

The HOME MISSIONARY

Rise, Shine: for



Thy Light is Come, and the Glory of the Lord is Risen upon Thee.

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“God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed with the devil; for God was with him.”

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them all.”

In the life of his divine Master, the Christian finds a perfect model for all right and righteousness. Whether it be in perfection of the inner life, or in the outward manifestation of that life, Christ was and is all and in all, man's perfect pattern in everything that pertains to practical godliness. His was no formal profession without power, no theoretical system of morals and ethics without practical demonstration.

He professed love for man, and the sacrifice of himself in man's interests was the evidence of the genuineness of that profession. His teachings inculcated doctrines of love for the erring, sympathy for the distressed and afflicted, and benevolence for the poor and suffering, and the exemplification of these graces in his own life work, added power and force to his precepts.

Behold the divine Hand outstretched to relieve all manner of sickness and suffering. Witness the feeding of the famished multitude in the wilderness! See him finally as he hangs on Calvary's cross, praying

for the derisive rabble, who with jeers, reproaches, and imprecations, seek to fill to the full, with sorrow and anguish, his last expiring moments! Truly in all this we witness a religion of the most intensely practical nature.

Love to God and love to man,—these were the well-springs of action in the life of the Son of God. It was not love to God as manifested in the forced observance of religious ceremony and churchly form, nor in the outward regard for the divine precepts alone. Rather was it a love that sprung from being at one with the Father, partaking of his divine nature, joying and rejoicing in the work of his hands, and in the judgment and justice of his righteous requirements.

The love manifested by Christ toward his fellow-men was not of the selfish, aristocratic sort, so common to-day. His work was not to convert to some particular doctrine, to the exclusion of practical, everyday religion. His mission was not alone to the wealthy and well-to-do, nor yet to the educated or respected members of society. His efforts were enlisted for all, whether high or low, rich or poor. Indeed were any difference made, we find him more often in the hovel than in the palace, more frequently teaching the illiterate fisher than instructing the learned scribe; no condition was too deplorable, no degradation too deep for his love to attempt a rescue. His mission was to all, and by every laudable means he sought the uplifting of the race to God.

This is the example we have for emulation to-day. Christ was the model missionary,—his life work the model for all missionary effort. As he labored, so should we labor. Christ in us should again be manifested in the flesh. His love for the erring, witnessed in wise, judicious labor for reclamation; his sym-

thy for the distressed, evidenced in kindly ministrations to relieve their sufferings; and his benevolence to the needy, in providing for their temporal necessities,—it is this Spirit in us which will be the well-spring of action if its divine Author does indeed dwell within,—the source of our life and strength.

And in this world of open opportunities there is ample room for the exercise of the Christ-life in the efforts of every disciple. There is suffering on every side. Distress and hunger walk hand in hand. Every neighborhood has its poor and afflicted. Here is the opportunity for practical missionary effort. Perhaps some of these individuals may be prejudiced against the truth. No matter for that; this may be the one chance of all others to remove the prejudice. In visiting such, leave tracts and papers at home. Do not broach the subject of the Sabbath, nor yet of the coming of the Lord. These can come in, in their place. Go to relieve want; it may be to carry a sack of flour, a loaf of bread, or a load of wood; it may be to do the washing, or care for the family of a sick housewife. Doctrines and dogmas are not the first things needed at such times. Let the life speak of Christ, in the kindly, thoughtful service, lovingly and unselfishly rendered.

In the winter months before us there will appear many ways and means of doing real, practical Christlike missionary work. Let us keep our hearts open and responsive to all such appeals. If we have done in the past all that we could by way of circulating our literature in our own neighborhood, let us now turn our attention into the channels indicated above, and see if that will not impress hearts.

We would not be understood as discouraging the circulation of our books and tracts and papers. Quite the contrary, we would that all did much more in this direction. We have a precious and glorious message, and by every means in our power we should wisely and judiciously advance its interests. But let us not take too narrow views of missionary effort. Ministering to man's temporal as well as spiritual necessities was the work of Christ; oftentimes using the former as a means to reach and impress the better nature. As his followers, can we consistently attempt the one and neglect the other? We certainly may not unless we can improve upon his methods.

There is good religion in a smile, a word, a shake of the hand, if done in love. A neighborly act will oftentimes preach more present truth than will a tract or a paper. When the two go together, each serves as the complement of the other. Then let us not forget our duty to the world in the coming winter of want and distress. Strangers as well as friends have claims upon us. The degraded as well as the respected demand our help. Let us not be sparing in our sympathies, nor bound about in our charities. In the use of means, we are not to be lavish or indiscreet, but as wise stewards, using with all wisdom the talents intrusted to us, realizing that inasmuch as we have done a kindly deed unto one of the least of our fellow-men, we have done it unto Christ.

We have been too circumscribed in our labors of the past. We have been too exclusive in our association with others. Our need is not more charity for sin, but more love for the sinner. In our missionary work we need to reach out, and take broader views of our relations to men. By love, by patient effort, in faith and trust, let us labor, by every laudable Christlike means, to draw men to the Lamb of God that taketh away the sins of the world. The sacrifice of time, of money, yea, and of life also for others' good, is the highest, noblest purpose to be possessed. Such a purpose is the soul of practical, Christlike missionary service.

OUR TRACT WORK.

We have reached the time of year when the long evenings are here, and consequently most people have much more time for reading than during the more busy seasons of the spring and summer. And how important it is that we should be doing all that we can to give the people matter to read upon the present truth! In every neighborhood there are those who will read if approached in the right way. We have a fine line of publications, both in the form of tracts and papers and books as well. And now that the busy season of the year is past and the comparatively leisure time of the fall and winter is here, let all of our people be asking themselves, What can I do this fall and winter in the way of circulating our tracts, papers, and other publications? A good work was done in this line last winter, but only a few comparatively engaged in it. We hope to see a general awakening this winter, and everybody earnestly at-

work for the Master. The circulation of literature is not the only thing that we can do, but it is one important line of our work and should just now be receiving careful attention by us all. If you do not have a supply of literature on hand, write your secretary at once and make arrangements for the same. Satan is very active in his work, and we want to be as much more active in the work for the Master as this one work is more important than the other. Live issues are before us, and the people want to read. Let us furnish them the matter.

FOREIGN MISSION STUDIES.

WE call attention again this month to our Mission Studies. As before stated, these are designed for family use. It is recommended that one morning in every week, preferably first-day morning, the study for that week be taken up in connection with family worship. The studies this month have been compiled from the reports of the superintendent of the German-Russian Mission Field, Elder L. R. Conradi. On account of attending a round of general meetings, Brother Conradi was unable to write something especially for this department. However, the compilation given will furnish much instruction to every one who will carefully study the same. It is not designed that the study of the family shall be confined alone to the data given in the HOME MISSIONARY. Let histories on these fields be procured, and all possible information from every reliable source be obtained with reference to the great mission fields to which our missionary offerings are going.

Would it not be well for our local missionary societies to take up the particular field treated of in this journal at the fourth missionary meeting in every the month? Many societies have been in the habit of taking up the subject of foreign missions at one of their weekly meetings in each month. Now that the members, or families making up the society, study weekly in their homes a particular field, would it not tend to encourage this work, and deepen the instruction and impressions received, if the same subject for the month could be treated in one of the missionary meetings? To illustrate: During the month of November the readers, of the HOME MISSIONARY will study in their own families the mission studies given in this number on the German-Russian mission field. In the fourth missionary meeting in November, the church society could take up the same subject, taking a general view of the field, and reviewing all that

the family study had embraced, and bringing in additional features regarding the country, population, progress of the work, etc. We believe an interesting program could be gotten up in this manner. At some future time we may suggest for our societies a program for each fourth missionary meeting in the month. Will not the officers of the missionary societies consider these suggestions?

Fourth Sabbath Reading

CHRISTIAN GROWTH.

GROWTH is the process of development by which that which is immature advances toward a state of perfection. Growth is as much a possibility and a necessity of spiritual life as of physical life. The spiritual life begins with a birth,—the “new birth.” The individual is then a babe in Christ. Were he always to remain a babe, he could not become a soldier of the cross, enduring hardness in the service of his Master. He could not partake of the strong meat which, with the more simple “milk of the word” is provided in the gospel of Christ. From the condition of a babe, he must pass to that of the full stature of manhood in Christ; and this can only be done by growth.

What are the essentials to growth? Almost any one can tell what is necessary to the growth of a plant, but scarcely any one seems to understand what is necessary to development as a Christian. Yet it needs no greater effort to know what is necessary in the one case than in the other. A Christian is but a plant in the garden of the Lord; and spiritual plants, like any other plants, need plenty of water, good soil, and sunlight.

All these the Lord has provided for his garden, and it only remains for his plants to assimilate what they find. But there is a strange perversity about these plants of the human kind, that is not seen in the physical world. The Lord through the prophet Jeremiah complains of his people of old that though he had planted them “a noble vine, wholly a right seed,” yet they had “turned into the degenerate plant of a strange vine;” and thus it is with many now who have enjoyed like privileges. There is no fault in the provision that God has made; but there is an evil principle which finds its way into the plant and perverts its nature, causing degeneracy and ultimate loss of all that is noble and good.

It is the nature of a plant to turn toward the sun ; but in God's spiritual garden are seen some plants that try to grow in another way. There are some that try to grow by something inherent in themselves. Of course, no growth can be attained in this way. Imagine a plant trying to make itself grow, exerting itself—if it could be capable of exertion—to become higher and stronger and to strike its roots more deeply into the soil! The idea is absurd; yet this is what many people think they must do in order to grow as Christians. But Christ said, "Which of you with taking thought can add to his stature one cubit?" Luke 12 : 25. Who would think of exerting himself in order to grow physically? It is true that exercise influences growth, but it is not the cause of growth, nor is there anything that man can do to cause it. The principle of development is in every human organization by nature, and asserts itself as a principle of all living beings; and all that man can do is to secure those conditions within which this principle can operate to the best good of the individual. So it is in the spiritual world. The principle of growth is implanted by God at the new birth, and only needs right conditions to cause the babe in Christ to grow up to the full stature of Christian manhood. Man can interfere with this principle, and repress it, but he cannot create it. But the devil, who understands all this, continually sets men to work to try to make themselves grow by exertion. He would have men think that by taking thought and doing a large amount of good works, they can add a cubit to their stature in Christ. And men try this plan, as they have been doing for ages in the past, and keep trying it until they find that it does not work. They find that after years of such efforts, they are not any stronger Christians than they were at the start, nor reach higher up into the spiritual atmosphere of heaven. Then they become discouraged, and the devil, who knew what the result would be, comes and tempts them, and finds them ready to fall an easy prey to his devices.

But there is no impossibility in the way of Christian growth. The difficulty was, they did not understand the nature of that growth. They did not know the conditions under which alone it could take place. They were not instructed by that which God has revealed in his word and in nature. A plant grows and reaches up and becomes stronger without any exertion on its own part. It simply looks to the sun. It feels the vivifying influence of its rays, and reaches up toward the source from which they come.

