

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

VOL. VIII.

BATTLE CREEK, MICH., U. S. A., NOVEMBER, 1896.

No. 11.

## THE HOME MISSIONARY.

PUBLISHED MONTHLY BY

**The International Tract Society.**

PRICE 25 CENTS PER YEAR.

EDITOR, FRANCIS M. WILCOX.

ASSISTANT EDITORS,

A. O. TAIT, L. T. NICOLA.

OFFICE EDITOR, JENNIE THAYER.

All editorial correspondence should be addressed to the office editor.

Entered at the Post-office in Battle Creek, Mich.

## THE PRESIDENTIAL ELECTION.

THIS presidential year, above many of its predecessors, is one of intense interest and excitement. The contending parties have increased to some half dozen different factions, each eagerly striving for the victory of its cause. While the canvass has been uncommonly free from personalities, dealing rather with principles than with men, much bitter strife and animosity have been stirred up, as is always the case where such great issues are involved. Probably not since the close of the war has greater interest centered in a presidential election than is felt in the one of 1896.

It is but natural that every citizen of the commonwealth should feel concerned in those questions which affect, to a greater or less extent, the financial prosperity of the country. Perhaps it is right that all should feel thus concerned, provided the interest in the government of earth does not eclipse the interest which should be felt in the government and work of God. Sad indeed would it be were the temporal to supplant the eternal in the devotion and regard of any soul.

As to how Seventh-day Adventists should vote, or as to whether they should vote at all, are questions for each individually to determine for himself. They cannot be settled by any church board, committee, or tribunal. They are purely questions of personal conscience, judgment, right, privilege, and choice.

If any man from conscientious convictions is led to exercise the right of the elective franchise, it is his privilege so to do, and to God alone is he accountable for the influence exerted by his vote. On the contrary, if any one from like motives entirely refrains from all part in the affairs of the State, this should be counted as his privilege in all respects. I may determine my duty, but it is not for me to regulate

## THE THREEFOLD HELPER.

O WEARY heart! O troubled soul!  
Why need thy restless yearnings be?  
Since God, the Father bids thee come  
And be from every burden free.  
"Come, child, to me,  
Come, child, to me;  
The eternal Father's loving heart  
Doth yearn for thee."

O anxious mind! O throbbing brain!  
Why need thy ceaseless plannings be?  
Since Christ, the Elder Brother, hath  
Prepared a heavenly home for thee.  
Have faith to see,  
Have faith to see,  
The blessed Saviour's loving plan  
Embraceth thee.

O bitter thoughts! O secret fears!  
Why need this fierce, wild turmoil be?  
The Holy Spirit waits to speak  
His "peace be still" to life's dark sea.  
Believe and see,  
Believe and see,  
The Father, Son, and Holy Ghost,—  
All work for thee.

—E. F. Perley.

the conscience of another. I may judge myself, but it is not for me to stand as judge of another's action.

The editor of this journal does not expect to vote for any candidate in the present contest. In these times when all parties are governed quite as much, if not more, by policy than by principles of right, he does not feel that it is best for him to become too deeply engrossed with the maneuverings of political parties, especially in view of the more important work committed to the people with whom he is connected. For himself he cannot mingle in politics. This is his choice and likewise his privilege and right. But while he holds to these principles for himself, he accords to his brethren the same right of choice and action. With the same candor with which he withholds his support from all candidates, his neighbor may cast his vote for some one of the several nominations. As to the course for each to pursue, the individual mind and conscience must be the guide.

But whether it is right or wrong to take part in matters of state, there certainly can be no question in any mind as to the relative value and importance of civil questions when compared with the work and truth of God. The earthly should not supplant the heavenly, nor the human be regarded paramount to the divine. God's children should be careful that the spirit of political excitement, discussion, and debate does not fill their hearts and minds to the exclusion of the Spirit of grace. Of this there is great danger. God has a work in the earth; let this ever be kept in mind. The Lord is soon coming, and the world is to be warned of its impending doom. The long battle between truth and error is soon to be consummated, and this earth and our day are to witness the final scenes, and we are participants. We stand either for or against the rule of the Prince of Peace. To stand stiffly for the right, to lift up the crucified and risen Saviour, to manifest in our lives the principles of the gospel of Christ,—this is the work of Christians to-day. And it transcends in importance every other issue which the world has ever seen.

If we realize the greatness of the work, and the dignity of our high and holy calling, the Book of God will have more attraction than the newspaper reports of political speeches and conventions. The words of God will appeal more significantly and sensibly than the words of any political orator. Prayer will not become distasteful, nor the service of God a round of lifeless, meaningless ceremony. If the trend of our political interests and alliances is to lessen our love for God or our labor for souls, then

better, far better, sever such relations than to permit ourselves to be thus drawn away.

May the work and truth of God and their interests become the great central thought, the all-absorbing purpose of every follower of Jesus. Then we may be assured that every other question will take and maintain in our consideration its proper and consistent bearing and relation.

F. M. W.

---

### MEDICAL MISSIONARY COLLEGE.

---

THE second year of this institution opened October, 15. Fully sixty students of the first and second years were in attendance. There were also present by invitation the members of the General Conference Association, and other leading brethren. After singing and Scripture reading, prayer was offered by Elder O. A. Olsen. Dr. J. H. Kellogg, the president of the college, made an address to the students. The following interesting points were suggested in his remarks:—

1. *The object of the school.* It was established not for the purpose of educating physicians alone, nor of medical missionaries in the limited sense of the term, but of sending out true representatives of reform principles.

2. *The progress of reform principles.* Thirty years ago but few medical men could be found who were advocates of health-reform principles. Those who held such views were counted as quacks and fanatics. These principles have grown until to-day many warm, earnest, and intelligent advocates in every country may be found who believe in the principles for which this institution stands.

3. *The growth of medical missionary work.* Two hundred years ago a physician in the West Indies, recognizing the need of medical training on the part of missionaries, left for this work a large legacy at his death. But nothing ever came of this initial effort. In 1841 a physician in Scotland formed an association for the encouragement of such training. Later on, other associations for similar purposes were formed, and missionary societies began to send out missionaries with a medical education. The Medical Missionary College enjoys the distinction of being the first regular college established with this work as its chief end.

4. *Practical hints to the students.* Many excellent thoughts were suggested, and practical hints given

as to methods of study and the improvement of opportunities.

The college starts out on its second year's work with flattering prospects for success. As we looked into the bright, intelligent faces of the young men and women present, we could but feel thankful that so many of our young people are preparing themselves for a work of such great usefulness. May they realize the height of their hopes in the accomplishment of much good for God.

F. M. W.

A MEANS OF GRACE.

The week of prayer for this year has been appointed for November 26-29. It will be observed that only four days are embraced in the period. It is recommended that, beginning with Thursday, two meetings each day be held, closing with the one Sunday afternoon or evening.

In order to attend all of these services, customary business will need to be largely laid aside. We trust that this may be done, and that our people will enter upon this annual occasion with more than ordinary zest and interest. This certainly is a time when we greatly need to seek God for a larger blessing. Never was the work so broad, the openings so numerous, the demands so great. Never was there greater need of divine power and blessing in personal experience.

The blessing to be obtained during the coming season will be commensurate with the heart's desire for God, and the effort put forth to make that desire a reality. The Lord is ready to pour out his blessing upon every individual who will open his heart to the divine influence and bid the Saviour welcome. Let each begin to examine himself. Where wrongs have been committed, make them right. By the Spirit's power, clear away the rubbish of sin from the door and open it wide for Jesus to enter. He will come in most graciously, and will bring with him a blessing which maketh rich and addeth no sorrow.

But let not the seeking of God be left alone to the public gatherings. Let there be much personal, private devotion. It is when alone in communion with God that the soul gains its greatest victories. From such communion it may go forth lighted with divine illumination, and in a condition to impart to others of the blessings received.

Personal labor for others should not be neglected. Some in the church may be discouraged; visit them and unite in prayer for light and faith. Neighbors

and friends may be interested; invite them to the meetings, and labor judiciously for their salvation and perfection. Light your own spiritual fire at the altar of divine power, then go forth to light and lead others to the same great Source of blessing.

The week of prayer may be made a glorious success by observance of the following suggestions:—

1. Confess and forsake every known sin and wrong, against God and man.
2. Study faithfully the word of God and the Testimonies of his Spirit to learn more perfectly the divine will.
3. Take advantage of every means of grace, whether public or private, to get near to Jesus.
4. Attend faithfully and promptly to private and public devotion, especially the former, to which from one to two hours each day should be given.
5. Forget self, and labor to bring into a closer union with Christ the souls of those in discouragement or darkness, not forgetting the observance of the first four suggestions as a necessary preparation to effective labor for God.

No one can faithfully follow these rules during the week of prayer or week by week in the ordinary course of life without having a living and growing experience in the Christian life. Shall we not all try the plan?

F. M. W..

AN INTERESTING COMPARISON.

It may be interesting to compare the offerings given to foreign missions for the last few quarters. The following table gives the amounts donated since the beginning of 1894. Let it be borne in mind that the annual or Christmas offerings are included in the fourth quarters of 1894 and 1895, and the special collection, during the season of fasting and prayer, in the second quarter of 1896. This will explain why the receipts for these three quarters are so much larger than for the other quarters. Compute the gain or loss for each quarter of 1895 as compared with the corresponding quarter of the preceding year:—

	1894.	1895.	1896.
First quarter.....	\$15,740 86	\$18,760 20	\$13,384 99
Second " .....	23,012 63	15,409 03	25,621 96
Third " .....	13,620 44	12,510 51	
Fourth " .....	34,309 56	30,790 43	
Total.....	\$86,683 49	\$77,470 17	

It will be observed that the receipts for the first quarter of 1896 are considerably less than for the

first quarter of either 1894 or 1895. For the second quarter of this year there was a good advance over the corresponding quarters of the two preceding years, but that is due to the special effort in connection with the season of prayer and fasting, May 16, 17. How the offerings for the third and fourth quarters of this year will compare with corresponding quarters in preceding years remains to be seen. It must be determined by our people.

Comparing the donations in another way, for the last two General Conference fiscal years, ending June 30, 1895 and June 30, 1896, we have a gain in favor of the last year, of over two hundred dollars. But in this comparison must be remembered the special effort made in the second quarter of 1896. Without the inflation of the offerings which this special appeal caused, there undoubtedly would have been a large falling off.

If the special response in the second quarter of this year does not produce a reaction, thus causing a lessening of the receipts for the two remaining quarters, then we shall make for 1896 an appreciable gain over 1895. In other words, if the donations for the third and fourth quarters of 1896, including the annual offerings, do not fall below the standard for the corresponding part of 1895, then our receipts for this year will be materially increased over those of last. We trust that this may be done.

The cause of missions to-day is needier than ever before, because the demands are greater and more urgent. As the cause of God for to-day cannot be gaged by the experience of yesterday, so let us not gage our offerings this year by the measure of 1895. The demands are increased, and our donations to meet these demands should increase in the same ratio.

