save the elder, who, standing in his proper sphere, has a higher calling than the librarian. Taking a view of his individual duty, we find that it is two-fold in its nature; first, toward his own church, the society of which he is librarian, and second, toward the secretary of his State society. Mentioning the "home duty" first, does not signify that it is of the greater importance, though in one sense it is primary, inasmuch as without the faithful performance of the former, he is wholly unprepared to attend to the latter.

The relations sustained by the librarian and State secretary to their respective departments are practically the same. This renders the two particularly and inseparably associated in their work, and thus mutually benefited by one another's courtesies. In the breast of the librarian there dwells a distinct sympathy for the secretary and his work; for he knows by personal experience how necessary it is to receive perfect cooperation from all concerned, in order to insure perfect success. Keeping this thought before him, he seeks with earnestness to become fully informed as to his duties, and is not slow to see that each is promptly and correctly fulfilled. Having proven himself a "workman that needeth not to be ashamed" in his own church, with what satisfaction he presents the results of his efforts to his fellow-laborer, the State secretary, who, on the other hand, receives the same with thanksgiving. Thus God is glorified indeed, and his faithful laborers are fulfilling the specifications of those who are at last to listen to the words of the Master: "Well done good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

In speaking of the relationship existing, or that should exist, between the librarian and the State secretary, it must be remembered that the obligations are mutual. On the one hand, instruction must be given; on the other hand received, and faithfully carried out.

It often happens that the librarian is not informed as to his particular duties, and this furnishes an opportunity for the secretary to give him instruction.

In order that the secretary may properly fill his position in the State, he must be informed directly of the progress of the work in each church; thus he will be able to realize its needs. This information the librarian is amply qualified to supply; and carefully compiled notes on this subject will find their way from time to time, fresh from the hand of the librarian, to the desk of the State secretary. When there are orders to send, or any form of business is to be done, care will be taken that this is plainly written on a sheet separate from other matters, and that each item is accurately stated, leaving no chance for mistakes. Slight omissions sometimes cause much delay and perplexity, and frequently blame is attached to the innocent one in the transaction. It is always safer to use care in the outset, and thus prevent all after-consequences resultant from not doing so. When there is money to send, care should be taken to specify the

amount, stating how it is to be appropriated, in a letter accompanying the same.

The librarian handles several different funds, which, for the most part, pass through the hands of the State secretary, before reaching their destination: first, there are the weekly collections, the fourth-Sabbath donations, and subscriptions to periodicals, funds belonging, in part at least, to the home society, and the larger share of which are applied on supplies purchased from the State society; second, the first-day offerings to foreign missions; and third, the October fourth-Sabbath collection, which goes to the International Tract Society. There need never be any difficulty about making proper credits, if those doing the business give proper attention to it.

Last, but not least, in the catalogue of the librarians' duties, is the subject of quarterly reports. It would not seem that there is much in this to call forth remark; but doubtless it is the one point upon which there are more failures than on any other. This is something in which so much depends upon others. The Librarian cannot manufacture a report; but, like the loaf of bread that is made of substantial ingredients, the report must be made up of something of real and actual occurrence. The librarian knows his field, however, and he diligently works it over, and when the quarterly harvest time arrives, the sheaves are easily gathered in and compiled—the many into one—and at the appointed time this is sent to the State office.

Now these things may seem trivial in themselves, yet they are not. It is not much for the sun to rise in the morning, but if it should fail even once, what a world of darkness would mourn its absence.

It pays to be exact, earnest, constant, and faithful, always keeping inviolate every trust, be it large or small.

VITA MORROW.

*St. Louis, Mo.*

### HELPING THE FALLEN.

WE, being human, are apt to establish arbitrary distinctions between sins, and almost unconsciously while doing this, we are apt to establish the same classification with regard to the sinner. There are many sins to-day which are smoothed over with the gloss of popular approval, that will be laid bare in all their hideous deformity in the day of judgment; yet persons guilty of such sins may pass in the community as leading lights, well worthy of the confidence and love of any one. But if there be some fallen individual

who, perhaps, has had left him the sad legacy of a morbid and perverted appetite for strong drink, and whose associations have been such as in every way to contribute to his downfall, most persons feel perfectly justified in withdrawing from such an one both sympathy and moral support. The children of a drunkard are despised by their schoolmates, evaded even in the Sunday-school classes, and made in every way to feel as painfully as possible their father's shame and degradation. There are many who feel under no obligation whatever to render any assistance to the drunkard's family, pleading as an excuse that any such help would be sanctioning the course of the drunkard, and thus encouraging him in his downward road.

Those who thus view the matter fail entirely to realize that the drunkard is bound by the same power that binds them to some of their darling sins, which may not be as hideous in the popular view. When the drunkard can cease to partake of strong drink in his own strength, then we may become perfect and righteous in our own strength, and not till then. There is only one thing that will set the drunkard free, and that is the gospel of Jesus Christ; and when that sets him free, he will be free indeed; the best way to bring the gospel of Christ to such an individual is to have it acted out and lived out before him and his family.

But whether the drunkard is rescued or not, it is well to remember that his innocent children are as cold without proper clothing, as hungry without food, and suffer as keenly in sickness as do our own children, who may not have hanging over them this terrible curse. It is too true that in this Christian land too many "pass by on the other side" from these scenes. In every community are the neglected victims of strong drink. What an opportunity there is before our people to look up and act out the principle of the good Samaritan to such families! If this should be done resolutely, the scenes of woe which would meet the eye, the pitiful struggle of the drunkard against this giant monster,—which was unsuspected until some heart-to-heart work was done,—would arouse our sympathies, and lead us to seek God for wisdom to know how to bring the power of Christ to such individuals; and in many instances such efforts would be crowned with success.

God always gives us what is for our best good, so we ought to give the drunkard and his family what is for their best good. This, in the majority of cases, is not money at all. In the hands of most drunkards the possession of a few pennies would be really a

stumbling block that would drive them to the saloon, and thus be a curse rather than a blessing. Again: many have given new clothing for the needy child, and have been disheartened the following day at finding it in the pawnshop, and have declared that they would never do any more for the drunkard. What they did was to put a temptation in his way, which under his present circumstances, he was unable to bear.

But what should be done in such cases? Should the same experiment be repeated? — No, not by any means. In our charity for such people we should give them such articles as it would be impossible for them to turn into money. Clothing, garments, and shoes should be well worn before being given to them. They may be almost as serviceable, but will furnish no temptation. If these principles are acted out in every way, we may help to relieve the present necessities, and yet do no harm to the victim of strong drink.

Many will raise the objection that if they help to relieve the actual necessities of the drunkard's family, it will take away the only inspiration the drunkard has to keep free from strong drink. This is not so; for it requires a stronger motive than even the sight of dear ones' suffering, to break Satan's chain, and no one who has ever passed through this terrible struggle will ever use that argument. Nothing but the love of Christ can lead such a man to repentance. But it is not only the physical necessities that need to be looked after in such a family. Too often children are starving for human sympathy. The mother may be heart-broken and discouraged; the father partly insane at times. Children in such families will be strangers to a father's love.

While engaged in mission work in darkest New York, I endeavored to gather in the children of drunkards, and teach them of the love of Christ. I found that this made but little impression upon them, and it soon dawned upon me that the children were entire strangers to human love, and therefore were unable to appreciate what divine love meant. The curses of a half-drunken mother, or the blows of a debased father, were poorly calculated to teach the child what human love was. The text, "Like as a father pitieth his children, so the Lord pitieth them that fear him," had but little meaning to them. The only way in which they could be enabled to appreciate divine love was for me to come to the point where I could exercise human love toward them, and when I did that, of course they quickly and naturally re-

sponded to what I said about divine love. O may the Lord help us that, while we may hate sin, we may love the sinner, with a love that is both lasting and strong, and which will yield results; and in the day of judgment our efforts will be vindicated, although in this life it may be our lot to have the finger of scorn pointed at us because we carry out these divine principles.

