



The HOME MISSIONARY

Arise, Shine; for
Thy light is Come, and the Glory of the Lord is Risen upon Thee

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REALITY VERSUS ROMANCE IN FOREIGN MISSIONARY WORK.

In the minds of many to-day there is a halo of romance surrounding the life of the foreign missionary. His lot is considered especially desirable, and, to use a common but vulgar expression, he is regarded as having a "soft snap,"—an easy job. This impression has no doubt obtained from the sensational lectures which have been delivered upon the subject of foreign missions; and from the stories which have been circulated by the enemies of foreign missionary work, to the effect that those engaged in carrying the gospel in heathen lands were living as princes, with all the luxuries that a large salary could obtain.

Then, too, it has often been stated that many of the tribes and nations of heathen lands were anxiously longing for the gospel of Christ, and were literally begging that missionaries be sent to them. These representations may be true, but we believe only in a very limited sense. It is doubtless true that some missionaries sent out by the various church societies have lived in splendor and wealth, but they have been in the very small minority; while the larger number of those who have gone to foreign fields have labored under the most adverse difficulties. It is true that tribes have called for missionaries to be sent to them; but as a rule they have desired the missionary to come for the temporal advantage they hoped to derive from his visit, rather than from any desire in their hearts for a holier and better life.

But these things have had their effect upon Christendom; and while one class has found in them that or severe criticism of missionary effort, another and a larger class has regarded them as furnishing evidence that there was a romance connected with foreign missionary labor, which made it the most desirable work that could be entered upon.

There are missionaries and missionaries. There are those who, without burden for souls resting upon them, will enter this sacred calling for the fame or notoriety it will give to them. Their purpose in going to China, or India, or Japan, is not for the conversion of those in darkness, but for the pleasure of traveling, of sight-seeing, or of the hope that they may gain that which will add in some way to their education or personal accomplishment. Self and selfish interests are sought after, instead of the good of souls or the advancement of the cause of Christ.

In the lives of such individuals there may indeed be a romance such as would be desired by the natural, selfish heart; but it is a romance that is gained at the sacrifice of loyalty to the cause of true missionary effort. With those faithful men and women who have gone out into the harvest-field with the spirit of the Master, and with an earnest longing for souls, labor has been a practical reality, and oftentimes a sad one, too.

There was little of romance in the life of Christ, as he left the courts of glory to come to a world of strangers, to live and labor among them. He was despised of men, a man of sorrows, and acquainted with grief. The apostle Paul found foreign missionary work a very practical and temporally unpleasant work. Hear his enumeration of his experience: "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

Coming down to later periods, we find other mis-

sionaries following closely in the footsteps of these first heralds of the cross. Carey, the father of modern missions, found work in heathen lands anything but pleasant, so far as physical or temporal comfort was concerned. But year after year he labored on, receiving little sympathy from brethren at home, and little to encourage him by way of conversions among the heathen. Deprived of the help of his wife, who lost her reason, he had a double burden in her care, with his labor in teaching and translating; while the constant tread and excited movements of his demented companion in an adjoining room were constant reminders of his desolation.

The life of Adoniram Judson, in Burmah, bears witness to the stern realities often met in labor in heathen lands. The following is but one of the many similar trials which came to him:—

"Suspected of being a spy, he was arrested in his house by an officer accompanied by an executioner, who seized him, threw him on the floor, bound him fast with cords, and dragged him away from his wife. He was thrown into the death prison, and for seventeen months in the loathsome jails of Ava and Oung-pen-la, being bound during this period with three, and during two months, with five pairs of fetters. His sufferings from fever, heat, and hunger, and the cruelty of his keepers were excruciating."

The experiences of Mrs. Judson were such as to have many times discouraged a less devoted purpose. After suffering cold and hunger, fording streams and crossing malarial wastes, she sought with a Saviour's love, for the lost and straying, placing her life as a sacrifice upon the altar of God's service.

"While he was fettered in the death prison, she was guarded in her own house by ten ruffians, deprived of her furniture, and most of her personal effects. Being released the third day, she sought in various ways the release of her husband. She followed him from prison to prison, ministering to his wants, trying to soften the hearts of his keepers to mitigate his sufferings, interceding with the government officials or with members of the royal family. For a year and a half she thus exercised herself, walking miles in feeble health, in the darkness of night or under a noon-day sun, much of the time with a babe in her arms."

How indefinitely the relation of such experiences in the history of others, might be prolonged. The trials of these faithful followers are but samples of what many others have likewise suffered. As the lives of these missionaries are considered, it will be seen that if there is romance in missionary life, there is likewise a reality, often sad and sorrowful, but it was a reality sweetened with joy, even the joy of Jesus, which triumphed over trials, answering to the appeal of trusting faith. Fellowship with Christ's

sufferings brings fellowship with Christ; and in his companionship there is joy even in tribulation.

It was this joy which enabled Paul and Silas to sing praises to their Lord when bound in the prison at Philippi. It was that peace which could lead Carey to write, while undergoing some of his severest conflicts: "This is indeed the valley of the shadow of death to me. O what would I give for kind, sympathetic friends, such as I had in England! But I rejoice that I am here notwithstanding, and God is here, who cannot only have compassion, but is also able to save to the uttermost."

It was the peace of God that enabled John Paton, the missionary to the New Hebrides, to say, in recounting his wonderful escapes: "Trials and hairbreadth escapes strengthened my faith, and seem only to nerve me for more to follow; and they did tread swiftly upon each other's heels. Without that abiding consciousness and power of my dear Lord and Saviour, nothing else in all the world could have preserved me from losing my reason and perishing miserably. His words, 'Lo, I am with you alway, even unto the end of the world,' became to me so real it would not have startled me to behold him, as Stephen did, gazing down upon the scene. O the bliss of living and enduring as seeing him who is invisible."

The same spirit which actuated these heroic souls, should move the heart of every Seventh-day Adventist to-day. To us God has committed a message that is to go to every nation, kindred, tongue, and people. The remotest and darkest portions of the earth must hear the tidings of Christ's return; and from this country largely must be drawn the messengers who shall carry the tidings. In their labors they cannot expect an easier time than has been experienced by the missionaries who have preceded them in the past.

The experience of Paul, of Carey, of the Judsons, and of scores of others who might be named, will be largely duplicated in the lives of many of our missionaries before the work is over. There are still barbarous tribes and warlike nations who have not come under the influence of Christianity or civilization. There are still unhealthful, malarial, and pestilential regions of earth. To these natives, and to those unwholesome climates must the message be carried. Who will be the messengers? We answer, not those who look to our foreign work for an easy time. Not those who clothe the foreign missionary idea in poetry and romance. These, indeed, may go; but they will likewise return, frightened back by the

lions in the way and by the obstacles they did not contemplate.

The men who will carry the message to such places, and who will succeed in its prosecution, are those who have counted well the cost, and are prepared for the outcome; it will be those who will take their lives in their hands, committing their all to God, and, whether it be to life or death, go forward, trusting in his providence.

The sad death of our missionary in Trinidad may become to us an object-lesson, teaching us the reality of the work we have before us. May God grant that no more faithful laborers shall fall; but even if they shall, it is for those who remain to close up the ranks and press the battle to the gate.

These examples are not cited to dampen missionary ardor or zeal, but rather to deepen it; not to deter any from giving themselves to the cause of missions, but rather to lead them to do so from right motives, having fully counted the cost.

It is encouraging to note that there is an increasing interest in the foreign missionary cause among our people, and especially our young people. We trust this will continue to increase. But let all look well to their motives in the contemplation of such a calling. Do they desire to go to India or the islands of the sea, for a pleasant outing? Do they expect to give themselves to the work only for several years, to return after their personal or selfish desires have been satisfied? Such motives are unworthy so sacred a calling. The one who enters the foreign work should do so for life service; he should do so with a willingness to spend and be spent for the Master. Love for souls should be the impelling motive; and when such is the case, no sacrifice will be counted too great for the one who has done so much for us.

Zeal for missions and for missionary work is most desirable; but let it be zeal that is coupled with knowledge—zeal that is the result of calm, deliberate judgment, and not the outcome of mere feeling or emotion alone. In the contemplation of going to some foreign field, let all realize that such a calling does not make them heroes or beneficiaries, or bestow upon them privileges above their fellows. The call to go implies work, and work of the hardest kind. If it is hard to reach people in the home field, it is ten times harder to reach them in heathen countries. The people of this country have had the education and the influence of Christianity for years in the past; but work among the natives of heathen lands is work

that must be carried on step by step, and there must be education in the simplest details of life, as well as in Christian experience. Hence the work of the foreign missionary, especially in heathen lands, is a slow, arduous, and difficult task.

The Moravian missionaries labored for six years in Greenland before a single convert was gained to the cause of truth. But they labored with just as unabated zeal the sixth year as they did the first. And this is the kind of principle that should actuate every one engaging in the work for this time.

But while there are trials before us in carrying the truth to the world, there are also joys,—joy in the Lord, and peace in him that surpasses anything this world can give. The “Lo I am with you alway, even unto the end of the world,” is ours to enjoy, and ours to believe. And if any shall be called upon to go to the darkest and most degraded portion of the earth, if the Lord goes with them, they have blessed companionship. Trusting him, they need not fear; and though he may call them to a service of persecution, and, ultimately, of death, they can go forward, knowing that his love is over them, and his wisdom will direct them. “Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.”

OUR FIRST-DAY OFFERINGS.

In our last issue, we said we expected to have much more to say than hitherto through the columns of the HOME MISSIONARY on the subject of first-day offerings as related to family worship. As stated in our last number, the question of studying our foreign missions each first-day morning was taken up several years ago, but of late so little has been said upon this question that we fear that many of our families have neglected this study.

Our work is rapidly extending to all parts of the world, and in view of the fact that we have a worldwide message to give, every Seventh-day Adventist should be interested in knowing what the cause is doing and has done in these fields. We should know the names of the leading workers in these fields, we should know what is the work that they are doing, something of the nature of the people among whom they are laboring, where the mission is located on the map, and many other interesting facts that we will not take the time to mention. If we are as deeply interested in this subject as we should be, we will take delight in studying these things.

If every family will take up this study in their homes, when they come to the missionary meeting, they will be so full of live missionary matter that instead of the missionary meeting being dry and uninteresting, it will be full of earnest study and conversation in regard to plans that may be laid to assist in carrying on the work in these various fields. Some will say that they are so pressed for time that they do not have the opportunity to conduct such studies as these in the home. But consider, brethren and sisters, that the proposition is only for one study of the kind per week, and in the place of saying that we do not have time for such a study, do we have time for anything else to the neglect of this? Is not our eternal welfare and the welfare of our children of more value than some of the temporal things that we are spending our time over? and is it not true that if we devote our time intelligently to God first, that we can then accomplish much more in our temporal duties?