F. M. W.

---

### "YE HAVE THE POOR ALWAYS WITH YOU."

---

THE Bible statement, "Ye have the poor always with you," is one perhaps that does not receive the consideration by our people in every sense that it should. If we are enjoying prosperity ourselves, we are apt to think that those who are in less fortunate circumstances financially do not deserve any consideration from us. But, nevertheless, the word says that this class of people will always be with us, and an individual who is enjoying prosperity to day is not sure but some turn may destroy his prosperity, and bring him to a place where he will need the sympathy and

help of those who are more fortunate. The question of how to help those who are poor or unfortunate is one of the most delicate and important with which we have to deal. It is not always best to give money or valuables, but if we can help an individual to help himself, it is the most useful way in which he can be helped.

We have had more or less to say through the *Review* in regard to the matter of helping the poor among us to take our church paper. In many cases it would be most advisable by donations to furnish them the paper right out. In other instances perhaps we may be able to offer suggestions that would enable them to get the paper for themselves. But the Spirit of prophecy has spoken very plainly in regard to the importance and necessity of helping these individuals in some way. Some of our State tract societies are looking after this work nobly. Others again seem to be paying but little attention to it. Why should not our ministers and all of our conference workers feel it not only a duty but a privilege to look after these cases. Are we not in the last days? Are not trying scenes before us, and is it not important that every one of our people should have the privilege of reading our good church paper, the *Review and Herald*? Perhaps some who take the *Review* can send or hand out their paper, after reading, to those who are too poor to take it. If you know of none to whom you can hand the paper, ask your State secretary to send you the name of some brother or sister who is too poor to subscribe.

If an individual is poor from mismanagement or misfortune, or something of the kind, he is, nevertheless, our brother or sister, and should receive our help. But, generally speaking, the worthy poor are quite sensitive in regard to their condition, and would rather suffer almost anything than receive the help that we should give them; hence, the necessity of using discretion in this important matter. Brethren, let us look around us in our several localities and see who are in need of help. Not only should they be helped to get our church paper, but as the cold winter is now upon us, many of them may need the necessities of life as well as our most valuable periodicals. If we go about this work, not because we feel that it is a duty or because we are urged to do it, but doing it as unto the Lord, it will give us a precious experience and joy in the Lord.

A. O. T.

---

"TAKE time when the morning is breaking, for prayer,  
That God may extend you his love and his care,  
Preserving your feet from the tempter's dark snare.  
Take time."

## GENERAL ARTICLES.

[Fourth Sabbath Reading for November.]

## A WEEK OF PRAYER.

PRAYER is not an apostrophe to the woods and wilds. It is not a plaintive cry directed to an empty echo, that can send back nothing but another cry. It is communion with God; a living heart that speaks in a living ear—the ear of the living God.

As the incense-cloud went up from the kindled coal in the censer; as the sweet savor went up from the burnt offering, when it was roasted with the fire of the altar; so true, believing prayer, coming from a kindled heart, rises of necessity to God, and comes into his immediate presence in the upper sanctuary.

As men do not live to eat, but eat to live, so Christians do not live to pray, but pray that they may rightly live. Men eat enough when the food taken suffices to keep them in vigor and comfort until the next meal-time. In like manner, we may be assured that our seasons of seclusion are well used, well placed, well proportioned, when the blessed influence Heaven graciously gives us in them abides with us, spiritualizing and ruling us with unexpected force, until the opportunity for retirement again occurs; and when the time comes for the believer to again enter the secret place and commune with his Lord, he feels it a joy to throw aside the cares of life and be alone with the Source of his strength.

It has been well said, "Prayer is the bow, the promise is the arrow; faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven. The bow without the arrow is of no use, and the arrow without the bow is of little worth, and both without the strength of the hand are to no purpose. Neither the promise without prayer, nor prayer without the promise, nor both without faith, avail the Christian anything." The promises are, "Ask and ye shall receive," "Ye shall ask what ye will, and it shall be done unto you." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He who submits to the conditions connected with these promises, may rest assured that they will never fail.

"Ask, and it *shall* be given you; seek, and ye *shall* find; knock, and it *shall* be opened unto you: for every one that asketh *receiveth*; and he that seek-

eth *findeth*; and to him that knocketh it *shall be opened*."

In the three words the Lord uses, *ask*, *seek*, *knock*, some have thought there was a difference of meaning. "*Ask*," refers to the gifts we ask for. But we may ask and receive the gift without the giver. "*Seek*," is the word that the Scriptures use in directing us to God himself. Christ assures me that if I seek him, I shall find him. But it is not enough to find God in the time of need, without coming to abiding fellowship. "*Knock*," speaks of admission to dwell with him and in him. Asking and receiving the gift would thus lead to seeking and finding the giver, and this again to the knocking and opening of the door of the Father's home of love. One thing is sure: the Lord does want us to count most certainly on it, that asking, seeking, knocking, cannot be in vain; receiving an answer, finding God, the opened heart and home of God, are the certain fruits of prayer.

"Every one that asketh receiveth." The Lord had good reasons for speaking so unconditionally. We should be careful lest we weaken the Word with our human wisdom. When he tells us heavenly things, let us believe him. If questions arise that we cannot answer, do not seek to have them settled before we accept the word of the Lord. Entrust them all to Jesus, for it is his to solve them. Our work is first and fully to accept and hold fast his promise.

Prayer consists of two parts,—has two sides,—a human and a divine; the human is the asking, the divine is the giving. We can look at both from the human side. There is the asking and the receiving—the two halves that make up a whole. He does not want us to rest without an answer, because it is the will of God that every childlike, believing petition be granted. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." If no answer comes, we are not to sit down in discouragement, and suppose that it is not God's will to give an answer. If no answer comes, there must be something in us or in the prayer that is not as God would have it. We should seek for grace to pray so that the answer may come. It is far easier to the flesh to submit without the answer than to yield itself to be searched and purified

by the Spirit, until we have learned to pray the prayer of faith.

#### SPECIAL SEASONS OF PRAYER.

Why should we have a special time each year for prayer? Of what use can a week of prayer be if each one can have a daily communion with God? If every one had followed the instruction of the Lord and rested upon the promises to their full worth every day, there would be no call for a yearly week of prayer. But too many, if not all, have neglected these blessed privileges, and have not received what the Lord desired them to have. After we have gone on in this doubting line for months, and we see our leanness, it is proper and very fitting that we should have a week devoted to seeking the Lord, and learning to trust him day by day in the future.

If our special season of prayer is a mere formality, we spend the time in vain. We must realize our need and feel that it is a privilege to call upon the Lord for help. We must realize that we have sinned in not confiding in the Lord in the past, and acknowledging our sins to him. When Jehoshaphat heard that the hostile nations were coming down upon Judah because they had departed from God, he had a special season of seeking God. He called all Judah together, to ask help of the Lord. (See 2 Chron. 20.) He said, "O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?" He here acknowledged that Judah had failed to trust the Lord daily for help against their enemies, and that now they would seek him for special help.

Over, and over again, the Scriptures give examples of special seasons of prayer. In nearly every instance these seasons were appointed on account of a past failure in trusting the Lord. On many of these occasions the individuals fasted while they sought the Lord. Not that fasting in itself would touch the heart of the Lord, but the desire to be right with the Lord was so great that the natural appetite had less influence over the mind than the desire for spiritual strength.

#### HOW SHALL THE WEEK OF PRAYER BE OBSERVED?

A week of prayer implies a week spent in prayer and meditation. It is to be a week of self-examination—of humbling the soul before God. This cannot be done without previous preparation. The daily burdens of life cannot be carried forward, and derive

the spiritual benefits desired from this special occasion. Therefore our work should be planned beforehand so that practically we can give all our time to seeking the Lord.

Many times individuals who expected great results from the week of prayer, have been disappointed. They went through a form of fasting, but were discouraged after it was over. Why was this?—They endeavored to carry on their daily business and seek the Lord at the same time. They found no time for meditation and searching the promises of God. They could not abstain from food and carry forward their work without having the entire mind centered upon themselves. There is no more efficacy in fasting when it becomes a torture, than in putting gravel in the shoes to do penance. If we fast, we must cease from our daily avocation, and have the whole mind turned toward God.

Our institutions should so arrange their work that those employed can be free to devote the greater part of the time to seeking the Lord. Our farmers should bring in their hired help from their labor and invite them to seek the Lord with them. The same rule will apply to all avocations of life. If our meals are fewer and lighter, the household can be freed from many cares, and all can seek the Lord.

Will not the week of prayer for 1896 bring greater blessings than those of the past, if all of God's people trust their temporal matters to the Lord and have a *real week of prayer*?

J. H. DURLAND.

#### FIRESIDE TALK.—NO. 2.

"JOHN, how did you enjoy the missionary meeting to-night?"

"I think, Mary, it was the best we have had since I united with the church. Of course I do not know what you had before that."

"Well, we have had good meetings before you came into the church, but I think the one to-night was the best I have ever known at this place."

"I was glad to know that so many had been at work. Did you notice, Mary, how tender-hearted Brother Doolittle seemed as he related his experience with that family on Castro street?"

"Yes, I noticed it. Brother Doolittle has seemed so cold and lifeless for a long time; I am so glad to see him taking an interest again."

"I verily believe that active labor will always increase spirituality, and I think our elder has started

out on the right line by giving each member something to do."

"You know that is just what the Testimonies have been saying to us for some time in the past, that definite plans should be laid and carried out, and that our people should be taught how to work; this being true, the Lord will certainly bless the efforts made in that direction."

"How happy Sister Overshy was to-night. You know, Mary, she is a splendid little woman, but she has always been so shy and timid and did not seem to think she could give a Bible reading, and I am so glad that the family she visited received her so cordially, and were so much interested in the reading. Just think of it! the lady had actually been praying for more light."

"I expect, John, that there are a great many persons in this town who would gladly accept the truth if we knew where to find them; and if we humble our hearts and work as we should, the Lord will open the way for us to find them."

"Even the children seemed rejoiced to-night to think they could do something. Just think of little Peter Cushing selling twelve copies of the *Signs*, and little Cora Whipple getting five subscriptions for the *Sentinel*; how bright their little eyes shone when they were telling about their work!"

"Yes, John, I was glad to see the children so interested. I was also much interested in the letters Sister Yates had received from those to whom she had been writing. I think Sister Yates has been doing this kind of work right along, and it is a branch of the work that has been neglected in this society."

"Why could we not write some missionary letters, Mary? Having a definite line of work assigned us need not keep us from writing letters or sending out papers, and I believe much good can be accomplished in this way."

"O yes, we can write letters and send out papers just the same. I remember when our missionary work was mostly done in that way, and I know that good results followed our efforts."

"I hope none of our workers will grow weary in this good work. The trouble with us in the past has been, we would work well for a while and then slacken our efforts, but I hope it will not be so this time."