DAVID PAULSON, M. D.

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### BOOK SALES IN 1895.

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BELIEVING that the readers of the HOME MISSIONARY would be glad to know the results of the canvassing work during the year of 1895, we hereby submit a few figures for their consideration.

The amount of sales during 1895 was \$343,960.05 or, \$33,525.60, more than there was reported for 1894. This certainly is encouraging, and a tangible evidence that the Lord's blessing is attending the canvassing work.

Had there been as many agents at work during 1895 as there were in 1891, the year when the canvassing work was at its height, and if all had averaged as well as those who were at work, instead of selling \$343,960.05 worth of books there would have been a sale amounting to over \$700,000.00 during 1895.

The outlook for 1896 is very encouraging. In nearly every Conference there are quite a good corps of workers now engaged in canvassing or preparing to enter the work early in the spring.

There is room for many more, and it is hoped that the present number will soon be greatly increased. We have several new and valuable books for which to work, which are worthy of an extensive circulation, but this will depend largely upon the efforts put forth by those who love the truths contained in these books.

F. L. MEAD.

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### PERIODICAL WORK IN MANITOBA.

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SURELY none can but realize that our periodicals are doing a noble work. In a communication recently received from Manitoba, we learn that the work there is advancing, and through the circulation of our periodicals, calls are coming in for ministerial aid in the different parts of the province, while precious souls are being convinced, and accepting the truth. One lady who is convinced of the truth through reading

the *Signs*, and has written, asking for meetings to be held in her locality, says :—

"When the first number of the *Signs* came, my son brought it home, and said, 'What do you think? This paper says that the Catholic Church changed the Sabbath.' I told him that was all I wanted to know, and took up the paper and burned it. But as other numbers came, I began reading them, and when I saw that conversion and sanctification were taught, I concluded that it could not be so bad after all, as that is what our church believes, and as I read further, I became convinced that it taught the truth in regard to the Sabbath. I think it is the best religious paper I ever read."

Several of her neighbors are also deeply interested, and are studying some of our tracts, and one of the brethren who intends holding meetings there in the near future thinks there is no doubt but several will be brought into the truth.

Another man says :—

"I like the *Signs*. I think it is the best paper I ever read. It speaks a good deal on the Sabbath question, and a very important question it is. I should like other reading bearing directly on that subject."

Literature has been sent him, as requested, and we trust that he will not only read, but obey.

Report comes from Winnipeg, that some have begun the observance of the Sabbath there through reading tracts. At another place in the province, a large amount of literature has been circulated, and an interest aroused on the part of the people, so that there is an excellent opening for meetings.

We were encouraged in receiving letters from some of the scattered Sabbath-keepers in Manitoba, who have accepted the truth through reading, and to note the zeal and earnestness shown. One sister speaks of what a precious privilege she with her family enjoyed of driving two hundred miles to a meeting, after she had been keeping the Sabbath ten years without seeing the face of an Adventist. Another says :—

"I keep the seventh day, because I see it is the right one, but, I have never been to a meeting, or seen any of your people, except some men who were canvassing for 'Bible Readings,' but my heart is with the work."

These individuals are doing what they can to spread the truth which they have received, by distributing their papers, and helping the sick and afflicted. Shall we who enjoy greater privileges than they, be less earnest in working for others?

At a general meeting held in Winnipeg, where about eighty were in attendance, twenty of the number had accepted the truth almost entirely through reading. This reading perhaps has been sent by persons who have never heard of the result of their

efforts, but what rejoicing there will be in the kingdom of God, if these individuals are permitted to meet, and thus realize that their small efforts on this earth were not a failure. Let us not let our zeal decrease in the work of God, but let us "hold fast by faith. Work and pray, watch and wait, hope and trust, leave everything to God." And if we cannot see the results which we desire, let us be faithful to every duty. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

GRACE G. DURLAND.

*International Tract Society Office,  
Battle Creek, Mich.*

## STATE CANVASSING AGENTS' LETTERS.

### THE CANVASSING WORK IN THE GERMAN-RUSSIAN FIELD.

HAVING spoken only of the canvassing work in Germany in our last, we will this time speak of it in our entire field. This field is composed of the following empires and kingdoms: Russia, Germany, Austria-Hungary, Rumania, and Holland. The larger empires themselves being composed of many smaller states; as for instance Germany, having in all twenty-six; and Austria-Hungary, twenty. These countries have an area of about 9,248,000 square miles, or about two and one-half times the size of the United States. The population is nearly 214,000,000, or about three and one-half times the population of the above named country. One feature which has retarded the progress of the work in this field is the many different languages, in about eighteen of which we now have publications.

In Russia we have at the present, two canvassers, who have recently secured permission from the governors of the provinces in which they labor, to sell our publications. Yet the laws of Russia will not permit us to sell all of our publications, the censor not allowing certain ones to enter. Thus far our canvassing work in Russia has been confined to the German-speaking people, and with good success.

In Germany we have about twenty-three engaged in the canvassing work, and these, as we wrote previously, have, in spite of hard times, had fair success in the work, and the prospect at this writing is that the number will increase some in the near future.

Hungary has one brother and his wife at work propagating the third angel's message by means of

canvassing, and as their reports have continued to grow better from month to month since beginning work there, we expect that much light will be diffused in that country by this means in the future.

We are also glad to state that at last one brother has gotten fairly started canvassing in Holland, and with fair success. The work is begun in Rotterdam.

Thus while in all these countries we have many difficulties in obtaining permission from the authorities to pursue this work, still we see how the Lord is going before us and opening the way, and as we see the publications increasing in the different languages, and how the Lord is raising up men in different nations and of different tongues to carry the truth, we feel assured that the work of our faithful and earnest canvassers is destined to accomplish very much in this field in the closing work of the gospel. Yet, as we look at our large field, its vast multitude of human beings, and then again turn our eyes to the small number of workers now engaged in the work, we feel the need of following the injunction of the Saviour to pray the Lord of the harvest to raise up more laborers for his harvest. In this important part of the work we invite all the dear readers of the HOME MISSIONARY to unite with us.

F. W. SPIES.

*Berlin, Germany.*

#### ARKANSAS.

The canvassers of Arkansas have done well since the last camp-meeting. We have had twelve agents in the field the greater part of the time. All did well during the time they worked. We could have located one hundred canvassers in good territory last September, but we only had thirteen. What we need in this State is more consecrated men to carry the books to the people. The harvest truly is ripe, but where are the laborers?

A living can be earned in the canvassing work in this State, if we will put in our time faithfully, as we would on a farm or in the shops. Shall we be less diligent in the Lord's business? — God forbid! Let us improve the time the coming year as never before. Satan is never off on a vacation, he is always at his post. The harvest truly is ripe, and the laborers are indeed few. May the Lord help us one and all in Arkansas to come up to the help of the Lord against the mighty. We have nothing to discourage us, for greater is He that is in you than he that is in the world. The Lord has *commanded* us to be strong and of good courage. Josh. 1: 6, 7, 9.

We frequently hear of some soul coming into the truth through reading. I know of eight rejoicing in present truth through reading one book sold by one of our canvassers. May the Lord help us to lay hold of his promise in Isa. 4: 1, 10, 13; then we will be prepared to give the warning spoken of in Eze. 3: 17-21.

G. PHILLIPS.

#### PERSONAL WORK.

ONE of the greatest privileges that God has bestowed upon man, is that of permitting him to engage directly, in some capacity, in the exalted work of saving souls. This is an honor that is denied even the angelic host; yet how little this fact is appreciated. Not only does missionary work performed in the proper manner prove to be a great blessing to those for whom the efforts are put forth, but the worker also experiences a blessing; he is drawn nearer to his Master, and his faith and confidence in his heavenly Father are increased. The sure way to keep the fires of devotion burning is to engage diligently and unselfishly in labor for the salvation of others.