We do not advocate the idea of neglecting any work in our shops or on our farms, but neither should we neglect our devotions to God, and the study of his *work* as well as his *word*. Has not the word itself told us to seek first the kingdom of God and all these things shall be added to us? But in so many of our families, we let our worldly cares so far eclipse our duties toward God that the impression we leave upon the minds of the children is that the cause and the study of God's word and work are only of secondary importance, while the farm or the shop or the business is of primary consequence. Now we believe that in every family of Seventh-day Adventists, if they will take up a careful study at least once a week of our missions and missionary work, no matter how busy they may be, it will result in great good to the family. As they see the great field before us and the demands of the work, they will feel the importance of economizing their means so that they can give of their money to advance this work. They will also, as they think and study over these fields, find a longing desire springing up in their minds to go and labor in the Master's vineyard. Is it not a fact that many of our children are now in the world, following after its follies, who might have been engaged in the Master's cause if we had devoted more time in the family to the study of God's work. If the children are brought up in families whose pervading thought and influence is of God and his cause and how we may labor to advance it, we will find such children planning to work in the cause of God rather than to give them-

selves to the world. So we believe that these studies on foreign missions in the family, will not only prove a blessing in bringing more means into the cause, but in many families where children might otherwise go into the world, the whole course of things will be so turned about that a strong sentiment heavenward will set in. It is our prayer that such may be the case.

In this issue of the HOME MISSIONARY you will find under the title, "Our Central European Mission," a series of four studies for the month of October. It is our desire to take our foreign missions up from month to month, and to give such studies upon them as will enable our people who follow us in this, to become thoroughly intelligent in regard to our missionary work in these fields. We trust that every family of Seventh-day Adventists throughout the country will join us in this good work. We ask that our State secretaries, ministers, and other Conference laborers may join us in the work of interesting our people in this important movement.

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"SHALL WE USE INDEPENDENT PUBLICATIONS IN OUR MISSIONARY WORK?"

CONSIDERABLE criticism has been elicited, favorable and otherwise, of the answer made to the above query, as given in our last issue. One correspondent takes the HOME MISSIONARY quite severely to task for the attempted exercise of "excessive authority," in the expression of its opinion on the question, charging that the carrying out of the principles set forth, but makes of missionary workers mere machines, instead of granting them the privilege of free thought and action. He argues that the workers should be allowed the use of independent material, aside from what the church may furnish, as well as soldiers in the army are permitted to carry private weapons in addition to those supplied them by the Government. He also feels that those selling denominational books, should be allowed to use as helps in such work any salable article, which could easily be turned to account in defraying expenses.

Our correspondent is laboring under a misconception as to the teachings of the article in question, and we think, fails to grasp the principle underlying the subject. How it is possible for any worker by the use of denominational literature alone in his work, to have his individuality taken from him, we cannot

possibly conceive. On this score the fulfillment of the terms of any contract would be destructive of individuality, originality, and free action. For in the representative capacity in which every accredited worker labors, there is a virtual compact entered into with those who send him out, and who stand behind him to give character to his work. The parties to this agreement are the church and the individual worker. The church gives to the worker influence, strength, and power, which he could not possess if unconnected with organization. If he be a canvasser, the church furnishes him with a working capital; if he be a Bible worker or minister, the church sustains him financially; and if he belongs to neither of these classes, but goes out on his own responsibility to labor in the vineyard, the church still stands behind him to give character and backing to the work he is trying to do.

The church likewise receives help from the workers. By them her power and influence are increased for good. Through their labors she receives numerical increase and financial assistance. Thus it will be seen that there is a mutual relation sustained. In view of this, shall the individual worker labor in harmony with his own mind alone, using that which his own independent judgment indicates, and still expect the church to stand by him in his work? In other words shall one of the parties to the compact adopt a course which is directly opposed to the judgment of the other and which will strike against the object to be gained by the union? Two cannot walk together except they be agreed. The church by its action has expressed itself as to the publications to be used in our work. It has an organized method by which literature is examined and criticised before being sent out to represent the body. Some books and tracts it accepts, and in sending them out says, "We recommend these to our workers in bringing the truth before others." Other books and tracts it rejects, thus saying, "We do not consider it would be for the best to give these circulation." Now, shall the individual worker lay aside that which is recommended, and take that which has been rejected, or perhaps has never been examined, using that in his work as a representative of the church? He cannot do so if he would act in harmony with his co-partner—the church—to which he has plighted his fealty and loyalty by the relations into which he has entered. When all learn that in the multitude of counsellors there is safety, and to esteem the combined judgment of their brethren as of more value than their own inde-

pendent opinion, there will be no question as to the application of these principles.

The case of the army is not to the point in this connection. Were soldiers in warfare found using weapons which destroyed their comrades instead of disabling and killing the enemy, the State would quickly interfere. When it can be proved that the independent publications filled as they are oftentimes with error instead of truth, and sent out in such a condition that they lower the dignity and weaken the influence of those handling the same, are potent factors in converting men soundly to the third angel's message, strengthening the church organization, and contributing to the general extension and unification of the cause of Christ, we are sure there will be no dissenting voice raised against their circulation. But until such happy results can be accomplished, we recommend our workers to stand by our church literature, to the exclusion of all other.

As regards the use of helps, we refer our correspondent to the article in the August number on "Helps; Their Use and Abuse," as a fair and candid statement of this subject in its different relations. With the judgment expressed in that article, we heartily coincide. We do not believe that such articles as hair pins, soap, perfumery, matches, etc., or even cheap, unmeritorious books should be sold as helps in canvassing for our publications. There are many small books and pamphlets published by the denomination which could be utilized to excellent advantage for such purposes. He who would go out in a representative capacity as an agent of the denomination, selling the sacred, holy truth for to-day, using as helps in his work such articles as those named above, fails to appreciate the noble, dignified character possessed by the message, and the bearing which should characterize those connected with it. There is a dignity in the work of God, and may we as workers uphold the same in all of our relations thereto.

OUR MISSIONARY SOCIETIES.

OUR tract and missionary societies were organized for the purpose of disseminating our literature and thus being a means in the hands of God of leading souls to an acceptance of the truth. When they were first organized, but very little thought was given to their ever becoming commercial organizations, and donations were solicited to sustain them in their work, and a good deal of literature was distributed

free. But when the canvassing work was started, there at once grew up a commercial side to the Tract Society, and its commercial department in many instances has quite overpowered the missionary idea, which was the principal object of starting these organizations.

Now when a plan is proposed by which to carry forward the work, the question is at once asked, "Will it pay?" "Will it bring in dollars and cents in the way of profits?" But is it not a fact that the true missionary spirit should still pervade these organizations, and they should be interested in the matter of advancing the work, even though it sometimes takes money out of their treasury in the place of bringing it in?

The particular point we have in mind now is the question of our periodicals. There are a number of our societies, so we are informed, that do not take a very lively interest in the periodical business because of the fact that there is no profit to the society on the most of our periodicals. And so when an order is offered to the society for periodicals, the society will often say, "Send it to the publishing house yourself, as there is no money in it for us."

As a matter of fact, our periodicals taken as a whole are a financial loss to our publishing houses right along. We only know of two of our periodicals that are published at a profit, but the profits on these two are more than eaten up by the loss on the remainder. And why should not our tract societies take a lively interest in the way of working up a circulation on these periodicals, even though they may not make anything out of it? Should they not have the missionary spirit that would lead them to share in the loss that is already sustained by our publishing houses in furnishing these publications to us? Let us be careful that we do not lose sight of the real object for which the missionary societies were formed.

No doubt you are ready to say in this connection that we have too many periodicals. But the Spirit of the Lord through Sister White has recently informed us that these periodicals that we have are all established in the providence of God, and that they each have a particular line of work. The *Review* is our church paper, and all of our people should take it and thus assist in sustaining it. The *Signs of the Times* is our pioneer missionary paper, and occupies a field that is peculiarly its own and that could not be filled by any other paper; and many souls have been led to accept the truth through reading it. The *American Sentinel* is also a pioneer missionary paper

and occupies another field distinct from that occupied by the *Signs of the Times* and has a special work to do; it should also be sustained. Our health journals have their particular lines of work, and who can afford to be without the special light they give? The HOME MISSIONARY has a particular field and a special line of work, and our people should sustain it.

Some families among us may not be able to take all of these papers, but they should try as far as possible to have the reading of them. Of course where a family is able to afford it, it is much better for them to have the periodicals themselves, but where they are absolutely unable to subscribe for them, they should adopt some method that will enable them to get the papers anyhow. One family could take one paper, another could take another paper, and so on, and then by exchanging with each other, all would have these valuable papers to read.

We trust that our missionary societies will give these points careful consideration, and that none of them will feel free to reject such lines of work as God has established among us, simply because they could not see any immediate returns in cash.

Fourth Sabbath Reading

WORK APPOINTED FOR ALL.

BY MRS. E. G. WHITE.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The Lord compels no man, woman, or child to give of their substance or their service. He gives as his word, and that reveals to us his requirements. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity [as if compelled to give]; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

The source of all power is presented before us, the One who is rich in resources, so that we "having all sufficiency in all things may abound to every good work." The Lord is bestowing his goods upon his people, and he expects that every individual will make him corresponding returns. We should keep before the mind the fact that Jesus is soon coming, and that

solemn obligations rest upon us who have received the light of truth; for we are to let our light shine forth to others who are in darkness. No one will be approved of God if he waits in idle expectancy, dwelling upon the theory or doctrine of Christ's second coming, yet doing little to impart the light which God has graciously given him. Those who have received of the heavenly gift are required of God to impart the same to others.

There is great work to be done in warning the world, not alone by precept, but by example. The soul must be prepared through the purifying influence of the truth for the coming of our Lord and Saviour in the clouds of heaven. This great event is before us. The end is near, and words of warning must be given to those who are nigh at hand, and to those who are afar off. We cannot be guiltless before God if we do not show our faith by our works. We should heed the exhortation given to Timothy, "Take heed unto thyself and unto the doctrine; continue in them [having no changeable, fitful experience]: for in doing this thou shalt both save thyself and them that hear thee." "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." This is the work that every converted soul will aim to do, because God has made him the depository of sacred trusts.