The whole process is simply an effort to get nearer to the source of its life. In the soil it finds water and the various elements that enter into its composition as a plant, and the principle of assimilation within it, which it has so long as it looks at the sun, draws up these substances through the roots and into the stem and leaves. The plant simply lets the process go on according to this law of assimilation which its Creator gave it.

So it must be with the plants in the heavenly garden. They cannot grow by looking at themselves; they cannot grow by looking at other plants around them. They must look at the sun. Neither must they exert themselves to assimilate that which is necessary to build them up and make them strong, but simply *let* the process of assimilation go on according to the "law of the Spirit of life" that has been put within them. "*Let* this mind be in you which was also in Christ Jesus," is the exhortation that is given us. It will be in us if we will let it. All God wants of any person is to *let* him work in him.

Man is continually doing something to hinder God's work. He is continually putting self in God's way. He refuses to submit his will to God's will. And this is all the difficulty about living the Christian life. It is not a difficulty of performing works, but the difficulty of making the right choice, of yielding to God and not to self, of looking to Christ and not to something else, and of *letting* his mind and his spirit be in us. He is our Sun, the "Sun of Righteousness." Mal. 4 : 3. If we will look steadfastly at him as the plant does at the sun that shines in the heavens, if we will make it our constant effort to turn toward him as the plant does to the source of its life, and to reach up more and more toward the brightness of his face, we shall experience no difficulty in attaining the full measure of growth that we desire.

But we need not expect to realize the fact that we are growing, any more than we can realize that we are growing physically by trying to note changes in our stature from day to day. If the plant should turn its head away from the sun to look at itself and see how fast it was growing, it would soon cease to grow; and just so with the Christian. When he tries to see himself growing spiritually, he is taking one of the most effective means to stop his growth entirely.

There is no cause for discouragement therefore in the fact that we do not at any time realize this proc-

ess of growth. It is taking place just as truly as it takes place in the physical world, and we need not make the outcome a matter of anxious concern. The outcome will be that which the apostle Paul describes in his letter to the Ephesians, for whom he prayed that they might be strengthened by the inward presence of the Spirit, "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:19.

We are not told to grow in the knowledge of self or the knowledge of our sinfulness or that of our neighbors, but "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. We cannot know his grace and all his attributes unless we see them; and we cannot see them unless we look to him. E. J. WAGGONER.

WORDS OF APPRECIATION.

ALLOW me to express my appreciation of the HOME MISSIONARY; especially the Fourth Sabbath Readings in the few recent numbers.

The subjects chosen are what we as a people need, — meat in due season — not so lengthy as to tire the reader or weary the hearers, but just as such readings should be. Ours yesterday, "The Promise of the Father," was made doubly interesting; one of the sisters wrote out about thirty questions, which, on slips of paper, were given to all present to ask the reader as the reading progressed. These slips were numbered with corresponding numbers in the reading, and the questions were asked when reached, by the reader. This was an interesting exercise, and helped the reader very much. Not only was our reading meat in due season, proving to us a blessing, but the other articles were wisely selected, especially, "Our Work and the Manner of our Doing it;" also Brother Jones's articles on "Health and Temperance." Truly, God is good in lighting up our pathway in this dark world, and giving us hearts to walk in this light. May our brethren at the head of the work be truly under shepherds indeed to give the household of faith their portion of meat in due season.

—————
CALVIN GREEN.

"Go, or send." What other three words set forth so fully our duty, our privilege, as touching the kingdom of heaven? They contain the entire great command, with a commentary attached.

Home Missions

"HE LEADETH ME."

Psalm 23.

In "pastures green"?—Not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be—

Out of the sunshine, warm and soft and bright,—
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright.

Only for this: I know he holds my hand;
So, whether led in green or desert land,
I trust, although I may not understand.

Beside "still waters"?—No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hill tops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.

And more than this: where e'er the pathway lead,
He gives to me no helpless broken reed,
But his own hand, sufficient for my need.

So where he leads me, I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

— Anon.

STUDY SOUND SPEECH.

WE are all familiar with the injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Not many of the mighty or wise have hitherto received the truth; and the most of our workers having been called from the lowly walks of life, and finding themselves face to face with the world with an all-important work in hand have deeply felt the need of study. But the questions of what to study, and how to study have not always received the attention they should.

The first one has been more satisfactorily con-

sidered than the second. The word of God is the basis of all proper study. All truth relates to God. Every vehicle of thought is a means for reaching him. The knowledge of science, history, or language enables us to understand God, and appreciate his character. We do not necessarily limit our investigation to the book we call the Bible, God's written word,—for human deductions may assist us in comprehending this. But it may be safely said that chief, and far above all other books, the Bible is the world's great educator.

But *how* shall we study so as to obtain the greatest good? The answer is, Study so as to obtain the greatest amount. It is a fact that some study the Bible a great deal, but get only a little for their labor, the reason being that they have so little comprehension of what they read. They see so little in it. Many study the Bible only dogmatically, they are always laboring to establish some theory or to perfect some idea they have preconceived. Peter tells us to desire as new-born babes, the sincere milk of the word. Drink it in, and assimilate it in bone and flesh. Not that we should take certain portions and reject the rest as some people eat fish for brain nourishment, but take it as God gave it, and appropriate it all as we get it.

Though there are many things to be said upon that subject, there is but one point upon which I would here speak; that is the correct use of language. We all acknowledge that the truth loses or retains its clearness and power according to the language which is employed to express it. It is true that imperfect speech may possess a degree of power when the speaker has a special unction; but this fact does not nullify the principle stated.

But how many there are who, while diligently studying the Scriptures, and daily reading books which contain valuable truth expressed in pure, chaste language, have their eyes only on the thing taught, while the beautiful melody of correct and simple language fails to engage their thought for a moment. I do not intimate that the style of language is the one essential thing to be considered or retained. But when we receive a beautiful bouquet in a beautiful vase, it is folly to throw away the vase and put the flowers in a broken dish.

The Bible is admired by all as an example of pure, direct, and simple diction. The language of the prophets, and especially that of our Saviour, is a model of perfection; but many of us have studied it for years, and all the time become more careless of our

forms of speech, more reckless of the way in which we "murder the king's English." There is a certain homely vernacular embracing countless and grievous breaches of the rules of speech. We have learned it in childhood, but we have never taken pains to put away those childish things, notwithstanding we have learned in school the simple rules of syntax, and have read and re-read the pure language of inspiration, as well as the correct language of uninspired authors.

I do not have in mind errors in the finer distinctions of grammar and rhetoric, but the grosser violations of ordinary speech of which we by no means need to be unaware. These include the use of singular verbs with plural subjects, or *vice versa*; using the wrong forms of personal pronouns—*I* for *me*, *her* or *him* for *she* and *he*; present tense for past tense, as *come* for *came*; vulgar contractions, as *ain't*, or even *hain't*; etc. These are but the beginning of a long list in vogue, of inexcusable violations of the ordinary rules of grammar. Now we never see these erroneous forms in good print. The Bible or the Testimonies never use them. We read those books daily. Why do we not sense these important things?—Simply because we do not broaden our observation sufficiently to take them in.

Paul says we should be workmen that need not be ashamed. But it is a shame that many are so careless of the way they use the exquisite power of speech with which God has blest us. To Titus he enjoins "sound speech, that cannot be condemned."

To some of our older ministering brethren, who have taken up the work in advanced life, not having had the advantages of education, these things will not apply. But with younger workers—ministers, canvassers, Bible-workers, etc., they ought to have force. The truth is often robbed of its beauty and power by being clothed in defective language. The Jews took knowledge of the disciples that they had been with Jesus, because the unlettered fishermen had become profound in knowledge, and cultured in speech, as well as endued with power. It should be so now.

G. C. TENNEY.

IN the Celestial Empire, and in Korea and Japan as well, where parents are much thought of, while wives are held in light esteem, the Scripture is a sore stumbling-block, where it speaks of a man leaving his father and mother and cleaving unto his wife.

MISSIONARY GARDENS.

THE readers of the HOME MISSIONARY may not all be acquainted with the work our young people are doing throughout the States in the line of missionary gardens. The work has not been noised about very much, but it has been quietly increasing in every way till it is worthy of some note. Young people and children especially are very often out of the reckoning when important enterprises are undertaken, or money is to be raised. It is thought, Why, they have nothing, and of course, they can give nothing. But is that true? Looking at it from one standpoint, it may seem to be; but give children a chance, and, with a little encouragement, see what they can do. The missionary garden plan is a case in hand.

During the past few weeks our young people have been encouraged, through our youth's paper, to plant missionary gardens, the proceeds of which should be devoted to the introduction of the truth for these days, into Japan. The idea met with quite general approval, and as a result, upwards of one hundred and seventy-five names have been enrolled as actual workers. Out of this number over sixty have at present writing sent in to the Japan fund over one hundred dollars in cash. A few parents and older ones have contributed some to this fund, thus not only showing their interest in the enterprise, but what is equally as good, setting the example and encouraging the young in becoming producers and taking interest in practical missionary work.

The principle of the garden has been carried out in every case, although not all have been gardeners. Some have raised flowers, and sold bouquets. Others have raised chickens, and sold them. Some have sold eggs and milk, cheese, butter, etc. Whatever they could do to be producers, where otherwise nothing would have been obtained, they have done, in order that they might contribute something to the spiritual welfare of the children and people of Japan. The aim has been all along to raise five hundred dollars, but a very adverse season has been in many instances very detrimental to crops, and many will be able to contribute but a small amount. However, the watchword still remains, "Five Hundred Dollars for Japan," and if the fund continues to grow at the present rate, that sum will quickly be realized.

This effort is in harmony with the instruction of the Lord: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that falleth not, where no thief ap-

proacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." We trust that parents generally will aid and encourage the children in becoming producers, that they may sell that they have, and that they may be gaining a living experience of what it is to lay up treasure in heaven.

N. W. LAWRENCE.

COMMON OPPORTUNITIES.

WHEN our ears and hearts are open to hear and to do the Lord's work whenever and wherever we find it, it seems that the Lord multiplies cases where we may be of use in his cause. I suppose we become quicker to notice such things by practice as well in this as anything else.

A few days ago, I was waiting in a barber shop. As I sat there reading my HOME MISSIONARY, or some one of our numerous publications,—one or more of which I nearly always have with me to read whenever I have occasion to sit idle and wait anywhere,—a man came in and quietly said to the barber that "something must be done to help Mr. _____, as he was pretty low, and his mother and sister had become pretty well exhausted sitting up nights with him so much." He said he was ready to go but wanted some one to volunteer to go and sit up that night. All I knew about the sick man was that he had been reported to me as a kind of a "hard case," and further that he had subscribed for a book from me, and when the time came to take it, had failed to do it. I did not know just how it would all be taken, but I saw an opportunity to do good to a sick soul, regardless of existing circumstances; so I stepped up and asked concerning who was sick, what was the matter, and if they wanted help; explaining that I knew the young man, and was willing to give my services if I could be of any use. They seemed to be glad to have me come, and so I went and proffered my services, which were accepted in a good spirit.

