

The SAILOR'S MISSIONARY

Arise, Shine; for

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

VOL. VII.

BATTLE CREEK, MICH., U. S. A., FEBRUARY, 1895.

No. 2.

A NEW MISSIONARY BOAT.

ELDER O. A. OLSEN.

THE opportunities for missionary work that are afforded in the great sea-ports are almost beyond comprehension. Ships from all parts of the world are continually passing in and out from these harbors, and when individuals are starting on a long sea voyage, they most usually are afforded an opportunity to read, such as they do not possess when they are on land and about their business, and not only do the passengers aboard vessels have an opportunity to read, but the sailors also have much time and opportunity to read while on these voyages.

We have recognized these opportunities and have endeavored to establish ship missionaries in the leading ports of the world. We desire in this article especially to speak of our ship missionary work in New York. Different brethren have worked there at different times most successfully, but about eight months ago, Captain J. Christiansen, who made a long cruise with the "Pitcairn" in the Pacific Ocean, was secured as our ship missionary for the New York harbor. Captain Christiansen has had an experience of about twenty years of sea-faring life. He is a Scandinavian by birth, and speaks the various Scandinavian languages and the English as well.

Our ship missionaries in the New York harbor have all felt the importance of a small boat in which they could carry a stock of our publications, and go from vessel to vessel in the harbor. When a ship first comes into the harbor, it has to cast anchor, and oftentimes wait a considerable time for the government officers to come out and make the necessary inspections before allowing the vessel to be drawn up to the wharf and land its passengers or discharge its cargo. While the ship is lying at anchor in the harbor, both passengers and crew are at leisure and have

plenty of time to talk with our ship missionaries and consider any publications that they may have to offer. But as soon as the vessel draws up to the wharf, the passengers, of course, come on land, and are dispersed, and a set of hands take charge of the vessel and unload her, and such of the crew as remain in the vessel are too busy to spend any time then with missionaries. Hence the great importance of our ship missionaries having a boat on which they can go out to the vessels when they are lying at anchor.

Brother Christiansen has written us again and again that his heart continually yearns as he stands on the wharf and looks out into the great New York harbor and sees the vessels lying there, and realizes what opportunities he would have for work among them if he only had facilities for getting out to them. But let us hear Brother Christiansen in his own words as expressed to us in a recent communication.

"How many times I have stood on the wharf looking out over the large harbor dotted with vessels of all descriptions, but with no means at hand whereby to reach them, and how my heart has longed to see the time when we could have a boat so that we might carry the truth to these precious souls! These sailors, although apparently of a rough disposition, are the most warm hearted and generous. Old, weather-beaten captains who, time and again have looked death in the face, will often listen to the old, old story of Jesus and his love with melting hearts, and if they get a glimpse into the prophetic word, they seem to grasp it quicker than some other people.

"Even under the adverse circumstances with which my work in New York is carried on, I have met with some excellent opportunities, and by the blessing of God, been able to scatter precious truth among the sea-faring people. Not only have the publications found their way aboard the ships, but also to the hearts of some."

"I only have time to relate one instance. The bark 'St. Mary' of New York, was recently in this harbor, and as I went aboard, the captain, as usual, looked at me with suspicion, but when he learned what I was doing, I was treated with friendliness. I soon learned that he was interested in Bible subjects, and he expressed a desire of understanding some of the prophetic word. When the captain learned that I could give him some points on this subject, he was very much pleased. A time was appointed, and I brought with me some of our publications which the captain expressed a desire to see, and also a prophetic chart. The captain's interest was so aroused that it was late in the night when I started for home, leaving the publications on board, as the vessel was to remain for some time.

"The next time I went aboard his vessel, I found both the captain and his wife glad to see me. The captain, like Philip of old, went out and brought two other captains with him, thus making a congregation of four. They desired that I should go over the same subject that I presented on the first evening. As the sure word of prophecy reflected back to the past and lighted up the present, and also the dark future, a more attentive congregation could not have been found. There was no complaint about a long study of the subject, but I was made to understand that I could occupy the whole night if I chose to do so. I promised to come again, but one of the captains was to leave on the following morning. The 'Bible Readings for the Home Circle' was before him on the table, and as he expressed his disappointment in having to part with us so soon, he said, 'I will buy this book to-night. This is just the book I want. I will try to find out the truth of God for myself. My wife says it is no use to live a half-hearted Christian. She will peruse this book more than I.'

"I have had many pleasant seasons aboard the 'St. Mary,' since then. The captain has bought one 'Bible Readings,' and one 'Thoughts on Daniel and Revelation' which he is now reading. He is about to start with a cargo to the West Indies, taking with him a good supply of the periodicals to be used on the way.

"As a rule, sailors are great readers while at sea, and in many cases not the most wholesome reading is at hand for them, and it is often the case that the captain will pay for a religious book if a sailor wants to read it, when he would not give him any money.

"Ships are here representing all the different nationalities, and often I find many different nationalities on board the same vessel. So in many cases, even when I can get aboard the vessel, I do not possess the kind of literature that I need. O, how I long for the time to come when we can have a little boat of our own that we can use in this harbor, and on which I can carry the proper publications to distribute among these sailors!"

We are very sure that the foregoing extract from Brother Christiansen's communication will touch the hearts of our people everywhere. The interesting account that he gives of the vessel that he was able

to visit is only one of a great many like accounts that he might be able to give if he was only situated so that he could reach these vessels while they are lying at anchor. Now and then, as in the case of the "St. Mary," he can find a vessel so situated that he can board it and visit the captain and crew without having a boat; but if he had a small boat of his own, he could reach hundreds of vessels where now we are only able to reach a very few, and who can estimate what the results would be from the scattering of this literature and visiting among these men?

The New York harbor, of course, is an arm of the Atlantic Ocean, and a little boat that a man could paddle with his hands could not be used in these great waters, but it is necessary to have a little steam launch that would be capable of going quite rapidly, and at the same time be strong enough to ride safely in the harbor, as well as to safely carry a supply of our publications.

The International Tract Society for a long time has had the matter in mind to call upon our brethren for funds with which to purchase this much-needed vessel, but we have not seen our way clear in the past to do so, partly owing to the fact that we did not have a man who understood managing the boat. But Captain Christiansen, with his twenty years' experience on the great deep, is abundantly able for this work.

The Worth Manufacturing Co., of Chicago, composed of several brethren who have recently accepted the faith in that city, have offered to donate us a gasoline engine for the vessel. The engine is a new invention of their own, and is said to be the best of the kind that has as yet been invented. The engine and the propeller that they will give us for the boat would retail for about \$600. The Atlantic Conference and tract society have donated \$200 in cash. These we consider quite handsome donations to start with. Now, if the brethren and sisters throughout the field will send us about \$500 more for this worthy object, we can have a boat all equipped and ready in a short time for Brother Christiansen, so that he may do this important work in the New York harbor. We believe that it is only necessary for us to lay before our brethren the great opportunity afforded us in this great port, and they will be ready to respond promptly with their means.

Send all funds designed for this purpose to the International Tract Society, Battle Creek, Mich., stating in your letter that the money is designed for the New York harbor boat.

Brother Christiansen suggests that it will be necessary for the boat to have a name, and that he would be pleased to have our brethren in sending their donations also suggest a name. We trust that we may receive prompt responses to this call, so that the work may not be hindered; and as much literature will be needed by Brother Christiansen in his work, if more is sent than is necessary for the boat, it can be used to excellent advantage in supplying the literature.

OUR GENERAL CONFERENCE FOR 1895.

EVERY year witnesses the advancement of our work. Every year the responsibilities become greater and more solemn. Our work is broadening out and going to earth's remotest bounds. At the time of the General Conference, the varied interests of our work are brought together and considered. As the work increases, and as we near the great consummation of all things, every succeeding session of the General Conference grows more and more important, and the one to be held this year is by no means an exception to the rule. Important interests are at stake; important decisions are to be rendered.

Representatives at this Conference will be present from Polynesia, Mexico, Bay Islands, Argentine, Germany, Switzerland, and England. The interests of the work in foreign lands will be considered, together with the important interests of the home field. No doubt laborers will be dispatched to other countries, and important moves demanding an outlay of means and the employment of consecrated men and women, will be set on foot. If the general counsels held in the past needed the help coming from earnest, faithful prayer on the part of God's people, the General Conference this year needs it in a greater measure. The interests to be considered are much vaster than ever before, and the time in which to do the work is continually shortening. While the cause of truth is generally prosperous, and we have everything to encourage us onward in the work, all things combine to make the coming Conference the most important meeting that was ever held. May our brethren and sisters in every State remember the delegates they have sent, and may all remember the work of the Conference as a whole, that God may be in all its counsels and direct in all its decisions. The coming of the Lord hasteth greatly. It is not too much to expect that the coming year will witness greater advancement of the truth than ever before. May we all keep pace with the message.

SELLING OUR PERIODICALS.

WE believe that our missionary workers all through the field are interested in plans for missionary work, especially if these plans prove to be successful where they are in operation.

We recently received a letter from Mrs. R. C. Porter, corresponding secretary of the New England Tract Society. In her letter she informs us that a brother in their Conference is selling our papers each week. This brother is an engineer on the railroad and is off duty only from three o'clock in the forenoon till three o'clock in the afternoon. He takes some two or three hours out of his sleeping time to do this work of selling the papers. He sells the *Signs* for 3 cts., the *Sentinel* for 2 cts., and the *Medical Missionary* for 5 cts. He has regular readers for these papers now and cannot increase his number of customers for lack of time.