We are not to be idle. Those who are not consecrating all their powers to the ministry of the word, are not to be careless in the use of their time. God has made them responsible agents, and they are to be earnest workers, ever keeping the great day of God in view. Those who have not the burden of bearing to the world the solemn truths for this time, are to use their God-given time and ability in becoming channels of light to those who sit in darkness. Have they physical strength? They are guilty before God if they do not use that strength. They should work with their hands, and acquire means for the support of their own families and to supply the treasury of God, which is being continually drawn upon in order to sustain those who give their whole time to the teaching of the truth, going to those who are in darkness, whether they be nigh at hand or in regions beyond. To every man God has given his work. Those who have not felt the responsibility resting upon them to use their God-given faculties in active labor, are not doing their duty, even though they have a competency, and are not actually compelled to labor for a livelihood. God has given them hands and brain power, and he expects them to use both. For this

they were created, and useful employment will bring its own daily reward in improved health and spirits. No one is to be idle. Christ said, "My Father worketh hitherto, and I work."

There are many who are absorbed in worldly business, and they do not give the Lord that devotion which is essential for their spiritual improvement. They tax brain, bone, and muscle to the uttermost, and gather to themselves burdens which lead them to forget God. Their spiritual powers are not exercised along with their physical powers, and every day they are on the losing side, growing poorer and poorer in heavenly riches.

There is another class who meet with loss because they are indolent, and spend their powers in pleasing themselves, in using their tongues, and letting their muscles rust with inaction. They waste their opportunities by inaction, and do not glorify God. They might do much if they would put their time and physical strength to use by acquiring means with which to place their children in favorable positions to acquire knowledge; but they would rather let them grow up in ignorance than to exercise their own God-given ability to do something whereby their children might be blessed with a good education. Such men and women are being weighed in the balances of the heavenly sanctuary and found wanting.

There is something for every one to do in this world of ours. The Lord is coming, and our waiting is to be not a time of idle expectation, but of vigilant work. We are not to spend our time wholly in prayerful meditation, neither are we to drive and hurry and work as if this were required in order that we should gain heaven, while neglecting to devote time to the cultivation of personal piety. There must be a combination of meditation and diligent work, as God has expressed it in his word, we are to be "not slothful in business; fervent in spirit, serving the Lord." Worldly activities are not to crowd out the service of the Lord. The soul needs the riches of the grace of God, and the body needs physical exercise, in order to accomplish the work that must be done for the promulgation of the gospel of Christ.

Those who cultivate a spirit of idleness commit sin against God every day; for they do not put to use the power God has given them with which to bless themselves, and to be a blessing to their families. Parents should teach their children that the Lord means them to be diligent workers, not idlers in his vineyard. They must make a diligent use of their time, if they are to be useful working agents, acting

their part in the vineyard of the Lord. They are to be faithful stewards, improving every intrusted gift of power that has been bestowed upon them. Let the indolent man and woman consider the fact that God does not design that one class shall carry all the burden of labor, and another class do nothing to share in the work. To every man God has given his work, and each one is to act his part in the great work for humanity. In this way human agents will fulfill the purpose of God. Thus the lamp of the soul will not be neglected, if time is taken to pray and to search the Scriptures. The allotted task may be done, and the lamp of the soul be kept trimmed and burning.

Health and Temperance

IMPORTANCE OF GOOD COOKING.

WE have found that one of the vital principles of true health reform is to eat that which is good rather than merely to do without that which is not good; that it is not health reform to stop the use of what is not good unless that which is good is put in its place. And this is because an impoverished diet, even of things that are not injurious in themselves, has the same effect as a diet of those things that are of themselves not good. And it is but proper to say that good cooking of the things that are good in themselves, is an essential in the carrying out of this principle.

In putting into the dietary what is good in the place of what is not good, the attempt is a failure if that which is good in itself is not well cooked, or otherwise well prepared if it does not need to be cooked. That which is good in itself may be so poorly prepared as to cause it to be really injurious. And material that in itself is not good, may be so well prepared as to be really better food than material that in itself is far better, but which is poorly prepared.

For instance, fine-flour bread is not as good as is graham or whole-wheat bread. Yet light, well-baked, fine-flour bread is far better than is heavy, poorly-baked graham or whole-wheat bread. Yet it is a fact that too many people who could make good, light, fine-flour bread have attempted to be health reformers and to make their families health reformers, by leaving the use of this fine-flour bread, and proposing

to put in its place graham bread or "gems" so heavy, and many times even so sour, as to be unfit for any use in the world. And all this because "the Testimonies say" that "fine-flour bread cannot impart to the system the nourishment that you will find in unbolted wheat bread."

But this is not health reform in any sense. Light, well-baked, fine flour bread is far better than is heavy, poorly-baked bread of graham or any other kind of flour. And bread that is sour should never be put on the table in any form nor for any purpose. The only thing to do with that is to throw it away. Nor is it any waste to throw it away. The *eating* of sour bread is the greatest possible waste that there can be about it. Yea, that is worse than waste—it is injury. No bread at all is better than sour bread. It is much the same also with that stuff, which probably we have all seen, that is *called* graham bread, or "gems," and which, though not exactly sour, is so heavy as to be turned back to dough rather than anything else by eating.

It is true that the Testimonies say that "fine-flour bread cannot impart to the system the nourishment that you will find in the unbolted wheat bread," and that "the common use of bolted wheat bread cannot keep the system in a healthy condition."— "Vol. II," p. 68. And they say a good deal more than this. It may be well to set down here some of the main points in this additional matter to that which is so often quoted in justification of the use of graham bread, that is, of the sort that we have mentioned. Here it is:—

"Because it is wrong to cook merely to please the taste, or to suit the appetite, no one should entertain the idea that an impoverished diet is right. Many are debilitated with diseases, and need a nourishing, plentiful, well-cooked diet. We frequently find graham bread heavy, sour, and but partially baked. This is for want of interest to learn, and care to perform, the important duty of cook. Sometimes we find gem-cakes, or soft biscuit, dried, not baked, and other things after the same order. And then cooks will tell you that they can do very well in the old style of cooking, but to tell the truth, their families do not like graham bread; that they would starve to live in this way.

"I have said to myself, I do not wonder at it. It is your manner of preparing food that makes it so unpalatable. To eat such food would certainly give one the dyspepsia. These poor cooks, and those who have to eat their food, will gravely tell you that the health reform does not agree with them.

"The stomach has not power to convert poor, heavy, sour bread into good; but this poor bread will convert a healthy stomach into a diseased one. Those who eat such food know that they are failing in strength. Is there not a cause? Some of these persons call themselves health reformers, but *they are not*. They do not know how to cook. They prepare cakes, potatoes,

and graham bread; but there is the same round, with scarcely a variation, and the system is not strengthened. They seem to think the time wasted which is devoted to obtaining a thorough experience in the preparation of healthful, palatable food.

"Some act as though that which they eat were lost, and anything they could toss into the stomach to fill it, would do as well as food prepared with so much painstaking. *It is important that we relish the food we eat.* If we cannot do this, but eat mechanically, we fail to be nourished and built up as we would be if we could enjoy the food we take into the stomach. We are composed of what we eat. In order to make a good quality of blood, we must have the right kind of food, *prepared in a right manner.*

"It is a religious duty for those who cook to learn how to prepare healthful food *in different ways*, so that it may be eaten *with enjoyment*. Mothers should teach their children how to cook. What branch of the education of a young lady can be so important as this? The eating has to do with the life. Scanty, impoverished, ill-cooked food is constantly depraving the blood, by weakening the blood-making organs.

"It is highly essential that the art of cookery be considered one of the most important branches of education. There are but few good cooks. Young ladies consider that it is stooping to a menial office to become a cook. This is not the case. They do not view the subject from the right standpoint. Knowledge of how to prepare food healthfully, especially bread, is no mean science.

"In many families we find dyspeptics, and frequently the reason of this is the poor bread. The mistress of the house decides that it must not be thrown away, and they eat it. Is this the way to dispose of poor bread? Will you put it into the stomach to be converted into blood? Has the stomach power to make sour bread sweet? heavy bread light? moldy bread fresh? . . . Many a wife and mother who has not had the right education, and lacks skill in the cooking department, is daily presenting her family with ill-prepared food which is steadily and surely destroying the digestive organs, making a poor quality of blood, and frequently bringing on acute attacks of inflammatory disease, and causing premature death. Many have been brought to their death by eating heavy, sour bread. An instance was related to me of a hired girl who made a batch of sour, heavy bread. In order to get rid of it and conceal the matter, she threw it to a couple of very large hogs. The next morning the man of the house found his swine dead, and, upon examining the trough, found pieces of this heavy bread. He made inquiries, and the girl acknowledged what she had done. She had not thought of the effect of such bread upon the swine. If heavy, sour bread will kill swine, which can devour rattlesnakes and almost every detestable thing, what effect will it have on that tender organ, the human stomach?

"It is a religious duty for every Christian girl and woman to learn at once to make good, sweet, light bread from unbolted wheat flour."—*"Vol. I," pp. 681, 682, 684. See also "Vol. II," pp. 369, 373, and 537, 538.*

The point in all this is: Do not try to make health reform foods take the place of the old until they are *at least* as well prepared as the old. If the old was well prepared, and the new is *as well* prepared, the new will always be better than the old. It is true, and experience will demonstrate it every time, that when the health reform dietary is as well prepared as

the old, it will always be not only accepted, but freely chosen instead of the old. Families who despised the thought of Seventh-day Adventists and hated the name of health reform, I have seen won to a full health reform dietary, simply by the wisdom and tact of the faithful wife in putting on the table *along with the other foods*, the health foods rightly prepared. In a little while the health foods were so freely chosen that the old kinds were not wanted at all, and so found no place.

"These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those whom we would teach and help."—*"Vol. II," p. 370.*

Having found in the list of what is good, that which is good for *you*, and having prepared it in a healthful and inviting manner, then thank the Lord for it, cast off all care and anxious thought, and eat it with a cheerful heart, and then, having so eaten it, *let it alone*. For if you do not let it alone, then it will hurt you. Of all the times that food should be let alone, it is after having eaten it. On this point I can do no better than to quote the words of the Testimonies. So here they are: —

"Exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the attention is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, *it most assuredly will*. Forget self, and think of something cheerful."—*"Vol. II," p. 530.*

And again read: —

"You . . . keep thinking upon what you eat and drink. Just eat that which is for the best, and go right away, feeling clear in the sight of Heaven, and not having remorse of conscience."—*Id., p. 374.*

This closes the series of lessons on health and temperance that we have been studying together. There has been no effort to treat the subject exhaustively, or even fully. All that has been attempted is simply to set forth the *principles*, with sufficient other matter to make clear the application of the principles, in order that all may see that the health reform is as simple as any other of the Christian principles. I know that if these principles are studied and carefully applied *by faith in Jesus Christ*, who is the Author of all right principles, nothing but the best of health can possibly follow. And thus will be fulfilled in all, the "wish" that "above all things, that thou mayest prosper and be in health."