Sometimes we have a neighbor or an acquaintance who seems to us to be rather indifferent—a kind of unapproachable fellow. But a little tact, which the Lord gives, together with his added blessing, will oftentimes change the spirit and circumstances of the case.

WM. A. WOODS.

We should be quick to discern the evil and the good. While the one should be avoided, the other should be eagerly embraced.

ENTOMBED ALIVE.

[Dedicated to those who are and have been suffering imprisonment for the truth as it is in Christ Jesus.]

ALONE, yet not alone.
 Though dark, cold walls surround,
 And Slime and Damp with chilling breath
 Come stalking through this tomb of death;
 No fair, blue sky; no green-clad ground,
 Nor starry dome.

No loving word,
 But gibe and jeer of wicked men,
 With thoughts on evil deeds intent,
 And hearts all scared, and forms all bent
 O'er plans to 'scape their dismal den;
 No prayer is heard.

'Tis passing strange!
 Such fellowship for one who loves
 Jehovah's law, and precepts pure,
 Which long as heaven and earth endure,
 Eternal, changeless, still its grooves
 All heaven sustains.

Is this the crime?
 O nation strong in might and power!
 When thus for conscience' sake, mankind
 Are thrust in prison cells, and fined?
 Ye're drifting back to sin's dark hour
 And ages blind.

God's word shall stand,
 Outshining far our human ken;
 Wisdom and might in his promise lurk,
 "All things together for good shall work."
 Nor demons, nor angels, nor wicked men,
 Can pluck from his hand.

Brethren, be strong;
 Ye're only "first fruits" gathered in;
 Ye're not alone mid scenes so drear,
 There's One beside you, never fear.
 Transgression of His law is sin.
 'T will not be long.

With each day's birth,
 The muttering storm-cloud louder sounds,
 Still others must prove their loyalty,
 "From cell and dungeon forth they 'll flee,"
 When the loud trump resounds
 Through heaven and earth.

'T is well; —
 "Afflictions light" — but a moment of time
 Compared to the glory that ever shall be
 In that fair dominion, redeemed and free
 From curse or blight, a sorrowless clime —
 No prison, no hell.

THAT WESTERN NEWSPAPER AGAIN.

SOME time last spring I told the readers of the HOME MISSIONARY the result of sending an article on the coming of Christ, to a western journal. Answers from responsive hearts arrived as soon almost as the paper, calling for further information on the subject. The results cannot all be seen yet, but some, of an interesting nature, have appeared. Quite a number in different parts of the country are now keeping the Sabbath, and working to place the light before their friends and neighbors. Others are reading and studying the truth. The editor of a local paper, to whom a few articles had been sent and published at the time I reported, has now published thirty articles on present truth. They have averaged over two columns each, and have been thankfully received by the editor. They created quite a stir in the church to which he belongs. His pastor and others appealed to him to cease publishing them, but he was alike indifferent to their entreaties and abuse.

Among others to respond to the first article, was a gentleman in the government postal service in the West. I sent him several papers, *Sentinels* and *Reviews*, and wrote to him, but received no response. In consequence, the papers were stopped after sending them several weeks, as I did not know whether he was interested, but after several months had passed away, a letter came. In it he told me of his interest in the reading matter I had sent him, and informed me that he was now a regular subscriber for the *Sentinel*. To this was added a little of his experience. He said that some influence, he knew not what, induced him to read the article on the coming of Christ; a very unusual thing for him to do, as he was very skeptical in his views, and had nothing to do with the Bible or religion. But his curiosity was aroused, and he sent for further information. For more than twenty years he had not attended Protestant churches nor read the Bible. During this time he had married a Catholic lady, and attended services with her till he was totally disgusted with such folly and impositions; and yet he could give her nothing better in the place of what she believed. Later on, he sent for several helps from our *Sentinel* and *Bible Student's Libraries*, and with these he was enabled to see that the work of Rome was clearly outlined in the Scriptures. Then he reasoned that other events ought to be foretold too, and so went on, till now he acknowledges a deep interest in Bible study, and especially in the truths we hold so dear. His wife is also becoming inter-

ested, and is willing to consider the truth for this time. He has invited one of our Bible workers to visit them, which she does regularly.

A blind girl in an eastern State also *read*, as they always say, the article on the coming of Christ, and wrote, as she uses a typewriter, to learn more. The idea of Christ's soon coming was a new hope to her, and "O if you could possibly be right," she said. She felt that if it was only so, and she could believe it, then she could already feel within herself the dawning of immortality. "Who asks happiness? I only pant for freedom from the bondage of sin. Take that away, and the gate of heaven is reached." Reader, is not that hungering for righteousness? Is not the gate of heaven open to those who are free from sin? She has what is to me, the true idea of happiness.

Her thoughts of heaven are beautiful. Here are some of them. Is our ideal of heaven as high? She says, "From my birth, the dear Lord has denied me the light of this world; O to see his face and be forever satisfied. Many ask, What is heaven? A refuge from sorrow?—No. A place of blessed reunion?—No. A land of joy unceasing?—No. Heaven includes all these blessings, but they express not the full meaning of that blessed word. Does it mean spending an eternity with Jesus?—Not yet quite full enough. To me it means always pleasing him, never another fear of losing the approval of that Friend among friends."

Another evidence of this young lady's clear spiritual sight, is given in a letter received a little later. In this she thankfully acknowledges favors received and speaks of her condition, and says, "Sometimes I think, Suppose I had been living when he was on earth; I picture myself as one of the great multitude thronging about him, brought into his presence to be healed of my bodily infirmity. I picture how he would have gently clasped my trembling hand, looked straight into my soul and sweetly said, 'Little one, what wouldst thou have of me?' and my answer, Lord that I might receive my sight. No, a thousand times, no. What were physical blindness compared with that for which I thirsted. I would have said, Lord, from henceforward, make the path of duty plain as the glowing noonday." And a little farther on she says, "O, I belong to God's great and glorious church, those who claim forgiveness because Christ died for them; whose creed comprises these two simple sentences: 'Saved through the blood of Jesus; trying to please Jesus.' It seems to me, that these

blessed ones comprise the one fold, under one shepherd." That is the creed of true Christianity, and it appears to me that when such dear souls can be found, to whom we can show the light of present truth, it ought to give us courage to labor on, knowing that our labor is not in vain in the Lord. The Lord has many just such hidden jewels, and he bids you hunt them out, and break to them the bread of life. They will thank you for it, and they will help to swell your joy when at last the rewards are given.

CHAS. F. WILCOX.

A GREAT MISSIONARY FIELD.

It is a blessed thing to know that the truths of the gospel of Jesus Christ are now being carried, not only to the more civilized countries and nations, but that they are going as well to semi-civilized peoples and the islands of the sea. More than this, we learn with joy that in the wilds of the very heart of Africa, stations are being established for the purpose of carrying the third angel's message to the savages of that benighted land. They are being well received there, too, and are beset with questions in regard to the God of the white man. As one writes, "Have we not truly reached the time when 'Ethiopia shall stretch forth her hands unto God?'"

But while workers are being delegated to these important fields at the very "ends of the earth," let us direct our attention to a field at home—to a nation in our very midst. In the Southern States of our Union live between seven and eight millions of colored people—the direct result and outgrowth of American slavery. To word it differently, over one tenth of the population of these United States is made up of colored people in the South, to whom the truths of these last days have never been proclaimed, and for whom no organized effort has yet been made.

We spoke of this people as a "nation in our very midst." This statement is practically true, as their color has set them off as a separate people in many respects as effectually as if their homes were on the islands of the Pacific. These people are so completely separated from the churches, schools, and social privileges of the whites that our missionaries and ministers have found it so far a practical impossibility to labor for both classes at the same time. Hence their efforts have been directed to the whites almost exclusively. To reach this great nation of colored people requires missionaries who will devote their lives to the upbuilding, training, and education of this people, as

others do who go as missionaries to the islands of the Pacific or the wilds of Africa.

God has spoken in unmistakable language as to our duty to this people, in a testimony under date of March 20, 1891. In this are the following statements:—

“Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people.”

“White men and women should be qualifying themselves to work among the colored people. There is a large work to be done in educating this ignorant and downtrodden class. We must do more unselfish missionary work than we have done in the Southern States, not picking out merely the most favorable fields. God has children among the colored people all over our land. They need to be enlightened.”

“Let us do what we can to send to this class laborers who will work in Christ’s name, ‘who will not fall nor be discouraged.’ We should educate colored men to be missionaries among their own people. We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education.”

In these, three selections are pointed out; first, our duty and position as a church; secondly, our duty as individuals; and thirdly, the work of education that must be carried forward among them. In regard to our duty as individuals the same testimony says:—

“The whole church needs to be imbued with the missionary spirit, then there will be many to work unselfishly in various ways as they can, without being salaried. . . . Young men need to catch the missionary spirit, to be thoroughly imbued with the spirit of the message. ‘Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof.’ Work in any capacity, work where God leads you, in the line best suited to your talents, and best adapted to reach classes that have hitherto been sadly neglected. This kind of labor will develop intellectual and moral power, and adaptability to the work.”

And this people must be educated and trained so that they may become qualified as “missionaries among their own people.” Do we realize what this means? It means that white laborers by the score must enter this field with heart and soul imbued with power from on high, and lives devoted to the work they have undertaken. And as these pioneers bring souls to the knowledge and acceptance of the truth, their work must be followed by the establishment of educational institutions where the colored people who have accepted Christ can acquire the knowledge of letters and the principles of present truth.

In the North we have now our own colleges and efficient academies, located within easy reach of every one who desires an education in literature and in the truths for the present time, that will enable him to become an efficient worker in the Master’s vineyard. And yet there is no place south of Mason and Dixon’s

line where the colored man can find a school in which to obtain a like education that will fit him as a worker in the great harvest field. The gospel must be taken to this people. Schools must be established among them until they have every facility for their education that the whites have in the North, and laborers must be raised up and educated from their own number to work among their own people, for they can reach them as white laborers cannot.

We must occupy this field, and that right soon, or the enemy of all souls will forestall us. Already he is in the field, and, during the years in which the above-quoted testimony has been among us, he has been diligent and active. The Catholic people usually succeed in grasping the situation, and in this field are years ahead of us. Realizing that appreciation and recognition would reach this people to whom these attentions have been denied, they have broken down distinctions in their church relations, and admit them in their churches and to membership on the same footing as the whites. As a result of this consideration, thousands of them are accepting a religion that would otherwise be repugnant to them.

May God help us to take up our work for this people and do our duty to them as he has pointed it out.

J. E. WHITE.

Peoria, Ill., Oct. 19, 1894.