A theoretical knowledge of the way to do missionary work is of no value unless it manifests itself in deeds of kindness in the life of its possessor. Nor is it wise to wait until all the details of the theory are learned, before engaging in practical work. It is frequently the case that golden opportunities and precious experiences are lost while acquiring a knowledge of the best way to labor for others, and by putting off our personal efforts until the "course" of instruction is completed. Nevertheless, the most important part of the course is a practical experience in laboring for others. These facts were kept before the members of the General Conference Bible School the present winter, and the students were urged to acquire an experience in practical, personal missionary work, while gaining a knowledge of its underlying principles. The result of this was seen in the active missionary spirit that was developed by the school. Missionary visits were made, Bible readings held, meetings conducted with the adults and children at the Haskell Home, and prayer meetings held in various parts of the city. Hardly a week passed, during these meetings, in which there was not one or more led to surrender to the Prince of peace.

Frequently those in need of our assistance can be found without going outside the block in which we

live. Often they reside in the same building where we live. And not infrequently the very ones with whom we are thrown in contact, perhaps every day, are in need of our help, and waiting for a word of encouragement from us. Perchance a fellow student or fellow laborer may have his mental horizon clouded by peculiar trials or discouraging circumstances. How much good a word kindly spoken may do at such times, by diverting the mind from trials, to the great Burden-bearer, we may never know.

By cultivating the habit of saying a kind word or doing a kind act whenever we can, we will be led, unconsciously it may be, to help those who are laboring under difficulties. Thus our very presence will be like a ray of sunshine that dispels the darkness and gloom that is so often cast about the soul that is struggling to overcome. These unconscious and apparently insignificant acts will call forth the "well done" from the Master at his appearing.

GEO. W. SPIES.

#### OUR MISSIONARY WORK IN KNOXVILLE, TENNESSEE.

In our missionary meetings here, which we hold every Wednesday evening, we are trying to devise plans by which our entire church can work, and do so effectively.

First, some months ago we took up "His Glorious Appearing" and "Gospel Primer," and sold in a short time one hundred copies of the first-mentioned book, and twenty-five of the latter. Those who took part in this work did so gratuitously, donating the profits to help pay a tract-society debt, which had been incurred in the early days of our organization here. A large number of these books was sold by a sister who has a family of three, and some by a brother who keeps a wood-yard. When going to deliver a load of wood, he would take his book along and canvass his customer.

We also tried the package plan of distributing our tracts, putting one large or two small tracts in a package, and leaving it with a family for a few days; then revisiting them, exchanging the first one for a second package, taking the first to some other family, and so on, thus widening the work continually, planning to do much with a limited amount of literature.

Some to whom the packages were loaned, after reading their contents, gladly paid the purchase price, to have the privilege of keeping them. Others became so much interested as to desire in-

struction from the living teacher; so some of my most interesting and profitable readings were started through the package plan. Some thus found we believe will yet walk in the light of truth. While we have not made it the success we desire because of our own lack of perseverance in the matter, we see good omens as the result of what we did do, and we are planning to give this line of work a better and more thorough trial immediately.

A short time ago one of our members loaned us some money to use in our missionary work, in such a way as to double the capital invested, and have a profit sufficient to go on with what we would have begun, and then donate the original amount to help build a missionary boat for the West Indies, spoken of some time ago in the HOME MISSIONARY. So, with a part of this money, we ordered a club of *Signs* of thirty copies, to sell from house to house. We have met with such good success that we have ordered ten copies added to our club, and we hope to have to add more soon. Those who canvass for these, take orders for a month at ten cents per month, so that we know about what we need a month ahead. As soon as practicable, an effort will be made to secure subscriptions for a longer period.

One lady has already become deeply interested through reading these papers, and is attending one of my readings, and we hope to see her soon rejoicing in the truth. She is always anxious for the papers to come; if they happen to be a little late, upon seeing the agent, she is sure to ask about them. Others are interested through this work, and it is rumored that people are talking much over these things. In assigning territory we say, "Do not miss a house. Satan may try to keep you away from the very one to whom you should go." It seems that this paper-selling is the solution of a problem which we have wanted to see solved here for some time,—how our church can reach the higher classes. By this means even our humblest members can carry the truth to the firesides of the wealthy people. Boys and girls in their early teens, and perhaps younger, if properly trained at home, and in possession of a Christian spirit, can do this work effectively. Some of our best workers in this line here are young in years.

Another plan we are trying, by the aid of this money, is the selling of our new illustrated tracts, and we find it works well. The illustrations help much in selling them, and they are written in a plain, simple style. All our workers, but one, are doing this work at a sacrifice of time. They work hard

to make a living, and give the profits of their missionary efforts to advance the cause in the city. One young girl is working energetically with "His Glorious Appearing," "Gospel Primer," *Signs of the Times*, and tracts, intending to use the profits in attending the Bible institute to be held at Atlanta, Ga. She is doing remarkably well for an inexperienced laborer.

Another line of work which our loan has enabled us to put into operation, is the mailing of the *Signs* to individuals away from the city. Last summer we began this work with papers sent us in answer to our advertisement for literature. We began with twenty-five names, furnished by different ones of our number; we carefully arranged the papers received, sending the older ones first, then the later ones. A letter was written to every one to whom papers were sent, and some replied. Having written again, we culled from our list fourteen who seemed quite interested, and to whom we now send fresh papers each week. We intend to enlarge our list immediately. We would have given the others in our original list a more thorough trial, but did not then have the papers with which to do so. Some very interesting letters are received from those to whom we are sending this literature.

ANNA AGEE.

### CANVASSING FOR HEALTH WORKS IN AUSTRALIA.

[FROM a letter written by one of our Australian brethren who is canvassing for our health publications, we take the liberty of extracting the following interesting items.—ED.]

I was the first to accept the truth in Australia, under the labors of Brethren Israel, Corliss, and Haskell, and kept my first Sabbath on the first Sabbath in August, 1885. When the message found us, my wife and I were almost total wrecks from indigestion, biliousness, and dyspepsia. Well, the truth came, and by the grace of God, we accepted it, and began in earnest to find out how to improve our condition of health. Half of the time my wife could hardly hold up her head, and I could scarcely recognize people. We banished tea and coffee from the house, and my wife has not taken a cup since, and I only once; and we stopped the fried meat to a great extent. All my friends say they never saw such a change in a family, and many of them have accepted many reforms in healthful living. I then

began canvassing among my friends, and soon sold one hundred books; but not having any instruction in canvassing, I gave it up, but soon started again with "Man the Masterpiece" in Melbourne, and sold a goodly number. I have met many young men since, who have reformed their habits since reading the book.

I then felt a burden to go to Western Australia, and with many misgivings on leaving home for the first time and going away into a strange country, I left Melbourne, July 29. The first encouragement (?) I got, was from a fellow passenger who was going over there to sell his property; he said he was never in such a wretched place, and that I would do nothing there. I must confess this seemed a little disheartening, but it was too late to turn back then; and again in crossing the great Australian Bight, it was very rough, and I was so sick that Satan tried hard while I was in that condition to tempt me to give up the whole business, and take the next boat for home. But I cried unto the Lord in my distress, and glory to his name, he gave me the victory over the enemy, and after an otherwise uneventful voyage, we arrived in Western Australia, after sixteen days. There were several passengers on the boat, who were going there to try to better their fortunes, but from the appearance of the country they decided to take the next boat for Victoria, and I was left alone.

I started my work by visiting the ministers and showing them the books, so as to get their testimonials, with fair success. I visited the Presbyterian minister, who would have nothing to do with them, and said I would do more harm than good with them. I argued the point with him to no purpose. I then visited the Congregationalist minister, who received me cordially, and ordered "Man the Masterpiece" and "Ladies' Guide." He said he was very glad I had come to — to distribute such literature. He then met the Presbyterian minister, and their conversation turned on my work in Western Australia, and he mentioned what had occurred with me. The Congregationalist minister told him that it was the very best thing to be done to circulate such reading matter; the Presbyterian minister sent for the work, and stayed up nearly all night reading it, with the result that he changed his mind, and was also converted on the tobacco question; he gave me a good testimonial. I next went to the bishop of — and the dean of —, and left them a copy of the books, and they gave me good testimonials. I next went to the minister in charge of the Wesleyan cause, and he treated me

something like the Presbyterian, and said he didn't want to read it, or to have anything to do with the Yankee work that was only just got up for sale. Having by this time a little more confidence, I argued the point with him, and told him it was his duty to read it, and to preach it from his pulpit. He blushed considerably and said, "Well, to satisfy you, I will read it."