So we may close where we began, with the statement that all health reform, and all good health, is

contained in this simple statement: Find out all that you can that is good food. Then find in this list what is good *for you*. Then cook it well, or otherwise prepare it in an inviting form. Then thank the Lord for it, and ask him to bless it to your good. Then eat it with a glad heart. Then let it alone. *And breathe right.*

Do these things by true faith in Jesus, and you will be *all* right. Let all do these things by true faith in Jesus, "for whatsoever is not of faith is sin," — and we shall *all* be all right. Then we shall be healthful and temperate indeed, and so shall be true health reformers.

ALONZO T. JONES.

Foreign Missions

FROM OUR MISSION IN BRITISH GUIANA.

WE are still enjoying a fair degree of health in spite of the hot weather, which is very trying at this season of the year. For this we feel very grateful, and consider it an evidence of God's presence. Many people are sick now with fever.

Our hearts were made very sad a short time ago to know that Brother Flowers had been laid away, and that that field was again destitute. Although we never saw him, from our short correspondence we felt that we could profitably counsel together. We feel that we are indeed left alone in this portion of the world,—no other workers to whom we can talk out the real sentiments of our hearts. Still we know that God lives and rules, and that even this will turn to the advancement of the cause.

I trust this will not have the effect to discourage workers from coming to these fields, or the Foreign Mission Board from sending them. I do hope that it will only increase the interest in these fields, and that the Board will make more determined efforts to give us medical workers, not only as an aid in opening the work, but for the safety of the workers who have sacrificed everything for the work.

I am not able to report any great excitement or movement in the work here. We have been trying to do what we could for the people; but they respond very slowly,—not that they oppose the truth openly; hardly a man dares to do that; on the contrary, almost every man you meet may agree with you on all points; but to obey— that is the great question.

We spent about two weeks with Brother Downer, and as a result three more began the observance of the Sabbath. I was well pleased with the help he gave me.

In regard to Dutch Guiana, I will say that the interest there has steadily increased since I was there in the spring. The Sabbath-school numbers about twenty. Some who once opposed have since joined, and are now doing all they can to push the work. The brethren are trying to get a fund raised to build a small chapel in Newton, and so far have over \$50 raised, and think they will get some more. It will require about \$200 to finish the building.

We are expecting to have baptism in Georgetown next week. Four or five will go forward then; three or four others I think will soon follow. We feel thankful for a few, and pray God to help us find more honest souls.

When I see the great needs here, and our inability to do much, I say many times, If only our brethren generally could see what we see daily, I know their hearts would be touched, and some of the lay brethren would come and do what they could. How I wish I could be in the United States for a short time, and tell the people what I see and know of these destitute fields. I am not discouraged, and I believe the work will triumph; but I am afraid that some will not have any share in it. We are looking forward to next Conference, believing that then, if not before, some one will be found to aid in the closing work.

We have recently made the acquaintance of a Catholic lady who seems very anxious to be instructed in Bible truths, as she finds no satisfaction for her soul in that church. Last Sabbath a man was here from the Pomeroon district near the mouth of Essequibo. He says he has been keeping the Sabbath for three years. W. G. KNEELAND.

Georgetown, British Guiana.

FROM OUR BAY ISLANDS MISSION SCHOOL.

(From a letter to the Foreign Mission Secretary.)

LAST night we received a box of books and a keg of ink. The ink was ordered about the time we started for this place, and the books are those of our second order, which we made in Utila. We, with all the patrons of the school, are overjoyed on receiving them. Our hearts swell with gratitude for their safe arrival. We would be glad if the other lot would come also.

We are enjoying a little sea breeze this morning, and I am sitting out under a cocoanut tree, where I can receive its full freshness, and where the mosquitoes are less annoying. At this hour I am usually very busy, but I am compelled to rest to-day, on account of a headache and some fever; but I shall soon be well again. I never found more work to do than I find here. Besides the household duties, I have twenty music lessons each week (will have more soon), also the children's meeting, and mothers' meeting, besides assisting in the teachers' meeting, where I meet six teachers of the primary division, who are alive and earnest; in Sabbath-school I review about thirty-five bright children, but shall decline next time. We are desirous of teaching these people to work for and among themselves. I must say they are willing to learn.

I do at times long for home and loved ones once more, but there being no room for these feelings, they soon take wing, and I again become lost in my work.

Within the last two years they have had what they call "gales." The breakers come mountain high, break on the reef and flood the keys, causing the water to stand from one to two feet. From the upper keys, which are less protected, several houses have been swept. We do not fear these storms, for we believe the Lord has a care for his work. Sometimes we take a sail and go in bathing.

The work here is onward. I like the manner in which the educational work starts in this place. There is no wild excitement about the school or music class. Everything moves quietly, but there is a slow and steady increase. All are prompt in settling their monthly accounts. I think next year the school will be self-supporting. We have recently organized a missionary society.

Bonacca, Bay Islands.

ADA B. MILLER.

FROM CENTRAL AMERICA.

We expected when we last wrote, that we would pitch the tent in this place; but we have altered our plans, and rented the lower story of a large house, in which we will hold our meetings. We have put our tent seating into the hall, and will have a good place for meetings. The hall is a little larger than the tent. We would have to rent rooms had we pitched the tent, as the weather is too damp to live in any safety in a small tent; and at the outside we could not count on more than four weeks that we

could let the tent stand ere the rains would set in for the winter. As I was looking for rooms, these were offered, and the hall in connection with them for the meetings, which, after considering the matter well, we have rented for two months.

The hall, two large rooms, and kitchen cost us \$15 a month. This looked large to us at first; but as we saw that it would be cheaper in the end than tent meetings, we decided to take it. We will not have any tent master, and that will make the expense \$20 less. The building is known as the Old Colonial Hall, and is a place that the people have been in the habit of attending. Taking this into consideration, with the fact very evidently before us that we would have to seek some place for meeting on account of the rain when we were in the midst of a tent effort, we think this is a providential opening.

We can see what spirit the place is of, in that time, and we have the privilege of quitting the place in two months or renting for a longer time. It would have cost us from eight to twelve dollars to have secured room to live in had we run our tent.

Our first meeting will be September 1. We have the hall seated and almost ready; we will put on the finishing touches to-morrow.

Belize, British Honduras.

F. S. HUTCHINS.

FROM OUR MISSIONARY SHIP.

We arrived on Pitcairn Island July 17, just thirty days after we sailed from San Francisco. The ship was detained for a week, unable to discharge the freight, on account of high northerly winds and heavy surf. One boat belonging to the island was broken up on the rocks, and all the freight it contained, including Brother McCoy and myself, were dumped into the sea and floated ashore. None of us were hurt. The boat was the "Victoria," a fine present from the Board of Trade of London, for saving some English sailors when about to drown in a wreck.

Our unexpected delay has proved to be quite providential to the people here, for the church was not all in a good state. Several had been in a back-slidden condition since a year ago. The spirit of confession and repentance has come into our meetings since our fast-day last Sabbath, and now there is abundant joy where there was sin and murmuring.

Some were not reconciled to the loss of their dear ones in the fever. Now they say they would not recall them if they could. O how good the Lord is! Brother

Graham was with me in the meetings at first. Now I am alone in conducting the six o'clock morning meetings and the six o'clock and seven o'clock evening meetings. He has not been ashore much. O how sweet to see sinners coming back to the fold, particularly when they have been excluded for a sinful course!

Sister Wellman conducts a ten o'clock children's meeting daily, and Mrs. Caldwell has been having meetings with the mothers at the same hour. The Spirit is now doing a great work for the people here to prepare them to stand in the great day of God Almighty.

Besides attending meetings, I have done a great deal of medical work. I have no more time to write now. A north-bound ship is in the offing, and we hope to be able to mail our letters on her, to go direct to San Francisco. About August 15 we hope to be in Raiatea.

J. E. CALDWELL.

At length the Dead Sea is to be navigated, and two sailing boats, one rather large and heavy, for freight, and the other smaller and neater, for passengers, have just been conveyed from Jaffa to Jerusalem by rail, and thence onward by road. The boats belong to the Sultan, as does also the Dead Sea, which forms part of the crown property, and it is his intention to turn to good account the salt, bitumen, and sulphur which abound in its waters, and upon the shores.

UNDER date of August 2, Elder J. E. Graham writes from Pitcairn Island:—

"I will leave a few lines at this place, as there is a bare possibility of their reaching you before we can get mail to you by the way of Tahiti. We reached here July 17, after a pleasant passage of thirty days from San Francisco. Some of our passengers were sick all the way down, and were so weak when we reached Pitcairn that they had to be carried over the hill to the village from the place where the boat landed. Since our arrival, the sea has been so rough that we have been much hindered about landing the freight, and even now we have not been able to get rid of it all. The wind has been in the north almost continuously, and as the landing is on the northeast side of the island, it has required expert boatmen to make a landing at all. They use quite large boats with six strong men at the oars, and one to steer the boat. As they were making a landing one day, the rudder broke, and the boat was caught by a heavy sea and thrown against a rock, and the men and freight were thrown into the water. The boat was broken in two and wrecked, but all the men got out safely and saved the freight. The boat was an old one that belonged to the islanders.

"It may be that we will have to take a man from here to help as a sailor, as two or four sailors are laid up with boils, or swellings, on their hands and arms. So we are short of hands. We would try

to use some of the passengers for sailors, but they are so sick all the time that they would be but little help. It is expected that Maud Young will go on with us to Raiatea to take the nurse's course under Dr. Caldwell, and assist him as best she can while getting the training. She speaks the Tahitian language.

"We are all getting along quite well together. The blessing of the Lord has been with us, and we have all been kept by him. Personally I am of good courage and am learning the ropes fully as fast as I expected to. Have not been sick at all, so have been in better condition to look after matters than I would have been if sea-sick.

"Hoping to receive mail from you on our arrival at Papeete and with love to the brethren, I am your brother in Christ."

OUR CENTRAL EUROPEAN MISSION.

[For the First Week in October.]

IN studying the foreign missionary enterprises entered upon by our own church, we naturally turn toward the one first established, and consequently the oldest undertaking of this character. Our Central European mission claims this distinction.