He says that he has to do but little urging or talking to dispose of these papers, as the people are always glad to get them. If he has a few copies left from his club, he gives these away. He uses in this way ten copies each of the *Signs* and *Sentinel* each week, and about fifteen copies of the *Medical Missionary* each month. He does not do this work for the money there is in it, but out of love for the truth and a desire to do something to advance it.

Sister Porter expresses it as her opinion that a person might be able to meet their expenses at this work in case they would devote their entire time to it. She says that they have a few others who are just starting in the work. She has promised us a full report in regard to the work later on, and we have requested that she write us a good article on the subject, and we believe that she will. Look out for it.

In other countries this plan of selling our papers has been carried on to good advantage from time to time. A great deal of good has been done in this way. We are glad that some of the brethren in this country are trying the plan, and think that it is worthy of the careful consideration of our missionary workers throughout the field.

NO PAPER NEXT MONTH.

It has been thought best to omit our March number this year in view of the extra reading that will be sent out in connection with the General Conference during the latter part of February and the first of March. However, we shall plan to give

our readers the usual amount of reading matter during the course of the year. It is probable that one or two extras containing special matter, will be issued, and in this way the loss entailed by the dropping out of the March number will be more than made up.

Our readers will have much to learn regarding the missionary cause through the *General Conference Bulletin*, hence there will be no lack of matter in this line to keep before them the work of the great commission. We trust that every reader of the HOME MISSIONARY has sent in his subscription to the *Bulletin*. It will contain very important matter, and none should be deprived of the information which can be obtained only through its columns.

Foreign Missions

USE YOUR TALENTS.

NONE may know how rich the talent
Intrusted to your care,
Until you prove its merits;
Of hiding it, beware,
But bring it forth and use it,
And then it will increase;
You may return it doubled,
In confidence and peace.

Shake off the chains of lethargy,
Help speed the message on;
When the rewards are given,
You may receive a crown;
And stars will shine within it,
Those whom you've helped to save
From suffering, sin, and sorrow,
And from oblivion's wave.

Hebron, Wis.

J. E. GREEN.

SHORT CHARACTER SKETCHES OF EMINENT MISSIONARIES.

BEGINNING with the April number of the HOME MISSIONARY, we hope to present before our readers short sketches of the lives of prominent missionaries. This will add a valuable feature to our journal, and we believe that much interest and profit may be derived from these sketches in connection with the studies of our own missionary operations which will be continued throughout the year. We should become intelligent with reference to what has been done in the upbuilding of the kingdom of Christ in the world. Many devoted men and women like the apostle Paul have gone forth into the dark regions of the

earth and have labored with much sacrifice, under difficulties, in giving to others the precious gospel of the Son of God. A study of the experiences of these noble men and women of God can only be productive of the highest good to all in inciting to greater activity and earnestness and zeal in the cause of the Master. Let no one miss the future numbers of our little journal, for they will contain data and information which will be of much value.

THE CAUSE IN NEWFOUNDLAND.

As most of our readers know, our work was begun in Newfoundland something over one year ago. At that time, Brethren Ayers and Parker were sent to that field to canvass for our publications. A fair degree of success attended the effort put forth. As the result of the literature distributed and some Bible readings held, a good interest has been awakened on the part of the people to hear the truth. In consequence some eight or ten adults have begun the observance of the Sabbath.

For some time the brethren have appealed very earnestly for help to be sent so that an effort could be made in a public way in the presentation of the truth. The Foreign Mission Board have been unable in the past to meet this call. We are glad to state, however, that a laborer has recently been found. Elder F. I. Richardson is now on his way to that field to follow up the interest that has been awakened.

Although Newfoundland has been passing through a terrible financial crisis, and there is much want and poverty existing on every hand at the present time, these conditions are not altogether unfavorable for the presentation of the truth. The people can see in their own dire distress an omen of the times in which they are living.

Brother E. O. Parker and wife have returned to this country for the winter. Brother L. T. Ayers is still in St. Johns, where he expects to remain. In a recent letter, he says: —

"I have seen men with both hands full of money begging for a little flour, and that too in warehouses where hundreds of barrels were piled up, and potatoes and fresh meat rotting. In this city are thousands of people now on the verge of starvation, and many more will be so soon. One of our brethren, a young man who left a good position to keep the Sabbath, has just called and told us that he had become reduced to bread and water and was even glad to get that.

"Several more of the largest firms have failed and most of the clerks have been turned out. In every way the situation is rapidly becoming worse. Only one who is well acquainted here can form any idea of the awful situation, and there is no silver lining to the

cloud. Financially there is nothing to hope for for many months. The little company are growing well. I think that when the present excitement quiets, that the attention of many can be turned to the truth for this time. May God guide in the provision for this field and send us suitable help in the near future, for truly the field is needy for a laborer as never before."

We shall hope soon to hear from Brother Richardson as to the way the work opens up in Newfoundland.

BAY ISLANDS MISSION SCHOOL.

A RECENT letter from Brother and Sister W. A. Miller, of the Bay Islands, speaks of the progress of their school work in that place. Sister Miller, we are sorry to relate, has been suffering from a severe attack of the tropical fever, but was much improved at the time of writing. She writes:—

"My part of the work here is increasing rapidly. Not only my part, but all parts. Music is an important thing with this people. They learn it very quickly, especially singing. We promised them a little school entertainment at the close of this school term. Everything was in readiness when I was taken with this terrible tropical fever. It kept me in bed for ten days. It had a strong hold on me, and I think if it had not been for the earnest and persevering efforts of Brother and Sister Hutchins, who chanced to be here, I might have lain much longer. I am just getting around again. We will probably have the exercises of the school New Year's eve. They are all very anxious about it, even the adults. We intend having something simple, yet of an elevating nature. It will consist principally of songs, dialogues, and declamations. Several of the music pupils will play and sing some of their simple little pieces. I will play a duet with one of the older pupils. It is an easy matter to form a vocal duet, trio, or quartet from these voices, for most of the little boys can pick up any of the parts. I so often wish that they might have their voices trained.

"Our hearts rejoice on knowing that others are taking hold of this precious truth. I am glad the work is opening up so favorably in South America. The truth is going, and the end is drawing on apace. Blessed thought that we will all be over there if faithful a little longer!"

To this Brother Miller adds the following:—

"We are right in the midst of the week of prayer, and we are having a two weeks' vacation which the students seem to be enjoying to the greatest extent of which they are capable. The first Monday in January will be the opening day for 1895. We expect the return of our old students, and a few new ones may also enter. As we now have our long-looked-for school supplies, we shall be able to have a new set of studies. These are geography, physiology, and grammar, and I expect to give the Bible study more prominence by giving more time to the study and recitation of the same.

THE church renews her youth in the mission field. Though old as the centuries, she is as young as her youngest child. The church whose harvest field is the world, looks forth ever with the wide, undimmed eyes of hope.—*Missionary Record.*

FOREIGN MISSION STUDIES.

[For First Week in February.]

REVIEW OF THE CENTRAL EUROPEAN MISSION FIELD.

1. What was the first foreign mission established by our own people?
2. What countries are embraced in this mission field?
3. About what is their combined population?
4. Give a description of each.
5. What can you say of the religion of each of these nations?
6. How were the seeds of present truth first planted in Central Europe?
7. Of what were the people kept in ignorance?
8. Tell how they became connected with our work.
9. When was it decided to establish the Central European Mission, and who was chosen to take charge of the same?
10. What city was selected as the headquarters of the work?
11. What plan was adopted to obtain the names of those interested in the truth? State results.
12. What was the first regular organization effected in the Central European mission field?
13. What other laborers were sent from America to assist in the work?
14. Give the name and date of the first journal published in the mission field?
15. What new developments were seen in connection with the work in 1884?
16. What prominent laborers were sent to assist in the work at that time?
17. How many Sabbath-keepers are now found in Central Europe?
18. What part did Switzerland act in the great Reformation?
19. What noted reformer had his home in this country?
20. Locate on the map the countries contained in the mission field?

[For Second Week in February.]

REVIEW OF THE GERMAN-RUSSIAN FIELD.

1. State the population of the German empire, and tell how it is divided religiously.
2. What relation does the government sustain to religion?
3. What is understood by the word "Protestant?"

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4. What city is the center of our work?
5. What is its commercial importance?
6. Describe Russia.
7. How is Russia governed?
8. What can you say of the toleration of religion?
9. How is the recognized church governed?
10. Name the leading denominations represented in Russia.
11. Relate how the truth was first introduced into this country.
12. How did the Russian Sabbath-keepers come to call for a minister? and who responded to this call?
13. Give their experience and tell how it affected the spread of the work.
14. How was the truth established on the Volga River?
15. How many churches are now established in Russia, and in what sections?
16. When was the Hamburg mission established?
17. Give the important events that have transpired in connection with our work, and the dates of each.
18. What was the extent of our work five years ago, and what are its present limits?
19. What is the extent of our publishing work? Where is it done?
20. What is the present outlook for the spread of the truth?
21. Tell what you have learned of the establishment and growth of our work in the German-Russian field.
22. What city in Germany was the center of Luther's work?
23. Is there any correspondence between the work of to-day and that done by Luther?

[For Third Week in February.]

REVIEW OF THE AUSTRALIAN FIELD.