The next day I met him on the street, and he stopped me and asked if I would give a lecture to men and youths in his church on Sunday evening after service. I told him I was not a lecturer, but he had plenty of material in that book, "Man the Masterpiece," and the Bible to lecture from, and I gave him a copy of "Social Purity;" he ordered a copy each of "Man the Masterpiece" and "Ladies' Guide," and advertised the lecture in his church on Sunday night, in the newspapers, and invited me to be present. He gave a good lecture, and pointed out the pitfalls of young men and youths especially, and quoted "Man the Masterpiece" and "Social Purity." He had sheets prepared with the Social Purity pledges copied on, and after the services, he invited all who would to come forward into the prayer room and sign those pledges; forty-five came forward and signed them. I had in the meantime placed with one of his congregation, who was a seller in the city, about two hundred copies of "Social Purity," and got him (the news-dealer) to give it out in his church, with the result that about four hundred copies were left there. The Wesleyan minister then called a meeting of all the ministers of — and — to form a Social Purity association. I attended the meeting, and the society was organized with the bishop of — as president, and they had regular meetings which quite stirred up the city, and as a result many of the tobacconists took all the objectionable pictures out of their windows. I then took "Man the Masterpiece," "Ladies' Guide," and "Sunbeams," and presented them to the editor of the principal daily paper, and he reviewed them. The sale of my book then began in real earnest, and in three months I had sold nearly six hundred copies, and collected the money. I met the Wesleyan minister in Adelaide, S. A., about eighteen months since, and he told me that the social purity work went ahead, and it had finally resulted in establishing a Home and Refuge for fallen women. Since then some of our brethren have been putting in thousands of our books, especially "Ladies' Guide."

I may mention only a few little incidents during my

canvass. The heads of the governments gave me free liberty to go all through their service, the postmaster-general introducing me personally into the sorting rooms, etc. I was riding on my bicycle along the street, when I heard some one call, and looking around, I saw a man running after me. I got off my machine, when he said, "You're the man what sells them books, aint you?" I said, "Yes," for I knew what books he meant. He said the man over in such a street wanted to buy one, directing me to a wine-shop in the back slums, known as "Rot-gut Wine-shop." I saw the proprietor and sold him a copy each of "Man the Masterpiece" and "Ladies' Guide," bound in morocco. Since that time I have taken up the "Home Hand-Book," and I think it is a better book to get into the families. I was fairly successful in Sydney, N. S. W., and put a lot among the railway men who seemed to appreciate it very much. I met one gentleman who had been at the Sanitarium for a month for treatment. He spoke very highly of the treatment he received, and said he had "Home Hand-Book," and would not take any money for it if he could not get another copy. I generally go into the main cities, and among merchants, clerks, and government officials, where none of our own canvassers have touched, and I find many who appreciate "Home Hand-Book" very much. I am working in Brisbane, Queensland, at the present time, and have taken nearly a hundred orders in about a month. Some I have sold, and one gentleman said he was more than pleased with it. He had never seen such a common-sense book, and he would recommend it among his friends.

I. H. STOCKTON.

### A TOUCHING INCIDENT.

SOME one relates a touching incident which occurred on a railroad train: One night in a crowded sleeping-car a baby cried most piteously. At last a harsh voice called out from a neighboring berth:—

"Won't that child's mother stop its noise so that the people in this car can get some sleep?"

The baby ceased for a moment and then a man's voice answered:—

"The baby's mother is in her coffin in the baggage-car, and I have been awake with the little one for three nights. I will do my best to keep her quiet."

There was a sudden rush from the other berth, and a rough voice, broken and tender, said:—

"I didn't understand, sir; I am so sorry; I wouldn't have said it for the world had I understood. Let me take the baby and you get some rest."

And up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it until morning. As he carried the little one back to its father, he again apologized in the same words: "I hope you will excuse what I said. I didn't understand how it was."

It is the peculiar province of Christians to be kind, patient, and courteous even when they do not understand. Thus does the excellence of their grace appear.— *Onward.*

### TRIUMPH OF A TRACT.

I READ an incident some time ago that illustrates the power of a single tract. A society was some years ago established to distribute tracts by mail in the highest circles. One of these tracts, entitled, "Prepare to Meet Thy God," was enclosed in an envelope, and sent by post to a gentleman well-known for his ungodly life and reckless impiety. He was in his study when he read this letter among others.

"What's that?" said he, "Prepare to meet thy God." "Who has had the impudence to send me this cant?" And with an imprecation on his unknown correspondent, he arose to put the paper in the fire.

"No, I won't do that," he said to himself. "On second thought I know what I will do. I'll send it to my friend B——. It will be a good joke to hear what he'll say about it." So saying, he inclosed the tract in a fresh envelope, and in a feigned hand directed it to his boon companion.

Mr. B—— was a man of his own stamp, and received the tract as his friend had done, with an oath at the Methodistical humbug, which his first impulse was to tear in pieces.

"I'll not tear it, either," said he to himself. "Prepare to meet thy God" at once arrested his attention, and smote his conscience. The arrow of conviction entered his heart as he read, and he was converted. Almost his first thought was for his ungodly associates.

"Have I received such blessed light and truth, and shall I not strive to communicate it to others?"

He again folded the tract, and inclosed and directed it to one of his companions in sin. Wonder-

ful to say, the little arrow hit the mark. His friend read. He also was converted; and both are now walking as the Lord's redeemed ones.— *Moody's "To the Work."*

### SHIP MISSIONARY WORK.

"CAST thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1. I doubt if this text can be applied better to any worker than to a ship-missionary. As I go among the ships, and scatter the seed of truth, I realize that much of it falls by the wayside and in stony places, still I am sowing in hope, trusting in the sure promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

It is important, especially for a ship missionary, to trust the Lord for the result of his labor, and to possess a spirit like the one who said, I have planted, Apollos watered; but God giveth the increase. Very little result is seen of my labor in a vessel while she lays in port, except under certain circumstances. But that the promise of God still proves true, the word "shall not return unto me void," is nevertheless evident.

There is a Scandinavian family now residing in Brooklyn, who have of late accepted the third angel's message. That brother told me that the very first impression he received of present truth was from some periodicals brought aboard in a vessel in New York harbor, with which he was sailing. Although he tried to get rid of these things, and thought he had succeeded for a time, still now, both he and his wife are rejoicing in the truth; and not only they, but others with whom they are acquainted are stirred because of these things.

I often come aboard vessels on which I find one or more of our publications, and if I have not the opportunity of planting, I try to do the best I can as an Apollos.

A ship is in the harbor at present, taking in cargo for South Africa. The steward's wife, who is a Seventh-day Adventist, is going with the vessel, and I intend to use this opportunity to send tracts and periodicals for her to work with on the way. I hope also to furnish her with a "Bible Readings for the Home Circle."

The boat for this harbor is still waiting for the machinery, and comparatively little can be done here without it; but I hope my captivity is soon at an end,

and that the sea as well as the land can be lighted with the glory of the third angel's message.

J. CHRISTIANSEN.

534 Hecks St., Brooklyn, N. Y.

### THE GERMAN CANVASSING WORK IN OHIO.

LEAVING College View, Neb. May 7, 1895, with several fellow workers I came to Newark, O., where the Ohio workers' meeting was in session. We remained here a few days, and our stay was blessed of God. After the meeting was ended, we set out to our respective fields of labor, two and two, as the Saviour sent out his disciples.