WINTER OPPORTUNITIES.

EXPERIENCE in missionary work has demonstrated that late autumn and early winter is the season when our literature is most likely to receive a cordial welcome in the homes of the people, as the long evenings afford a favorable time for reading. This season is just upon us, and we should all embrace the opportunity to place our periodicals in as many homes as possible.

Many have been doing all that they could do in this line during the summer; but we would like to say a few words to those who have not been taking part in the work of sending out papers and writing letters. We have heard some of you express the wish that you could engage in the work, and we suppose one reason why you hesitate to engage in it is because you feel as though you did not know how. It is not strange that you should shrink from entering into a correspondence with the great and learned men of the world, but there is a class of people so eager for our publications that they will hardly stop to

criticise the few lines you may send them with one of our periodicals.

The following letter just received from one of this class, testifies to their appreciation of the favor shown them:—

"Kind Friends—for such you have been to us—I will try to reply to your letter of the 21st. One of your canvassers called on us some months ago, and kindly showed us a book for which he was canvassing; but, owing to the hardness of the times, we were not able to subscribe for it. He asked us if we would like a copy of a paper printed by your society, and we gave him our name. We have received the *Signs of the Times*, and we have n't failed of a single number since. We only expected a number or so, but still they come. To say we appreciate them, would not convey the idea. I have never read a paper I thought so much of. We look anxiously for it every week, and I do n't see how we could do without it. We may never be able to repay the debt of gratitude we owe you, but I know you will be rewarded in heaven. We will be only too glad to receive and read anything you may kindly send us. Wishing you all the success that your endeavors merit, we will subscribe ourselves, Your friends in the love of Jesus Christ."

One of the marked characteristics of the first advent of Christ was that "the poor had the gospel preached to them," and if our canvassers throughout the world would secure the addresses of good people, hungering for the light of truth (but too poor to buy a book), and forward them to their tract society secretaries, and the secretaries would furnish them to the rank and file of our people who in turn would send papers and tracts to these persons, how many of the poor might have the gospel of the present time preached to them during the next six months!

"One soul is of such value that in comparison with it worlds sink into insignificance." "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." "Persons of little talent if faithful in keeping their hearts in the love of God may win many souls to Christ."

How many who have not been doing any missionary work will commence at once to labor along this line?

JENNIE E. THAYER.

TRACT WORK IN OHIO.

From Sister Ella Houser we have the following, written by one of the Ohio tract workers:—

"The work still moves steadily forward, and so does Satan; but every time, he is cast down, if seeming for a while to prosper. He has been working quite hard with one of our neighbors who does not believe in our going out and taking members from other churches. Sunday my husband was cleaning and trimming our

raspberry bushes back of the house, when we saw our neighbor go hurriedly over to a neighbor on the other side who is justice of the peace and call him out, and both stood looking at Mr. ——. We did not know the outcome until the next day, when another neighbor came and told us we must be very careful about working on Sunday for they were going to arrest my husband. Her husband had been in the store of the former justice of the peace, when the new justice came in and asked him what he could do in case he was ordered to arrest Mr. ——. Mr. ——— told him it could not be done under the present State law, and besides there was an ordinance exempting the Adventists of this place. He would have to have witnesses to swear he did it on purpose to disturb the people. So they visited all our neighbors, omitting to call at our house or Sr. ———, but could get no witnesses, only the man that had informed on us.

"So you see Satan had to step back, but he is not dead yet. I suppose the Lord had something for us to do yet, and it was just in the most important time of our tract work, but the Lord is holding the winds a little longer; and it only shows what is in their hearts, and what they would do if they could. It does seem to us we must work more faithfully than ever; for we know the end is near. Ought we not to leave *all* and work, with Christ guiding, helping, and working through us, doing his good pleasure in us? I know we do not realize the importance of the times in which we live, or we could not sit still at home doing nothing. I know it is so with myself.

"We finished our work at the village I mentioned in my last letter, and five of us are now at work in the county seat. When we go there, we wonder how long it will be till some of us find a home in the jail, and we realize what a narrow escape we have had.

"We each take from twenty to thirty houses at first; then by the time we get around to number three package, we have all we want to do in one day. We have the town nearly worked now. There are a great many Catholics and Germans there but most of the Catholics will not take the second package. Mr. — went to the priest's house; one of the sisters came to the door, and he tried to have them take 'Christ and the Sabbath,' but she would not, so he asked if they took the *Catholic Mirror*; he had a tract that was principally extracts from that paper. She said she knew just what it was and that they had all of them. Said she, 'It is strange you Protestants work so against the Catholics, and still you are doing just what the Catholics want you too.' She understood the question; they were keeping Sunday, trying to get Sunday laws, doing just what they want done and saving them the trouble. They seem to be enjoying it.

"I met such a nice German family. When I went with number two, she wanted to exchange it for a German package just like it, and pay for it. Now when I go, the whole family come in and sit down; last week I took the children some copies of the *Little Friend*. They have now had all the different kinds of German tracts we have. They say they never heard anything like it before. I intend to take the 'Great Controversy' (German) this time to them.

"One colored family took every package; the last time I left a *Review*. She says they are so good, she never saw anything like them before. They are a very nice family and good musicians.

"And another lady when I went the second time said, 'Come in, I want to talk a little.' I saw they had a very nice library, but none of our publications. She wanted to know what kind of people we were. When I explained our belief briefly to her, and told

her of the second coming of Christ, she said, 'There, I am interested in that, I was six years ago, and intended to look these things up, but so many cares have kept me from it.' She said 'I want to know a little about this Sabbath question. What does it mean?' I told my husband about it and he said, 'We will not cast it aside without a thought, but will spend a little time and find if there is anything in it, it will be safer and will do no harm anyway.' She has now had all the packages. Do not know how she will feel when we go again.

"One lady when asked to read, wanted to know what denomination put them out, when told, she would not have them, said she was a Catholic. But the bitterest case I ever met was a lady, in ——. She lived in a mansion, and was going to take number one when she asked from whom the reading was coming. When told, she would not have it; said she had so much other reading she considered so much more important. Said she was acquainted with our whole doctrine and wanted no more of it. O, how bitter she was, but I only pitied her. I am glad to suffer such things for Christ, for I could know just a little what he suffered, it only draws me nearer him, for I just went into the High Tower and was safe.

"I visited ex-Governor — house, and they accepted the reading, but when I called again, could not find it, so told me to call again the next week. I did, knowing that every package had a work to do. Mr. — was there, and they could not find it just then, although they had found it before. He wanted to know what it was anyway, and I told him. He handed me ten cents, saying, 'That will do instead, and we will keep the package. It is a good thing to have in the house.' I told him the package only cost seven cents, and I had no change. Well, he said, keep it for Christ's sake and put it in the cause, so I was glad to do so, if it was only a little.

"Across the river are a poor class, but all out of fifty houses have taken all of the packages, and some are very much interested. We will soon bind off the work there. We leave after the last package a *Review*, *Signs*, or *Sentinel*, and then they can see a little more and have a chance to get different publications through the advertisements in the papers. One man had been given a paper on the street, and had read it. When the packages reached his home, he was ready for them, and said he believed it was the truth.

"I believe the tract work is preparing the people at no great day off to come out in great numbers. They get a beginning with it, and then keep thinking about it, and when the right time comes, they will be ready to step out. So we will not think there is nothing being done if we do not see immediate results; for that is not our business. It is our work to place the truth before the people, and God is able to care for his part of it.

"I find the whole secret of success in the tract work is in believing that without Christ we can do nothing, and with him all things. O, I love to work for him, he is so good, so pitiful, and compassionate.

"We have two more towns to work, then we will have worked a ten mile circle about us and taken in all of the towns."

"This will do more for Christianity than anything that has been done; for our people know nothing of such love at this," say the native Japanese Christians, of a hospital that missionaries are erecting for lepers.

Foreign Missions

GO FORTH AND WORK.

"The harvest truly is plenteous, but the laborers are few."

"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

"But unto you that fear my name shall the Sun of Righteousness arise."

Go forth and work, the fields are white,
For reaping, ready now they stand;
The Master calls to faithful ones,
With hearts to work at his command.

Go forth and work, thy soul shall find
Sweet rest and peace in Jesus's name,
True faith and hope will lead the way,
And love will kindle into flame.

And thus each grace thy heart within
Will stronger grow in passing days;
As tender plants new strength receive
From genial show'rs and sunshine rays.

Athens, Vt.

A. R. WILCOX.

THE GERMAN-RUSSIAN MISSION FIELD.

[Compiled from the Reports of the Superintendent, Elder L. R. Conradi.]

[For the first week in November.]

THE GERMAN EMPIRE.

The German Empire, like the government of the United States of America, is purely a political union of the different German states, and has, as such, nothing to do with religion, which is left to the several states, except in Prussia, where the king who is also emperor of Germany, stands at the head of the Evangelical Church. The German Empire comprises an area of 211,000 square miles, and has a population of over 49,000,000. Of this number, 28,330,969 are Protestants, 16,232,606 Roman Catholics, 561,612 Jews, 78,395 dissenters, and the remainder of no religion stated. These statistics show that nearly two thirds of the entire population of Germany are Protestants, while a little more than one third are Roman Catholics. By "Protestant" are meant those denominations supported and governed by the state; they are the Lutheran, the German Reformed, and the United German Evangelical churches. The latter is the largest, being the state church of Prussia, as also of several of the minor states, as Baden, Württemberg, etc. The Christian "sects" are Mennonites, Moravians, Irvingites, Methodists, Baptists, and others, who support and govern themselves. The

proportion between Protestants and Catholics has remained nearly the same for two centuries, showing a slight gain only, in favor of the Protestants. The relative location of Protestants and Catholics is also about the same as it was two centuries ago : in the northern part of the empire, the Protestant Evangelical Church largely prevails ; while the states in the southern part of the empire are largely Catholic.

A glance at Hamburg, which, as will be learned later, forms the center of our work in this mission, will be of value. This port is the fourth in importance in the world, standing next to London, New York, and Liverpool. Over 8000 sea-going vessels and some ten thousand river boats pass in and out every year. The merchants of the city own a fleet of over 500 sea-vessels. There are direct steam-boat lines to North and South America, the West Indies, Africa, and all parts of Europe. From 75,000 to 100,000 emigrants leave this port yearly, the majority of whom go to the United States. Over 250,000 strangers are reported annually in the different hotels and boarding houses of the city. At least 10,000 English sailors are discharged here annually. The population of Hamburg is 300,000.

1. In what respect is the government of Germany like that of the United States ?
2. What is the land area of the country ?
3. Give the number of the population ?
4. How is the population divided religiously ?
5. What is the name of the state church.
6. What can you say of the gain of Protestantism during the last two centuries ?
7. How are Catholics and Protestants situated as regards the geography of the country ?
8. What city forms the center of our work in the empire ?
9. How does Hamburg rank as a sea-port ?
10. About what number of vessels and boats pass in and out of this port yearly ?
11. To what ports do boats from this port sail ?
12. Give the extent of emigration.
13. By about how many strangers is the city yearly visited ?
14. What is the population of the city itself ?
15. Do you think there is much opportunity for missionary work in such a city and in such a country ?