A GLANCE AT THE FIELD

will show the magnitude of the work embraced in this mission. Let Switzerland form the center, for here are located the headquarters of our work. The republic itself has a population of about 3,000,000, quite evenly divided in religious sentiment between Protestants and Catholics. At the north lies Germany, the old battle-field of the Reformation, possessing a population of nearly 50,000,000. Here the Lutheran Church is the recognized State religion. A long arm of Catholic Austria reaches out to Switzerland on the east. This, together with the country of which it is a part, adds 40,000,000 more to the total of population already given. To the southeast lie Turkey and Greece, and still farther on, Asia Minor, possessing in all over 22,000,000 inhabitants. In this region, Catholics, Mohammedans, and adherents of the Greek Church are largely found. Sunny Italy stretches up from the south of Switzerland. With its salubrious climate and the abundance and richness of natural products, were it not for the curse of Romanism, it would prove a most desirable field for missionary operations. As it is, it is one of the most difficult. France joins Switzerland on the west. Catholic rule here has left its dark blots, but many honest souls are to be found who will bravely witness for the truth. To the southeast lie Spain and Portugal, associated in our minds with the cruel, bloody reign of the Inquisition, which here spent the vigor and strength of its inventive genius. We have not mentioned Belgium and Holland on the north, nor

the colonies in northern Africa at the south. These were likewise included in the mission field of which Switzerland formed the center. Here, then, was a combined population of more than 200,000,000 souls to be reached by the truth it was hoped to send out from the center established.

1. What was the first foreign mission established by our own people ?

2. What country was chosen for the center or headquarters of mission work ?

3. What is the population of Switzerland ?

4. What religions are represented there ?

5. What country bounds Switzerland on the north ?

6. With what great religious movement of the past was Germany largely identified ?

7. What is its State religion ?

8. How many inhabitants does it possess ?

9. A part of what country bounds Switzerland on the east ?

10. What countries lie still further to the south-east, which are included in this mission field ?

11. In what section did the apostle Paul especially labor ?

12. What is the prevailing religion of Turkey ?

13. What facts can you relate about Italy ?

14. Give the population of France, and tell in what direction it lies from Switzerland.

15. What institution assisted in the persecution of the past in Spain and Portugal ?

16. What is the combined population of the countries included in the Central European mission field ?

17. How does this field compare in size with our own country ?

[For the Second Week in October.]

SEEDS OF TRUTH FIRST SOWN.

The truth was first sown in this field by the efforts of a Polish Catholic who, having visited this country, received a knowledge of the Bible Sabbath, and of the soon coming of the Lord. His name was M. B. Czechowski. In 1864 he visited the Piedmont valleys, proclaiming the truth of the Lord's coming, and the obligation of the true Sabbath. Believers in various places accepted the truth. At Tramelan, Switzerland, a company of considerable size was brought out. Mr. Czechowski was very careful, however, not to give his converts any information of a people in this country who held and practiced the same views he was advocating. In 1868-9 he passed on to Roumania, and here likewise the seeds of truth germinated and bore fruit. In 1876 this energetic

but erratic preacher closed his labors, his death taking place in a hospital in Vienna. Previous to his death, however, some of his followers had learned of the work of the Seventh-day Adventists, and had opened up correspondence with our people in America. As they became acquainted with our work, they felt desirous of connecting with it. In response to the appeals sent, an invitation was extended to the Swiss believers to send a representative to our General Conference to convene in Battle Creek in 1869. This invitation was gladly accepted, and Brother James Ertzenberger was chosen for that mission. He did not arrive in this country, however, till the General Conference was passed. He was advised to spend some time in this country to acquaint himself with our work and doctrines. He remained sixteen months, and from a total unacquaintance with the English language on his arrival, he became sufficiently conversant with it to be able to address various general meetings during the summer of 1869.

Another representative was sent to this country by the Swiss believers in 1870 in the person of Ademar Vuillemier. He remained for two years. The appeals of these Swiss brethren, together with the earnest desire felt by our people to extend the truth into the regions beyond, led to the decision to establish a permanent mission in Central Europe. Formal action was taken on the matter at the General Conference held in September, 1874. It was felt that a tried and experienced laborer should be chosen for this difficult and important undertaking. The choice fell upon Elder J. N. Andrews as the most fitting candidate for this field.

1. By whose efforts was the truth first planted in Central Europe ?

2. How did this man receive the truth ?

3. In what year did he begin to labor in the Piedmont Valleys ?

4. What can you say of his success ?

5. At what place did a considerable number obey ?

6. Into what country east of Switzerland did he penetrate ?

7. Of what were his disciples kept in ignorance ?

8. Of what did some of them learn ?

9. How did they feel toward our work ?

10. What invitation was sent them ?

11. What representative did they send ?

12. What can you say of his experience here ?

13. Who was sent later to represent the Swiss believers ?

14. What effect did the appeals of these delegates have ?

15. When was it decided to establish a mission in Central Europe ?

16. Who was chosen to take charge of the same ?

[For the Third Week in October.]

THE ORGANIZATION OF THE WORK.

Elder Andrews reached his field of labor in October, 1874. Soon after his arrival, a general meeting of the Sabbath-keepers was called to consider plans for the prosecution of the work. No definite action was decided upon, but at another general gathering held at Lode in November, it was decided to begin the publication of the truth in the form of small tracts, and money was raised to defray the expense of publishing. Basle was chosen as the center of the work. In January Elder Andrews, in company with Brother Ertzenberger, started for a visit to Germany, to open up communication with a company of forty-six Sabbath-keepers at Elberfeld who had embraced the truth. A man by the name of J. H. Linderman, by personal study of the Bible had obtained a knowledge of the Sabbath and by his teaching and example had led this company to take their stand for the truth. A beggar who stayed over night at the house of one of our sisters in Switzerland brought to the Swiss brethren a knowledge of the interested ones in Germany. It is thus strangely that Providence sometimes works. Elder Andrews's visit was not without fruit. Public meetings were held, and the hearts of the believers were greatly encouraged and drawn toward our work. Some time after this visit, the company at Eberfeld united formally with our people.

On returning to Switzerland Elder Andrews applied himself with renewed zeal to the study of the French. He also inserted advertisements in the leading public journals, asking for correspondence with those already keeping the Bible Sabbath, or who were interested in the same. A goodly number of answers were obtained, and a correspondence opened up, which resulted in advantage to the cause of truth. Many of these correspondents became regular subscribers to the paper which was soon after published, and in the end united their interests with our work. At a meeting held in December, 1875, there was organized a Tract and Missionary Society, the first one ever organized among us outside of this country. During this same month Elder D. T. Bordeau and family sailed from New York to assist especially in the French work. By this time the need of a regular

publication for use in missionary work was apparent to all. Accordingly a monthly journal, *Les Signes des Temps*, was started, the first issue bearing date, July, 1876. Almost immediately after the first number of the paper was printed, Elder Andrews visited Italy. At Naples a small company of believers was found who, like those in Germany, had come into the truth by the efforts of a man, Dr. Ribton, who had received the message by reading. Dr. Ribton was baptized during this visit. In the meantime Elder Bordeau had been laboring in France, and several companies had embraced the truth. The work of translating and publishing tracts during this time was being pushed steadily forward, and publications in the French, German, and Italian began to appear.

In 1882 Elder S. N. Haskell visited the Central European field. As a result, the work was placed upon a more unified and systematic basis. Plans were adopted for the enlargement of the work, particularly the publishing interests. At the session of the General Conference in 1882, it was decided to send Elder B. L. Whitney to assist in the work. This was especially in view of the enfeebled health of Elder Andrews who had been failing for some time. The appointment of Elder Whitney was none too early. Elder Andrews rapidly continued to sink, and a short time after Brother Whitney's arrival, fell asleep.

1. In what year did Elder Andrews go to Europe ?

2. What was held soon after his arrival ?

3. At a later gathering what was decided upon ?

4. What city was selected as the headquarters of the work ?

5. What country was visited about this time ?

6. How had this company received the truth ?

7. What resulted from this visit ?

8. What plan was adopted to obtain the names of those interested in the truth ? State results.

9. What was the first regular organization effected in the Central European mission field ?

10. What laborer was sent from America to join the mission about this time ?

11. Give the name and date of the first journal published in the mission field.

12. What country south of Switzerland was next visited ?

13. State what was found.

14. What was accomplished by the visit of Elder Haskell in 1882 ?

15. Why was Elder Whitney sent to assist in the work ?

16. For how long was Elder Andrews connected with the work of the mission?

[For the Fourth Week in October.]

CONTINUED GROWTH OF THE WORK.

The year 1884 marked the advent of three new journals in the mission work. There were the *Herold der Warheit*, a sixteen page German monthly, the *L'Ultimo Messagio*,—"The Last Message"—a quarterly paper in Italian, and the *Adevărulu Present*,—"The Present Truth"—a small sheet in Roumania. In 1884, Elder G. I. Butler, then president of the General Conference, visited the mission field. His visit was a great blessing to the work, serving to perfect the organization already effected. A regular Conference was organized for Switzerland, embracing five churches. During Elder Butler's visit, there was held a general meeting of the European Council,—a convention embracing delegates from the various countries within the bounds of the mission field. Here a practical demonstration was seen of the increase of our work. Nine nations were represented in the Conference. Among the many important decisions rendered at this meeting, the one to erect a publishing building deserves special notice. Work on the enterprise was begun the latter part of the same year. To assist in placing our publishing work on a better basis, Elder W. C. White visited Europe in 1885. Sister E. G. White by invitation of the General Conference accompanied him. The work of these experienced laborers was of great encouragement to the young and growing Conference.

It would take too long to trace the work in this field through all of its history down to the present time. From time to time other laborers than those mentioned above have been connected with the work. Among these we should mention Elders A. C. Bordeau, Wm. Ings, and later, L. R. Conradi, who were connected with the mission at some stage of its history. Dr. J. H. Kellogg likewise visited the mission during Elder Andrews's sickness and rendered valuable service. A glance at the present development reached by the work will close this brief and imperfect sketch.

The field now embraces a population of over 150,000,000. Germany is now included in the German-Russian mission field. Thirteen laborers are employed in ministerial work. Ten of these are supported by native contributions, the remaining three by the Foreign Mission Board.

A good foothold has been gained in France, in Italy, in Roumania, and in Turkey. Particularly in

this latter country has the Lord worked in a special manner, and that too in the face of many obstacles. The office of publication at Basle has an invested capital of \$64,000, and twenty-five hands are employed in the various departments. The number of Sabbath-keepers in the mission field augment 500 souls.

Thus in two decades a wonderful work has been accomplished. But compared with what is yet to be done only a beginning has been made. There are still many millions who have never heard of the truth. To us, our brethren in Europe look for help. They, for the most part, are very poor, and cannot carry forward the work in their great field alone. More laborers are now called for. To send the help needed in this line, means will be required. The gold and the silver are the Lord's. He has made man the stewards of his money. What account shall each render of that entrusted to his keeping?