Upon reaching New Philadelphia, our money was nearly gone. Nevertheless we were cheerful, and trusted implicitly in those precious promises of God: "I will not fail thee nor forsake thee," and "lo, I am with you alway, even unto the end of the world." We found a cheap room, and the merchants, who had never seen us before, trusted us for what provisions we needed. So the Lord opened the way before us.

As I went out to canvass, I received an order for "Bible Readings," with best binding, in the first house where I called. This order was from a trustee of a church; thus I had the name of an influential man on the head of my list. I next took an order of a man who paid me in advance. When I showed him the book, he got so interested in it that he said: "I will take one—the best binding; do you want the money now? I believe that you are an honest man." He immediately gave me four dollars for the book. A short time after that, I again received three dollars and ninety-five cents in advance. I hardly knew at first why the Lord should give me so much; I had now three dollars more than I needed. But I soon found why the Lord did thus. As I was going along, I came to the house of a poor, sick widow, who with her brother wept in distress over their condition. Conscience said to me: "Here, give the three dollars." This I did; I then asked them if I could pray for them. They said I could, and we had a precious season together.

One Friday on my way home, I was not certain whether I was on the right road, and therefore went into a house to inquire. These people had heard through their neighbors about the nice book I was selling. As my time was limited, I was brief in explaining the book. The result was that I received three dollars and a quarter in advance for a book.

The Lord gave us from ten to twenty-eight orders per week. If our faith were stronger, the Lord would greatly multiply our success. It is our unbelief that separates us from God. O, how willing Christ is to dwell in us with all his fulness. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

During this summer I delivered three hundred and thirty-three books and many pamphlets—"His Glorious Appearing"—amounting in all to eight hundred and forty dollars. Our band of seven German canvassers in Ohio have together delivered nearly four thousand dollars worth of books this summer. The Lord alone receives the honor. After our last delivery, my brother and I went to the Mount Vernon Academy, where we are at present, to receive further instruction and get better prepared to do work in the Master's vineyard. All ye who have a burden for the neglected canvassing work, remember us before the throne of grace.

G. P. GÄDE.

### RESULTS OF PAPER DISTRIBUTION.

A LADY in the West writes that the good papers sent her have been greatly appreciated; that she takes them to her neighbors, and they read them; then others read them in turn, until several families have all read the same paper. She feels so thankful that we are willing to send them such good reading while they are too poor to provide themselves with such literature. They are trying to keep up a Sunday-school, and prize the copies of *Little Friend* sent them. They have no minister, and have heard no preaching for years. The papers help to supply that want. Some of them have had their attention called to the seventh-day Sabbath, and two heads of families are advocating its claims; others also are interested.

The way was prepared for our literature by sending supplies for the needy at a time when calls for help were most urgent. It was not sent without faith, however, and much prayer to God for good results to follow. They have the promise of a Seventh-day Adventist preacher to visit them soon.

M. E. DURKEE.

### WHAT JUST ONE BOOK DID.

WE are in receipt of a letter from Brother G. Phillips, State agent of Arkansas, who incidentally mentions in his letter that he sold one copy of "Bible

Readings" to an individual, and as the result of the sale of that one book, eight persons were led to an acceptance of the truth. These eight persons were all baptized at their camp-meeting last fall. He says

that two of them have now a desire to take up the canvassing work themselves, and he has just started out to give them the necessary instructions, and get them started in the work.

## REPORT OF THE CANVASSING WORK FOR MONTH OF JANUARY, 1896.

(Furnished by the General Canvassing Agent.)

	STATE.	No. Can- vassers.	Av.No. Re- ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.	Atlantic.....											
	Maine.....	6	5	30	300	73	\$204 00	224	\$ 196 35	\$ 17 00	\$ 213 35	
	Maritime Prov.....											
	New England....	11	7½	116	669	119	277 19	284	815 25	70 40	885 65	
	New York.....	6	6	112	575	13	30 25	132	309 00	47 89	356 89	
	Pennsylvania....	40	26	382	2079	518	460 00	1323	1449 85	398 96	1848 81	
	Quebec.....	9	3	111	559	317	435 55	197	149 65	106 29	255 94	
	Virginia.....	6		46	205	30	88 00	65	120 75	55 75	176 50	
	Vermont.....											
	West Virginia...	11	6½	106	665	30	63 25	203	483 13	40 20	523 33	\$4260 47
No. 2.	Alabama.....											
	Cumb. Mis. Field.											
	Florida.....											
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
	North Carolina..											
	South Carolina..											
	Tennessee.....											
	Indiana.....											
No. 3.	Illinois.....											
	Michigan.....											
	Ohio.....	20	12	238	1570	179	441 75	367	708 25	128 20	836 45	
	Ontario.....											836 45
	South Dakota....											
	Iowa.....		6		542	104	177 75	233	321 63	54 85	376 48	
	Manitoba.....	2	1½	42	253	32	89 75	122	328 75	30 30	359 05	
	Minnesota.....											
	Nebraska.....											
	Wisconsin.....											735 53
No. 4.	Arkansas.....	5	2	20	131			23	48 25	8 00	56 25	
	Oklahoma.....											
	Kansas.....	23			1369	133	291 75	234	577 65	177 42	755 07	
	Missouri.....											
	Texas.....											
	Colorado.....											811 32
	California.....											
	North Pacific....											
	Upper Columbia..											
	Montana.....											
No. 5.	Australia.....	25	17	271	1816			715	2671 40	102 73	2774 13	
	New Zealand....	3				104	380 10	64	301 94	98 79	400 64	
	Great Britain....	28	24		2107			571			1495 00	
	Central Europe...	20	17		1698			512	929 49	51 90	981 39	
	Germany.....	22	9	150	1239	100	140 00	140	240 00	140 00	380 00	
	Norway.....	20		145	1181			724	788 93	13 39	802 32	
	Denmark.....											
	Sweden.....	30	51		1983		1055 81	300	361 04	19 27	380 31	
	South Africa.....											4039 02
	South America...	7					395 44	219	579 80	7 33	587 13	
Misc'l.	Jamaica.....											
	Bahamas.....											
	West Indies.....	7	6			23	33 12	165	309 97	10 80	320 77	907 90
	Totals.....	301	200	1769	18,941	1775	\$4563 71	6847	\$11,691 08	\$1579 47	\$14,765 46	\$14,765 46

## LESSON SERIES.

## LESSONS ON RELIGIOUS LIBERTY. — NO. 14.

## THE EASTERN QUESTION. — INTRODUCTORY.

THE connection between the Eastern Question and Religious Liberty may not at first appear. Nevertheless an intimate connection does exist between the two. If the leader and the student will patiently study the lessons as arranged, they will in due time see this relationship.

1. Review the points made in the last lesson.
2. What is the "king of the North" [Turkey] to do in "the time of the end"? Dan. 11:45.
3. What place only can be signified by the term "glorious holy mountain"?
4. What are the two seas referred to in Dan. 11:45?

NOTE. — Study the map in order to see the application of this prophecy.

5. How is the Turkish Empire to come to an end?
6. Do the words, "none shall help him," imply that prior to "the time of the end" Turkey has received help?
7. To what power does Palestine belong?
8. At the time of the end when the Turkish power is exterminated, who is to stand up? Dan. 12:1.
9. In whose behalf is Michael to stand up? Dan. 12:1.
10. What title is given to Michael? Dan. 12:1.
11. Why, think you, does the "great prince" stand up in behalf of the "children of thy people" at this time?
12. Are the people of God to be persecuted during the last days? Rev. 12:17; 13:16, 17.
13. By whom will they be persecuted? — The princes, prelates, and people of the earth.
14. Do they then need some one — their own Prince — to stand up for them?
15. When the Turk comes to an end, and Michael stands up, what will be the condition of international affairs? Dan. 12:1.

NOTE. — The text says that there will be a "time of trouble, such as never was since there was a nation." This signifies that the trouble will be trouble between the nations.