THE RUSSIAN EMPIRE.

[For the Second Week in November.]

The Russian Empire is the largest in the world. In fact, it is one sixth of the territorial surface of the

earth. Covering Eastern Europe and Northern Asia, and separated from Alaska by only a narrow strait, it is neighbor to the United States on the east, a terror to Turkey and India on the south, and the cause of much perplexity to Austria and Prussia on the west.

The empire has a population of more than a hundred million, over fifty million of whom are Russians. The remaining millions are composed of more than a hundred other nationalities and tongues. The government is an absolute hereditary monarchy ; the legislative, executive, and judicial power being united in the emperor, whose will alone is law.

Toleration of all religions which do not violate public morality or good order, exists, and not to profess the orthodox Greek faith — the national religion — does not disqualify for the enjoyment of any civil rights. The law does not allow those who already belong to the established faith to secede from it ; and if, in a household, either of the parents be a member of the Greek Church, all the children must be brought up within that communion. The emperor is the head of the church, the affairs of which he directs by means of a synod composed of the chief prelates, who are summoned from their dioceses to attend its meetings. Dissent in all its forms, has not only been discouraged, but in many cases rigorously and even cruelly repressed.

In Russia there are 9,182,077 Roman Catholics ; 76,343,279 Greek and Armenian Catholics ; 3,574,627 Jews ; 10,407,240 Mohammedans ; 497,049 pagans ; 3,576,925 Protestants ; 106,327 Buddhists, Confucians, etc. ; and 325,148 of miscellaneous creeds. The total population is, 103,912,642.

The administration of the government is accomplished through four great Boards : 1. The " Council of the Empire," which in 1885 consisted of sixty-three members, appointed by the emperor ; 2. The " Ruling Senate," divided into nine departments ; 3. The " Holy Synod," composed the three metropolitans of St. Petersburg, of Moscow, and of Kieff, the arch-bishops of Georgia (Caucasus) and Poland and several Bishops ; 4. The " Committee of Ministers," composed of eleven members.

1. What can be said of the size of the Russian Empire ?
2. What proportion of the earth's surface does it occupy ?
3. What is the extent of the population ?
4. What per cent of the people are Russians ?

5. How many different nationalities comprise the remaining half of the people?
6. What is the form of government?
7. How much power has the empire?
8. What religions are tolerated?
9. What restriction applies to members of the established church?
10. What regulation governs the education of children?
11. Who is the recognized head of the Greek or Russian church?
12. How does he govern the affairs of the church?
13. How have dissenters been treated? Can you give an example?
14. Name the various denominations represented in Russia?
15. Give the numerical strength of each?
16. In what way is the civil government of the country administered?

THE ENTRANCE OF THE TRUTH.

[For the Third Week in November.]

In the summer of 1878, five Mennonites in Dakota began the observance of the Bible Sabbath from the reading of German tracts furnished them by Danish and American neighbors. A few months later thirty-five more accepted the truth through the efforts of one of our colporters, who spoke but little German, but pointed out texts in his English Bible, which they searched out and studied in their German Bibles. These Sabbath-keepers sent many tracts and papers to their friends and relatives in Europe, and as early as 1882 some in Russia began the observance of the true Sabbath. In 1883 an aged brother from Dakota returned to Russia, and spent a year among his old friends, endeavoring to teach them the true Sabbath. As a result, the Sabbath-keepers in Russia, numbering together about forty, plead that a minister should be sent to teach them more thoroughly and organize them into churches.

In response to the oft-repeated calls of the Russian brethren, Elder L. R. Conradi left Basel, Switzerland, June 28, 1886. July 8 he was met by Brother Gerhard Perk who understood both the Russian and German, and who from this time served as interpreter. After two weeks of active labor, in which several companies of Sabbath-keepers were visited, and a church organized, Elder Conradi and Brother Perk were arrested and hurried off to prison, where

they were confined for five weeks. In this case, as of old, the imprisonment resulted in the "furtherance of the gospel." It was spread abroad everywhere, and aroused much inquiry, thus opening the way for the later labors of Brethren Laubhan and Klein.

A few months after Brother Conradi's visit, Brother Laubhan of Kansas returned to his old home on the Volga, and as the result of colporter work, a number there embraced the truth. Thus step by step has the truth in Russia gone forward, in part by the printed page and in part by the living preacher. There are now churches on the Volga, on the Don, in the Caucasus, in the Crimea, and other sections of the country. Taken together, there are seventeen organized churches, with several unorganized companies.

Reference has already been made to the first entrance of the truth into Germany; hence we do not need to speak of the earliest phases of the work in that field. In May, 1889, there was opened in Hamburg a mission school for the training of workers for the German-Russian mission field. Active work was also begun in the city of Hamburg. The facts already given relative to this important port will indicate the reason for its being chosen as the center of our work. The truth here has found willing listeners. From the small handful of workers in 1889, the company in Hamburg now numbers over one hundred and fifty members. Mission property, valued at \$17,000 was purchased last year, and a church building is now being erected to accommodate the growing congregation. From this center, the truth has spread out into many quarters, as will be seen by the next study. The following data, briefly compiled, will give the important events connected with the German work:—

The first German minister was ordained in 1870.

The first German periodical was issued in the United States in 1879.

The first German church in the United States was organized in 1882.

The first German periodical issued in Europe in 1884.

First baptism and first German church in Russia, in 1886.

First German book in Europe, "The Life of Christ," was printed in 1887.

First German institute at Hamburg, and organization of church, in 1889.

First Russian publication appeared in 1890. In

the same year there was held the first general meeting in the Caucasus.

Tract Society and Sabbath-school Association organized in Germany in 1891.

Mission property secured at Hamburg in 1893. In the same year was held the first tent meeting in the empire.

1. Relate how the truth was first introduced into Russia.
2. How did the Russian Sabbath-keepers come to call for a minister?
3. Who was sent to assist them, and in what year?
4. Who acted as interpreter?
5. Give the experience of these two brethren.
6. What effect did their imprisonment have upon the work?
7. How was the truth established on the Volga River?
8. How many churches have we now in Russia?
9. In what year was the Hamburg mission established?
10. Why was Hamburg chosen as the headquarters of our work?
11. What is the value of the mission property there purchased?
12. What is the present size of the church?
13. What is now being erected to accommodate this large membership?
14. When did the first baptism take place in Russia?
15. In what year did the first Russian publication appear?
16. When was a Tract Society and Sabbath-school Association organized in Germany?
17. Give other important data relative to this field?
18. Learn all you can from other sources about this great mission field, and the nations embraced therein.

THE PRESENT OUTLOOK IN THE GERMAN-RUSSIAN FIELD.

[For the Fourth Week in November.]

It is now only five years that all the work in the large German mission field, representing some one hundred and twenty millions of people and some of the mightiest nations, was confined to a little corner of Rhenish Prussia, where there were some thirty-five Sabbath-keepers. During 1891-1892 our force was so limited, and so little of the large field had been

opened, that they could easily be set at work in the neighborhood of Hamburg, while the superintendent of the mission was in America.

Now the work has extended from the very northern border close to Denmark, to the south near Switzerland, and from Rhenish Prussia in the west, to the very Russian border in the east on the Baltic and the Bulgarian on the Black Sea. Up to 1892, all our printing was limited to publications in but three tongues gotten out at Basel, while now we have translations made and printed at the following places: In Bulgarian at Rustschuck, in Roumanian at Bucharest, in Hungarian and Servian at Buda-Pesth, Hungary in Bohemian in Pardubitz, Bohemia, in Polish at Posen, German Poland, in Livonian at Memel, Eastern Prussia, Russian at Berlin, and Dutch at Rotterdam. The Sabbath-keepers in the two fields now speak the German, Russian, Hungarian, Bohemian, Polish, Livonian, Dutch, Danish, Hebrew, Roumanian, and Bulgarian. At our last general meeting we had representatives from the different parts of Germany, from Russia, Roumania, Hungary, and Bohemia.

At the present time we have workers in Roumania, Hungaria, then in Berlin, Hamburg, Königsberg, Magdeburg, Frankfurt, Barmen-Elberfeld, Würtemberg, also in northern Schleswig; in the Russian field: in the Caucasus, the Crimea, along the river Volga and Don, also in the Transcaucasus and Siberia, several exiles are spreading the truth.

A few years ago a common dwelling accommodated all the workers at Hamburg, and part of it sufficed to give some kind of a meeting room for the church. Now, with a large mission building we are anxiously waiting until our chapel and school-building is completed, so we have ample room for the Sabbath meetings, and also for Sunday night. There are now seventeen young people in the school, five of these from Russia, while twenty-five take part in the Bible classes. The Hamburg church numbers 150.

A few years ago it seemed almost impossible to find some reliable person to translate in these different tongues. Now we have quite a corps of able, reliable translators, among them several pastors. These persons are not all Sabbath-keepers.

A Roumanian translator who is working on the "Bible Readings" is much interested. The following from one of his letters is but a sample of many other testimonials received:—

"By this occasion I must confess to you that the more I have to do with the translation of these publications the more I like them. I have thus the best chance to become acquainted with

them and to penetrate into their meaning and in consequence I notice that also my interest in the Bible increases, — this inexhaustible treasure of Christianity, of which I so far — I must confess to my own shame — have known so little, or better said, understood so little.”

The translator belongs to the Greek Oriental church, but we have a reliable brother read them, and he finds them in every way satisfactory.

We have now workers and Sabbath-keepers here in Germany in seven cities with over 100,000 inhabitants, among them the two largest in the empire.

From Bohemia we get the news that the interest is rising, and quite a number are becoming convinced of the truth.

In Roumania, Brother Wagner has been able to baptize several new ones of late, a number of Baptists came over to visit our brethren and help them on the right way with writings of our enemies, but before they got through, about midnight, several of their own members were convinced, and they are about ready to observe the Sabbath. Our first Roumanian tract printed at Bucharest “Full Assurance of Faith” has just appeared.

Lately several have accepted the truth in Rhenish Prussia, who come from the extreme north of eastern Prussia and know the Livonian language. One is a successful canvasser already, and we are now getting publications printed in the Livonian tongue, so that this brother will have something to canvass with among his country-men.

Brother Klein of Russia writes that he of late was able to visit a place where we had over twenty Sabbath-keepers, and organized a church of thirty members. This makes seventeen churches in Russia. In another place he baptized twelve, and in another four Baptists started to keep the Sabbath, and about the whole church is convinced and is on the point of decision. Thus the truth is onward in Russia also.