1. What is the geographical position of Australia?
2. How many colonies are there? Name them.
3. Describe Australia as to climate, agriculture, mining, etc.
4. What can you say of the people, their customs, and religion?
5. What was revealed concerning Australia in 1874?
6. When and by whom was our work opened up in that field?
7. When was the Australian paper first published?

8. What can you say of the progress of the work?
9. What prominent laborers have been connected with the work in Australia at different times since its beginning?
10. What is the size and natural features of New Zealand?
11. Describe the natives of this country.
12. When and by whom was the truth first planted in New Zealand?
13. Who was sent to that field in 1886? State results.
14. What are the present statistics of the work as given at the last Conference?
15. Give a summary of what you have learned regarding the Australian field.

[For Fourth Week in February.]

REVIEW OF THE POLYNESIAN FIELD.

1. What does the word Polynesia mean and include in its broadest sense?
2. Into what groups has it been divided?
3. What islands are included in each of these groups?
4. What is the appearance of many of the islands? What trees grow there?
5. What are the products of Polynesia?
6. Describe the people as to appearance, customs, etc.
7. When, and through what agencies, was the gospel first carried to Polynesia?
8. How long did they work before fruit was seen? What then gave the impetus to the work?
9. Tell how the gospel was carried to the different islands, and what success attended the efforts put forth.
10. How was the knowledge of present truth first carried to Pitcairn?
11. Who was the first S. D. A. missionary to go to that island, and what was the result?
12. When was the missionary ship "Pitcairn" built, and who sailed as missionaries on her first voyage?
13. What islands were visited on this trip, and with what result?
14. Who died on this trip? Where were they buried?
15. What islands received permanent laborers on this voyage?
16. Where was a school established?
17. What missionaries went with the "Pitcairn" on her second trip?

18. At what islands was the work started during this voyage?

19. When did the "Pitcairn" sail on her third trip, and with what missionaries on board?

20. What trouble have the missionaries had on some islands?

21. Tell what you have learned concerning the advancement of our work in the Polynesian field.

22. Look up, on a good map, all the islands named, and find out all you can about them in missionary books.

MEDICAL MISSIONARY WORK IN SOUTH AFRICA.

For two months after our arrival here, we did but little on account of not knowing what course to pursue. However we made good use of our time in acquainting ourselves with the people and the country. It was finally left for us to map out our own course, and we suggested the establishment of bath-rooms. We submitted the plans to the brethren here, and it was decided to go ahead. We secured a very nice location in Cape Town, and have been open for business since the first of August.

The next questions were, Who will patronize us, and how will we proceed? We have good reason to think that we were watched very closely by the physicians and those in authority. The medical laws here are very comprehensive, and the government controls everything of a public nature. We did not get discouraged but put our trust in the Lord. We made the best of every opportunity that was presented, and one by one we are making friends. Our patronage has increased and our work is being established on the self-supporting basis. We can now count half a dozen of the most prominent doctors here who recommend us and send us patients daily. It is needless to say that we make friends of our patients, and do all we can to teach them how to take care of their bodies. Some take heed, and to-day one man said to me, "I am better than I have been for years. I have quit coffee and I sleep better." Another says, "I have quit tobacco." Another is trying two meals a day, and has given up liquor, etc., etc. We are also doing Christian Help work and find that the people appreciate our help just as much as in America. We see more and more what a splendid opportunity we have of reaching the people in the medical missionary work. We are very thankful that we can

represent our Lord and Master, who uses every means to comfort his people.

Mrs. Stone has already six patients under the best physicians here, and is meeting with good success. She has recently been called to treat the wife of a member of Parliament.

We are keeping house quite close to the church here in Cape Town. It is larger than we require, and we let rooms. Rents are very expensive. We pay five pounds and ten shillings for five rooms. My wife is the housekeeper. She assists in the bath-rooms on ladies' days, three days a week. Quite frequently we get patients to come and stop at our house for diet and care.

Well, our work here looks encouraging, and we trust will be very helpful in the way of introducing our Sanitarium. Mrs. R. and Miss Stone are of good courage in the Lord, and are looking forward, not backward toward home. This country needs workers, and I am thankful that I am here and have a part in the work.

G. B. REPLOGLE.

SHIP MISSIONARY WORK IN HONG KONG, CHINA.

BROTHER A. LA RUE, our ship-missionary in Hong Kong, in a recent letter says:—

"I am writing a good many missionary letters all over this heathen country, and I am sure they are doing a great deal of good. As soon as the club of *Signs* and *Present Truth* is received, I mark certain articles that would be good for certain individual cases. Some I send by mail all over these heathen countries, and some we distribute in Hong Kong and Kowloon, across the bay; Brother Olsen also wraps packages of papers, and we give them to the crews on board the vessels. We allow none to lie on the shelves idly, but have them out doing all the good they can. This gives me an opportunity to draw the attention of the people to certain articles whenever there is an opening, and I am always on the watch for these openings. The people like to have me come around now, notwithstanding they do not agree with all that is contained in the publications. It is quite different now from what it was when I first came here. At times I feel sad that I cannot see any more results from the hard work that has been done. I can see quite a number that have been brought to a real knowledge of the truth, but it would be tedious to write about them.

"I have sold over three thousand dollars worth of our bound books. They have done some pretty good traveling. I sold one copy of "Thoughts on Daniel and the Revelation" to a young lady here in Hong Kong. She read it through twice, and sent it to her sister on the Peak. Her sister read it, and then they sent it to their mother in India, and we can't tell how many will read it there.

I am now seventy-one years old, and cannot pack around heavy books the way I used to. The ship work here is hard and expensive.

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"During the time of the great plague here in Hong Kong, we went through the hospitals where were the dead and dying all around, but we went with the full assurance that the Lord would preserve us. Poor fellows! I felt sorry for them. Some had to be tied down hands and feet to prevent them from injuring or killing themselves. The plague finally, notwithstanding the efforts of the doctors, became so bad that over one hundred died daily at this place as well as others in Umati and Kowloon of which there was no account kept. Probably some four thousand died in Hong Kong. At first it was almost sure death, but along toward the last, a small per cent of those who took it recovered. In Canton from all information obtainable, there must have been about one hundred and forty thousand who died. Very many that were taken with it here were shipped up there to die."

"I would say in conclusion, that times are very unsettled here, and there is no telling what six months in the future may bring to pass. How very comforting it is to know that the Lord is soon coming, and by and by the things in this world will be restored to their Eden beauty. The work here is doing about as well as could be expected."

REPORT OF DENMARK TRACT SOCIETY.

Year Ending June 30, 1894.

Societies	5
Members	184
Letters written.....	3986
Letters received.....	893
Visits. (not counting canvassers').....	2187
Bible readings.....	942
Subscriptions to periodicals.....	876
Periodicals distributed.....	9720
Pages of tracts.....	32478
Average No. of agents selling books.....	10
Days' work.....	1727
Hours' work.....	8645
Orders taken.....	4836
Orders delivered.....	4381
Retail value of books delivered.....	\$17,200.55
Cash received from S. S. donations.....	\$481.54
Cash received from fourth Sabbath donations.....	\$268.62
Cash received from first-day offerings.....	\$479.80
Cash received for Inter. T. Soc.....	\$26.21
Cash received from Christmas offerings.....	\$412.57

RAIN FROM BELOW.

[THE following graphic account of the sinking of the Missionary well at Aniwa, South Pacific Ocean, is given in the "Life of John G. Paton." This earnest herald of the cross was born in the south of Scotland in 1824. At an early age he devoted his life to the cause of missions, choosing the island world of Polynesia as the field of his operations. In April, 1858, he sailed from England for the New Hebrides. Work was begun on the island of Tanna.

After laboring for the natives of this island for several years, burying in the meantime his faithful wife and co-worker, he sailed to Australia and thence to the Old World for the purpose of raising means for the island work and especially for the building of a missionary boat. He returned, taking with him his second wife, landing in Sydney, Australia, in 1865. In November of the following year, Aniwa became the home of Paton. Here he lived and labored for many years. In his island work, God wrought many remarkable deliverances. It was at Aniwa where the following recorded incident took place. Mr. Paton, though now well advanced in years, having reached the age of 71, is still laboring in simplicity, faith, and earnestness, to advance the cause of Christ in Polynesia. Long may his noble efforts continue.

— ED.]

Aniwa, having no permanent supply of fresh water, in spring or stream or lake, I resolved by the help of God to sink a well near the mission premises, hoping that a wisdom higher than my own would guide me to the source of some blessed spring. Of the scientific conditions of such an experiment I was completely ignorant; but I counted on having to dig through earth and coral above thirty feet, and my constant fear was, that owing to our environment, the water, if water I found, could only be salt water after all my toils! Still I resolved to sink that shaft in hope, and in faith that the Son of God would be glorified thereby.

One morning I said to the old chief and his fellow-chief, both now earnestly inquiring about the religion of Jehovah and of Jesus, "I am going to sink a deep well down into the earth, to see if our God will send us fresh water up from below."

They looked at me with astonishment, and said in a tone of sympathy approaching to pity, "O Missi! Wait till the rain comes down, and we will save all we possibly can for you." I replied, "We may all die for lack of water. If no fresh water can be got, we may be forced to leave you."

The old chief looked imploringly, and said, "O Missi! you must not leave us for that. Rain comes only from above. How could you expect our island to send up showers of rain from below?" I told him, "Fresh water does come up springing from the earth in my land at home, and I hope to see it here also."