1. What three journals appeared in 1884?
2. What was organized on the occasion of Elder Butler's visit to the mission field?
3. At the council held at this time, how many nationalities were represented?
4. What important step in the matter of publishing was taken at this meeting?
5. Who were sent to assist in the establishment of the printing house and in the general work?
6. Of what mission field does Germany now form a part?
7. What population is still embraced in the Central European field?
8. How many ministerial laborers are now at work in this mission field?
9. What per cent of these is supported by the home Board?
10. In what country have special triumphs of the message been witnessed?
11. What is the amount of investment in the publishing house at Basle?
12. How many helpers are employed?
13. How many Sabbath-keepers are now to be found in the mission field?
14. What is the temporal condition of most of these believers?
15. How then can the many millions of Europe be warned?
16. What are now called for?
17. Whom has God made the stewards of his wealth?
18. What account are you rendering to him of your talents?

Home Missions

"LORD, WHAT WILT THOU HAVE ME TO DO?"

In one way or another, we are constantly asking this question. Sometimes it is but an expression of submission. When the apostle Paul repeated these words, it denoted his complete surrender. It is the language, spoken or implied, of every heart that turns to the Lord. As difficulties, perplexities, and trials confront us, we cry out in the same words, but with a little different meaning, "Lord, what wilt thou have me to do?" Under such circumstances, these words are an acknowledgment of our own inability to guide ourselves, and expresses our total dependence upon the wisdom of God.

The desire to work for the Lord is in the heart of every Christian. We frequently hear people say, "I want to work in the cause, but I don't know what I can do." Many, doubtless, are earnestly praying, "Lord, what wilt thou have me to do?" and desire some special work to be pointed out to them in answer to this petition. Much of the perplexity might be cleared away by remembering what God has already revealed to us upon this point. As we look out over the broad harvest field, we can see very much to be done. In home and foreign fields the harvest is white. But God does not say that we are to do all our eyes see should be done. We may hear calls for laborers to go to destitute fields, but he does not tell us that we must do those things. However, he does say, "Whatsoever thy hand findeth to do, do it with thy might." To find our mission we have but to be faithful wherever God puts us for the present. There is no excuse for inactivity because we cannot go and do the great things of which we see and hear. There is work within the reach of every hand. The humbler things he gives us opportunity to do are for our training. If we neglect these, we shall never be ready for a larger or more particular service. To spurn the opportunities for missionary work that comes to each of us day by day, is to neglect a part of the great harvest field. If we are not faithful *gleaners*, how shall we ever become *reapers*? It is not the kind of work in which we are engaged that makes it acceptable to God, but the willingness, faithfulness, and earnestness with which we labor.

MRS. L. FLORA PLUMMER.

MISSIONARY WORK IN MINNEAPOLIS.

I HAVE read with interest the accounts published in the HOME MISSIONARY from time to time of work done in different parts of the field, but am more especially interested in the home work of our own society. Although our numbers are comparatively few, the members manifest a good interest in the meetings and in helping to scatter our literature and publications. I will not at this time make any statement as to the amount of work done by our society, but will give a brief outline of some of the methods we employ to keep up the interest in our weekly missionary meetings, which are in our experience of the greatest value in keeping the members awake to the importance of the work in which we are engaged.

One of the surest ways of interesting a person in any line of work is to give him something to do, and let him have a part in the work. To this end, the president of our society appointed three others, together with himself, to conduct the four meetings in each month on the different topics of home missions; viz., Foreign Missions, Religious Liberty, and Health and Temperance. Each of these leaders besides his own contribution, secures the aid of other members in preparing papers or in speaking on some branch of the subject for the evening, these exercises being interspersed with appropriate songs, usually rendered as a quartette or solo, sometimes engaging the help of the children. We find that in this way home talent is being developed, and the interest in the home work is steadily increasing.

Of course our attendance is somewhat larger in the winter than at the present season of the year, nevertheless our meetings have not abated in interest, and the fact that our donations do not materially diminish, and that our weekly report shows nearly as much work done, is evidence that our members are alive and will not need to be resurrected when winter comes, before commencing the usual winter work. After our program for the evening is completed, the work of preparing the papers for the mail is quickly disposed of, as every one seems to engage in it with energy and enthusiasm. We invariably close the meeting by asking God's blessing on the work we have done in his name.

In connection with the missionary society, we have what we call our "Gleaning Band," whose work it is to collect clothing and other useful articles, then search out the needy and destitute and supply their wants; and many are the cases which have found

relief in this way. This work also affords an excellent opportunity to introduce the gospel of Jesus into these desolate homes, which is of far more value to their inmates than any temporal aid they may receive; and sweet is the blessing experienced by those engaged in this work. Our sisters meet one afternoon in each week to devise plans for the furtherance of this good cause, and also to repair and remodel garments that they may be all ready for service as soon as delivered. I will try at some future time to tell you something of the work that has been accomplished by our feeble efforts.

Now is the time to do the Master's work; for soon, ah, soon, the harvest will be o'er. If we are faithful then, O then, how great our joy will be on yonder blissful shore.

T. A. ZOLLER.

WORK AMONG THE CHINESE AND JAPANESE IN OREGON.

By reason of a resolution passed at our camp-meeting of 1893, plans were laid to extend to the Japanese and Chinese in our territory the truths of the third angel's message. The writer was asked to take charge of the work, and in harmony with what seemed to be the best plan, a mission school was begun July 10 of last year. The purpose was, that through teaching them the English language the way might open to present God's saving truth. The time of opening our work was very favorable to us, as the other missions, of which there are five, were having a vacation, and some of the pupils from them embraced the opportunity offered by the opening of our mission.

There are but few advanced studies taught in these schools, as when sufficient knowledge of the English language is obtained, the student makes the most practical use of his talents and time, in business or commercial relations. While the mission schools are primary in instruction, there is to be found occasionally one that desires to advance beyond simple reading and writing, but such individuals are very scarce among the Chinese. In this there is a marked difference from the Japanese.

The Japanese are quick of perception, very active, and eager to obtain knowledge and advance toward higher attainments; while the Chinese are stolid, content to plod along in old paths, live in and for the present only, and seek nothing except as it will bring them pecuniary gain. In other words, they lack in enterprise and devotion to higher purposes. These differences are very noticeable, and while it is true

that as a nation Japan has obtained her literature, art, and science largely from China, yet, by intercourse with other nations, and by native peculiarities, she has rapidly advanced to a high standard, till knowledge is quite generally diffused.

Our school is the only one in the city of Portland that has both Japanese and Chinese pupils in attendance; and while there are some prejudices between these people, yet it does not manifest itself in lack of interest, or unkindness toward each other.

From the first, we have had much opposition from other missions and churches, because we have borne a testimony to the truth of God. In the beginning we decided to use the evening of the Sabbath, for teaching the Bible, and as other missions take Sunday evening for that purpose, the difference has been noticeable to them, and often we have given the reasons for our faith as best we could. Not understanding their language, and having no one who was converted to the faith of Jesus, whom we could use to assist us in speaking to them, it has been very difficult to impress their minds with those things so solemnly believed by us. They have no definite knowledge of the history of other nations, and those who have embraced Christianity have no understanding of the "falling away." This makes it very difficult to show the importance of knowing the truth or obeying the plain word of God. They have come to look upon the majority as being right, and the teaching of another way, so different from the other churches, as a dangerous error.

Added to all this has been the work of leaders among them, denouncing us as "Judaizers" and warning their flocks against our teaching. Notwithstanding these trying features, God has been with us, and the fruit of our labors is being seen. God's word is a living thing. Once sown in the heart, and nourished, it will grow, and has power to renew the soul in the image of Christ.

There was a time a few months ago when several among the Japanese accepted the Sabbath, through Bible readings held with them. But by the work of a shrewd opponent, some of these have become discouraged and given up the truth.

Not being able to reach them by former methods, we have through the help of a Japanese brother, who had attended Walla Walla College, written and translated two tracts in Japanese. One is entitled "Christ Will Soon Come," and the other, "The True Sabbath." Armed with these, we expect to enter the stronghold of Satan, and we believe that God will bring victories for his name.

Early last spring a young Chinese was thoroughly converted to the truth. The circumstances of his life, conversion, and present attainments in the knowledge of God's word, are very remarkable. He is but sixteen years old, yet so rapid has been his reception of the truth that all the leading points of salvation are clearly comprehended by him, and he speaks with earnestness for about an hour one evening each week to those who will hear. As we see him teaching so earnestly the great truths of the Bible, we can only praise God that out of the mouths of children God will sound the message. His only study for several months has been the Bible, and he often says, "The Bible is my life." For all the discouragements that we have had to meet, God has been very good, and though dark has been the way at times, victory is surely seen. And the hand of Him who rules is taking for his own service those whom he can use.

C. A. WYMAN.

Portland, Oregon, Aug. 23, 1894.

THE POWER OF THE GOSPEL.

WHEN the Saviour was here among men, he told his disciples on one occasion that if he be lifted up, he would draw all men unto him; and no truth is more susceptible of proof than this, that when a man really has Christ formed within, the hope of glory, a trumpeter is not required to herald the fact to the world. No sooner was Zaccheus converted than he said, "The half of my goods I give to the poor; and if I have taken anything from any man by false acquisition, I restore him fourfold." The *fruits* of a profession are what have their influence upon the world; and although the motive behind the action, or the direct cause of the change of life is not always understood or appreciated, there is a something in the *results* that speaks louder than words, even to those who never knew of the power of the Gospel of Jesus Christ.

An incident illustrating this point is related by Rev. Dr. Swanson, who is in charge of one of the Presbyterian mission hospitals in China. It seems that a prominent man of a neighboring town was sick and came to the hospital for treatment, and while there, he was not only cured of his malady, but he also returned home a converted man. This change was not without effect, for in a short time a lady appeared at the hospital, and inquired for the doctor, and then she told her errand, saying, "The head man of our town was with you here, and he was an ex-

tremely bad man. He thrashed his wife and made his children miserable; he gambled away his money, and his mouth was so foul that all the water of the rivers would not wash it clean. He came here, and he has returned home; but the tiger is changed into a lamb, and his wife is astonished at the change. He has ceased thrashing her, and they are now quite comfortable, and he never says a bad word."

"Well," asked the doctor, "what do you want?"

"Well," she replied, "do n't tell any one, but I have a very foul mouth. I do a good deal of grumbling; I say many bad things; I am not a good woman, and I have come here for *some of the medicine that has cured that old man*, so that I may be what I ought to be."

It is needless to say that the poor, benighted soul had explained to her fully the *medicine* that worked a double cure.