The following extracts give an idea of the progress of the work there, in spite of all the persecution :—

“Here the storm rages as never before. A member of the clergy was commissioned to visit me to bring me to the Greek Church again, but it turned to the opposite. The Lord directed the priest’s mind to the truth. He came very often to me, and as he noticed how we searched in the Bible and listened to our answers and questions, he became so deeply interested that he declared to us openly that he would lay down his office. As he now really carried out his intention, he has been at once seized, and we have no idea whatever as to where they have taken him. O if you could only see how it boils and seethes here ; still on my part I am quiet. I have laid myself wholly on the altar, and I would ask the brethren and sisters to remember us at the throne of Grace, that He might strengthen us and fill us with courage to

testify more and more of him with bold utterance of speech, and to sound forth the glad tidings of the near advent of our Saviour. . . . May soon the latter rain come to refresh our weary and fainting souls.”

In a later letter they write :—

“Our situation has not grown any better, they do not allow us to gather any more, therefore each has his own worship in his own house at the beginning of the Sabbath, and then Sabbath morning early enough, so as to leave the house ere daylight. Still they watch us very closely, and they especially seize all the books. One week ago last Sabbath they came and took all the books, only one Bible remained, because it was on the stove, and they did not see it. Last Sabbath we had again our meeting before daydawn. In the afternoon we met in the door-yard for a consultation. We had no books with us except a brother who had come from one of the villages, he had his Bible, and was at once seized.”

Among our Foreign Missionary correspondence is also a letter from a Sabbath-keeper in Brazil, who in answer to one of our letters, sends us ten milreis and orders a number of German publications.

Thus we see the experience of the early Christians and the Dark and Middle Ages revived in the nineteenth century with all its boasts of civilization and enlightenment. But thanks be to God who also gives his Spirit to those who fear him more than man, and the fiercer the persecution waxes, the bolder they grow and the more zealously they labor.

But while the truth thus extends not only over Europe but also to the vast interior of Asia, the ships carry also tidings of truth from Hamburg to all parts of the world. Our ship missionary has many interesting experiences, and several captains have bought quite a stock of our books and have shown deep interest. Of late we have commenced some ship work in Roumania, among the sailors of the Danube and Black Sea; and for a time there was also considerable work done at Rotterdam among the sailors there and along the Rhine.

Thus we can see how the truth is radiating from Hamburg into all parts of the world, already, and we are glad that ample provisions are now being made to accommodate the fast growing work.

1. To what corner of this mission field was the work confined five years ago?
2. To what limits has the work now spread?
3. Where was all the printing done up to 1892?
4. At what places now are translating and printing carried forward?
5. How many and what languages are spoken by the Sabbath-keepers in Russia and Germany?
6. Where are mission workers laboring at the present time?

7. How does the work in Hamburg now compare with that of several years ago? What is the present church membership?

8. How many are in attendance at the mission school?

9. What success has attended the effort to secure translators?

10. What news comes from Bohemia?

11. Give Brother Wagner's experience in Roumania?

12. Tell what you can of the work in Rhenish Prussia?

13. What report does Brother Klein of Russia give of the work in that field?

14. Relate some of the experiences of our brethren in that field?

15. To what extent is the truth spreading from Hamburg?

MISSION WORK IN RAIATEA AND TAHAA.

I WRITE you this about the work in Raiatea and the Island of Tahaa. Brother Cady sent me several letters during the months past, asking me to come down and help in the work there. As I was very busy in the spring, I did not leave Tahiti, until April 24. We arrived in Raiatea the next morning, April 25. I stayed at my brother's house, Mr. H. J. Deane. He and his family have been keeping the Sabbath for three years. One Mr. ———, and his family are also keeping the Sabbath, though they are afraid to let the people around them know it, as they are still members of the other church. The next morning, September 26, I went to this man's house and asked a few questions about the truth. They answered, "We know the seventh day is the true Sabbath, because our mother remembered when the time was changed to Sunday." Also they gave as their reason for not making their profession known that no one was holding Sabbath service there. They expressed themselves glad to receive some help and to know that meetings would be started. I told them that was the work that I was there for, to teach them the truth of God, that their hearts might be enlightened to keep God's law, that they might be born again, and live new lives, waiting for the second coming of Christ. They were very glad. I asked them if they were willing for us to hold Sabbath services in their house, one in the morning, one at noon, and one in the afternoon, and

a review of the sermons in the evening, and another meeting again on Wednesday night. The man of the house said, "Yes; start the work of God inside of this house, and not only here, but in the whole land of Raiatea and Tahaa." We started the meetings the first Sabbath that I was in Raiatea, the 28th of April. There were eighteen men, women, and children, at the first meeting. Our brethren and sisters there were all very much pleased to join together in this meeting.

I remained there till April 30, when Brother Cady came down and took me to Avera where he lives. My brother will look after the meetings in Iuturoa, which is the town. We sailed to the gate, which is the boundary of Avera, and told the gate keeper that we wanted to go inside. The gate man said, "I think you are not a Frenchman." I answered, "Yes, I am a French citizen, but my mind is a gospel mind, and I do not come down here for the government work, but for the gospel work." The gate man said, "Yes, you can go inside, and we are very glad to see you here to teach the true gospel." So we left there and went to the town of Avera. We staid at Brother Cady's house. I spent two and one half months there in Avera, during which time I tried in various ways to impress the truth upon their hearts. After a time the people became very kind. I asked the queen and leading men and deacons to give me permission for holding Bible readings and meetings inside their church or in some other place. They granted what I asked. We started a Bible reading school, which many attended, including some who were much opposed to the truth. Their opposition was from outside the Bible. Some said, "It was not our fault, but the white man's fault. When the white man first came here, he showed the Sabbath to be Saturday, and we received that; and the second came and said, 'No, Sunday is the Sabbath,' and we received that, and the third is you, now, and you say, 'No, Saturday is the Sabbath.'" I answered them and said the first one and the third one were right, because that is what the Bible says—that the seventh day is the Sabbath from the beginning to the end.

We held a school every Sunday and every Wednesday; sometimes inside of a church, and sometimes inside of a chief's house. Many came to the school, sometimes forty, sometimes twenty-five, and the least was about twenty, not counting women and children. We started our readings on the Second Coming of Christ, then on The Two Laws, Law of God and Sabbath, Sabbath Reform, Walking in the Light, Three

Messages, New Jerusalem, and other subjects. Many were very thankful and want to keep the Sabbath. Some of them want to have the whole island turn at one time and make a Sabbath law. Some oppose the truth, and labored with the native minister to shut me out of the church on Sunday, so as not to have any more Bible readings in their church. We had readings at the chief's house and at other houses after that during the daytime and nights. There are now twenty-five grown people keeping the Sabbath in Raiatea. We thank God because he has done his own work. The planting and watering is nothing, but God gives the increase. Brother Cady's school for the children is doing finely. I helped some there also and asked their fathers to give something for the Conference. They raised \$57.15 in Chile money, which is in Brother Cady's hands.

After this I left Avera and traveled around Raiatea and to Tahaa. We traveled in a boat, because there are no roads. We took "Truth Found," "Life of Christ," and "Sinners' Need of Christ," to give to the people, so they can know the truth. We remained in Tahaa eight days. About fifteen met together for our Sabbath meeting. We left there August 8, and came to Iuturoa and went back again to Tevaitoa where we staid 7 days. All the deacons wanted me to preach on their Sunday, so I did, and we came back to Iuturoa after that. Many assented to the truth. We left fifty of each of the publications that we had with us with them. The entire time that I spent in Raiatea was four months. We waited and waited for the "Pitcairn" to arrive, but it did not come to Raiatea, but we saw Brother Graham, who came in the life boat from Huaheine. We were very glad to see him. The "Pitcairn" remained in Huaheine. I went on a steamer to Huaheine where I staid two nights; here we were pleased to meet the brethren on board the "Pitcairn. Afterward we went on to Tahiti, reaching there on the Sabbath, September 1. We were pleased to meet the brethren once more and to find Brother and Sister Chapman well, and that our work was doing nicely both at Raiatea and Tahiti. I plan soon to meet with our brethren in the district of Paea, Tahiti, once more, as they have not yet learned much about the truth.

What shall we do now, brethren and sisters, in every field? Let us pray to God, the Lord and Holy Spirit to bring the people to the truth, and open the doors for the preaching of the gospel to every tongue. We are doing this before the throne of love. Amen.

PAUL J. DEANE.

NEED OF MEDICAL MISSIONARIES IN BRITISH GUIANA.

This month we are having the hottest weather of the year, and with no rain. The death rate at present is quite large. We buried one of our members last Sabbath, September 1. The people are taken off very quickly here. One week ago a young lady attended our services on Sunday evening, apparently in fair health at the time. She was much pleased with our meeting, and promised to come again; but the Tuesday following she was dead. The cause of her death was some disorder of the stomach.

The majority of the people have very little idea of nursing. They have a few remedies, such as castor-oil and pills, which are their remedies for every disorder, and these are resorted to many times, while they go without proper nourishment.

We find it rather difficult many times to do much for the sick from a lack of proper appliances. One needs to be well supplied with a set of hot water bags, and sheets suitable for giving baths and packs. In many cases it is quite impracticable to give water treatment. I have been in many places where there is only one bed for a family of five or six, and not a whole sheet or blanket to cover them with.

The colony has provided a hospital for such cases as this, and many times the only thing we can do is to help them to go there. And right here we have another difficulty. Many prefer to stay at home and suffer and nearly die from the want of proper food, rather than to go to the hospital as objects of charity. I have just had quite an experience in getting a young lady who is in a very poor state of health, to go. Although her case is a critical one, and her mother totally unable to do for her what is needed to be done, she seemed quite unwilling to go, because "the hospital was built for coolies." It was only at our earnest solicitation and by furnishing the conveyance, that she went.

It seems hard to see people allow such prejudice and willfulness to hold them back from doing all in their power to preserve their health. As we go among them, we try to impress upon them the duty of preserving their health, and that we cannot glorify God when our bodies are in a sickly state. We are to present our bodies as a living sacrifice, holy and acceptable to God.

Although it is often hard to get them to follow what directions we do give them, unless we stay right by until the thing is done, we are not discouraged,

but go on discharging our duties to the best of our ability and according to the God-given light which we have received on this subject, trusting that others may soon enter this field and devote their time to this line of work.

The complaints most common here are fevers and stomach and bowel complaints. There is a disease known as "elephantiasis," which is quite prevalent among a certain class. It consists in a chronic enlargement of the foot or leg. Many times it assumes an enormous size, and ulcers appear upon the skin. At first the sight made me quite nervous; but one gets accustomed to such sights after a time. It is one form of leprosy, and there is not much relief for it.

The mosquitoes are very troublesome here, and if the bites are scratched or rubbed severely, painful ulcers ensue, and if not properly treated, they soon become quite serious. We believe that medical workers would be gladly received, and could do a vast amount of good.

M. E. KNEELAND.

FROM OUR WEST AFRICAN GOLD COAST MISSION.