The old chief grew more tender in his tones, and cried: "O Missi, your head is going wrong; you are losing something, or you would not talk wild like that! Don't let our people hear you talking about

going down into the earth for rain, or they will never listen to your word or believe you again."

But I started upon my hazardous job, selecting a spot near the mission station and close to the public path, that my prospective well might be useful to all. I began to dig, with pick, and spade, and bucket at hand, an American ax for hammer and crowbar, and a ladder for service by and by. The good old chief now told off his men in relays to watch me lest I should attempt to take my own life, or do anything outrageous, saying, "Poor Missi! That's the way with all who go mad. There's no driving a notion out of their heads. We must just watch him now. He will find it harder to work with pick and spade than with his pen, and when he's tired, we'll persuade him to give it up."

I did get exhausted sooner than I expected, toiling under that tropical sun; but we never own before the natives that we are beaten, so I went into the house and filled my vest pocket with large, beautiful, English-made fish-hooks. These are very tempting to the young men, as compared with their own,—skillfully made though they be out of a shell, and serving their purposes wonderfully. Holding up a large hook, I cried, "One of these to every man who fills and turns over three buckets out of this hole!"

A rush was made to get the first turn, and back again for another and another. I kept those on one side who had got a turn, till all the rest in order had a chance, and bucket after bucket was filled and emptied rapidly. Still the shaft seemed to lower very slowly, while my fish-hooks were disappearing very quickly. I was constantly there, and took the heavy share of everything, and was thankful to find that we had cleared more than twelve feet deep,—when lo! next morning one side had rushed in, and our work was all undone.

The old chief and his best men now came around me more earnestly than ever. He remonstrated with me very gravely. He assured me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa!

"Now," said he, "had you been in that hole last night, you would have been buried, and a man-of-war would have come from Queen 'Toria to ask for the Missi that lived here. We would say, 'Down in that hole.' The captain would ask, 'Who killed him and put him down there?' We would have to say, 'He went down there himself!' The captain would answer, 'Nonsense! who ever heard of a white man going down into the earth to bury himself? You

killed him, you put him there; don't hide your bad conduct with lies!' Then he would bring out his big guns and shoot us and destroy our island in revenge. You are making your own grave, Missi, and you will make ours too. Give up this mad freak, for no rain will be found by going downwards on Aniwa. Besides all your fish-hooks cannot tempt my men again to enter that hole; they don't want to be buried with you. Will you not give it up now?"

I said all that I could to quiet his fears, explained to them that this falling in had happened by my neglect of precautions, and finally made known that by the help of my God, even without all other help, I meant to persevere. Steeping my poor brains over the problem, I became an extemporized engineer. Two trees were searched for, with branches on opposite sides, capable of sustaining a cross-tree betwixt them. I sank them on each side firmly into the ground, passed the beam across them over the center of the shaft, fastened thereon a rude home-made pulley and block, passed a rope over the wheel, and swung my largest bucket to the end of it. Thus equipped, I began once more sinking away at the well, but at so wide an angle that the sides might not again fall in. Not a native, however, would enter that hole, and I had to pick and dig away till I was utterly exhausted. But a teacher, in whom I had confidence, took charge above, managing to hire them with axes, knives, etc., to seize the end of the rope and walk along the ground pulling it till the bucket rose to the surface, and then he himself swung it aside, emptied it, and lowered it down again. I rang a little bell which I had with me, when the bucket was loaded, and that was the signal for my brave helpers to pull their rope. And thus I toiled on from day to day, my heart almost sinking sometimes with the sinking of the well, till we reached a depth of about thirty feet. And the phrase, "living water," "living water," kept chiming through my soul like music from God, as I dug and hammered away!

At this depth the earth and coral began to be soaked with damp. I felt that we were nearing water. My soul had a faith that God would open a spring for us, but side by side with this faith was a strange terror that the water would be salt. So perplexing and mixed are even the highest experiences of the soul; the rose-flower of a perfect faith, set round and round with prickly thorns. One evening I said to the old chief, "I think that Jehovah God will give us water to-morrow from that hole!" The chief said, "No, Missi, you will never see rain coming up from

the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you! That will be the end of it; death to you and danger to us all."

I still answered, "Come to-morrow. I hope and believe that Jehovah God will send you the rain water up through the earth." At the moment I knew I was risking much, and probably incurring sorrowful consequences, had no water been given; but I had faith that the Lord was leading me on, and I knew that I sought his glory, not my own.

Next morning, I went down again at daybreak and sank a narrow hole in the center about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb, when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, and the little "tinny" dropped from my hand with sheer joy, and I almost fell upon my knees in that muddy bottom to praise the Lord. It was water! It was fresh water! It was living water from Jehovah's well! True, it was a little brackish, but nothing to speak of; and no spring in the desert, cooling the parched lips of a fevered pilgrim, ever appeared more worthy of being called a well of God than did that water to me.

The chiefs had assembled with their men near by. They waited on in eager expectancy. It was a rehearsal in a small way, of the Israelites coming round, while Moses struck the rock and called for water. By and by when I had praised the Lord, and my excitement was a little calmed, the mud being also greatly settled, I filled a jug, which I had taken down empty in the sight of them all, and, ascending to the top, called for them to come and see the rain which Jehovah God had given us through the well. They closed round me in haste, and gazed on it in superstitious fear. The old chief shook it to see if it would spill, and then touched it to see if it felt like water. At last he tasted it, and rolling it in his mouth with joy for a moment, he swallowed it and shouted, "Rain! Rain! Yes, it is Rain! But how did you get it?"

I repeated, "Jehovah my God, gave it out of his own earth in answer to our labors and prayers. Go and see it springing up for yourselves!"

Now, though every man there could climb the highest tree as swiftly and as fearlessly as a squirrel or an opossum, not one of them had courage to walk to the side and gaze down into that well. To

them this was miraculous! But they were not without a resource that met the emergency. They agreed to take firm hold of each other by the hand, to place themselves in a long line, the foremost man to lean cautiously forward, gaze into the well, and then pass to the rear, and so on till all had seen "Jehovah's rain" far below. It was somewhat comical, yet far more pathetic, to stand by and watch their faces, as man after man peered down into the mystery, and then looked up at me in blank bewilderment?

When all had seen it with their own very eyes and were "weak with wonder," the old chief exclaimed: "Missi, wonderful, wonderful, is the work of your Jehovah God! No god of Aniwa ever helped us in this way. But Missi," continued he, after a pause that looked like silent worship, "will it always rain up through the earth? or, will it come and go like the rain from the clouds?"

I told them that I believed that it would always continue there for our use, as a good gift from Jehovah.

"Well, but, Missi," replied the chief, some glimmering of self-interest beginning to strike his brain, "will you or your family drink it all, or shall we also have some?"

"You and all your people," I answered, "and all the people of the island may come and drink and carry away as much of it as you wish. I believe there will always be plenty for us all, and the more of it we can use the fresher it will be. That is the way with many of our Jehovah's best gifts to men, and for it and for all we praise his name!"

"Then, Missi," said the chief, "it will be our water, and we may all use it as our very own."

"Yes," I answered, "whenever you wish it, and as much as you need, both here and at your own houses, as far as it can possibly be made to go."

The chief looked at me eagerly, fully convinced at length that the well contained a treasure, and exclaimed, "Missi, what can we do to help you now?"

O, how like is human nature all the world over! When one toils and struggles, when help is needed which many around could easily give and be the better, not the worse, for giving it, they look on in silence, or bless you with ungenerous criticisms, or ban you with malicious judgment. But let them get some peep of personal advantage by helping you, or even of the empty bubble of praise for offering it, and how they rush to your aid! But I was thankful to accept of the chief's assistance, though rather late in the day, and I said:—

" You have seen it fall in once already. If it falls again, it will conceal the rain from below which our God has given us. In order to preserve it for us and for our children in all time, we must build it round and round with great coral blocks from the bottom to the very top. I will now clear it out and prepare the foundation for this wall of coral. Let every man and woman carry from the shore the largest blocks they can bring. It is well worth all the toil thus to preserve our great Jehovah's gift!"

Scarcely were my words repeated, when they rushed to the shore with shoutings and songs of gladness, and soon every one was seen struggling under the biggest block of coral which he dared to tackle. They lay like lime-stone rocks, broken up by the hurricanes and rolled ashore in the arms of mighty billows; and in an incredibly short time, scores of them were tumbled down for my use at the mouth of the well. Having prepared a foundation, I made ready a sort of box to which every block was firmly tied and then let down to me by the pulley,—a native teacher, a faithful fellow, cautiously guiding it. I received and placed each stone in its position, doing my poor best to wedge them one against the other, building circularly, and cutting them to the needed shape with my American ax. The wall is about three feet thick, and the masonry may be guaranteed to stand till the coral itself decays. I wrought incessantly, for fear of any further collapse, till I had it raised about twenty feet; and now, feeling secure, and my hands being dreadfully cut up, I intimated that I would rest a week or two, and finish the building then. But the chief advanced and said:—

" Missi, you have been strong to work. Your strength has fled. But rest here beside us, and just point out where each block is to be laid. We will lay them there; we will build them solidly behind like you, and no man will sleep till it is done."