"I do not think that it will, John, for it seems to me that these experience meetings will have a tendency to keep up the interest. When are you going to give another reading at Squire Harding's?"

"Sunday afternoon I believe is the appointed time. I suppose we had better retire, as we must be up early."

J. W. WATT.

## STEADY EMPLOYMENT.

WHERE to obtain steady employment, even at moderate wages, is a question of great interest to many who fear God and desire to keep all the commandments. Solve this question, and many others will be disposed of.

We do not profess to be able to provide permanent employment to every one, but we can promise steady work for eight or ten thousand persons, at wages sufficient to secure a comfortable living, provided such persons will comply with a few reasonable requirements, as follows:—

1. Thorough consecration to God and his work.
2. Eight hours' solid work each day, or forty hours each week for every week in the year.
3. Twenty hours' study each week, of the Bible and the Testimonies, and other good books, and a careful reading of our periodicals.
4. Permanency in the business, making it their life work.
5. Refrain from talking too much; sell the books and let them talk to the people.

No one will say that these requirements are anything but just and reasonable, so we will set our agents to work as soon as possible.

The first thing to do, will be for the agent to arrange for territory enough to last him for a year of solid work. Next, for a book with which to canvass the territory over for the first time, let him select one of the following: "Mount of Blessing," "Christ Our Saviour," or "Steps to Christ." Then canvass the whole territory thoroughly for the book chosen, placing one or more copies in as many families as possible, thus forming a personal acquaintance with every family in the territory if possible. Recanvass this same territory the next year, for another of the books mentioned above. If the agent prefers to work for a larger book the next time, let him take "Christ Our Brother," or "Patriarchs and Prophets;" then following with "Great Controversy," Vol. IV, "Ladies' Guide," "Man the Masterpiece," "Prophecies of Jesus," "Two Republics," "Thoughts on Daniel and the Revelation," "Bible Readings," "Home Hand-Book," etc., etc.

Agents working in cities and villages, could can-

vass their territory over twice, and even four times a year, to good advantage, following the same plan as recommended above, but country territory could not usually be canvassed to advantage more than once a year.

In starting in business, the first thing that a merchant endeavors to do is to establish as large a list of regular customers as possible with as many transient ones as he can secure. He cannot hope to succeed in business if he depends upon transient customers alone. So when a canvasser seeks to establish a regular set of customers for different books, which he brings to them at regular intervals from time to time, he is simply following common business principles.

In view of the great work to be done in carrying the third angel's message to all the world, the need of self-supporting missionaries, the difficulty that people experience in obtaining steady employment at work where they can obey God and keep all his commandments, we suggest that here, in the canvassing work, upon the plan here advocated, there is room for ten thousand energetic, devoted men and women to obtain permanent employment at moderate wages, and at the same time be engaged in the work of the Lord and be a blessing to humanity.

The canvassing work was ordained of God to accomplish a great and glorious work. Much good has been done through this agency in the past, but there are yet great things to be accomplished through this means. Come, brethren, you who are now working on the farm or in the shop, by the week or month, for small wages, but who have never engaged in this work, and you who in the past have been enrolled among the canvassers, but for various reasons have left the work, come and join our band. Come and go with us, and you will find great good, for the Lord has spoken concerning the canvassing work.

F. L. MEAD.

#### MISSIONARY CORRESPONDENCE.

A LITTLE over a year ago a plan was formulated and put into operation in this conference, whereby small clubs of the *Signs*, varying from five to ten copies each, were sent to certain workers. In most cases these were persons who had had considerable experience in working with and for others; their work was on the line of that of the State secretary, was to be reported to the office direct, and they were considered as State laborers. The cost of the papers was borne by the local societies of which they were members.

The names of interested persons were supplied to these workers by the Florida Tract Society, which had been for some time preparing the lists. At this time an extra of the *Florida Bulletin* was published, giving instruction to these laborers, and to all who should undertake to write missionary letters in connection with working with the *Signs*. The article prepared by Mrs. A. E. Ellis on this subject and read at the last session of our General Conference was reprinted, as it covered the ground so fully. Thus equipped, our correspondents began their work one year ago last July. Since that time, the office has been informed concerning the progress of the work, and all records have been kept here.

In the South, certain conditions obtain which give a different character to the work here from that which is developed in the North by the conditions which prevail there. But in its principles the work is the same everywhere; the circumstances affecting it, however, differ greatly. Some are isolated, have few friends, seldom write letters to them, and therefore find it somewhat of a task to reply to those received from strangers. Others are not able to write, themselves, and do not care to ask others to do so for them. There are still others who, unlike the two classes already named, take no interest in either the letters or the papers, and are indifferent whether a reply is sent or not. A worker, therefore, failing to receive answers to his letters, is utterly in the dark so far as knowing what reception the letters and papers he sends meet. In the North, a failure to reply in a month or so is considered an evidence of a lack of interest in the majority of cases; but here it has happened many times that an interest is aroused, and people begin the observance of the Sabbath without ever replying to a single letter. In their cases, as in many others, "procrastination is the thief of time." Their will is good, but the act is never accomplished. In consideration of these conditions, our workers were instructed to send the papers to their correspondents for six months, unless they were requested to discontinue them before that time, and to write frequently.

While the real advantages of this branch of the work can hardly be measured by the visible results, these may be accepted as proving the value of this means of labor for others; and we are assured that as the plans of work and methods of labor are studied and improved, the blessing of the Lord will accompany the work, and we shall see many more rejoicing in the light because of this correspondence class.

In one instance the *Signs* was sent to a leading grocer of this city, who had evinced considerable interest. When he had read the papers, they were turned over to his clerk. Though the interest of the manager soon died out, the clerk was led to investigate the subject of the Sabbath very carefully, and he knows the truth on that point. He is interested in the subject of religious liberty, and is just at the point where he must decide one way or the other. We pray that he may choose the better part in this conflict. We see in this instance that though the one to whom the papers are sent may not be reached, the word of God shall not return unto him void, but shall prosper in the thing whereto he sent it.

Another point was illustrated in this way : —

A lady was sent copies of our papers by her sister, who was a member of one of our churches. Her mind was so prejudiced against Adventists that she would not read one of them. Her name was given to one of our workers, and to-day she is keeping the Sabbath, and is rejoicing in the light of truth. She says, "I would not read the papers my sister sent, but when a stranger sent them and wrote me a good letter, I felt that I must be fair enough to read them." She was in attendance during a part of our camp-meeting which was lately held in Tampa, and took part in the social meeting. In her testimony she related the manner in which she was led into the truth.

Patient effort coupled with prayers for success will have an influence, as many have experienced. When my heart was first illumined with the love of the truth, I endeavored to impart the light I had received to a very dear friend in a distant State. As opposition manifested itself, and the correspondence threatened to become involved in arguments, I briefly answered questions and dropped the discussion. Papers and tracts were sent, and for about two years the matter has rested *in statu quo*. A few months ago this word came: "I have the papers and tracts you sent me, and sometimes I read them over. I want to tell you that they don't seem so dreadful as I thought at first." The *Medical Missionary* is now a welcome visitor in that home.

We have received so many letters expressing thanks for the papers, and pleasure and profit received in reading them, that we feel that God has abundantly blessed the feeble efforts put forth. A number of subscriptions for the *Signs* have been taken by this means, and some literature has been sold. As a result of this work, eight have embraced the truth, and

more are very deeply interested. One sister wrote us some time ago that she needed two new names, as two of her correspondents had accepted the truth. Another lady received the Word after hearing only a few sermons, but her heart had been prepared by reading the *Signs*, which one of the workers had been sending to her.

In this work the laborers find that they meet with all kinds of natures, and that there are as many varieties of people as there are individuals. While a few refuse the papers discourteously and rudely, most receive them gladly, and those who refuse, do so in a kindly way. Where prejudice has existed, in many cases it is broken down by the friendly letters and the regular visits of the papers. In view of this difference in people, and of the ever-varying characteristics of humanity in general, one experiences the truth of what is written, "It is the nicest work ever assumed by men and women to deal with . . . minds." Only He who made the mind can assist the worker in gaining entrance for the word of truth which is presented.

As a result of this effort an increasing missionary interest is developed in those who have taken hold of the work, and the truth is carried to many who have never heard of it before, and is more fully explained to the interested ones. Our office list shows that about two hundred names have been given out to the workers since the work was inaugurated. Though this year our workers are fewer in number, there being only twelve, yet we believe that we shall strive to work more wisely, earnestly, and consecratedly than last year. We know the promise is, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." If we ask, God will fulfil his promise to us. Our State club of *Signs* has been increased to one hundred and eighty-eight copies, though only about one half are used in the correspondence work, as many of our people prefer to labor personally with their friends and neighbors, and use the *Signs* for that purpose.

From the experience of our workers and from my own in the office, I am persuaded that much good can be done by taking up much the same line of work with the *American Sentinel*. Many may thus be educated in the principles of civil and religious liberty who would else be swept along with the current which is now running toward the union of church and state. We find that many appreciate the paper and its work.

After our experience this past year, notwithstanding our ignorance and lack of knowledge, we believe

that God will more abundantly bless our work for him this coming year; and we commend the work, the corresponding missionaries, those to whom the papers shall be sent, and the results, to him "who doeth all things well," knowing that "all things work together for good to them that love God."

## ANNUAL REPORT.

Average number of members.....	16
Average number of reports returned.....	9
Number of letters written.....	318
Number of letters received.....	84
Number of periodicals distributed.....	2570
Pages of books, tracts, etc., distributed.....	6833

JOSEPHINE GRANNIS,  
Sec. Florida Tract Society.

---

 THE HARVEST IS SURE.
 

---

MORE than two years ago I came from Michigan to this State, and for the past two years, I have been engaged in the canvassing work, selling "Bible Readings." In my travels, I have met quite a number of persons who had been receiving papers, tracts, and pamphlets, which had been sent them by our home missionary workers, and I thought perhaps it might be a means of encouragement to those who were sending this reading-matter if I should report a few instances:—

Last year I met a lady in South Carolina who had received a few copies of the *Signs of the Times* and a copy of "Civil Government and Religion." As I was showing her the "Bible Readings," she inquired what denomination published it; when I told her, she spoke of the literature that had been sent her, said she had enjoyed it very much, and had been anxious to learn more of their views. She subscribed for "Bible Readings," and when I went to deliver it, she said her husband was very anxious to get it, for ever since they read those papers, their minds were much exercised over the Sabbath question. They had agreed that if they found that the Sabbath was changed by the man of sin, and not by God, they would observe the original Sabbath.