16. When the nations are engaged in this last great war, what will Michael effect for "thy people"? Dan. 12:1.

17. Who will understand these things? Dan. 12:10.

18. Who shall not understand them? *Ibid.*
19. What does the word "wise" signify as used in this chapter? (See the margin to verse 3.)
20. Of what will they be teachers? Verse 3.
21. Can righteousness be taught by one who does not have it?
22. What is righteousness?
23. What law sets forth right doing?
24. What will the people of God be doing and teaching at the "time of the end"? Rev. 14:12.

## MISSION STUDIES.

## LABRADOR AND NEWFOUNDLAND.

LABRADOR is not very definitely bounded, nor is its area accurately known, writers differing widely in this respect. Chambers, in his Encyclopedia, places the number of square miles of territory at seventy thousand; while Dr. Grenfell, in his work entitled "Vikings of To-day," places the area at four hundred and twenty thousand square miles. The last named writer is, no doubt, more nearly correct. It is thought by Dr. Grenfell that Labrador was visited by the Vikings as early as A. D. 1000, one year before they first visited the island of Newfoundland.

The population of Labrador is placed at twelve thousand five hundred and twenty-seven. The white population on the coasts of the Gulf of St. Lawrence and of the Atlantic is six thousand eight hundred and twenty-seven, and the Eskimos and Indians of the interior, five thousand seven hundred.

During "May and June every year, the coast is visited by from twenty to thirty thousand fishermen, women, and children." The most of these are from Newfoundland; some come from Canada; occasionally, men come from America to buy fish. They have no such thing as a railroad, public building, or carriage road, for horses are not found in the peninsula. "Only three harbors," says Dr. Grenfell, "do I know, where liquor is sold." There are no jails or police existing on the coast. "A small revenue schooner, with a justice of the peace on board, is responsible for maintaining the laws and preventing smuggling." School work can be carried on during the winter season only, because in the summer those

alone who are too young to work could be spared to attend. When children are old enough to journey to and from school, they are considered old enough to do something at fishing. As a rule, the people are very poor, "often driven to the verge of starvation."

Several religious denominations hold sway in Labrador—the Roman Catholics, the Methodists, the Moravians, and the Salvationists. The Moravians unite commercial pursuits with their missionary effort. There are several missionary stations on the coast of Labrador, the principal ones being Nain, founded in 1771; Okak, founded in 1776; Hopenthal, in 1782; and Hebron, in 1830. There is one at Hopedale, and still another being opened up at Founder Bright. Judging from what Dr. Grenfell says of Labrador, I would think that one of the most successful ways of carrying on missionary labor would be to have a steam yacht with which to go from place to place as the work might demand during the summer, then go south in the fall, and return again the following spring, or let the boat freeze up in the ice, as some of the missionaries there do.

By a glance at the map of North America, there will be seen lying across the Gulf of St. Lawrence a large island called Newfoundland. It is triangular in shape, about three hundred and seventeen miles in length, and three hundred and sixteen miles wide. The most northern extremity of the island reaches to within fifty or sixty miles of Labrador, and the southwestern extremity to within fifty or sixty miles of the island of Cape Breton. The area is forty-two thousand square miles, or a little larger than the States of Maine and New Hampshire taken together. The population is two hundred thousand. St. John's is the seat of government, and this city, including the eastern and western divisions, has a population of about forty thousand.

This island is thought to have been discovered by the Northmen, as the inhabitants of Norway were once called, about 1001 A. D., five hundred years before Columbus discovered America. The Cabots were the first Englishmen to visit the island in 1497. At that time the inhabitants were Indians, who called themselves "Bethucks," or "Boeothics," and some suppose that this tribe was related to the North American Indians. This race of men lived by hunting and fishing, and is now extinct.

The French have made several efforts to gain possession of this island, and while they have had partial success at times, yet at present they occupy but a narrow strip of land along the western coast; the rest

of the island belongs to the English. The capital city has suffered in the past very much from fires and financial crises. In 1815 losses by bankruptcies amounted to about four million dollars. One year later a fire destroyed one hundred and twenty houses, rendering one thousand five hundred persons homeless, and in 1817, two fires made two thousand people homeless. In 1846 a great fire occurred in which twelve thousand people lost their homes.

"The beginning of common education dates from 1823, when the Newfoundland School Society was founded in London by Samuel Codner, a Newfoundland merchant." At the present time separate boards of education have charge of the schools in different districts. There are three superintendents of education appointed by the government: one from the Church of England, one from the Roman Catholic Church, and one from the Methodists. In 1889 there were five hundred and forty-three elementary schools in operation; one hundred and ninety-seven of these belonged to the Church of England, two hundred and seven to the Roman Catholics, one hundred and thirty-five to the Methodists, and four to the Congregationalists, with an enrolment of thirty-one thousand four hundred and twenty-two. The number of students in the colleges, academies, and grammar schools is nine hundred and twenty-six.

The first missionary to the island was sent by the "Society for the Propagation of the Gospel in Foreign Parts," under the auspices of the Church of England, in 1703; the first Wesleyan Methodist missionary came in 1765, and the Roman Catholic Church was organized in 1784. According to the census of 1884, seven eighths of the entire number professing religion were Catholics.

Notwithstanding the fact that the early education, and influences under which this people have been kept, and are still held, make them very strongly wedded to their own denominations, yet there are those here who love the truths of the Bible better than their former associations, and they have taken their stand for the third angel's message. It is gratifying to know that there are no ties strong enough to hold a person who appreciates the love of Christ. The love of Christ constrained men in the days of the apostles, and it is capable of urging with irresistible power those who have honest hearts, honest with themselves, and honest with their God. The Lord's house must and will be filled, and the last call is a compelling one. (See Luke 14:23.) The love of Christ will be so magnified before the

minds of men that the honest will lose sight of their former associations, and choose, as did Moses, to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than all the advantages that this world can give. They will no more fear the wrath of the dragon (see Eze. 29 : 2, 3) than did Moses, for they will endure as seeing him who is invisible. Heb. 11 : 27.

The work of placing the present truth before the people in this colony, began in 1893. Two brethren were sent here to Newfoundland, from America, to engage in the canvassing work. They arrived in the city of St. John's, July 19. This was just one year after the great fire, which destroyed, judging from observation, more than half the money value of this city. At the time these brethren came, the town presented a very busy aspect. Those who had lost their home, and in fact about everything which they had in this world, were struggling to get something together so that they could rebuild. Many of the people were herded together in temporary buildings on the city parks, while others were paying enormous rents for a very little room. These brethren, after searching for a considerable time, succeeded in finding in the outskirts of the town two small upper rooms, not the best by any means, for which they had to pay seven dollars a month. After getting settled, they decided it would be better not to canvass in the city under the circumstances, but to begin work in the outports, and leave St. John's to work in later. Their first effort was made in a place called Torbay, about nine miles away, but after working all day, they obtained but one order. The second effort was made in Carbonere and vicinity, about ninety-two miles distant from this city. They occupied their rooms in this place about three months, and because of failure in the fishery business that season at that place, succeeded in delivering only about forty per cent. of their orders. During the winter of 1893 and 1894, one of the brethren engaged in Christian Help work, visiting the sick and poorer classes, talking on the subject of "Faith," "Trust in Christ," "The plan of Salvation," etc., without introducing the doctrinal points of our faith, and also selling a few books to the monied men of the city. In this way he became acquainted with many who became very much attached to him personally, and as matters have since turned, it seems as though this kind of labor was in the special providence of God. Up to this time, there were but few, if any, who know that these

brethren were Seventh-day Adventists, but it soon became known, and it went through the town like "wild fire." Soon these brethren were sought for, and inquiries made concerning their faith. As the result of holding Bible readings, visiting, and talking with the people, there were several that accepted the truth.