With all their will and heart they started on the job; some carrying, some cutting and squaring the blocks, till the wall rose like magic, and a row of the hugest rocks laid round the top bound all together, and formed the mouth of the well. Women, boys, and all wished to have a hand in building it, and it remains to this day, a solid wall of masonry, the circle being thirty-four feet deep, eight feet wide at the top, and six at the bottom. I floored it over with wood above all, and fixed the windlass and bucket, and there it stands as one of the greatest material blessings which the Lord has given to Aniwa. It rises and falls with the tide, though a third of a mile

distant from the sea; and when, after using it, we tasted the pure fresh water on board the "Dayspring," it seemed so insipid that I had to slip a little salt into my tea along with the sugar before I could enjoy it! All visitors are taken to see the well, as one of the wonders of Aniwa; and an elder of the church said to me lately, "But for that water, during the last two years of drought, we would all have been dead!"

Very strangely, though the natives themselves have since tried to sink six or seven wells in the most likely places near their different villages, they have either come to coral rock which they could not pierce, or found only water that was salt. And they say among themselves:—

" Missi not only used pick and spade, but he prayed and cried to his God. We have learned to dig, but not how to pray, and therefore Jehovah will not give us the rain from below!"

AMBASSADORS FOR CHRIST.

The children of God are his ambassadors in this earth. Paul, in writing to the Ephesian brethren while imprisoned at Rome, calls himself the ambassador for Christ, in bonds. So also in 2 Cor. 5:20 he states that we are Christ's ambassadors, so that in the place of Christ we beseech others to become reconciled to God.

An ambassador, or foreign minister, is a person sent by one country into another to there represent, further, and protect the interests of his home government. Earthly rulers send ambassadors to foreign courts with which they are at peace, or on special occasions to negotiate a treaty or settle some dispute. Besides this, if a state or province has revolted against its mother country, ambassadors are sent to win the rebel people back to their true allegiance.

As ambassadors for Christ, we belong to the latter class. We are God's representatives in a rebel country; special envoys sent, not to negotiate a treaty with the rival government, but to persuade the people to cease their rebellion, leave the standard of their leader, and return as loyal subjects to their rightful sovereign. Satan, the arch-rebel, has misrepresented God to man and to the universe. He accuses our Creator of being a tyrannical despot, whose laws are an intolerable yoke of bondage, so severe and oppressive that created beings cannot be happy while obeying them. That such is the charge of Satan, his

THE HOME MISSIONARY.

whole course of action demonstrates. In heaven many angels joined in his revolt against God; and on this earth, too, he met with success. Adam and Eve, distrusting God, sinned, and by their fall lost the dominion which the Lord had given them. Satan then, as the conqueror, laid claim to the dominion of the earth. Here he set up his own rival government, and man became his deluded subject.

Such are the causes which gave us the glorious privilege of being God's ambassadors to a world of revolt against its Maker. We are sent here to beseech the people (and that means any person we can in any way influence) to become reconciled to God. In order to thus lead men back to God, we must show them that the accusations of Satan against God's government are false. We are to represent the character of God correctly, so that all may see that his government, instead of being oppressive, is founded on the truest principles of liberty. Our daily lives must show that true happiness is indeed found, and only found, in perfect obedience to the divine law. This was the work which Christ did; and we are sent into the world by him as he was sent by the Father.

L. H. CHRISTIAN.

CANVASSERS AS MISSIONARIES.

BROTHER W. M. CROTHERS, canvassing agent for New Zealand, writes as follows:

"I am glad to know that the work is advancing so rapidly in all parts of the world. It has been my effort for the last two years to impress upon all the idea that every canvasser should be a real missionary. Not that they are to preach or hold Bible readings, but that they are to present in their canvass the truths contained in the books in such a way that, whether they sell a book or not, lasting impressions may be made on the people, and they may be aroused to sense the importance of the things placed before them, and be led to investigate for themselves the foundation of their hopes. My experience has demonstrated that the more of Christ and the message we put into our canvass, the more books we can sell; and they will accomplish more and more good because we have prepared the minds of the readers to appreciate what they contain. But when this course is followed, it must be wisely done. Many have depended far too much upon their business tact and shrewdness, and have left out the only agency by which our work can be made truly successful. Our success is not to be measured alone by the number of books we sell, but by the influence we leave with the people to lead them to Christ. Our work is to save souls, and if this is accomplished, whether by the sale of a book, or by the truths presented in our canvass, even though we failed to sell a book, our object is accomplished, and we are eminently successful. If the canvasser is led by the Spirit, there is not another work that offers so many opportunities to reach the people. May God give us wisdom and teach us how to work.

"I have had in mind for some time the matter of selling our smaller publications, such as 'Steps.' I believe that proper persons could sustain themselves and do much good in that way.

"With reference to the outlook in New Zealand. We have, of course, the same difficulties with hard times as elsewhere; but considering the field as a whole, the prospects are most encouraging as far as favorable openings for labor are concerned. We are still selling *Echoes* with fair success, and I am more than ever convinced that much can be done in this way."

"I AM WITH THEE."

"I AM with thee," go
As messengers of peace,
To bid earth's tumult cease,
Life's tempests to appease
With grace and truth below.

"I am with thee," go
With lamps of truth in hand,
To every tribe and land;
And this salvation grand
Zealously, faithfully sow.

"I am with thee," go,
Nor weary by the way,
For God thy strength and stay
Is near to help each day;
He will his grace bestow.

"I am with thee," go,
Keep e'er thine armor bright,
Walk in the heavenly light,
The spirit's sword in sight
E'er keep; nor fear the foe.

JOHN McCARTHY.

THE WORLD: ITS RELIGIONS AND MISSIONS.

AREA AND POPULATION OF THE WORLD.

	Area Sq. Miles	Population
North America.....	8,151,499	90,000,000
South America.....	7,556,769	35,000,000
Europe.....	8,824,615	360,000,000
Asia.....	16,017,976	850,000,000
Africa.....	11,381,842	160,000,000
Australia, etc.....	8,135,899	5,000,000
Total.....	50,068,100	1,500,000,000

RELIGIONS OF THE WORLD.

The Christians number.....	441,000,000
The non-Christians number.....	1,059,000,000

The Christians are divided: —

Eastern Churches (Greek, Nestorians, etc.).....	95,000,000
Protestant.....	141,000,000
Roman Catholic.....	205,000,000

The non-Christians are divided: —

Jews.....	8,000,000
Mohammedans.....	180,000,000
Heathen.....	871,000,000

The Eastern Churches are divided:—

Maronites.....	150,000
Nestorians.....	250,000
Copts.....	600,000
Armenians.....	3,000,000
Abyssinians.....	5,000,000
Greek Church.....	86,000,000

The Heathen are divided:—

Hindoos.....	208,000,000
Shintoists.....	14,000,000
Parsees.....	1,000,000
Buddhists, Confucianists, and Taoists.....	430,000,000
Pagans (unsystematized).....	218,000,000

The Protestant adherents are divided:—

Lutherans.....	36,000,000
Methodists.....	26,000,000
Episcopallians.....	23,000,000
Presbyterians.....	20,000,000
Baptists.....	17,000,000
Congregationalists.....	7,000,000
All other denominations.....	12,000,000

The Jews are distributed:—

Europe.....	6,758,000
Asia.....	315,000
Africa.....	514,000
America.....	403,000
Australia, etc.	10,000

The Mohammedans are distributed:—

Turkey.....	20,000,000
North Africa.....	18,000,000
East Central Africa.....	10,500,000
Persia.....	9,000,000
China.....	30,000,000
Tartary and Circassia.....	5,000,000
Afghanistan.....	4,000,000
Beluchistan.....	500,000
India.....	57,000,000
Malasia	26,000,000

Protestants and Roman Catholics are distributed:—

	Protestants.	Roman Catholics.
America.....	50,000,000	45,000,000
Europe.....	85,000,000	154,000,000
Asia	2,500,000	4,000,000
Africa.....	2,000,000	1,500,000
Australia, etc.	1,500,000	500,000

Distribution of the Eastern churches:—

The Greek Church is believed in by most of the inhabitants of Russia in Europe, Greece, Montenegro, Roumania, Servia, and Bulgaria. The Maronites are in Syria. The Nestorians are in Persia and Turkey in Asia. The Armenians are in Turkey in Asia. The Copts are in Egypt. The Abyssinians are in Abyssinia.

Distribution of the heathen:—

The Hindoos are confined almost entirely to India. Buddhism is found only in eastern Asia and Ceylon, embracing a large part of the people of Burmah, Siam,

China, Korea, and Japan. Confucianism is found in China and Korea, and Taoism in China, but the adherents of these faiths are also frequently adherents of Buddhism. The Parsees are found chiefly in India, and the Shintoists are in Japan. The pagans are scattered through central Africa, northern Asia, northwestern North America, Central South America, and the islands of the Pacific.

Europe and America are almost entirely Christian. Asia and Africa are almost entirely non-Christian. Mohammedanism is strong in western Asia and northern Africa. Christianity has the largest number of adherents, but Buddhism follows closely with nearly as many when it is found mingled with Confucianism and Taoism. Less than one third of the human race are Christians, and more than two thirds of the human race have no adequate knowledge of the Bible or of God, and the vast majority have never once had the gospel preached to them. Separating Christianity into its three parts, and we have only about one eleventh of the population of the earth that are Protestant adherents, and less than one third of these are communicants.—*Gospel in All Lands.*

THE *Chronicle* of the London Missionary Society speaks of an English earl, an infidel, who visited the Fiji Islands, and after the fashion of many infidels, he sought to undermine the faith of the Fijian chief, who was a Christian. He told him that men now-a-days do not believe the Bible, and that it was foolish to accept the Christian religion. It is said that the old chief's eyes flashed, and he answered the earl thus: “Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted human bodies for our great feasts. Now, you! you!—if it had not been for these good missionaries, for that old Book, and the great love of Jesus Christ which has changed us from savages to God's children,—you, you would never leave this spot! You have to thank God for the gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!”