Again: three weeks ago while in Georgia canvassing, I was showing the book to a lawyer; when I came to the change of the Sabbath, he asked what that book said about it. I replied, "When you get the book, you will see; but he insisted upon knowing. Then I simply told him what power had substituted Sunday for the Sabbath of the Lord? He said,

"Do you observe the Sabbath of the Lord?" I replied, "I do." He stared at me, and said again, "Do you observe Saturday as the Sabbath?" I answered, "Certainly." Then he inquired to what denomination I belonged. I answered, "The Seventh-day Adventist." The moisture came into his eyes as he took my hand and gave it a hearty shake, exclaiming, "God bless you brother! I have been wanting to see a Sabbath-keeper for a long time, and now I have met one. I observe the Lord's Sabbath, but have never met with another person who did." He invited me to make my home with him while I stayed in the place. I found him a man of high education, and thoroughly established on nearly all points of the faith. Upon inquiring how he came to a knowledge of the truth, I found that it was by reading the *Review and Herald* which had been sent him by L. Dyo Chambers.

Again: last week, while I was out delivering books, I came to a house seven miles from here, where I had taken an order for "Bible Readings" last March. As the lady handed me the pay for the book, she asked if I was a Seventh-day Adventist. I told her that I was. She said after I was there taking orders, they heard that I was an Adventist and that was an Adventist book, and they had been very anxious to obtain it. She urged me to stop until after dinner, which I did. While at the table, she told me that several years ago they received some papers called the *Review and Herald*, also some *Youths' Instructors* for the children, which were sent them by a Mr. Avery, at Battle Creek, Mich. From reading these papers, they found they were observing the wrong day. They had put off the observance of the true Sabbath, however, but now she had concluded to keep it. Her husband said he was going to read the book, and if he found that it confirmed what he learned from the papers, he too would observe the Sabbath. He was away that day, but had told his wife, if I came, to try to have me remain over night. I was obliged to go on, promising that I would call again. As I parted with this woman and her two sons, tears were in our eyes when we bade each other good-by.

To a canvasser who has not met with Sabbath-keepers for weeks and months, such experiences are like oases to a weary traveler. Let the good work of sending out our papers continue. It is seed sown which will bring forth fruit in the kingdom, where we shall all receive the reward of our labors.

If any of our workers in the North should want

names for missionary correspondence, I can furnish them, or if any should want to come South to canvass, here is an opening. There are several counties in which no one is working, and here one can canvass all winter without wading in the snow. Crops, especially cotton, are poor this year, yet any young man who has energy can make a living here by canvassing.

A. J. WATERS.

*Washington, Georgia.*

### IN LIFE — NOT DEATH.

In life — not death,  
Hearts need fond words to help them on their way,—  
Need tender thoughts and gentle sympathy;  
Caresses, pleasant looks to cheer each passing day.  
Then hoard them not until they useless be:  
In life — not death,  
Speak kindly; living hearts need sympathy.

O do not wait  
Till death shall press the weary eyelids down,  
To yield forbearance, let it daily fall;  
With it a golden calmness comes this life to crown.  
Joy springs from charity. Friends, one and all,  
Before too late,  
O'er faults and frailties let this mantle fall.

What worth can be  
Love's gentlest glances or its fondest tone,  
The sweetest words that loving lips can say,  
When this form silent lies, cold and alone,  
Beneath some grass-grown knoll not far away?  
Ah, give to me  
Love's prompt defenses while in life I stay!  
— *Sophie L. Schenck.*

### FROM SAN FRANCISCO TO TAHITI.

[THE following extracts are from a letter written by Mrs. Joseph Green to her parents in Battle Creek, and bear date of June 17 to July 15, 1896. — ED.]

We are four hundred miles from Pitcairn Island. Oh, how glad we will be to get on dry land once more! I have been sick ever since we started. I tried to be very patient, thinking it would be over in a few days when I became accustomed to the motion of the vessel; but those few days have been over four weeks. The last few days we have had favorable winds, for which we are very thankful. Even in sickness there are a great many things to be thankful for; but it is often the case that we think of ourselves so much that we forget the Lord. I have spent many precious hours with God while I have been sick. We

expect to reach Pitcairn Island the first of next week. . . .

“We are on dry land at last, “thank the Lord.” Friday evening we were eighty miles from Pitcairn, but the Lord did not want us to get there on the Sabbath, so he gave us a calm. We lay in that calm all night and part of the next day. In the afternoon the wind came up a little, but we did not get there till two o'clock Sunday morning. We enjoyed that Sabbath so much. All knew that the Lord was guiding the vessel. When the sun went down, we had a fine breeze. The island could be seen at noon from deck.

Just imagine us all standing on deck watching the island that evening. About nine o'clock we saw large lights on the land; then we knew that they saw us. Pretty soon sky-rockets were seen, but no boats came out. They had received word that the “Pitcairn” was not coming till fall, so they did not know whether it was she or not. About eleven o'clock we were out seven or eight miles from land. The sails were dropped, for they did not dare to go closer in the night. Brother Young held up a bright light, and they saw it. We soon saw lights down at the landing, then we knew they were coming. Our things were packed, and we were ready to go ashore. It was a delightful evening; the moon shone so brightly. I can never forget what a pretty scene it was as the boats came near, full of the island boys dressed in their sailor suits and caps. As soon as they saw that it was the “Pitcairn,” they sang “We Come with Songs to Greet You.” It was simply grand; they have such beautiful voices. It was not many minutes before we were eating some of the nicest oranges and bananas I ever saw.

We were soon on our way in one of those boats to land. It was quite rough, but we did not care if we only got there. The sea-sick patients were not to be found. The boys sang to us nearly all the way in. Nearly all the pieces they sang are from our hymn-book. When we came to the shore, there was a high hill to climb before we could reach the village. What a climb for sea-sick people, but we managed it all right with considerable resting and help. Nearly all the people had gone to bed, as they did not think the ship they had seen could be the “Pitcairn,” and we were glad to go also.

We were up early in the morning looking around at the beautiful scenery. It is indeed a beautiful island. This is the daily program: As soon as it begins to get light, the islanders are up. You can hear them having their secret prayer in the differ-

ent rooms. Then they gather for family worship. Breakfast is at eight o'clock; dinner at two; no supper. Evening worship just before retiring. All attend worship and have their Bibles and hymn-books. Before reading, the leader asks God for his Spirit to guide them, then each one reads. If the children are too small to read, the parents read the verse, and they repeat it after them. Prayer is offered by one, and all repeat a prayer. Then a song is sung from our hymn-book. We are very much pleased with the people. Elder Dexter has preached two evenings in the church. I am surprised to see how reverent they are.

I expect you wonder how we like the foods here. I like them quite well, but do not think I could live on them right along. They are prepared differently from what we are accustomed to having, but they taste good. The fruit is the best of all. I never tasted such oranges, bananas, and pineapples as they have here. They have fine sweet and Irish potatoes; there are six varieties of the former. Coconuts are used very freely. They are grated, a little warm water is added, then the milk is squeezed out. Many like it much better than cow's milk. Butter is made from the coconut by letting the milk stand until a cream rises. The cream is whipped a little, and it turns to butter. Green bananas are grated and made into pancakes. We like them very much with sugar-cane. Yams are used in the same way. You would be surprised to see in how many ways bananas are used. They bake, steam, boil, and fry them. Pies are made from them, and dumplings also.

The place where the school buildings are is called "Shady Nook." The men have worked very hard to build them, carrying all the lumber over a high hill. There are three buildings, the schoolhouse, girls' home, and boys' home. When the school begins, those who wish to attend go to these homes and stay. They are only allowed to go home one hour a week, Thursday evening between six and seven o'clock. I think that this school will soon become a training-school for missionaries, that is, the islanders will be trained there. It is thought that the truth will be carried by the islanders, as they are accustomed to the climate. There are fine young people here who ought to be out in the work. There are several on Tahiti who want to come here to school. Brother and Sister Whatley are to be left here to carry on the school. They don't know what to think about being left to fill the place of five missionaries, but it cannot be helped. One thing they do not have that we miss

very much, is bread. The cook sent us some the other day.

The ship has to sail back and forth near the island all the while we stay here, as there is no place where they can anchor. There are many flowers growing all around. They have the moonflower and many others that we have in America. The "impatience" plant grows wild. . . .

Here we are on the ocean again. We wanted to stay over Sabbath, but the winds were favorable, so the captain thought we must go. It was a very sad day for the islanders, for so many of their loved ones were going with us. . . .

When I woke this morning, I raised my head and looked out of the window; to my great surprise we were passing an island. It did not take me very long to get out on deck. When we see land, we look at it as long as we can. We were about two miles away. Maitea is the name. We understand that lepers live there. A few years ago a wealthy lady from San Francisco came here to teach the people about religion, and now she is a leper, and will have to live with them until she dies.

Tahiti is now in sight, and we are only fifty miles from the island. . . .

This morning early they signaled for a pilot, and we got in about ten. As soon as Brother Cady came, we received the long-looked-for mail. Only nineteen letters, that was all! We had more than any one else on the ship, and Captain Graham told us to write you to divide them up next time. . . .

This is quite a city. The roads are very good, and the houses are nice; most of them are very neat and clean. Really, it is much nicer in the islands than I ever expected. The women all wear Mother Hubbards, and they look nice and clean whenever they go upon the streets. The men do not look so nice. They wear *pareus*; that is, a piece of cloth about two yards long, which they wrap around their waists some way, and it hangs down to their knees; then they wear a shirt which hangs down over the *pareus*. . . .

I hope you will not be disappointed when you hear that we are going to stay in Tahiti. I believe this is the place where the Lord wants us to stay. There is a splendid opening for us, and we are not certain that there would be if we went on to Samoa. There is a chance for me to work among the children, and Joe is going to print tracts, etc., and teach printing to some of the young people. We love the people, and I know the Lord will help us to do them good. Be of good courage, and do not forget to pray for us.

### GEORGETOWN, DEMERARA.

LAST Sabbath I bade farewell to Demerara once more, having visited the colony about five years ago. As our steamer was to sail on the Sabbath, my baggage was taken on board the day before, but I was allowed to spend Friday night on shore. Shortly after retiring, I heard the deep, rich voices of the negroes rise in mournful melodies, from some humble dwelling not far distant. Hour after hour they sang till near the dawn of day, reminding me that another soul had passed away and another grave would be made. The number added to the cemetery annually from this city of sixty thousand inhabitants, reaches twenty-eight hundred or three thousand.

Although having had the fever several times, I am permitted to leave this unhealthful climate once more.

You have heard much about Demerara in former reports, so I will try to avoid a repetition of what has already been given. Demerara has some mighty rivers as well as America. I took a few trips on the Essequibo River, which is twenty-eight miles wide at its mouth. There are several islands in the stream, one of which is called Dauntless Island, and its history was given to me.

Many years ago the schooner "Dauntless" was wrecked where this island now stands. Around the wreck was gathered the débris that came floating down the muddy stream, so that to-day we see an island miles in length and covered with a dense growth of vegetation. The place has become a favorite resort for sportsmen, and the wreck of the "Dauntless" can still be seen in the center of the island. As we sailed by the place, I thought that a good moral might be drawn from this circumstance, -- not to make shipwreck of our faith. We each have an influence, and if we fall, others may be ruined also, who otherwise might have everlasting life.