In December, 1894, the financial crash came, which caused a stagnation in business circles all over the colony, thoroughly crippling the work of carrying the truth to the people, for the time being. In the meantime an appeal had been sent in by the brethren here, to the General Conference, to have a laborer sent to this colony. This matter was carefully considered by the Foreign Mission Board, and it was thought advisable to send a minister to look after the work here. At the close of the meeting of the last General Conference, in March, 1895, it was decided that my wife and I should come and engage in the work in this island.

We left the States for our new field of labor, May 16, and arrived here the 21st of the same month. We found seven or eight who had begun to keep the Sabbath, and had accepted some other points of truth. In June we secured the British Hall, in which to hold meetings, at an expense of three dollars a meeting. As the result of our meetings in this hall, five decided to keep the Sabbath. Among these was a school teacher, who had taught for about twelve years. One has since gone to Toronto, Ont. As our collections were not sufficient to meet our expenses in the British Hall, we were obliged to look for a place of worship somewhere else. In looking for a place for ourselves, we found a large, double building, with the chambers unfinished, which were soon, however, to be finished, and it was for rent. After leaving this place, it occurred to me that we might induce the man to finish off one half of the chamber, in which we could hold our meetings, and rent it to us. The gentleman finally accepted our proposition, and the room was fitted up for service. The room costs us fifty dollars a year. This man from whom we have rented this hall is a Catholic, and by the way, the lady from whom we hired our house was of that denomination also. Since we have settled in our new place of worship, another gentleman who is of that same faith has accosted me to purchase a house from him, and says he has a lot in a central part of the city, which he will rent to us, on which to build a church. It seems now that the cause here is on a better footing than at any previous time, and we expect, with the blessing of God, to see the work move forward in this land.

There are hindrances to the work here, which, if removed, would be a great blessing to the cause. The sound of this message is going to all parts of the island, yes, and has reached even to Labrador, and has been talked there by those who have been reading our literature. Brethren, remember the work and the workers in this field at the throne of grace.

## QUESTIONS.

1. What is the area of Labrador?
2. When was it visited by the Vikings?
3. What is the population, and how divided among the different races?
4. Who visit the coast every year, and for what purpose?
5. How is order preserved?
6. What can you say of the public schools?
7. What can you give with reference to the missionary labor that has been done?
8. Describe Newfoundland, giving its shape, the number of inhabitants, and area.
9. When was this island discovered, and when visited by the English?
10. What kind of people were found here?
11. How did they live?
12. What two nations now hold possession of the island?
13. From what has the capital city suffered?
14. When did common education begin?
15. What can you say of the educational system of the present time?
16. Give what you can concerning missionary operations in this island.
17. Why are there any hopes for the advancement of the third angel's message in this country?
18. When and how was our work begun in this field?
19. What were some of the difficulties under which our brethren labored?
20. When did the Foreign Mission Board send ministerial help to this island?
21. What is the present condition of the work in this field?

S. J. HERSUM.

*St. John's, Newfoundland.*


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IN the largest island of the Samoan group it is said there are not fifty families who fail to observe family worship.

## HEALTH STUDIES.

## CAUSE OF DISEASE.

ALMOST all diseases are due to what is commonly known as "germs," better known by some as "mold," "yeast plant," etc. The yeast germ acts upon substances containing sugar, such as canned fruits, fruit juice, etc., and causes fermentation, or a poison known as "alcohol." The germ of typhoid fever acts upon dying or dead organic substances, and produces also a deadly poison. For this reason wells situated near hen-coops, cesspools, or barnyards are always dangerous, for more or less of the putrefying animal matter finds its way into them. Rivers are often made receptacles for filth from towns and cities, and frequently we see people living farther down the river, using the same water for cooking and drinking purposes. Water is often supplied to cities from stagnant pools and lakes, having no inlet or outlet. These lakes are filled with dead and decaying fish and decomposing weeds, and become a source of typhoid and malarial fevers, and other diseases, in the community supplied by such water. For this reason water at all suspicious should be boiled, or better still, distilled. In our yards, cellars, sinks, and even wood boxes, are often found millions of these little beings, which, when taken in the food or inhaled in the air, produce disease. Mold may be found in canned fruit, in bread, or upon the walls of our rooms. If it cannot be seen, it may be readily detected by the musty odor always present. In fact, wherever we find disagreeable odors, we can rest assured that germs are present. This is one of the signs held out to warn us of their presence.

Anciently the Lord instructed the people in regard to the danger of these things, and he has placed the instruction upon record for our benefit. He promised them if they would obey his voice, he would not permit disease to come upon them. He then gave them instruction in detail as to how disease might be prevented. It behooves us to study this instruction carefully in order that we may be able to claim the Lord's promise, to bring none of these diseases upon us. God never changes, but deals with us as he did with his people anciently. In order to be kept free from disease, we must study and put into practise the instruction he has given. Please turn and read carefully Lev. 14 : 33-48.

In verse 46 it is stated that he who goes into the house while it is shut, is unclean, and therefore could not associate with the rest of the people. In the next

verse it is said that any one who slept or ate in the house should wash his clothes. This precaution was necessary to keep these germs which were capable of producing disease from being carried to others. This shows the importance of thoroughly washing, and if possible, it is well to boil in soap and water the clothing worn by those who have had diseases of various kinds. The walls, bedstead, furniture, and woodwork should also be thoroughly washed with soap and water. After having done this, it would be well to expose the furniture, etc., to the rays of the sun for a few days, and keep the windows open, allowing a free circulation of pure air through the rooms.

It is important to keep the sick-room free from carpets, furniture, curtains, etc., as much as possible, as well as books, or anything through which disease might be communicated to others. A few months ago a certain family moved to one of our cities. Some small children assisted in carrying the books belonging to this family into the house. Shortly after this, some of them were taken down with scarlet fever. Upon inquiry it was found that a member of this family had previously been sick with this fever, and these children had taken the disease from germs which had been deposited in the books. Another case: A young lady was taken into a home to assist in taking care of the children. A younger child admired the scarf worn by the servant girl, and frequently placed it about its head and neck. In a short time the child was taken sick with what was at first thought to be diphtheria, but afterward proved to be tonsillitis. Later two other members of the family were taken with this disease, and upon inquiry, it was ascertained that this young lady had suffered an attack of tonsillitis shortly before coming to live with the family. Had the instruction given by the Lord been carried out, this disease would not have entered these homes.

A few months ago the wife of a gentleman was dying of consumption. By inquiry it was found that the husband had been married before, and that his first wife had died with this disease. The second wife fell heir to the clothing of the first, and in this way the disease was communicated to the second. A little care might have prevented this.

Not many weeks ago a gentleman was examined, and found to have consumption in its advanced stages. He gave the following history: "In my wife's family there were five sisters; one was taken sick with consumption and died. This sister was nursed by one of her sisters, who, in turn, died with the same disease; in this way four sisters died. My wife took

care of the last one before her death." The result was that this man's wife also contracted the disease and died. The husband nursed the wife, and the disease was communicated to him. When examined, he was found to be in a hopeless condition. They all died because of a lack of knowledge. If disease enters the home, it is not necessary that more than one member of the family take it, if the proper precautions are taken.

Consumption is nearly always communicated through the air, the germs causing the disease to act upon the lung tissue when inhaled. They multiply very rapidly, and cause the breaking down of the lungs. By coughing, these germs are raised with the sputum. People are careless, expectorating in handkerchiefs, on the floors, etc. In time, the sputum becomes dry, and by sweeping, the germs are carried into the air, and inhaled by others. In this way the disease is communicated from one member of a family to another, until even whole families are wiped out. The one having the disease should be instructed to expectorate into a paper box made for the purpose. This should be burned before the sputum becomes dry. Old pieces of cloth might be used in this way. If a member of the family is taken with fever, diphtheria, consumption, or any contagious disease, he should at once be separated from the rest of the family as much as possible. All utensils used in eating, such as spoons, plates, etc., should be kept separate, and be boiled in soap and water after each meal.