THERE is at present a good interest to obtain our books, periodicals, medical supplies, etc., and little by little we are leading the people into the knowledge and practice of health reform and into the truth of God. They seem to go hand in hand. I know of no place where grace and talent are so much needed as in the midst of the greatest spiritual darkness. The Lord sent the most learned apostle he had to the Gentiles; nor did he come behind in any grace. This is not always done nowadays.

In speaking with some natives recently about Ashantee, I was told that the king objects to a school being established among his people, because children who are educated refuse to do farm work, and are no longer obedient to their parents, and that he does not want to keep Sunday, because it is not God's day.

If missions are started in the interior, they ought to have farms connected with them, and some work should be done on all the school days. It is a sad sight to see persons who have as much education as an average child of twelve years in America, too proud even to carry a book home, but will send a servant for it. I was told of a school-boy who refused to carry water with which to take a bath, about two quarts.

It might be stated here that people along the coast take a bath of the entire body every day, in fresh water. The fishermen, who are often bathed in salt

water during the day or night, wash themselves with fresh water after their day's or night's work is finished.

At present the people of this place are celebrating what they call Christmas. They say they are not satisfied with one day as the white people have, but if they have anything good they want plenty of it; so "Black Christmas," as the festival is called, lasts about three weeks. In order to celebrate this festival, they are obliged to ask permission of the English government of the Gold Coast. Owing to the liability of quarreling among themselves during this feast, they must give bonds to keep the peace; and they are not allowed to continue their feasts into the night, only from six A. M. to six P. M. being allowed them, and no festivities on Sunday.

Although many of the government officials lead an immoral life, and some a very dissipated one, they are enforcing the observance of Sunday, and it is the churches who are demanding it. I have not the least doubt, judging from the element of the people here, that the persecution will be as bitter and severe here as elsewhere.

I forgot to mention that in the Ashantee country they have plenty of cattle, and the king is rich in gold and gold dust, which is found in large quantities in this country. There is also a very good road from the coast to the capital. Do not understand by this what we do in America, by a good road; but it is a good African road. An average African road,—properly speaking, a trail,—is from six to twelve inches wide, and when the grass is tall, one must "brush" his way through. A good road is where the grass for a distance of about a foot or two is cut off on each side of the path, so one is not obliged to "brush" his way through. Sometimes these paths are washed out four or five inches deep by the rain, and, although the ground is hard, walking is difficult. On a poor road, where the tall grass is very wet with dew every morning, it is very unpleasant to get along.

I shall certainly hail with delight the time when all the spiritual gifts shall be bestowed upon the remnant church. I am of good courage in the Lord, and am too busy to become lonesome or homesick. I do long to be like Jesus, and I realize more and more how far short I come. Cease not to pray for us in isolated places, for we are very needy.

I am expecting a steamer to-day, September 10, to take me from Appam, with all my goods, to Cape Coast, where I hope to meet more missionaries soon.

KARL G. RUDOLPH.

Canvassers' Department

GOLDEN SHEAVES.

"He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

I've garnered with less chaff to-day,
And count it vain indeed,—
The work I've for my master done,
In sowing precious seed.

I strove to gather in the grain,
And know my Saviour grieves;
In faith I work, with joy I now
Return with golden sheaves.

Athens VI.

A. R. Wilcox.

THE SCIENCE OF CANVASSING.—NO. 3.

In successfully carrying forward any enterprise where a large number of different workers are engaged, there are certain business principles that must be observed all the way through, or else desired results cannot be gained.

1. There must be some well defined object sought for.

2. There must be well-defined plans of work and order and system in directing the workers, or else the workmen will not all work to advantage, but rather they will get out of their proper place and be a hindrance to each other.

3. Those who have charge of the work must be able skillfully to direct the work of those under them, and place them where they can be of the most service.

4. Skillful workmen must be employed, and then if you can add to this qualification, a conscientious conviction of duty, the work in which the workman is engaged, is being done, "as unto the Lord," and he is almost sure to succeed, regardless of all the obstacles that may arise to hinder.

5. If unskilled workmen desire to engage in a work that demands skill, tact, and experience, they must first serve an apprenticeship in order to learn the trade, and thus become qualified to do successfully the work that demands a special preparation.

We have learned what the real object of the canvassing work is; viz., placing the printed pages of truth before the people in an intelligent manner, and in doing this, those who first led out in organizing the canvassing work, realized the necessity of having

well-defined plans laid, also the necessity of having order and system in executing them. And a better system for carrying on the canvassing work than is now in existence among Seventh-day Adventists would be a difficult thing to provide; and yet the system is simple and comprehensive, and free from red tape and unnecessary machinery.

Notice a few points:—

First comes the General Conference, which exercises an interest in, and a fatherly care over, all the various branches of the work.

Second, we have the various publishing houses, that issue the different books, pamphlets, and periodicals to be sold.

Third, the tract societies, which are the authorized agents in their respective fields, for all books, pamphlets, and periodicals issued by the different publishing houses.

Fourth, the Christian canvasser in each Conference who devotes his time to the distribution of the various books and periodicals among the people.

All can see at a glance the simplicity of the system, and as all have filled their proper sphere, the blessing of the Lord has brought success to the work. It will not be necessary to discuss at any length the first two points mentioned above, but the last two can be considered with profit in these columns and in this connection.

As the sale of denominational literature is confined very largely to the members of the denomination, it seems very fitting that the tract society or Conference should be the sole agents in their respective fields for all denominational literature, and in carrying on this work they have agencies in their hands that no other party can so easily and profitably employ, because—

1. The officers of the Conference and tract societies are in close touch with the various churches in the State as no one else is or can be.

2. They can come into closer personal relation with the various workers and prospective ones in the Conference than any other parties.

3. They hold the confidence and esteem of the workers as no one else can, because of their positions.

4. They can assist the workers with less expense, and do for them in many ways what no one else possibly could do.

Now in order successfully to carry forward the work that the Conference and tract society has on hand, they see the need of a man who can give his

undivided attention to pushing forward the canvassing work, and for lack of a better name they call him the "State agent." But where can they find a suitable man for the place? for upon the State agent more than any other man, depends the success or failure of the work.

If they succeed in selecting a good one, they have reason to expect success in the work. In selecting a man for State agent, a person possessing about the following qualifications is needed:—

1. An experienced canvasser, one who knows how to succeed, himself.
2. The ability to instruct and train others how to be successful in the work. One who can take unskilled and raw material in the shape of men and women, and train and fit them to meet people in the different walks of life, from the lowest to the highest, adapting themselves to the circumstances and conditions of each. It is not enough that he can do it himself, he must train and qualify *the other* man to do it.
3. Ability to manage men of different temperaments, and keep them all in good cheer, under adverse circumstances.
4. Ability to group men together in companies so that they will work together to advantage, and in territory best adapted to their capabilities.
5. Ability to foresee difficulties that may arise, and so direct his workers that they will avoid these difficulties.
6. Ability to get his workers out of difficulties, if they are so unfortunate as to get into any.
7. Ability to inspire courage and confidence in all his workers.
8. Ability not only to obtain, but to hold the confidence of his workers.
9. Ability to say *No*, when necessary for the good of all, and yet to do it in a way that he will still hold the confidence of the person to whom he says it.
10. Ability to not only successfully plan for his own work but to plan for others, and in such a way that others can follow his plans, or, in other words, be able not only to direct his own work but also that of others.
11. A man possessing an iron constitution and an indomitable purpose to succeed.
12. A man who knows how to make an honest dollar, and how to save it, or to expend it wisely, or can advise others and give them valuable lessons in economy.
13. A man who can keep cheerful and good-natured

when defeat stares him in the face, and when criticisms and fault-finding about his work are plenty; who can work sixteen hours a day and seven days a week; who can do anything, and a dozen things at once, and keep sweet when he is found fault with because he did not do better; who can visit and assist canvassers all day, and take from one to ten orders a day for them, give them needed instruction, write ten letters before going to bed, answering a half dozen perplexing questions in each,— of how to meet difficulties and overcome obstacles,— assign new territory to workers, or give directions regarding meeting prejudice of a new and perplexing character; who can convince the man who has not had as good success as he desired, that according to his own report he has been making \$10 per week and only worked twenty hours a week on an average, and that if he would work forty hours a week, his expenses would not be any larger, but his profits would be twice as large. He must be able to persuade a misguided man that his legitimate work is to sell books, and not try to canvass and preach both, even if he is urged ever so hard to occupy the school-house by some enthusiastic person who tells him that "any one who can talk the Bible as well as he can, can preach like a bishop."

The State agent should be a man who, although he has some natural ambition to become a doctor, teacher, or minister, and ability to become successful in any of these lines, will cheerfully consent to be "nothing but a State agent," and study to win on that line.

But, "hold on," says one; "such men are about as scarce as twenty-dollar gold pieces in the streets of Chicago."

Granted, but has the picture been overdrawn? Is not this the kind of man sought for? If not, why not?

F. L. MEAD.

It may interest some of the readers of the HOME MISSIONARY to know that the work is still onward in South Africa.

During my last canvassing tour, among other places, I visited a small village about thirty-six miles north-east of Aliwal North—the terminus of the East London Railway— called Lady Grey, and I believe there were not more than a dozen grown persons in the village who did not order one or more of our books. Some ordered three, and although letters were written from the locality in which I live warning the people against these dangerous books, when I came to deliver, I not only had a good delivery, but sold six

more while delivering. The number of orders obtained in this little place in four days was sixty-six, for the book, "Patriarchs and Prophets," also a few numbers of "Man The Masterpiece," and "Ladies' Guide." So you see the canvassing work is not yet over in the Cape Colony. J. H. TARR.