The sporting season has begun in Demerara, and the parrots are coming in flocks, and are hunted for food the same as pigeons are in America. The season for making sugar is also just beginning, so that our good ship "Tjomo" failed to get more than one fifth of a cargo. This causes her to roll somewhat at sea. Next month there will be sugar enough for all.

For the benefit of those who may yet take their first voyage, I will mention a few useful articles to take: a camp-chair, soft hat, slippers, pyjama suit, supply of granose, and last but not least, a spine bag

in case of sea-sickness. Some of our passengers have used my hot-water bag with gratifying results.

I can report a degree of success once more in the sale of the health publications. My net profits for this trip of ten months are not less than two thousand dollars.

Just a word about the steel ship "Tjomo:" She is comparatively new, built under the supervision of Captain Bejonness, who owns an interest in the craft. She flies the Norwegian flag and generally sails direct from New York to Demerara about the first of each month. Captain Bejonness will be found to be a pleasant and obliging man, by all those who wish to sail to the "Land of Mud" by this route. September 29. We have outridden the storm, the pilot is on board, and "Liberty" looks down upon us, while we bid a glad farewell to old Neptune once more.

WM. ARNOLD.

### RARATONGA.

(Extract from a private letter.)

THIS is a needy field, and is already white unto the harvest. A year ago when the "Pitcairn" was here, the government was about to organize public schools in the three villages of Raratonga. They offered sixty pounds sterling a year for teachers. The Parliament which has recently closed its annual session, made arrangements for the establishment of public schools in all the other islands. There is found a strong sentiment in favor of establishing public schools like those now organized in Raratonga. As soon as these are ready, there is sure to be a call for more teachers -- perhaps three or four or six. Most of these schools require an assistant. In the present condition of society a man and his wife could do the best service.

We have learned the language sufficiently to give Bible readings in the native tongue. By the time of the return of the "Pitcairn" we hope to have some reading-matter in Maori. A self-supporting missionary in the other islands could then be of great service in the cause from the first. For while learning the language, he could not only teach the natives English, and thus be preparing them for the message, but he could distribute reading-matter, as interest to read is found, and that without taxing the treasury of the General Conference. He could thus really support an efficient laborer in the field. This is truly a good work. But it will take men and women of faith and consecration.

There are many things to offend from the time the first sea-sickness is felt on the coast of California until,—really until the trumpet sounds, and His voice is heard to raise the dead. I wish to warn all against the idea that it is a light thing to go to a foreign field as a missionary. The same faith and consecration that are required for success at home I think will give us success here.

One hint just here: From my observation, I am led to believe that the most important visible sign of consecration sufficient to hold one in the work in a foreign field is the adoption of health-reform principles. The men and women who are in the habit of eating anything and everything that the appetite calls for, when good, wholesome food can be had, I think are the ones that are the first to become discouraged and perhaps offended, when trials arise.

One other thing a missionary must be able to do. He must know how to kindle his own fires,—perhaps I should more properly say, he must be able to take fire from the Lord's altar, which he keeps constantly burning for his faithful ones. I mean this. There are many everywhere who are fairly spiritually minded when they are associating with spiritually-minded people. They enjoy the fires when kindled by others. This is all very well in its way when we are young in the faith. But babes in Christ should not allow themselves to go too far away from sight of the home church, and the certainty of being able to find associates in the work. Here on these islands we are sometimes weeks without hearing any word from home, and without a soul to speak to who would appreciate spiritual truth. Hence I say, let every one be able to kindle his own fires.

I will say further that these Maories are, I think, above the average of the South Pacific islanders for intelligence. Some are anxious to know the truth. It is our privilege as hunters and fishers, to hunt them out. May God direct our minds to know the mind of the Spirit, is my prayer.

J. E. CALDWELL.

Raratonga.

### STATE AGENTS' LETTERS.

#### NEW ZEALAND.

THE work in this field is still onward, and presents many encouraging features, notwithstanding our way is often beset with perplexity. But that which is impossible with man, is easy with God; and often when to our finite minds the path we are treading seems dark or leads to the Red Sea or the "hill of difficulty," a

bright ray from the throne of grace dispels the gloom, and presents some new evidence that the "pillar of cloud" is not at rest, but moves on before encouraging us to follow.

Our corps of laborers is small, there being but one minister, one licentiate, and five canvassers engaged in active work; but the Lord is blessing the work done, and we are cheered by seeing fruit.

During the past few weeks, nine persons in South Island have received the truth as the result of studying the word, and a book sold long before by a canvasser, as will be seen from my report in the *Review*. More recently another family has entered the narrow way, through the influence of a faithful sister in another part of the colony; and now we learn of a man who is keeping the Sabbath as the result of studying his Bible, and without any knowledge of our people or work. Additions have also been made to some of our churches, and we know of many who are studying the truth, but have not yet decided to obey. The Lord is working upon the hearts of the people, and I am sure that as soon as we can make proper efforts to reach them, we shall see an abundant harvest of souls.

For a few weeks our canvassers have been much hindered by bad weather, but ordinarily they are having fair success. In each of our large cities we have canvassers who are selling the *Bible Echo*, and in every instance they are meeting with success and encouragement, and many are becoming interested in the truths it advocates, while a few have already begun to obey.

We are now preparing to hold a series of meetings in the Auckland province, and if the Lord opens the way for us, the work will be in progress when this article reaches our readers.

The time has come for us to expect great things from the Lord, and to receive the Holy Spirit, which will enable us to bear witness to the truth with power, and win souls for the heavenly garner. May we each so relate ourselves to God that we may become channels of light and salvation to others.

57 Tory St., Wellington.

W. M. CROTHERS.

#### IOWA.

Thinking that some of our brethren would be interested in the work in this field, especially those who have labored in this good old State, Iowa, I take pleasure in giving a few items, hoping they may be of some interest.

We are glad to report that the work is onward. The question of the distribution of our literature is

becoming a live question among our people. We have at present quite a corps of canvassers engaged in selling our large publications, and a goodly number are also selling our smaller books, tracts, and papers; applications are coming in frequently for territory from those who desire to enter some part of the work. Now we believe this is according to God's design, for "He has given to every man his work." When the Master comes, how can he say, "Well done," to those who have done nothing for the salvation of souls—no, not even for themselves; for it is only when we labor for others, that we receive benefit from the sacrifice made for us. When a man is converted to Christ, he is admonished to impart strength to the brethren, as in the words of Christ to Peter, in Luke 22:32, last clause.

Those engaged in selling our literature are having fairly good success, although the cry of "hard times" continues to ring in their ears. I think I can truthfully say that all are working with more zeal and determined effort than we have ever witnessed before. We thank God for this, and continue to pray that he may move others to come forward and identify themselves with those who dare put their hand to the plow.

We are working now to get our laborers to sell our small books and papers during the fall and winter months. I believe we should begin early, and when the time comes, enter the field with a full force. We now have about seventy-five engaged in this work, and I believe we should double the number. So far this year, we have made the largest sale that has been made in the same length of time for years.

No doubt the query will arise in the minds of some how this is, under the existing hard times, as some suppose. Times are a little close in money matters, we will admit, but they are not hard in the general sense of the term. The people are abundantly supplied with everything but money. Is it not better to have this supply than not to have it, and be compelled to pay a high price for the things we need? Why is it that prices are so low on produce? Is it not because there is such an abundance, more than supplying the demand? To complain of low prices is nothing else than to accuse God for giving us so much. People have complained of hard times so long that they have become dyspeptics in both political and spiritual things, and I fear the disease has become chronic. Brethren, let us not complain in this manner. Might we not all better be on our bended knees, thanking God for his matchless gifts and begging his pardon for our ungratefulness? It

matters not which way the tide of political strife may turn, the work we are to do is the Lord's, and it will succeed, and so will every one who will engage in it with heart and soul.

S. A. HILL.

#### MISSOURI.

We have read with interest the letters from other States, giving an account of the canvassing work, its progress, difficulties, etc. Missouri is working about as usual. I notice that sometimes our monthly report fails to get into the HOME MISSIONARY, but I would say, We sell books in Missouri every month in the year. Though our number of workers is few in the winter months, there are always some at work.

The smallest number of canvassers reporting this year is sixteen; the greatest number, thirty-three. Quite a good many of these are beginners, selling "Christ Our Saviour" and small books. There are about forty counties in the southern part of our State that are very rough, with few railroads, and some counties have no railroads at all. This makes money scarce, as the people do most of their business by barter. The country is so rough that they do not raise much to sell, and the people are quite primitive in many ways. Several have been doing good work in these places this summer, with small books. Only eight students came from college to Missouri this year.

We feel the agitation over the political questions here as well as elsewhere. The most of our agents, those who are working steadily, are doing quite well in the face of difficulties. Some are doing real well,—when they work. I think it is a mistake which a great many make, to allow circumstances, or inclination to rest, to rob them of precious time for getting orders; and I know some of us are guilty of this, as well as those of other States. The book, "Christ Our Saviour," is having quite a sale in our State. It has almost taken the place of "Steps to Christ" and largely of "His Glorious Appearing" and "Gospel Primer." We are not doing very much with the health books as yet, but have made arrangements which we hope will show good results soon.

The crops are generally good, though a few places have suffered from floods and hail. The cyclones have been feared for a brief moment. It seems most people are as reckless as ever as soon as one storm is over, till another appears. Cloud-bursts as well as cyclones have been very frequent this year, and Missouri has had a good share of both. The hail-storm

sent one of our brethren into the canvassing work, and he has been doing splendidly. Maybe something of the kind will induce others to consider the times we are living in, and lead them to press into the work.

We hear a good deal about gold and silver men, and the religious phase of the campaign is kept out of sight, but it is there, and is really more important than the other, and more dangerous. Let us heed the warning, and push the canvassing work.

JAMES HACKETT.

---

NORTH CAROLINA.

That the cause of present truth is rapidly advancing in the Southern States, is a fact most evident. Our workers are pressing together, and are becoming more and more in earnest as to the issues around us. Although our numbers are few, the Lord is mightily working with and for his people.

In North Carolina with its one million souls, there are thousands who know nothing of the message for this time. This ought not so to be; our canvassers have worked about half of the counties, and it seems as though we are just beginning. It is a very easy matter to sell our books and papers in this field.

I have received letters from our brethren in the North and West, inquiring about this field and its needs. We are greatly in need of devoted men and women, who have the message at heart. Those are wanted who can master circumstances, and be a real benefit to the cause in the South. The Lord has many times spoken concerning this field, and none need step blindly.

Since the first of May 1896, I have had the privilege of visiting hundreds of homes, in which I have left thousands of pages of our various books; I say "various" books because I am selling off the books damaged by the late fire at the Atlanta branch office.

My soul has been much watered as I meet these people, and see them manifest an interest in the truths presented.