THOSE who would associate their names with great events that shall outlive a century can only do so by a high consecration to duty. Self-seeking has no public observance or anniversary.—*President Harrison, at New York, April, 1889.*

Fourth Sabbath Reading

THE MESSAGE IS SPEEDING.

OUR hearts are rejoiced when the glad news we hear,
 "The message is speeding along."
 O'er the earth it is spreading, both far and near,
 We can see the gathering throng
 Who are waiting and watching for Jesus to come,
 And all who will faithful remain
 Shall hear the glad summons, "My children come home,"
 When to earth he returns once again.

And soon he is coming to claim all his own.
 Shall we be among that blest throng?
 Shall we with the Saviour sit down on his throne
 And sing with the ransomed that "song"?
 Shall we hear the "Well done" the ransomed receive
 From Jesus' melodious voice,
 Or, with the unfaithful in trembling and fear,
 Bewail the result of our choice?

Then let us be faithful in seeking to save
 From the power of the enemy's grasp,
 The souls who are sinking beneath sin's dark wave,
 Their hands let us lovingly clasp,
 And tell them of Jesus, the Saviour, who died
 To redeem them from sin and the grave;
 We'll point to his hands, his feet, and his side,
 And tell them he's able to save.

O then we'll rejoice when the Saviour we see,
 As in the white clouds he shall come
 To conquer the foe, and the captive to free,
 And to gather the ransomed ones home.
 Then, to the dear Saviour our praises we'll bring;
 And the souls we have rescued we'll meet.
 Hallelujahs to Jesus forever we'll sing
 As we cast down our crowns at his feet.

T. A. ZOLLER.

MRS. E. G. WHITE.

would now be an army of youth to enter missionary fields. Fathers and mothers, it is your own lack of godliness and devotion that has brought carelessness and indifference into your households, and placed your children in the ranks of the enemy.

The Bible clearly reveals to us the shortness of time, and those who have genuine faith in the third angel's message will show their faith by their works. They will endeavor to keep their children separate from worldly influences, and to give them such instruction and training as will enable them to form characters that God can approve. The meekness and simplicity of Christ are the very first lessons to be interwoven with the children's lives. They should be taught to imitate the Saviour's example of self-denial and sacrifice. The reason why these precious lessons are not given to the children, is that parents themselves have not learned them. They do not bring Christ into their religious experience. They are controlled by worldly principles. Custom and fashion are followed far more closely than the teachings of Christ.

Had they lived in close connection with Jesus, they would have realized the worth of souls, and would have felt a burden for those who have not the light of truth. The spirit of the third angel's message would have led them to practice self-denial. But association with unbelievers clouds their faith. They lose sight of their responsibility as the light of the world; and in their dress, in the arrangement of their houses, in their style of living, they conform to the world, and deprive the cause of God of the means which he has lent them to advance his work. The children imitate their parents. Pride and worldliness are encouraged in them, the love of the truth grows cold in their hearts, and they are lost to the cause of God.

Children will learn to love that which their parents love. Those who would interest their sons and daughters in Bible truth, must themselves feel an interest in Bible truth and Bible study. If we desire our children to love and reverence God, we must talk of his goodness, his majesty, and his power. If we would have them love and imitate the character of Christ, we must not only tell them of the sacrifice which he made for our redemption, of the love, humility, and self-denial manifested in his life on earth, but we must show them that this is the pattern which we are striving to follow. If we desire to engage their hearts in the cause and work of God, we must teach them to sacrifice for it. That which costs little we have no special interest in, but that in which we have invested our means will claim our in-

THE YOUTH AS MISSIONARY WORKERS.

WHY is there so great lack of the missionary spirit among our youth? Why are there so few of the children of Sabbath-keeping parents who have any burden to labor for the salvation of souls? — It is because they have not been educated to realize their responsibility. They have not been trained to render service for God. Had they been educated from the beginning of their religious experience to be true to their faith, fervent in piety, and in sympathy with Christ's longing for the salvation of souls, there

terest and attention, and we shall labor to make it a success. Parents, make religion the vital question of life. Teach your children that every worldly consideration should be made secondary to their eternal interests.

There is earnest work to be done in this age, and parents should educate their children to share in it. The words of Mordecai to Esther apply to the youth of to-day : "Who knoweth whether thou art come to the kingdom for such a time as this ?" The youth should be gaining solidity of character, that they may be fitted for usefulness.

Every youth should be impressed with the fact that he is not his own ; that his strength, his time, his talents, belong to God. It should be his chief purpose in life to glorify God and to do good to his fellow-men. The Bible teaches him that he is a tree, on which fruit must be found ; a steward, whose capital will increase as it is wisely improved ; a light, whose bright beams are to illuminate the moral darkness that enshrouds the earth. Every youth, every child, has a work to do for God's glory and for the salvation of souls that are ready to perish.

God demands the improvement of every faculty he has given to man. Those who possess superior intellectual powers are thus placed under greater responsibility, and if this gift is so perverted as to make the possessor forgetful of God and his claims, and if he employs it to lead the minds of others away from God, he will have a fearful account to render in that day when every man shall receive according to his deeds. Every talent put to a wrong use is entered as robbery in the books of heaven.

Religion is our only safeguard. Knowledge is power for good or for evil, but it is only when balanced by religious principle that it is a power for God. To many, education means a knowledge of books ; but "the fear of the Lord is the beginning of wisdom." The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ, and wise parents will keep this fact ever before the minds of their children.

If parents would prepare their children to be useful in this life, and to enjoy the future life, they must educate them to fear God and to keep his commandments. They should feel that it is their first and most important work to bring their sons and daughters under the control of God's holy law. It is not enough that they give instruction and counsel showing the right way. They should feel that it is a solemn duty to re-

strain their children from entering forbidden paths.

The history of Eli was given that every parent might shun his error. The example of Abraham was recorded to show that God approves the exercise of a restraining influence in the family, and that the all-important work of fathers and mothers is to teach their children the way of the Lord. The God of heaven says of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." God's great standard of righteousness should be established in the home, and should be held up before the children as the rule of life. The statutes and commandments of God should be their daily lesson.

Let parents examine themselves individually, and answer to their own consciences whether they are meeting the requirements of God. Is the law of God taught in the home ? Is it made the rule of the household ? Has the truth taken possession of the souls of fathers and mothers, who stand in the place of God to their children ? Is the wisdom which cometh from above sought daily in the family ? Are the Holy Scriptures studied as the message of God to men ?

Religion in the home means the highest type of religion in the church; but this home piety is sadly deficient. Parents have been asleep. The work in their homes has been neglected. To a great degree the children have moulded the law of the household to suit their inclination, and parents have been controlled by their unconverted children. There is need of a religious revival in every household in our land. Fathers and mothers, it is a marvel in the sight of heaven that the souls of your children are so little valued. Christ is grieved, and Satan triumphs.

We have a message of warning to the church. God says to you, "Be zealous and repent." "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Precious time has been squandered, in which you might have won souls to Christ,—souls that through your love of ease are now lost. Every member of the church should awake to duty now. May God help you to take on the burden. Let the church-members pray and fast and believe. Let the hearts of parents be turned to their children, and the hearts of children to their parents, "Lest I come," saith the Lord, "and smite the earth with a curse." Your souls are in peril. Shall the Sun of Righteousness set, and leave you enshrouded in the darkness of eternal night?

Home Missions

"TAKE MY HAND!"

A TENDER child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly,
"Oh, mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness never more.

—J. G. Whittier.

WORKING THE ENVELOPE PLAN.

In our missionary labor the last few months we have put tracts in every house in several townships, using the same tract over and over again. We used the envelopes made especially for that work. We studied carefully from a map the territory of the township we proposed to work in, and were careful not to miss a house or family. The first round we had very few, if any, refusals. We left the packages at least a week. Then we made a second round, gathering up the packages left before and leaving a second package with those who would accept of it. In the second round, care was taken not to mix the packages taken up with those to be left. There were some packages lost, but not many, as the reading on the envelope caused the people to expect us back after them. Some of them were soiled so as to be unfit for further use, and we had at least one package burned, but a large per cent of them were all right for use in the next township, and were distributed soon after being taken up. We found that this way of distribution raised a strong interest in the township. The people were anxious to see what it was that was important enough to be distributed to every house. If no one was at home, we left a package in a safe place so that they would see it when returning. One family who failed to find the one left felt slighted, and I think, borrowed a neighbor's package. So that, aside from the reading matter itself, the manner of distribution created an interest. In many cases the tracts were carefully read and discussed. Of course many were indifferent and some did not read at all. One thing surprised us, and that was that in several instances persons were more

interested to read after being told by us that it was Adventist literature.

A few of the tracts we bought were only read once, some only twice, etc., but a great proportion of them have been read four or five, or perhaps even six times, and are still ready for use. We have worked over six townships and also several villages. I do not know the exact number of pages distributed, but think it must be several hundred thousand, and we have the tracts to distribute many more. Our stock of tracts is comparatively small, having cost at wholesale considerable less than \$100. Probably less than \$75.