These diseases may be contracted through the food we eat. Milk is especially dangerous in this respect. Frequently the stables where the animals are kept are filthy. Germs are circulating in the air, and fall into the milk. Often those who milk know nothing of cleanliness, and do not even wash their hands as thoroughly as they ought. Thus filth containing germs of all kinds is carried into the milk, where they multiply very rapidly. Frequently we hear of typhoid-fever epidemics where hundreds die in a city or town, traced directly to the milk supply.

Many diseases prevalent among children could be traced to the milk, no doubt, if the proper investigations were made. The health officers of Chicago report over one thousand deaths among children in one month traced directly to the milk supply. Besides all this the animals themselves may be diseased. The majority are, and thus disease may be carried through the use of flesh and milk from such animals. Recent investigations made at the University of

Michigan show that disease germs are present in what may be regarded as healthy eggs. This undoubtedly is one reason why eggs decay so quickly and become offensive. It is evident that consumption and other diseases may be conveyed to human beings by milk, beef, butter, cheese, and even eggs.

A short time ago the grandchild of the late Henry Ward Beecher died with consumption. The parents of the child were healthy. The child had been carefully reared, under good hygienic surroundings, and among other precautions, a good cow had been purchased to supply the milk. No cause for the disease presented itself to the physician. At last a veterinarian was called to examine the cow. The examination proved that the choice cow, though apparently in good health, had consumption, and that this was the cause of the illness and death of the child.

In the month of April last year, at Coldwater, Mich., a herd of twenty-six cattle, supplying the city school with milk, was examined by Dr. Vaughn, of Ann Arbor, and other members of the Michigan State Board of Health. Sixteen cattle were found to be afflicted with consumption. In March of last year, a herd of eleven cattle at the State University, Berkeley, Cal., was examined, and all of them were found to be in an advanced stage of consumption. These cases might be multiplied, but this is sufficient to show the dangers in milk. In Mont Clair, N. J., more than one hundred persons had typhoid fever from the milk that came from a certain dairy, and there were many deaths. A few months ago an epidemic of fever was reported at Stanford, Conn. Out of one hundred and sixty cases, one hundred and fifty-nine consumed the milk from one dairy. In this case the disease was largely traceable to milk.

Poisoning by the use of ice-cream is of frequent occurrence. For a long time sudden cases of illness following picnics were thought to be caused by intentional poisoning by evil-minded persons. The cause of this poisoning is now known to be in the milk or cream itself. Butter is frequently infected with disease germs. The germs may be due to the diseased condition of the animal supplying the milk from which the butter is made, by exposure of the milk or cream, or from storing butter in unclean cellars.

Only a few months ago a number of persons at Summerset Center, Mich., were poisoned by eating dried beef. Professor Vaughn, of Ann Arbor, made an investigation. He reported at a meeting of the State Board of Health, that he found that the meat

contained a small germ, which, when injected into the skin of rats or rabbits, produced death within twenty-four to forty-eight hours. Another case of poisoning occurred at Sturgis, Mich. Two hundred persons who ate pressed chicken were poisoned. Here also the cause was found to be a germ, which, when injected into the guinea-pig, produced death. These cases might be multiplied.

My aim in bringing out these points is not to have any one discard the use of the articles named, although from two years' experience in my own family, I can testify that this may be done, and as good, and even better health be enjoyed. I hope these things will make us more careful in their use. If possible, we should ascertain the condition of the animals supplying our milk, of the barns in which they are kept, and of the water which they drink. Is the water drawn from a well located in the barn-yard? Do they have pure air to breathe? All of these questions should concern us if we would enjoy good health. There is a cause for every disease. We prevent disease only by removing the causes.

The work of Satan is to keep men in ignorance in reference to these methods of preventing disease, for in this way he works most successfully in bringing misery, disease of body and mind, and death into our homes. When a mother, through a lack of carefulness or knowledge, is stricken with disease and death, and leaves behind a little flock which needs her care and instruction, Satan would make men believe it to be the work of God, ascribing to God the attributes of the evil one, thus making God a tyrant. No wonder that when such a doctrine is preached at funerals, some cannot associate it with a God of love as they look into the gloomy future. In this way God's name is blasphemed and misrepresented.

God is the God of all comfort, of happiness, health, and life. He is the healer. He says: "I am the Lord that healeth thee." Ex. 15:26. He is the God "who healeth all thy diseases." Ps. 103:3. Satan is the destroyer and the deceiver. He stands in the place of God, claiming to be God, and striving to deceive even the elect, and making them believe that he is divine; thus Satan is presented to the people as God. No wonder men are not desirous of worshipping such a being. The last message is given to develop a people who recognize the cause of disease, and who keep all of God's commandments, which include the laws of health; it is given to admonish men to worship the true God, who is not willing that any

should perish or be sick, who is touched with the feelings of our infirmities, and is afflicted when we are afflicted. "Like as a father pitieth his children, so the Lord pitieth them that fear him." A loving father will do all he can to keep sickness and suffering from his loved ones. Will not the Lord do the same? For this reason he has given us instruction, which, if heeded, will insure health. When the child is sick, the father often suffers more than the child. He will do all in his power to relieve the suffering sick one, and to restore it to health.

The Lord, however, would have us inquire into the cause of our sickness, lest we go on in transgression after we become well, and a more serious thing befall us. After Jesus had healed the impotent man at the pool of Bethesda, and no doubt after he had pointed out to him the cause of his sickness, he said to him: "Behold, thou art made whole: *sin no more, lest a worse thing come unto thee.*" John 5:14. Here we have plainly pointed out the relation that exists

between sin and disease; God is not the author of disease or of suffering; this is the work of Satan; it is due to transgression.

The work of Christ was to reveal the Father, the God of truth, who has been basely misrepresented. At one time two of his followers asked if they should not call down fire from heaven to destroy those who had not received Christ, thinking that by doing this, they would please God; but this would have pleased Satan and not God, therefore Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Our work should be to make natural law plain, to instruct the people that God is not the author of disease, but that disease is due to violation of his laws, and that conformity to those laws will always insure health; for God has promised if we obey his voice and keep his statutes, "I will put none of these diseases upon thee, . . . for I am the Lord that healeth thee."

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a m	p m	p m	a m			D. Chicago A.		p m	p m	p m	a m		
9.00	9.10	8.15	a m			Valparaiso.		9.45	1.50	9.10	7.50		
11.25	5.05	10.30	6.00					5.05	11.35	7.10	5.45		
p m						South Bend.		3.10	10.15	5.44		4.10	
1.05	6.30	12.00	10.05			Cassopolis.		2.15	9.40	5.13		3.28	
1.45	7.12	1.45	12.40			Schoolcraft.		1.20					
2.30		1.30	3.42			Vicksburg.		1.10	8.52		p m	2.31	
2.44	7.55	3.45	4.30	a m		Battle Creek.		12.15	8.15	3.55	9.35	1.50	
3.30	8.36	2.40	6.20	7.00		Charlotte.		11.14	7.23	3.07	8.40	12.53	
3.38	9.26	3.25		7.47		Lansing.		10.40	6.53	2.40	8.00	12.20	
4.10	9.55	4.00		8.20		Durand.		9.35	6.05	1.55	6.50	11.28	
6.30	10.45	5.43		9.30		Flint.		8.35	5.36	1.28	5.47	10.35	
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8.15	11.50	6.15		10.43		May City.							
8.42	a m	6.35		11.06		Pt. H'n Tunnel.		6.50	5.50	11.55	3.50	8.45	
9.50	1.00	7.30		12.05				a m	a m	a m	p m	p m	
	p m					Detroit.				10.40	4.05	8.45	
9.25	a m					Toronto.		p m				1.00	
	8.15	5.25				Montreal.		9.25					
	p m	a m				Boston.		a m					
	8.15	7.25				Susp'n Bridge.		8.30				p m	
	a m	p m				Buffalo.		p m	a m			2.25	
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	a m					Boston.		a m	p m			8.00	
	7.50	4.25						8.16	6.10			p m	
	a m	p m										7.00	
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A. O. T.

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