Satan has well done his work in many places. People have almost ceased to have family worship, the Bible is neglected, and ignorance regarding the great things of God is prevailing to an alarming extent. "There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices."

I have dined with scores of families within the last few months who seem to have entirely forgotten their

loving Creator. They never think of thanking God for the food which they enjoy, yet they are kind and affable, and will listen with the greatest interest to the message of present truth.

Dear reader, in view of all these things, are you not willing to come out from our large churches, and labor for these dear souls for whom Christ died? "Come over and help us" before it is too late. Times are growing more and more perilous. People are becoming more and more hardened in the ways of sin. Christ is soon coming, "but not one is to be made to suffer the wrath of God till the truth for this time has been brought home to his mind and conscience and has been rejected." Let us hasten that glad day by our diligence in the Master's work.

W. L. KILLEN.

---

DUTY.

DUTY rounds out the whole of life, from our entrance into it until our exit from it. There is a duty to superiors, to inferiors, to equals, to God and man. Where there is power to use or direct, there duty is devolving upon us. Duty is based upon a sense of justice,—justice inspired by love,—which is the most perfect form of goodness.

Duty is not a sentiment, but a principle pervading the life, and exhibiting itself in conduct and in action. Duty is above all consequences, and often in a crisis, commands us to throw them overboard. It commands us to look neither to the right hand nor to the left, but straight forward. Duty is a thing that is due and must be paid by every man who would avoid present discredit and eventual moral insolvency. The abiding sense of duty is the very foundation of man's moral and spiritual character.

WM. GALLIFORD.

---

SILENT GODS.—An old Christian woman in the Kweiki Church spent twenty-eight years of her life as a *Ni-ku*, or nun, in a Buddhist temple. She had an adopted son who frequently came to the Gospel Hall in Kweiki, where he learned to love and trust the Saviour. It is seven years ago now since the young man began to carry the strange, glad story which he had learned, to the poor temple nun. As she listened, her interest was aroused, and she inquired more about the gospel. At last, being determined to test the matter, she went into the temple, and, bowing in worship once more, she told the idols that she wished

to know whether she might break her vegetarian vows or not. For three nights she slept—or lay awake—on the hard, cold stones before the idols, waiting for a dream or a vision. The idols were utterly silent, however, and on the fourth morning she addressed them thus: “P'u-sa [gods] I have washed your faces

for twenty-eight years, and I have been faithful to you, and now in my time of need you cannot help me, so I have done with you.” — *China's Millions*.

THE church that has no missionaries will soon have no ministers. — *Rev. Dr. Hitchcock*.

REPORT OF THE CANVASSING WORK FOR MONTH OF SEPTEMBER, 1896.

STATE.	No. Canvassers.	Av.No. Re-ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.	
Dist. No. 1.	Atlantic.....	7			451	499		413	\$181 40	\$60 10	\$241 50	
	Maine.....											
	Maritime Prov.....											
	New England.....	10	5½	67	352	111	\$314 75	245	296 45	18 80	315 25	
	New York.....	13	6¾	226	1,471	238	577 00	522	1,237 75	136 40	1,374 15	
	Pennsylvania.....	30	25	253	1,539	682	660 59	961	950 13	252 29	1,202 42	
	Quebec.....											
	Virginia.....	6		6	20			197	225 75	22 50	248 25	
	Vermont.....											
	West Virginia.....											3,381 57
No. 2.	Alabama.....	15	12		915	75	128 25	133	279 50	128 25	407 75	
	Cumb. Mis. Field.....	20	12		1,233	33	78 00	301	648 10	199 33	847 43	
	Florida.....											
	Georgia.....	8	4		382	39	87 00	62	137 50	35 00	173 40	
	Louisiana.....	10	7		596	139	192 60	414	538 75	38 95	577 70	
	Mississippi.....	3	2		157	16	35 00	173	384 00	6 35	390 35	
	North Carolina.....	12	8		844	65	147 54	231	324 00	73 85	397 85	
	South Carolina.....	4	3		190	13	35 50	36	79 00	24 05	103 05	
	Tennessee.....											2,897 53
	Indiana.....											
No. 3.	Illinois.....											
	Michigan.....											
	Ohio.....	20	13	129	936	329	764 25	144	298 50	96 35	394 85	394 85
No. 4.	Ontario.....											
	South Dakota.....											
	Iowa.....		30		2,571	1,273	2,444 45	426	593 40	329 64	923 04	
	Manitoba.....	4	2	29	145	40	94 50	57	112 00	13 50	125 50	
	Minnesota.....											
No. 5.	Nebraska.....											
	Wisconsin.....											1,048 54
	Arkansas.....											
	Indian Territory.....											
	Kansas.....	20	7½		1,149	234	497 45	102	204 33	68 49	272 82	
No. 6.	Missouri.....											
	Texas.....											
	Colorado.....											
	California.....											272 82
	North Pacific.....											
No. 7.	Upper Columbia.....											
	Montana.....											
	Australia.....	32	20	300	1,845			1,048	4,540 00		4,540 00	4,540 00
No. 8.	New Zealand.....											
	Great Britain.....	30	20		1,907			847			1,330 40	
	Central Europe.....											
Misc'l.	Germany.....											
	Norway.....	18	14	234½	2,047			893	1,183 24	54 34	1,237 58	
	Denmark.....	20	17	261	2,603			1,423	1,011 62	67 65	1,079 27	
	Sweden.....											
	South Africa.....											3,047 25
*South America.....						1,219 40	235	310 80		310 80		
Jamaica.....												
Bahamas.....											310 80	
West Indies.....												
Totals.....	232	209½	1,505½	21,353	3,786	\$7,996 19	8,813	\$13,536 22	1,626 74	\$16,493 36	16,493 36	

\* Two months.

## LESSON SERIES.

## THE SILENT HOUR.

HAVE you and I to-day  
 Stood silent as with Christ, apart from joy or fray  
 Of life, to see by faith his face;  
 To look if but a moment at its grace,  
 And grow by brief companionship, more true;  
 More nerve to lead, to dare, to do  
 For him at any cost? Have we to-day  
 Found time, in thought, our hand to lay  
 In his, and thus compare  
 His will with ours, and wear  
 The impress of his wish? Be sure  
 Such contact will endure  
 Throughout the day; will help us walk erect  
 Through storm and flood; detect  
 Within the hidden life, sin's dross — its stain;  
 Revive a thought of love for him again;  
 Steady the steps which waver; help us see  
 The footpath meant for you and me.

— *George Klingbe.*

## MISSION STUDIES.

## EUROPEAN RUSSIA AND SIBERIA.

THE land of the Czars is almost as much a closed land to the gospel as are Tibet and Afghanistan. No stone is left unturned to bring every inhabitant into the Greek Church, and no persecution is too severe for those who become apostate. Active proselyting is carried on in the Baltic provinces and elsewhere, and between bribes and threats, many of the people have joined the Russian Church. Proselyting for Protestants is not forbidden among Jews, and others who are not adherents of the Greek faith, but converts are often sorely persecuted, as has been so abundantly seen in the case of the Stundists. The Baptists in Russia also continue to suffer deep persecution, to which has now been added the confiscation of all religious literature. In spite of the great difficulties under which they labor, the work goes on, and they now report a membership of more than seventeen thousand, with ninety ministers, and the baptisms last year were more than twelve thousand.

The religion of the great majority of the European inhabitants of Russia is, of course, the Orthodox, or Greek, Church. The absence of a celibate clergy gives it an advantage over the Romish Church, and, until now, little, if any, obstacle has been placed in

the way of the free circulation of the Holy Scriptures. The monks and the higher clergy are, however, forbidden to marry, and any advantage which the Greek Church possesses over its great rival in the matter of doctrine is almost outweighed by the superstition and idolatry which press alike on priest and people. Strong pressure is now being brought to bear to drive outsiders into the bosom of the Orthodox Church, but secession is making far greater progress than forced conversions. God is, indeed, working mightily in Russia among Jews and Gentiles, in the midst of so much sin and wrong. In the case of the Jewish population, the old prejudice is found to be slowly but surely giving away before the spirit of inquiry, and the seed sown in the past is beginning to bear fruit. The outlook for Christian missions is more than hopeful, and although theoretically absolutely forbidden by the government, up to the present time there has been little difficulty in carrying on the work of the British Bible Society, though the workers have been compelled to exercise much tact, patience, and forbearance. The spiritual harvest is indeed plentiful. Denied the liberties enjoyed by all civilized people, the Russians thirst for the better liberty of the sons of God.

A clergyman of the Russian Orthodox Church recently wrote to a Moscow paper, saying that the rigorously suppressive laws lately promulgated against the Stundist sectarians, are not only unsuccessful, but would actually appear to have given a renewed impetus both to the open and to the clandestine spread of the schism; while the best efforts of the special missionaries appointed to counteract the teaching of Stundism, and to reattach the Orthodox apostates to that creed, have been absolutely fruitless. The most lamentable feature of this propaganda, says the clerical writer, is its evident progress among the intelligent class of Russians, who have practically abandoned the state church, or who attend the church service once or twice a year as a mere habit. It is also to this growing public inclination toward Stundism that the writer attributes the difficulty of getting the majority of the ordinary magistracy to convict the Stundist propagandists, and for the same reason large employers ignore the legal injunctions laid upon them with regard to the exclusion of Stundist work-people of both sexes.

This writer makes a significant admission when he candidly avows that a large number of intelligent and educated people who are gradually adopting the Stundist creed would otherwise become freethinkers. Unlike many other Russian sectarians, the Stundists, whose religious tenets very closely resemble those of the Baptists, do not proselytize, and hence the police authorities find it difficult to convict them. It is by the force of example only, by their exemplary lives, their high-toned morality, sobriety, industry, thrift, and honest dealings that they attach the adherence and cohesion of their Orthodox neighbors. Their bitterest opponents in the state church cannot deny these many virtues of the "heretics," nor can they, if they bear truthful evidence, decline to acknowledge the reclaimed lives and material prosperity of the many thousands of ignorant, intemperate, and degraded peasants who have voluntarily adopted the Stundist teaching and copied the manners and morals of the sectarians. There are no more conscientiously law-abiding subjects in the Czar's dominions.

With the exception of part of Turkestan, Siberia,<sup>1</sup> or Asiatic Russia, comprises the whole of Asia lying north of the Chinese Empire, Afghanistan, and Persia (area 4,833,496 square miles<sup>2</sup> larger than Europe).

The greater part of this "land of exile" consists of monotonous lowlands stretching away to the horizon "like a limitless ocean plain." But toward the east rises a vast table-land, the "Great Divide" (*i.e.*, between the Arctic and Pacific Oceans), connected with which are the Yablonoï, or "Apple Mountains," and other ranges. In the southwest is the famous mining district of the Little Altai Mountains.