REPORT OF THE CANVASSING WORK FOR OCTOBER, 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.....	23	13	147	906	185	\$ 387 50	209	\$ 434 80	\$ 65 92	\$ 500 72	
	Maine.....	6	4	78	789 ³ / ₄	76	.....	125	308 25	112 25	420 50	
	Maritime Prov...	3	2	19	153	13	31 75	19	52 25	.....	52 25	
	New England....	10	4 ³ / ₄	56	289	154	429 25	101	266 25	.....	266 25	
	New York.....	27	20	265	1,649	572	1,464 00	551	1,249 50	189 22	1,438 75	
	Pennsylvania....	30	8 ¹ / ₄	103	506	216	433 26	541	616 75	79 32	696 07	
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Virginia.....	9	.....	.....	338	49	118 00	275	470 00	8 00	478 00	
	Vermont.....	7	4	61	338	175	446 00	64	183 25	56 03	239 28	
	West Virginia..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4,091 82
No. 2.	*Alabama.....	11	.....	.....	1,134	54	119 50	281	653 75	76 85	735 60	
	*Cumb. Mis. Field	8	.....	.....	525	18	41 00	146	295 00	39 95	334 95	
	Florida.....	6	.....	42	403	36	85 75	105	236 00	21 50	257 50	
	*Georgia.....	6	.....	.....	578	80	188 00	47	119 25	37 90	157 15	
	*Louisiana.....	8	.....	.....	654	94	230 50	272	603 75	12 70	616 45	
	*Mississippi....	5	.....	.....	494	16	32 75	106	249 50	24 78	274 28	
	*North Carolina.	11	.....	.....	918	5	6 00	277	559 50	45 25	604 75	
	*South Carolina.	4	.....	.....	238	15	37 00	31	67 50	13 65	81 15	
	Tennessee.....	16	13	48	387	2	5 50	160	379 25	20 00	399 25	3,461 08
	Indiana.....	15	14	136	767	91	201 00	217	536 50	.....	536 50	
No. 3.	Illinois.....	7	6	44	343	159	375 50	102	281 00	.....	281 00	
	Michigan.....	5	4	21	147	74	187 50	14	37 25	.....	37 25	
	Ohio.....	20	18	166	1,121	94	255 05	185	481 50	.....	481 50	
	Ontario.....	9	9	75	473	110	316 25	77	166 75	.....	166 75	1,503 00
	South Dakota..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Iowa.....	20	14	132	1,705	741	1,746 25	387	791 90	89 70	881 60	
	Manitoba.....	10	9	107	544	25	47 75	114	307 50	.....	307 50	
	Minnesota.....	19	13	.....	.....	368	924 50	228	581 30	82 72	664 02	
	Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Wisconsin.....	18	11	140	1,011	53	123 00	229	519 95	31 00	550 95	2,404 07
No. 4.	Arkansas.....	12	7 ¹ / ₂	132	1,076	2	5 50	1,192	3,152 25	63 60	3,215 85	
	Indian Territory..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kansas.....	22	.....	.....	798	657	1,710 25	61	187 75	33 64	221 39	
	Missouri.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Texas.....	15	12	146	1,325	9	18 50	522	1,420 20	.....	1,420 20	
	Colorado.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4,857 44
	California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	North Pacific..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Upper Columbia.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 5.	N.S.W. & Q'ns'ld	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Australia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New Zealand....	10	9	76	409	181	624 23	131	421 44	80 04	501 48	501 48
	Great Britain....	30	26	.....	2,528	.....	.....	668	1,362 61	73 55	1,436 16	
	Central Europe..	18	18	.....	1,975	.....	.....	809	1,563 80	.....	1,563 80	
	Germany.....	5	.....	72	442	32	50 00	95	138 00	25 00	163 00	
	Norway.....	12	.....	115	1,248	.....	.....	480	707 83	10 75	718 58	
	Denmark.....	25	19	232	1,954	972	1,211 78	891	1,122 20	19 44	1,141 64	
	Sweden.....	34	.....	.....	4,491	.....	1,122 80	2,622	3,815 75	.....	3,815 75	8,838 93
	South Africa....	9	6 ¹ / ₂	97 ¹ / ₂	593	172	763 09	469	2,330 48	.....	2,330 48	
Misc'l.	South America...	5	3	57	.....	74	211 25	87	232 55	10 00	242 55	
	Jamaica.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	West Indies....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,573 03
	Totals.....	510	268	2,617 ¹ / ₂	33,249 ¹ / ₂	5,674	\$14,055 16	12,859	\$26,898 09	\$1,332 76	\$28,230 85	28,230 85

* Work for eight weeks.

HOW TO OPEN A NEW BOOK.

HOLD the book with its back on smooth or covered table; let the front board down, then the other, holding the leaves in one hand while you open a few leaves at the back, then a few at the front, and so go on, alternately opening back and front, gently pressing open the sections till you reach the center of the volume. Do this two or three times and you will obtain the best results. Open the volume violently or carelessly in any one place and you will likely break the back and cause a start in the leaves. Never force the back; if it does not yield to gentle opening, rely upon it the back is too tightly or strongly lined. A connoisseur many years ago, an excellent customer of mine, who thought he knew perfectly how to handle books, came into my office when I had an expensive binding just brought from the bindery ready to be sent home; he, before my eyes, took hold of the volume, and tightly holding the leaves in each hand, instead of allowing them free play, violently opened it in the center and exclaimed, "How beautifully your bindings open?" I almost fainted. He had broken the back of the volume, and it had to be rebound.—"*Modern Bookbinding Practically Considered.*"



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

GOING EAST. Read Down.							STATIONS.	GOING WEST. Read up.						
10 Mail Ex.	8 Erie Lim.	4 L'd Ex.	6 At. Ex.	6 Mix'd Tr'n.	42 Pt. Pass.	2 H		11 Mail Ex.	1 Day Ex.	3 R'd L'd	23 B. C. Pass.	7 Erie L'd	9 P'fo Ex.	
a m	a m	p m	p m	p m	a m		D. Chicago A.	p m	p m	p m		p m	p m	
8.40	11.25	3.10	8.15	4.30	6.00		Valparaiso...	7.25	4.50	9.10		10.30	8.00	
11.10	1.20	5.45	10.30					5.05	2.45	7.10		8.30	5.45	
p m														
12.40	2.35	6.30	12.00	10.05			South Bend..	3.10	1.20	5.44		7.10	4.10	
1.29	3.07	7.12	12.45	12.40			Cassopolis...	2.15	12.40	5.13		6.30	3.22	
2.21			11.33	3.42			Schoolcraft..	1.20	12.02					
2.33			7.55	1.43	4.30	a m	Vicksburg...	1.10	11.53		p m		2.37	
3.40	4.30	8.36	2.40	6.20	7.00		Battle Creek	12.25	11.15	3.35	5.13	1.50		
4.33	5.11	9.26	3.25		7.47		Charlotte...	11.14	10.29	3.07	8.40	4.38	12.53	
5.10	5.40	9.55	4.00		8.20		Lansing...	10.40	10.02	2.40	8.00	4.08	12.23	
6.30	6.30	10.45	5.03		9.30		Durand...	9.35	9.05	1.55	6.50	8.20	11.23	
7.30	7.05	11.17	6.40		10.03		Flint...	8.35	8.35	1.23	5.47	2.59	10.35	
8.15	7.33	11.50	6.15		10.43		Lapeer...	7.49	8.02	1.00	5.10	2.25	10.01	
8.42			6.33		11.06		Imley City...	7.23			4.43			
9.50	8.45	1.00	7.30		12.05		Pt. H'n Tunnel	6.25	6.50	11.55	3.50	1.30	8.45	
p m	p m							a m	a m	a m	p m	p m	p m	
9.25	9.25						Detroit...	6.40	10.40	4.05		6.30	8.45	
a m	a m	p m						p m				a m	p m	
8.40	8.30	5.25					Toronto...	10.10				7.20	1.00	
p m	p m	a m						a m				p m		
8.05	7.50	7.25					Montreal...	6.00				10.15		
a m	a m	p m												
8.12	8.12	7.15					Boston...	7.30				11.30		
a m	a m	p m						a m	a m			a m	p m	
3.03	7.55	4.25					Susp'n Bridge	1.20	7.05			8.40	2.25	
a m	a m	p m						a m				a m		
4.15	8.30	5.40					Buffalo...	12.00				6.15	1.00	
p m	p m	a m						a m	p m			p m	p m	
4.52	9.23	8.03					New York...	8.20	6.10			5.00	8.00	
		a m						a m				p m	p m	
		8.12	10.20				Boston...					3.00	7.00	

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, Asst. Supt., Battle Creek. 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,
- Whole Wheat Wafers,
- Gluten Biscuit, No. 1,
- Gluten Biscuit, No. 2,
- Gluten Wafers,
- Infants' Food.

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

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

SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.

THE HOME MISSIONARY.

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., NOVEMBER, 1894.

THANKS are due Hon. William S. Hinton of Michigan, for a report of his speech in the last Congress on the Indian Appropriation Bill.

THE article in the Canvassers' Department regarding State agents, and their qualifications is especially pertinent. We bespeak for it a careful reading by all.

SINCE our last issue, we have had the pleasure of greeting Sister A. E. Flowers, wife of our lamented missionary to Trinidad, W. I., as she passed through this city, enroute for her old home in Missouri. Sister Flowers has the sympathy of all in her sorrow. We trust that some one may soon be sent to carry forward the work in Trinidad. Some twenty-five are now keeping the Sabbath as the result of the effort already made.

"THE GOSPEL SONG SHEAF" is the name of a new song book just issued by the Pacific Press Publishing Company, Oakland, Cal. It contains the largest collection of choice songs ever compiled into one volume. Many old favorites have been retained, and in addition there are between one and two hundred new pieces, written expressly for this book. The author, F. E. Belden, is too well known in musical circles to need introduction. His long experience in this line is a sufficient guarantee of the merit of the book. The advent of a new Sabbath-school song book is very opportune at this time, when so many of our Sabbath-schools have wearied of the old collection, and are casting about for new music. All will find "Gospel Song Sheaf" very helpful in arousing and maintaining an interest in sacred music, among young and old. The book has the recommendation of the Executive Committee of the International Sabbath-school Association. Order of your Tract Society. Price 35 cents per copy.

FROM OUR MISSIONARY SHIP.

AT SEA, Sept. 4, 1894.

AFTER clearing at Tahiti and before sailing, we received a request from the governor through the United States consul, saying that in view of the unsettled state of affairs at Raiatea he hoped that we would not go there with the "Pitcairn," and that he could give no permission to land our missionaries there now. We of course decided to comply with the request of the governor, though Uteroa is an open port, and we had a right to go there with the vessel if we chose to do so. We went with the "Pitcairn" to Huaheine one of the islands of the Leeward group, twenty miles east of Raiatea. I tried to get word to Brother Cady, but failing, I went over with the lifeboat to see him. I am very glad that I did so, for I got a better understanding of the situation there than I might if Brother Cady had come to Huaheine. When at Raiatea, the governor was there with the French man-of-war and the loyal natives gave him a grand reception. I was told that he had sent a request to the natives who have not yet submitted to the French authorities to do so, and when I left Raiatea they were holding a council, but had not come to any decision. There were many conjectures as to the course the authorities would take. We cannot tell what the outcome will be, but you can readily understand from the little I have told you that the conditions are not favorable for missionary operations, and that we are much delayed in our work. We were very kindly received at Huaheine. There are five or six Europeans there. All were united in asking for the doctor and his family to settle with them. The natives also, many of them, would be glad to have him stay with them. The poor people need help very much. We are at a loss to know what to do. We have now started for Rurutu, will go by Tahiti and leave Mr. and Mrs. Wellman and Miss White there. Will go in with the small boat to save the expense of entering the vessel. After calling at Tahiti and Rurutu, we will go on to Raratonga, and will then see about going farther West. The Lord blessed our visit to Huaheine. An Englishman who had formerly been a member of the Presbyterian Church but had backslidden decided before we left to take up the cross and walk in the way of the commandments. A family who have a good supply of our books are about decided for the truth.

J. E. GRAHAM.