Five townships were worked by three young men. One township was worked by a brother, a farmer, nearly sixty years old. Two sisters worked in the villages. We have the names of probably two hundred readers. We are in great need of a good visiting missionary to visit them. Two of the townships are being canvassed for "Great Controversy," "Glorious Appearing," and "Gospel Primer." I do not know whether our distribution of literature helps the canvasser or not. One day he sold only two small books, but the next day sold thirteen by sixteen exhibitions.

I like the envelope plan. Certainly there is no one but can distribute reading matter when the package introduces itself and tells its own message. It is not always pleasant. There are rebuffs connected with it; but the Lord gives a blessing in the work. This work was started here by individual effort and afterward taken up by the tract and missionary society. I have yet to hear of any one who wished to engage in this work, who could not do so for lack of means or reading matter. I hope that the brethren will take hold of this work in earnest, so the work may be speedily finished.

Fredericktown, O:

G. C. ILES.

THE PROMISE FULFILLED.

In Isa. 55:11 we read: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Many instances might be referred to, showing the success of those who believe the above scripture. The Southern people are generally slow to accept new doctrine, but the seed of present truth which has been sown by the faithful canvasser and

missionary worker, is springing forth all over the Southern field and bearing fruit to the glory of God. The Lord works in many ways and often uses humble instruments in getting the truth before the people.

In the summer of 1890 a neighbor called one Sunday afternoon with the urgent request that I should accompany him to a vacant store building in the neighborhood and assist in organizing a Sunday school. On reaching the place we found congregated about fifty bright boys and girls. A prominent member of the Methodist Church was chosen to act as superintendent. I was chosen as assistant superintendent and teacher of the Bible class. The school voted to use "Bible Lessons," No. 1 in the primary and intermediate classes. Three dozen copies of our song book, "Joyful Greetings" were purchased, and about thirty copies of the *Instructor* were distributed each Sunday. After a few weeks most of the classes were taught by Sabbath-keepers.

The superintendant often dwelt on his ideas of endless torment in the "burning lake" and seemed especially burdened to have the boys realize that unless they were good, they would go to that place when they died. One Sunday I handed him a copy of "Man's Nature and Destiny," stating that there was a volume written by Prof. Smith on a very important subject, which would bear his investigation. He took the book with the promise that he would read it. Three Sundays passed and neither of us mentioned the book, but I noticed that his endless torment story had vanished. How we earnestly prayed that he would accept the truth! The third Sunday came, and on our way home from Sunday-school he patted me on my back, and said, with love and tears in his eyes: "Brother, that book you loaned me is the best thing I ever saw. I have read it through twice and am reading it again. I wish to buy it, and also want another copy for a friend of mine." He was supplied, and for several successive Sundays he purchased a copy of the book with which to do missionary work, until he had bought over a dozen copies. "History of the Sabbath," "Great Controversy," "Patriarchs and Prophets," and other books were loaned him, and he would buy each one. He then subscribed for the *Review and Herald* for one year, which by its weekly visits brought convincing argument on many points of Bible truth. After three long years he came out fully in the truth as it is in Christ. It would do your souls good as it does ours every Sabbath to hear our dear brother's words of praise and thanksgiving for the light of present

truth. He is an earnest worker to bring the light to others. Many more are interested as a result of that Sunday-school effort, and what the final result will be, God will reveal in his own good time.

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

CHAS. F. CURTIS.

HOW I FOUND THE TRUTH.

UNAWARE of the missionary spirit of the true Christian, and reflecting on the aversion of most nominal Christians to a discussion of the Bible reasons of their faith, I carefully begged my Seventh-day Adventist friend to pardon my curiosity in asking of her the reason of her hope. With rapt attention I listened while Bible truths were unfolded to me, which gradually lighted the path which hitherto had been dark.

'Tis true that I communed with a Christian church, yet how comparatively devoid of heart-felt religion and Christian simplicity that communion was. A knowledge of Christ without a striving after the Saviour, a faith without works, a superficial rather than a deep study of God's word,—these were the attributes which could not belong to the followers of Jesus. Where then would I find the people of God?—Where devotion, humility, and Christian works are a living exponent of the truth, the truth as it is in Jesus. Need I say that I had found God's people among the Seventh-day Adventists?

Yet it was not without a struggle that many cherished idols were broken down, and the love of Christ allowed to fill the yearning heart. I saw that living in the truth would be the severest test of my loyalty to God; for how could I neglect the salvation so plainly revealed in the word, and be accounted upright before God? As the truth proved my faithfulness, so will it prove the character of all to whom it shall be presented. Like the sun's rays, powerful and far-reaching, its shining beams will penetrate every way of darkness and reveal that self, which separates us from Christ. Convicted of self by the light, we must choose that day whom we will serve,—Christ or anti-Christ, guarding well the thought that heaven will be gained or lost by the choice.

Shall we then deceive ourselves with false doctrines and say that redemption is greater than creation, that any seventh day can replace the holy of the Lord, the sanctified seventh day?—No; rather let us thank

our God that he has made it possible for us to abide in the doctrine of Christ, strengthened with all might according to his glorious power unto all patience and longsuffering with joyfulness.

I praise the Lord that I am called to labor in his vineyard, to bring the light of the blessed gospel to souls enshrouded by darkness; and my constant prayer shall be that when he cometh to make up his jewels, I may be found a lively stone reflecting the righteousness of Christ.

A. K. S.

A CALL FROM THE SOUTH.

Editor Home Missionary:

DEAR BROTHER: One day while feeling quite ill from a cold contracted on the night of the closing exercises of my school, I came across the November number of the HOME MISSIONARY, and glancing over its ever instructive and well-filled pages, my eyes fell upon these words, "A Great Missionary Field," then upon these, "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."

I cannot express how my hopes were revived and with what eagerness I retraced my steps. Beginning with the very first words of this long prayed for ray of hope, I perused it more carefully throughout; then could I realize most truly that God is moving upon the hearts of his messengers to carry this last message of warning and mercy to this down-trodden race. I pray that this field may be occupied early with a most excellent and efficient body of earnest workers; for I find in my limited experience that our people are more favorable toward the truth than they were some years back.

I have eagerly hoped for measures to be taken toward constructing educational institutions where our people can have every facility for training themselves as efficient workers for the Master among their own nation. If there had only been a school of this kind within my reach, I would have gladly availed myself of the benefits to be found therein. I trust that immediate steps may be taken toward this end, and that the "Macedonian cry" in this "sunny south land" may be eagerly responded to.

JULIA P. LOWE.

Edgefield Junction, Tenn.

MISSIONARY WORK IN MINNEAPOLIS.

LAST October we reported through the HOME MISSIONARY of the interest in the work in our local tract and missionary society. At the beginning of this new year, we have but the most encouraging report to bring concerning the work accomplished during the past three months, and as to the future it never looked brighter.

The plan adopted by our society some time ago, of appointing four members to conduct the four meetings in each month,—the Home Missions, Foreign Missions, Religious Liberty, and Health and Temperance, respectively,—have been carried out during the last quarter.

The attendance has been quite large all through, and some evenings every seat has been occupied, many outsiders being present. All this goes to prove, we believe, that we are on the right track, and have formulated and adopted a plan that is both interesting and instructive.

As a society, we send out one hundred and twenty copies of the *Signs* and *Sentinel* each week. About two thirds of them go through the mails, and the rest are distributed personally.

All to whom we have been sending these messengers, have been corresponded with, and we are rejoiced to know that we have many interested readers, as the following will testify. A gentleman writes he is very much interested in the *Sentinel*, and has filed it away for future reference. A lady in North Dakota writes:—

"I like the *Signs of the Times* very much, although I am not sure you are right. If you are right, I hope the Lord will bless you in the work and open all our eyes, and then give us courage."

Another precious soul has been reached through the same means. She writes:—

"With regard to the *Signs of the Times*, some kind friend had it sent to me; have not learned whom I am to thank, but God knows. With regard to the reading matter, its truth, etc., I have never read any better; have enjoyed its spirit. If you know who had it sent to me, please thank them for me. Tell them how much I have appreciated it; and may God bless you all abundantly."

These dear souls with many others, will be corresponded with, and led into the narrow way, by line upon line and precept upon precept, here a little and there a little.

Not wishing to occupy too much valuable space in our good missionary paper, I will close by reporting the work done by our society during the year ending Jan. 1, 1895, which shows that we are not idle, but

quite active in the harvest field. Reports received, 545; letters written, 550; letters received, 260; Bible readings held, over 75; subscriptions obtained for periodicals, 103; periodicals distributed, 8678; pages of books and tracts distributed, 65,365; missionary visits, 584; donations, nearly sixty dollars.

J. D. C. KNAPP, *Secretary.*

Canvassers' Department

SCIENCE OF CANVASSING.—NO. 6.

STATE AGENT'S WORK.

WHEN article No. 5 closed, the question of grouping together in a proper manner, a number of workers in companies, was under consideration, but as no definite conclusions had been reached on that particular point, and as there are some other very important questions to be taken into consideration on this subject, we will pass this point for the present, referring to it later on, in another connection. In this article we will consider some other questions of importance concerning the State agent's work.