To the north are the extensive Tundra swamps, covered with snow eight months in the year, under dull, leaden skies, the long nights now and then relieved by magnificent northern lights. The nomadic tribes dwelling here depend on the reindeer for their existence.

South of the Tundra is a forest zone, or *taiga*, reaching almost uninterruptedly across the continent. The noted Siberian pine is conspicuous, and berry-producing bushes are abundant, supplying food for man and beast, quantities of berries being preserved for winter use.

The water system of Siberia is the most extensive, but least serviceable of any in the Old World. The Obi, Yeneseï, and Lena, running north with the Amoor and lesser rivers, cover the country with a net-

work of about thirty thousand miles of navigable waterway. But unfortunately all are ice-bound most of the year, and only serve as sledge roads.

The people are chiefly of Mongol, or Tartar, descent; but many of the native tribes seem to be dying out, or becoming absorbed in the advancing Russian element. The population is eight million.

Eastern Siberia is largely occupied by the Tunguses, of whom it is said: "Travelers are never wearied of extolling their many admirable qualities; and there can be no doubt that they are one of the very noblest types of mankind. They are cheerful under the most depressing circumstances, persevering, open-hearted, trustworthy, modest yet self-reliant, a fearless race of hunters, born amid the gloom of their dense pine forests, exposed from the cradle to every danger from wild beasts, cold, and hunger. Want and hardships of every kind they endure with surprising fortitude, and nothing can induce them to take service under the Russians, or quit their solitary woodlands, where they cheerfully face the long and harsh winters, when the snow-storm often rages for days together."

The Yakuts, of Turkish origin, dwelling on the banks of the Lena, are the most energetic and versatile of all Siberian people. This tribe, unlike the others, is increasing in numbers. They are described as "men of iron," and are more inured to cold than perhaps any other people in the world.

The Koriaks, belonging to the Hyperborean group, treat their women and children very tenderly, but put an end to their weak or aged kindred, thinking it an act of mercy to save them from lingering death. The Kamschadales (aborigines of Kamschatka) keep their houses scrupulously clean, but the doors are so low that they have to be entered on all fours.

The Buriats on Lake Baikal are much addicted to drink and tobacco; even young children may often be seen smoking Chinese pipes. In Western Siberia, the aborigines are of Finnish race—Soyots, Ostiaks, Samoyedes, and Voguls. The Cassocks hold villages on military tenure, supplying man, horse, and uniform, in lieu of rent.

The principal races in Russian Turkestan are the Uzbeks and the Tadjiks, the former an agricultural, and the latter a commercial people. High walls of sunburnt brick surround the towns, and gardens and vineyards are interspersed among the houses, which are of mud thatched with reeds.

Over the steppes northeast of the Caspian and Aral Seas, roam the Kirghiz hordes. Their square graves, made of the trunks of trees, look at a distance like

<sup>1</sup> These notes on Siberia are taken from the "Regions Beyond."

<sup>2</sup> All Asiatic Russia comprises 6,500,000 square miles.

log huts. On the borders of Persia and Afghanistan dwell the Turcomans, shepherds, and farmers. Siberian towns, which are not populous though covering large spaces of ground, form both trading and military posts, the mass of their inhabitants being Russian. Irkutsk is the capital of Eastern Siberia, Omsk of Western; Tobolsk, the chief commercial depot, exchanges the produce of Siberian mines, fisheries, and hunting-grounds for manufactured goods. Tomsk is the sole Siberian university; Yakutsk, on the Lena, is probably the coldest town on the face of the earth.

The religion is nominally that of the Greek Church, but throughout South Siberia, or Russian Central Asia, Mohammedanism prevails, and toward the Chinese frontier, Buddhism. The old religion of Siberia was Shamanism, a kind of nature-worship, based entirely on oral tradition. Many of the people, though outwardly Buddhist or Greek Christians, are still at heart Shamanists, *e. g.*, the Tunguses and Yakuts, most of whom though under Russian compulsion, have been baptized, despise the rites of the Greek Church as mere formalities, and are true nature-worshippers. They believe that two principles of good and evil took part in the creation, the former making the earth level, and the latter tearing it up in a rage, hence the hills and valleys. It is held that a supreme being reigns above all, but too far off to hear prayer, and too good to need supplication; the circumstances of life are controlled by good and evil spirits, the latter requiring to be propitiated, but not the former.

The Samoyedes are idol-worshippers. Political prisoners are chiefly found in the Transbaikal district, but "whole regions of Siberia are simply huge prison regions." Many of the exiles are Jews and Stundists. "The Stundists, for sobriety, industry, and godliness are the cream of the czar's subjects. They send them off to Siberia; but they cannot abstract from the Stundist his religious belief, his love of God's word, or his love of proclaiming that word. So, pure and undefiled religion penetrates into the prisons."

*There is not a single resident Protestant missionary in the whole country.* But in this, as in other lands where little personal effort has been made, that silent yet most eloquent missionary, the Bible, has found its way and brought light into many a dark home. The colporteurs of the British and Foreign Bible Society during the last year distributed nearly fifty thousand copies, and met with universal kindness from the authorities and others. One colporteur had

an interview with the state inspector of prisons, who greeted him warmly, thanked the society, and " fervently wished that the blessing of God might rest on it and its work in Siberia." He said it gave him much pleasure to grant the colporteur a permit to visit the prisons.

Dr. Baedeker, well known in Siberian prisons as the "good old man, the *Anglichanin* with a fine gray beard," has within the last few years preached the gospel to multitudes in these dreary abodes, journeying across the whole continent. Describing his last visit, from which he has but recently returned, he speaks of "the joyful service in having new congregations of *real sinners* in every place and even in every ward; sometimes also hundreds together in the corridor or in the yard, eagerly catching the sound of the gospel, which they have never heard before." All prisoners who could read were supplied, gratis, with copies of the Scriptures.

To resolute hearts, the door into Siberia stands open. Whole-heartedness invariably wins the day. But "the half-hearted measure in which we evangelize the age deserves and brings failure. Steam and electricity in religion will win; easy-going methods mean defeat. We have not heretofore won the age; let us not put all the blame upon the age." — *Delevan L. Pierson, in Missionary Review of the World.*

#### QUESTIONS.

1. What is the attitude of Russia toward the gospel?
2. Name the national church of the country, and tell how very many are led to join this church.
3. Among whom is proselyting not forbidden?
4. How are Baptists treated?
5. What advantages has the Greek Church over the Romish?
6. By what are these advantages nearly outweighed?
7. What may be said of the outlook for missions?
8. For what do the rigorous laws of the country cause the people to thirst?
9. How effective are the laws for suppressing the Stundists?
10. By what force are people led to unite with them?
11. How does their life compare with that of other subjects of the realm?
12. Give the location and extent of Siberia.
13. Describe its surface.
14. What may be said of its water system?

15. Give the number and state the descent of its population.

16. What may be said of the inhabitants of Eastern Siberia?

17. Tell something of the Yakuts and other races of the country.

18. Of what race are the aborigines of Western Siberia?

19. Name an interesting peculiarity of the hordes that roam over the steppes.

20. Name the capital of Eastern Siberia, also its chief commercial depot.

21. Where is the only university located?

22. What is probably the coldest town on the face of the earth?

23. What may be said of the religion of Siberia?

24. Describe the character of many of the prisoners who have been exiled to these regions.

25. In the absence of resident missionaries, what has brought light into these dark homes?

26. Tell what you can of the work of Dr. Baedeker.

27. To what class of workers does the door into Siberia stand open?

28. What methods of labor bring failure, and what will win?

---

### COLABORERS.

---

“FOR as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: . . . it shall accomplish that which I please.” Isa. 55 : 10, 11.

The Saviour taught us to pray, “Give us this day our daily bread.” This prayer ascends to God from many hearts. In answer God sends rain from heaven to water the earth. “As for the earth, out of it cometh bread.” Job 27 : 5. God works a miracle by making bread spring out of the earth. In order to have this prayer answered, it is necessary for man to co-operate with God; he must prepare the soil and sow the seed. If man failed in this, the earth in response to his prayer for bread would bring forth weeds and thorns.

*So shall my word be.* It shall accomplish that which I please. In order for the word to accomplish God’s pleasure, it must be sown in the hearts or minds of men; but while seed-sowing is necessary, the preparation of the soil must not be forgotten. The seed

must fall on good ground, well prepared, in order to bring forth an hundredfold. The preparation of the soil must precede the sowing of the seed.

That a man’s physical habits have much to do with his morals is well known. Evil habits may so benumb the mind or harden the soil, that sacred truths cannot be discerned or appreciated. The following lines are found in “Testimonies for the Church,” Vol. III, p. 486 :—

“The Redeemer of the world knew that the indulgence of appetite would bring physical debility and so deaden the perceptive organs that sacred and eternal things would not be discerned.” No doubt Satan is aware of this also, and therefore labors to deaden man’s perceptive organs through the indulgence of appetite, in order that sacred truths may make no impressions upon his mind. Again we read: “Christ knew that in order to successfully carry forward the plan of salvation, he must commence the work of redeeming man just where the ruin began.” This is a lesson we have yet to learn in order to successfully carry forward the plan of salvation. “Christ began his work of redemption by reforming the physical habits of man” Where shall we begin?

Eating and drinking and the gratification of the baser passions, which always accompany the indulgence of appetite, so benumbed the minds of the people in the time of Noah that they could not discern the message concerning the flood. As a result, they kept on in their sinful course. Noah urged them to give up these evils; they had evidences about them that something remarkable would soon take place, yet the record tells us *they knew not* until the flood came and destroyed them all. So shall it be at the coming of the Son of Man. Matthew 24. Evidences are multiplying that the coming of Christ is near at hand. The judgments of God are already in the land; thousands are being killed by floods, fires, tornadoes, and earthquakes. Messages of warning come to us. Why do these things fail to make the impression upon our hearts that we feel anxious they should? The same causes exist as in the time of Noah. We need to pray, we need to study God’s word; more than this, it is necessary that we should correct our physical habits. God has only one channel through which he communicates to man the truths by which he designs to save. That is through the sensitive nerves of the brain. If we mar or blunt these by eating, drinking, or other indulgences, we frustrate all his efforts in our behalf. This is why God requires us to give up the use of things which

fever the blood and have an injurious effect upon the nervous system, such as alcohol, tobacco, tea, coffee, pepper, mustard, the free use of salt, and other irritants and poisons. The flesh of animals stimulates the lower passions of man.

Overeating, even of simple foods, clogs the living machinery, produces drowsiness, and blunts the brain, and the head becomes confused. Eating too great a variety at meals has a similar effect. Two or three kinds of simple food and no more than will satisfy hunger, is all that is necessary. It certainly is our reasonable service to do all we can to keep our bodies and brains in a healthy condition, that we may be able to prove what is that perfect and acceptable will of God. By doing this we are preparing the soil for the truths through which God designs to prepare us for his coming.

From the foregoing, we see that the correction of physical habits is a part of the plan of salvation, and that without it the efforts made to elevate the morals are in vain.