W. E. CORNELL.

Canvassers' Department

THE SCIENCE OF CANVASSING.—No. 2.

OBJECT AND IMPORTANCE OF THE WORK.

MEN'S estimation of, and sympathy with, an enterprise is very materially affected by their knowledge of the undertaking and what it is designed to accomplish. If the object sought is a philanthropic one, then the sympathy and good will of Christian people are immediately pledged in its support, without any expectation of personal profit being derived therefrom. If, however, the object sought is a selfish one, then the case is quite different.

That the object of the canvassing work is a noble one no thoughtful man need question for a moment. Notice a few of the objective points sought:—

1. The placing of reading-matter treating upon different features of present truth in the hands of millions of people and thereby warning them of what is coming.
2. Carrying the message to places where the living preacher could not possibly go, and bringing it to people who would not listen to the living preacher.
3. Employing men and women of limited ability as successful instruments in the hands of God to do this work, who could not succeed in callings of more public character.

A few extracts from the Testimonies will plainly show what the Lord says about the object of the canvassing work.

"If there is one work more important than another, it is that of getting our publications before the public and thus leading them to search the Scriptures."—"Testimony No. 29," p. 390.

The above was published in 1880, or about fourteen years ago. But again:—

"The proper circulation and distribution of our publications is one of the most important branches of the present work."—"Testimony No. 14," p. 687.

This was published in 1868, nearly twenty-six years ago, and if our publications have not been circulated since then as extensively as they should have been, then it remains a fact that their circulation should be pushed forward with all diligence and by every proper means.

"The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth. The work is a good one, the object high and elevating;—and there should be a corresponding dignity of deportment."—"Testimony No. 32," p. 161.

This certainly is clear and explicit. It tells what the canvassing work is, and what its object is; viz., that of reaching a certain class with the truth who would not otherwise be impressed with it, and the bringing of it before them in such a manner that it will make an impression; and more than this, it tells what shall be the deportment of those who engage in this work.

WHO SHOULD ENGAGE IN THE CANVASSING WORK.

Much has been said in the past about who might, could, and should engage in this branch of the work, some urging that all and every one who could sell even a few copies of the book, should go to canvassing. Consequently in many cases every one who could be induced to enter this work has been encouraged to do so. It has been urged by some that the Lord could use the weakest of instruments to accomplish his work, and if he could accept of weak instruments, we ought to. Further, it was urged that men cannot read hearts and motives, to discover whether a prospective agent was acceptable to God or not. It has also been urged that it matters not so much the character of the agent who carries a book to a family, as it does that a book is carried.

It is freely and willingly admitted that the Lord in great mercy can and does accept the services of the weakest instrument whenever an effort is made in sincerity to benefit fallen humanity. It will also have

to be admitted that some who have acted as agents for the Lord have selected and asked him to accept some very weak instruments.

But seeing that men will honestly hold a difference of opinion upon almost every question, and there being great danger of making very serious mistakes in this matter, if left to human wisdom, let us inquire of the Lord, and then listen attentively while he tells whom he wants for canvassers:—

"Let the self-denying and self-sacrificing, the lovers of God and of humanity, join the army of workers. Let them come, not expecting ease, but to be brave and of good courage under rebuffs and hardships. Let those come who can give a good report of our publications, because they, themselves, appreciate their value."—"Testimony No. 32," p. 162.

That certainly is plain, and a man who has studied his book, and has appropriated its contents to his own personal experience, is able to appreciate its value, and certainly can be more successful in circulating it among the people than the man who has only a limited, if any, knowledge of his book. And again, further:—

"In all parts of the field canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else, and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability."

Some may desire to ask, "Is that a new testimony lately received?"—No, that is found in "Testimony No. 29," p. 389, and was published in 1880, some fourteen years ago.

What kind of instruments does the Lord ask to be selected for the work? Answer, "Men of good address, tact," that is, men whose personal bearing and manner of speaking will make a favorable impression upon a stranger. Some men are naturally attractive in their general appearance, tone of voice, etc., and at first sight a stranger is drawn to them in spite of himself, while others do not attract but rather repulse those with whom they meet. But once more:—

"The canvassing work is more important than many have regarded it and as much care and wisdom should be used in selecting workers as in selecting men for the ministry."—"Testimony No. 32," p. 161.

"Our brethren should show discretion in selecting canvassers and colporters, unless they have made up their minds to have the truth misapprehended and misrepresented."—"Testimony No. 32," p. 159.

Read again this instruction and then inquire, "Has this been followed during the past eight years? Have those whose duty it was to select, been as careful to inquire into the proper fitness of a prospective

canvasser as they would into the fitness of one for the ministry?"

This instruction does not claim that a canvasser must have all the natural qualifications, talent, and ability necessary for a minister, for it is an acknowledged fact that many men who cannot succeed as public speakers, can and do make first-class colporters or canvassers. What, then, is the standard to which one must attain to be accepted as a canvasser? It is moral character and moral worth that is the standard, and why should not the moral character of the canvasser be as perfect as that of the preacher? Some people entertain the idea that a minister is and must be pretty good (and he ought to be), but that if a canvasser is—well—about half good, he will pass. But why should not a canvasser be as good as a minister? Does he not need special help in his work as much as a minister? If he is not in daily communion with God, drawing a fresh supply of strength from him for each day's work, how can he hope for success? Certainly unless he is, he cannot reasonably expect any special help from God. And during the hard times especially, the man who is not closely connected with God, will certainly be defeated.

Notice once more the specifications given for selecting: "As much care and wisdom should be used in selecting, etc., but how close shall this be followed, and how applied?

Here is a typical case:—

Brother Brown, age twenty-nine, family consisting of wife and two children, health good, well educated, neat and trim in appearance, a good talker. Yes, can talk all day for that matter, can tell all he knows and make it clear and plain, and do so anywhere, and before the king if need be. He dresses well, is prompt in attending meeting, and in bearing his testimony. His only fault is, he is slack in paying his bills. He promises to pay, but somehow he "failed to collect what was due him, and cannot pay it this month, will endeavor to pay it all up next month sure." But he manages not to meet his creditor for the next three months, and if he sees he is in danger of meeting him, he will dodge the corner and go up another street.

Well, the State agent comes along, and he thinks Brother Brown would make a splendid agent, and almost knows that he will succeed finely. Reader, what do you think about it? Would the Conference accept him as a minister, and send him out preaching? Would you? If not, then would he be a fit man to go as a canvasser? If not, why not?

Another case: Brother Smith, a member of the same church, thirty-five years old, education limited, slow of speech, bashful in appearance, timid in public, and can hardly bear his testimony in meeting. Has a family of four children, all well behaved, dressed plainly but neatly. He is a poor man and works for a living, pays his bills promptly, and if anything happens that he cannot meet his obligations as he promised, he promptly goes to his creditor before the bill is due, and tells him that he cannot meet the debt. His neighbors say that while they "do not believe in Smith's religion, they believe he is a Christian if there ever was one." His greatest failure is, he does not press his religious ideas upon every one he meets. However, if asked a question, he answers it quietly, then leaves it and does not press the matter.

The State agent finds him an average student in studying his book in the institute, but when called up before the class to give a public canvass, he blushes, stammers, and makes a complete failure. Would the Conference recommend him to canvass? So far as moral character is concerned, could they not cheerfully recommend him to enter the work?

If Brother Brown's character is such that the Conference could not send him out as a minister because of any moral defects, then how could they accept him as a canvasser? With Brother Smith, his moral character is his best recommendation. His other deficiencies will easily be remedied, for when he gets out among the people, the Spirit of God will loosen that timid, bashful speech of his, so that when he does speak, his words will be "in the demonstration of the Spirit and with power."

F. L. MEAD.

EXPERIENCES IN NORTH CAROLINA.

AFTER six weeks profitably spent at the Atlanta institute, I reached Hillsboro, N. C., February 7, where I spent four months, after which I spent two months at Durham, the great tobacco town. At first the work with me went very slow, but the great Master has given me grace and victory. I have delivered books to the amount of \$235, and I have orders for the fall delivery to the amount of 190 more. My orders are increasing every week. Crops are very promising, and many agents could find profitable employment here now. Now seems to be the most opportune time to work here. Prejudice is giving way; people are seeking light, and many are finding rays of light singly or in companies of from a few to

several hundred, and leaving the old established errors.

Our books are well received and where read, make a demand for more. I have had good health, standing the heat better than many who were born here. I owe this to hygienic living, though I cannot live as hygienically as I would wish to, but people try to please me, and are thankful for light on health topics. One man of considerable influence, with whom I left a package of health tracts, told me about a month afterward that the tract on tobacco was worth \$5 to him. He was quitting tobacco, tea, coffee, and pork, and so are many others.

With few exceptions the diet here is coffee, pork, hot biscuits, corn bread (quick-baked), vegetables, chickens, eggs, and fruit. Nearly everything is cooked with lard. Almost everybody, men, women, and children use tobacco in one or more forms,—chewing, smoking, or snuff dipping (taken in the mouth with the brush end of a stick). As must be expected, sickness is common, especially diseases of the stomach, bowels, lungs, and nerves. Many realize that they are in a rut, and would be glad to get out. They seem to appreciate advice and instruction in this line. I believe now is the opportune moment to work in their behalf.

R. A. BURDICK.

SUCCESSFUL WORK IN MONTANA.

I HAVE finished my long and successful delivery of about five weeks, and last Wednesday evening, left Sheridan, Wyoming, *via* the "Burlington Route" for this place, arriving here about 3 o'clock A. M. the same night. Begun work the next morning here at Fort Custer, and when I had finished my day's work, I had taken fifty-seven orders for our books, etc., or something like \$125 worth. Commenced work somewhat earlier Friday morning, and when I ceased work for the Sabbath, had secured fifty-nine orders. Before 9 o'clock that morning, I had taken ten orders. Well, at close of Sabbath, at 6:30 P. M., I began labor at once, and in less than two hours the Lord had given success to the extent of seventeen orders, or \$35 to \$45 in value. Those seventeen orders really belong to Friday's canvass, to make out a full day. By counting it so, it makes sixty-seven orders for that day, or about \$150 to \$175 worth. Thus we have 133 orders for two days' work, which surpasses all past records for the same length of time. Took here yesterday (Sunday), in less than a full day's work, thirty orders; so this makes 163 orders for barely

three full days' work, or somewhere between \$325 and \$375 in value, as I have not counted it up.

I can only say, To the Lord is due all honor, glory, and praise; for he only can make our efforts succeed. His providences are marvelous. I have now only about six weeks more to canvass, when I hope to return home to Oakland, California, or as soon as I deliver the orders taken. The autumns in Montana are lovely, the most beautiful part of the year,—but near the close of the year it gets exceedingly cold in this State.