In a recent Testimony to the Church it is stated: "*If we would elevate the moral standard in any country where we are called to labor, we must begin by correcting their physical habits.*" It is equally true if we would elevate the moral tone in our families, we must begin by correcting the physical habits of its members; we must begin here if we would correct our own morals. Is it not time that we appreciate the importance of health reform to the closing work? On page 162 of Vol. III of "Testimonies for the Church," it is stated: "He designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for *it is impossible for men and women, with all their sinful health-destroying, brain-enerivating habits, to discern sacred truths, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels.*" Therefore "to make plain natural law and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord." — *Id.* p. 161.

#### QUESTIONS.

1. What petition did the Saviour teach us to offer?
2. What is it necessary for us to do in order that our prayer may be answered?
3. If man fails to do his part, what will be the result?
4. What has God said concerning his word?
5. What must precede the sowing of the seed in order that it may bring forth fruit?
6. What is said of the effect of evil habits?
7. How may this fact be utilized by Satan?
8. Where must the work of redeeming man begin?
9. What hindered the people in the days of Noah from discerning the times in which they lived?
10. What evidences are multiplying on every hand?
11. Why do these things fail to make the impressions on our hearts that they should?
12. What must we do besides praying and studying God's word?
13. Through what channel does God communicate his truths to man?
14. How may we frustrate his efforts?
15. For this reason what does God require us to give up?
16. What is the effect of overeating even simple foods?
17. What is our reasonable service?
18. By so doing what are we preparing?
19. What may we conclude from this?
20. Where must we commence if we would elevate the moral tone in our families?
21. Give quotations from the Testimonies in regard to the subject of health reform.
22. Then what is the work that accompanies the third angel's message? D. H. KRESS, M. D.

#### THE BEST WAY.

A THOUGHTFUL mechanic once said: "I do not think that we should consider only whether God forbids us to do things, I think we should ask: "*Does God think this is the best way?*" The affectionate child does not simply consider whether the thing he is inclined to do has been forbidden by his parents, but whether his parents would be pleased or pained by having him do it.

Should we treat our Heavenly Father less considerately? Some pleasures and indulgences are not clearly forbidden, and yet, if we ask ourselves, "*Does God think that the best way?*" we shall not indulge in them. There are some things not *commanded* in the Bible which, if we only think, we cannot doubt that God *would like* to have us do. Is not that enough? Is not that a sufficient call from God? Is it not a blessed thing to live so that we may not merely hope to escape God's condemnation, but so that we can believe that God thinks it *the best way?* — *The Church at Home and Abroad.*

THE WORLD'S SOREST NEED.

TO-DAY, this world's sorest need is for more Christ-like men and women. The sermons it needs are sermons in shoes. The preaching that alone can save it, is the preaching of a living Christ, illustrated by the holy lives of his followers. A church that does not tread in the footsteps of its Master will never convert a sinful world to God. But a church of consecrated disciples, whose hearts have been cleansed by the frequent baptisms of the Spirit, and whose lives have been made beautiful by inward conflict and secret prayer, — such a church is the embodiment of a living Jesus in this sin-cursed world. — *Rev. Dr. Cuyler.*

MRS. BROWNING once asked Charles Kingsley the secret of his success in life. He replied simply: "I had a friend." That answer sums up the Christian's power, only he can put his answer in the present tense: "I have a Friend." — *Dr. Charles L. Thompson.*

THE mother of Dr. Eliza Leonard, a missionary in Peking, gives this warning to mothers: "Missionary literature is dangerous in the home, unless your children are consecrated to missions, for missionary literature makes missionaries." — *Woman's Work.*

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

GOING EAST. Read down.						STATIONS.		GOING WEST. Read up.					
10 Mail Ex.	4 L't'd Ex.	6 Ad. Ex.	42 Mix'd Tr'n.	2 Pt H Pass				11 Mail Ex.	1 Day Ex.	3 R'd L't'd Pass.	23 B. C. Pass.	5 P'nc Ex.	
a m	p m	p m			.....D. Chicago, A.....			p m	p m	p m		a m	
9.00	3.10	8.15	a m	.....	.....Valparaiso.....			6.45	1.50	9.10	.....	6.30	
11.25	5.05	10.30	6.00	.....	.....			5.05	11.35	7.10	.....	4.30	
p m					.....South Bend.....			3.10	10.15	5.44	.....	3.07	
1.05	6.30	12.00	10.05	.....	.....Cassopolis.....			2.15	9.40	5.18	.....	2.25	
1.46	7.12	12.45	12.40	.....	.....Schoolcraft.....			1.24			.....		
2.33		1.33	3.42	.....	.....Vicksburg.....			1.10	8.52		p m	1.30	
2.44	7.55	1.48	4.50	a m	.....Battle Creek.....			12.15	8.15	3.55	9.35	12.50	
3.30	8.26	2.40	6.20	7.00	.....Charlotte.....			11.14	7.23	3.07	8.40	11.55	
1.33	9.26	3.25	7.47	.....	.....Lansing.....			10.40	6.55	2.40	8.00	11.25	
5.13	9.55	4.00	8.20	.....	.....Durand.....			9.35	6.05	1.55	6.50	10.25	
6.30	10.45	5.03	9.30	.....	.....Flint.....			8.35	5.35	1.28	5.47	9.30	
7.30	11.17	5.40	10.05	.....	.....Lapeer.....			7.49	5.02	1.00	5.10	9.05	
8.15	11.50	6.15	10.48	.....	.....Imlay City.....			7.28			4.48		
8.19	a m	6.35	11.06	.....	.....Tunnel.....			6.50	3.50	11.55	3.50	7.55	
9.50	1.00	7.30	12.05	.....	.....			a m	a m	10.40	4.02	3.00	
p m					.....Detroit.....							p m	
9.25					.....							p m	
a m	p m				.....Toronto.....					9.20		1.00	
8.15	5.25				.....								
p m	a m				.....Montreal.....					9.15			
8.15	7.25				.....								
a m	p m				.....Boston.....					8.30			
8.12	7.15				.....								
a m	p m				.....Susp'n Bridge.....					10.15	7.05	2.05	
7.50	4.25				.....							p m	
a m	p m				.....Buffalo.....							1.00	
7.00	5.40				.....							p m	
p m	a m				.....New York.....					a m	p m	3.00	
8.53	8.03				.....					8.15	6.10	p m	
a m					.....Boston.....							1.00	
			10.20										

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

The Battle Creek Health Foods. . . Sanitarium . . .

FOR MORE THAN SIXTEEN YEARS the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public.

- Oatmeal Biscuit, Rye Wafers, Medium Oatmeal Crackers, Fruit Crackers, Carbon Crackers,
- Plain Oatmeal Crackers, No. 1 Graham Crackers, No. 2 Graham Crackers, Avenola, Granola, Plain Graham Crackers (DYSPEPTIC),
- Wheat Granola, White Crackers, Whole Wheat Wafers, Gluten Biscuit, No. 1, Gluten Biscuit, No. 2, Gluten Wafers, Infants' Food.

TO THE PUBLIC.—This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this Company, are not made or sold by any other firm or person except their duly authorized agents.

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following is a sample of hundreds of testimonials received from persons who have for years made use of our foods:—

"We have used your 'Health Foods' in our family for three years, and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten, are the only foods that I can eat with safety."  
 — Wm. M. MERWIN.

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.  
 For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.

## THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

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

BATTLE CREEK, MICH., NOVEMBER, 1896.

ALL persons who are interested in the sale of our publications will be sorry to see so many blanks in the "Report of the Canvassing Work" on another page. We would like to say to the friends who furnish these reports, and to all our contributors, that unless articles are received before the middle of the month and reports by the middle, they will not be likely to appear in the next number of the paper. Nearly one half of the reports printed in this monthly summary of the canvassing work arrived after the table was in type. The State agent of Illinois writes that their book sales were so nearly discontinued during September on account of the camp-meeting that he prefers to include the little work done with the October report.

SINCE the fourth Sabbath in November comes during the week of prayer, we would suggest that it might be well to have the Fourth Sabbath reading on the third Sabbath of the month, thus preparing the minds of the people for the coming days of prayer.

OUR ship missionary at Liverpool wishes to obtain copies of the *Good Health* for February and March, 1896. If our State tract societies, or individuals who have these numbers of the journal to spare will mail them to Geo. R. Drew, 5 Cole street, Grange Mount, Birkenhead, England, the favor will be greatly appreciated.

## MISSIONARY FARMING.

LAST April we gave an urgent invitation to our people to unite in securing a better support for our missionary work. It was suggested that our brethren, as far as possible, plant crops of some kind, cultivate, harvest, and dispose of the same at such time as might be most favorable, and appropriate the money thus obtained to missionary purposes. This plan seemed to meet with quite general favor. In response to our expressed desire that we be informed in regard to what was being done in the line of following our prop-

osition, quite a large number of letters were received. We were much encouraged by the prospect of an increased support to our work, through the plan suggested. In the meantime many cheering reports have been received from our missionaries. We have been led greatly to rejoice to see the message spreading, and people learning to love and obey it. But what has added to our encouragement very much of late is the letters that are coming in, bringing funds, as a result of the missionary farming enterprise that has been entered upon by so many. We think it will be of interest to our readers to insert in this connection the following extracts from letters lately received:—

Dear Brother Olsen: We send you \$20.90 received on the Lord's crop from our church at this place. We will soon send you more on the same.

A brother, writing for himself and family, from one of the upper Pacific Coast States, says:—

Enclosed please find postal money-order for \$11.70, for foreign missions, the proceeds of my missionary garden, which consisted of thirty-four hills of cucumbers. The hand of the Lord was so visible in this that I feel I must mention it. While others could not sell their products, we were always directed where we could dispose of ours at a fair price. We are thankful to be able to contribute this money, although it is a small amount. May it be the means of helping some poor soul to learn the truth.

An aged sister, writing for herself and husband, from one of the Central States, makes the following interesting statements:—

My husband did not measure off an acre, and cultivate it alone, but decided to give one of his six acres of oats; so he sold one sixth of the proceeds of the crop, for \$5.90, and we have the pleasure of forwarding the same herewith. I think you will be pleased to know that our oats were the best crop we raised, and I expect we will realize more from the five sixths than we would if we had kept the whole. We find it very precious to do business in partnership with the Lord.

We believe that the interest manifested by our brethren in setting apart a portion of their crops for missionary purposes, has been maintained during the past summer, and that it has not only been maintained, but that it has greatly increased; and now that the season of year has come for harvesting and disposing of the crops, we pray that God's blessing may be abundantly bestowed upon the efforts made, and that the final results of this work may prove as was at first contemplated,—not only a blessing to those engaging in it, but a greatly increased support for our missionary work.

Such money may be sent to the General Conference Treasurer, W. H. Edwards, Battle Creek, Mich.

O. A. OLSEN.