WALTER HARPER.

Livingstone, Montana.

THE STUDY OF THE CANVASSER.

THERE are four questions we wish to consider: Why we should study; What we should study; How we should study; and When we should study.

Why should a canvasser study? The best reason is found in 2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth."

In order to accomplish anything, we must first learn how to do it; and the better we understand anything the more successful will be the results in doing that thing. The more important the work the more we ought to understand it; and this requires study. As the third angel's message is the most important message that ever went to the world, and as if there is one work more important than another, it is getting our publications before the public, how necessary then that we know how to present these books containing the present truth. For our "manner of presenting the truth may decide the destiny of a soul."

This then will require a great deal of careful study. This world is a school; we are put here to learn; therefore we ought to spend our whole lives in improvement, no matter what work we may be engaged in. In studying, our minds are developing and enlarging. We can see things clearer, grasp things quicker, and grow more useful all the time. On the other hand, if we do not study, our minds become dwarfed, and enfeebled; we lose our usefulness and go backward all the time.

What should we study? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The Bible and the Testimonies are the most important of all studies. All of our subscription books, especially the one we are working for, are important. It is necessary that we study both

THE HOME MISSIONARY.

ancient and modern history. Besides books, we want to study the people, the country, and our own selves as well.

How shall we study? Paul says, "Let all things be done decently and in order." It is necessary then

that we have some system in our study; not too much nor too little, but enough to keep the mind occupied. Have a certain time for each study, whether it be once a week or once a month. Also have them so arranged that they will correspond with each other.

REPORT OF THE CANVASSING WORK FOR SEPTEMBER, 1894.

(Furnished by the General Canvassing Agent.)

	STATE.	No. can-vassers	Av. No of Re-ports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Distr. No. 1.	Atlantic.....	24	11 $\frac{3}{7}$	304	1,721	241	.....	676	\$1,222 35	\$ 95 01	\$1,317 36	
	Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maritime Prov....	4	3	32	215	58	\$150 25	147	331 25	.....	331 25	
	New England....	19	9 $\frac{2}{5}$	217	1,015	98	260 75	269	700 25	31 47	731 72	
	New York.....	25	21	73	479	78	190 01	193	446 31	29 91	476 22	
	Pennsylvania....	30	16 $\frac{1}{4}$	219	1,381	234	556 00	382	927 50	150 56	1,078 06	
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Vermont.....	6	2	25	160	18	41 30	32	110 00	/ 9 05	119 05	
	West Virginia....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Alabama.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Cumb. Mis. Field	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Florida.....	7	3 $\frac{1}{5}$	53	466	33	75 75	128	293 75	34 50	328 25	
	Georgia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Louisiana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Mississippi.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	North Carolina....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	South Carolina....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Tennessee.....	12	18	87	967	150	290 75	87	256 75	42 45	299 20	627 45
	Indiana.....	10	13	93	628	86	193 75	141	360 75	.....	260 75	
	Illinois.....	11	9	48	280	173	443 00	83	219 00	.....	219 00	
	Michigan.....	9	9	86	772	93	224 25	149	386 25	.....	386 25	
	Ohio.....	15	13	98	810	84	213 50	166	342 20	.....	342 20	
	Ontario.....	12	11	142	423	116	323 00	171	430 00	.....	430 00	
	South Dakota....	23	20	.....	2,702	.....	.....	183	473 75	210 39	684 14	
	Iowa.....	23	19	289	2,641	114	296 50	509	1,086 15	107 32	1,193 47	
	Manitoba.....	11	11	177	1,059	12	23 50	231	636 75	.....	636 75	
	Minnesota....	25	15	.....	.....	22	50 50	586	1,237 95	73 44	1,811 39	
	Nebraska.....	23	19	88	737	.....	.....	88	223 00	26 15	249 15	
	Wisconsin....	24	16	225	1,636	75	196 10	241	573 00	70 40	648 40	4,725 30
	Arkansas....	4	2	20	140	7	14 50	130	485 50	8 00	493 50	
	Indian Territory....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kansas.....	35	.....	3,517	673	1,742 35	488	1,277 98	220 38	1,498 36		
	Missouri.....	37	25	414	3,408	189	505 75	618	1,527 25	154 59	1,681 84	
	Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Colorado.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3,673 70
	*California.....	.....	.....	.....	.....	470	1,316 80	1,385	4,000 00	183 65	4,188 65	
	North Pacific....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Upper Columbia....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	N.S.W. & Q'n's P'nd	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4,188 65
	Australia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New Zealand....	8	8	80	430	666	2,499 00	152	493 50	188 60	682 10	682 10
	Great Britain....	26	22	.....	2,725	.....	.....	814	.....	.....	1,743 88	
	Central Europe....	12	.....	1,362	.....	.....	.....	385	784 40	.....	784 40	
	Germany.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Norway.....	18	15	167	1,950	.....	.....	785	1,226 33	25 74	1,252 07	
	Denmark.....	28	23	271	2,702	.....	.....	989	1,260 22	23 85	1,284 07	
	Sweden.....	30	68	.....	2,015	.....	1,152 78	1,137	1,565 32	8 50	1,573 82	6,638 19
	South Africa....	7	6 $\frac{1}{2}$	102	546 $\frac{1}{2}$	148	613 56	298	1,400 88	.....	1,400 88	
	South America....	7	4	53	.....	56	138 25	181	345 30	13 00	368 00	
	Jamaica.....	8	.....	.....	.....	166	281 40	422	961 80	28 36	990 16	
	Bahamas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	West Indies....	2	2	42	.....	37	107 50	11	29 00	1 92	30 92	2,789 96
	Totals.....	535	414 $\frac{5}{9}$ $\frac{1}{40}$	3405	36,837 $\frac{1}{2}$	4099	11,903 80	12,197	27,372 97	1,737 24	29,110 21	29,110 21

* The report from California is for 14 weeks.

When shall we study? The wise man says in Eccles. 3:1: "To everything there is a season, and a time to every purpose under the heaven." So there certainly is a time to study. After we have come in Friday and prepared for the Sabbath, two or three hours should be spent in studying the Bible and Sabbath-school lesson. The same, or the Testimonies could be studied Sabbath forenoon. After dinner we would need a little recreation, which would be a walk to the woods, where we could study nature and nature's God. Then come in and study the Testimonies Sunday forenoon; we could also study history a few hours. In the afternoon put in a few hours studying our subscription book. Improve all the spare time studying something that will suit the case or circumstances. Make a rule to study the Bible every day; while in the field carry something to study. If you have no satchel, carry a small pamphlet that will go in your pocket, and every spare moment you have, study it.

When we are walking along the road, we can then study the things we have read. Time is too short to let any spare moments go to waste. Let us cultivate thoughtful, care-taking habits, habits of industry and discretion, and seek to honor God by becoming all that it is possible for us to become.

C. E. DART.



CHICAGO & GRAND TRUNK
R. R.

Time Table, in Effect June 3, 1894.

Trains No. 1,3,4,6,7,8,9, 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,
Pass Agent Battle Creek

The Battle Creek Sanitarium Health Foods.

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,
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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. J. H. KELLOGG, M. D.

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.

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.

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SANITARIUM HEALTH FOOD CO.,

Battle Creek, Mich.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE
International Tract and Missionary Society
Price 25 Cents per Year.

F. M. WILCOX, - - - - - EDITOR.
A. O. TAIT, - - - - - ASSISTANT EDITOR.

BATTLE CREEK, MICH., OCTOBER, 1894.

WHAT are you doing to extend the circulation of the HOME MISSIONARY?

• • •

OUR Sabbath-school donations for this quarter go toward carrying the truth to Japan.

• • •

THE article from Elder S. N. Haskell in the HOME MISSIONARY EXTRA was extracted from that excellent little pamphlet, "Readings on Foreign Missions," which should be possessed by every family.

• • •

WITH this number closes the series of articles on health, contributed by Elder A. T. Jones. That the instruction given has been very acceptable to our readers we have abundant evidence. Let none now prove forgetful readers. A principle of truth is of value to us only as we reduce it to practice in our experience.

• • •

THE design of our Mission studies is referred to in another column. It is hoped to make these helpful in acquainting our people with the work to be done in the earth, as well as with what has been accomplished. The studies for this number have been hastily prepared, and in consequence, are incomplete. It will be our effort to make future studies approach more nearly to the plan as outlined in our editorial department.

• • •

SINCE our last number went to press, we have been pleased to greet Brother E. L. Sanford, who was obliged to leave the West African Gold Coast on account of frequent and oft-repeated attacks of fever. Since returning home, he is regaining his customary strength. Brother Rudolph is still in Africa, and seems to be so constituted that he suffers but little inconvenience from the climate. Before our next issue, Brother and Sister C. L. Emerson of the Bay Islands will likewise have returned on account of poor health.

AN INOFFENSIVE CRIMINAL (?)

ALL the readers of the HOME MISSIONARY are no doubt aware of the fact that Brother W. B. Capps is now in prison in Tennessee for the truth's sake. He has been there several months and has some eight or nine months yet to serve. When Brother Capps was first put in the prison, he was kept in quite close confinement, but another sheriff was elected soon after his imprisonment, and Brother Capps now has much more liberty. A letter just received from him informs us that the sheriff permits him to go about the town pretty much as he pleases. He is only confined to his cell at night.

It is rather a strange fact that we have a criminal (?) in this boasted land of liberty whose only crime is in exercising his conscientious convictions toward God, and whose inoffensive conduct is such that the jailer feels perfectly free to let him go about the streets without a guard. If this man was indeed a criminal, he would, no doubt, the first time lie was out upon the streets unguarded, make his escape. But the individual who is a firm believer in the Bible, obeys the requirement found in that book to be "subject to the powers that be." While we cannot always obey the powers that be when they enact laws that are contrary to the word of God, yet nevertheless we can be subject to them. When they put us in prison, we can remain there, even though they give us every opportunity to run away. But why should we run away? Is not God with us, and does he not sustain and keep us just as much when we are in prison as when we are enjoying the greatest liberty?

Nevertheless the farce of making a criminal by law out of a man who has such clear convictions of truth that even when he has a good chance, he does not run away from jail, though unjustly imprisoned, should be apparent to every individual. But we are in a time when injustice and oppression is to be the order of the day, and we may look for many more such cases as this. Later on, we may expect to find cases where we will not have the freedom Brother Capps now has, and while we have the opportunity, should we not be earnestly devoting ourselves to the service of God, so that he may use us in whatever way he wills in bringing the truth before the people? Now is the opportune time to work.

• • •

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."