First, we will consider the locating of the workers: Where shall they be sent? to cities or country? There are those who would do well in the rural districts, that could not possibly succeed in the cities. With some, their education and general make-up is such that their very presence at a house in a city would work against them and their work, and still they would meet a hearty welcome and good success in the rural districts. But wherever they may be sent, let this rule govern every case: *Send every person to that place which he or she is best qualified to fill successfully.*

VISITING CANVASSERS.

One of the necessary things for a State agent to do is to visit each canvasser, especially if he is a beginner in the work, and that as soon as possible after he begins work, and as often as necessary afterward. These visits should consist in—

1. Going with the canvasser to his field when he begins work, and going with him into the field for a few days to show him by actual work,—

a. How to get into a house in a proper manner.
b. How to best introduce the book to different classes of people.

c. How to meet objections without getting bewildered.

d. How to secure an order quickly and with tact.
e. The best way to secure meals and lodgings and pay for the same in books.

f. How to answer questions upon points of truth in a brief, intelligent manner without preaching a long sermon.

g. How to take advantage of apparent difficulties, and turn them into agencies that will render assistance to the canvasser.

2. He should revisit the canvasser occasionally to see if he is making proper progress in his trade, and doing his work in a proper manner. But he should not spend time and means visiting canvassers just for a social visit. If the canvasser is doing reasonably well, do not call him from the work for a social visit. Leave him in the field to continue his work.

3. He should visit every old canvasser at least once a year, and spend a few days with them in the field, as well as with the inexperienced ones. Not that he will be able to teach the old canvassers as much as he could the new ones, but he can learn valuable lessons of the experienced agents by associating and working with them, and noticing how they meet and help others to meet special difficulties that may arise from time to time.

CORRESPONDENCE.

A State agent should receive weekly reports from every canvasser upon blanks especially provided for this purpose, also a letter giving particulars in reference to the field, its prospects, and difficulties, and if the difficulties are such that he demands the presence and assistance of the State agent, he should be free to go to his assistance at once. Of course it is to be understood that he would not be to the expense to go, if he could possibly give the necessary instruction by letter. He must study economy both in time and means in all his plans.

It is not sufficient that the State secretary receive two weekly reports from each canvasser, and forward one to the State agent. Neither is that which he will get from the tabulated report sufficient for the State agent's needs. If but one report is to be received from the canvasser each week, the State agent should receive *that one*, as it is more important that he should be well informed in regard to the work of the canvassers, than any other one man. If he is not well informed from week to week in regard to their work, how can he assist them properly?

When consistent to do so, the State agent should

have his post-office address the same as the tract society address, and then arrange with some one to forward his mail properly, and this the tract society secretary can easily do.

The State agent should keep up a prompt correspondence with all the canvassers, making his letters brief, practical, and to the point. A word of interesting news regarding the progress of the work in other places is right and proper, but long exhortations are not advisable, but out of place.

While the State agent requires and is entitled to a weekly report from each canvasser, he should not forget that the president of the Conference has just as strong a claim for a weekly report from him, giving a brief statement of the progress of the work, and any special items of interest that may occur. In addition to this, if the State agent does his writing with a type-writer, it would be perfectly proper for him to make a duplicate copy of the report by using carbon sheets, and so have copies to send to members of the Conference Committee and State secretary.

The State agent should have the entire control of all the canvassers in the field, in all matters pertaining to territory, location, etc. If two or three others attempt to direct their work at the same time, the result will be that all will fail of success. All correspondence concerning methods of work, where to work, in short *all* the details of the field work should be left in his hands. The general plans of work should, however, receive the approval of the Conference and tract society officers, but the carrying out of the details and minutia of those plans should be left in the hands of the State agent, until it is demonstrated that he is unable to execute them; then he should resign and a man be selected that can take charge of, and carry out, all the details of the work.

When the time of delivering comes, the State agent should assist those who need his help, in delivering. Are any of the canvassers sick, and thus unable to deliver their books? Are any of them inexperienced in delivering and in need of some help? Have some unforeseen difficulties arisen that make delivering in some localities especially difficult? Then the State agent should go to the assistance of such canvassers as promptly as possible.

When work is slack, either in assisting agents in the field in securing orders, or in delivering books, he can take his prospectus and go to canvassing, himself, and thus gain a fresh experience in handling the different books; for he should be prepared at all

times to render assistance to any canvasser concerning any of our books, in giving instruction in studying, or in advising how to solicit orders for the same.

There are many other points that might be mentioned with profit, but they are an outgrowth of points already spoken of, so it will not be necessary to mention them here.

But before we leave this particular phase of our subject, we feel constrained to make special mention of one more point in the State agent's work, and that is the importance of his having a living, daily experience in the things of God. He has a hundred and one opportunities to help the perplexed and discouraged in reference to the science of canvassing, and this he should be able to do to perfection; but this is not enough. He should have such an experience in spiritual things that he can lend a helping hand to those who are in need of spiritual assistance. He should be able to teach discouraged souls "how to pray" and how to believe and trust in God's word. He should know by personal experience what it is to have the heart so changed by divine grace that what he once loved, he now hates, and what he once hated, he now loves, and can cheerfully labor for, and in meekness instruct those who oppose themselves. He should be able to say to others, "O, taste and see that the Lord is good," and "Come and hear all ye that fear God, and I will declare what he hath done for my soul."

This, faintly pictured, is what a State agent should be, *and what he is called upon to do*; and happy is the man who, having been called to this place, can fill it to divine acceptance; for such there is laid up a crown of righteousness which the Lord, the righteous Judge, shall give him at that day, and not to him only but unto all them also that love his appearing.

F. L. MEAD.

SUCCESS IN CANVASSING.

MUCH has been said upon the subject of the canvassing work in the past. In the practical work which our canvassers have done, many difficulties have been met and overcome, yet there are many persons who take up this line of work, and after laboring for a time, give it up and seek other employment. To such persons the canvassing work is a failure.

To succeed in any occupation one must work at it early and late and every day from week to week and from month to month. A few years ago, the writer

was acquainted with two young men in the far West who had been working on a ranch by the month. They were receiving good wages because they were faithful. These young men were induced to quit the farm and take up canvassing work. The country was sparsely settled; but with horse and cart and a camping outfit, they started out full of courage, not with the idea of making money, but to scatter seeds of truth. As they were accustomed to hard work, they worked hard at canvassing. The result was that in about four weeks each of them sold four hundred dollars' worth of books. Eight hundred dollars' worth of books containing present truth were thus placed in the hands of the people in this short time by two workers.

Another young man in the same State sold five hundred dollars' worth of books in about five weeks. He could do this because he put in full time. Another young man went into the canvassing field, sold only a very few books, always looked downcast when you met him, soon became discouraged and gave up the work. His failure was due to his working only one or two days each week and only a few hours each day when pretending to work. We read in God's holy word as follows: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Shall not those who engage in the work of the Lord and then manifest carelessness and indifference in the work, be ashamed when they meet these things in the judgment? God cannot approve of such efforts. Angels turn away and weep when they see those who profess to be the followers of their Master, the Lord Jesus Christ, thus misrepresenting him by careless, indifferent work. Better, far better, for both the cause of God and such individuals had they never made any effort to work in the cause of God at all. In "Gospel Workers" page 351 we read: "The canvassing work is more important than many have regarded it, and as much care and wisdom must be used in selecting the workers as in selecting men for the ministry."

If the above admonition is heeded, then what kind of persons will be encouraged to enter the canvassing field? — Only those who give evidence of having attained a genuine Christian experience, and such will succeed. No Conference would long employ a man in the ministry who was careless and indifferent, or one that would only work a day now and then when it suited his pleasure. But we are glad that the time is not far distant when the "Lord will have a people pure and true." "Testimony" 31, page 76. When this time comes, as it will in the near future, there

will be no idlers in the Lord's cause; but every one who is working in any line will be working faithfully to the uttermost of his capacity to save souls around him. With their hearts all aglow with the love of God, and with a vivid sense of the worth of souls resting upon them, will the workers go everywhere, laboring earnestly, scattering seeds of truth and gathering in the sheaves for the heavenly garner.

The secret of success in any line of the work is a living connection with God, and he, not we, will do the work. O for that true consecration to God and to his work which the times in which we live demand, that in every line of work we may see success attending the workers.

J. W. WATT.

CANVASSING, A TRADE.

THIS is the Lord's work, and through workers in this line "he reaches many that would not otherwise be impressed with the truth." "The canvassing work is more important than many have regarded it." This work should be regarded by all of our people as great as any other branch of our work. "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures." We read in the Testimonies that this is an honorable business, and we find that the Lord used workers in this line in the time of the Reformation, and through them accomplished a great work.

Numerous are the calls on every hand for earnest workers in this line of work, but few are the number that respond. Why is this? Is it because our people are ignorant of the importance of the work and the numerous calls, or because they do not possess the spirit of missionary labor? When we read our books, we should not be satisfied unless we tell the people of their importance.

The Lord does not take pleasure in forced, but willing service. He wants his followers to be co-laborers with him because they love to be. If we love the canvassing work above the other branches, we will stay there unless removed by the providence of God. A great many laborers who have been in this line of work say they cannot make a living. But how long did these parties stay in the canvassing work? The canvassing work is a *trade*, and when we start to learn a trade, it takes about three years to learn it, then we can get better wages because we are better workmen. So in order to make a success of

THE HOME MISSIONARY.

the canvassing work, we must continue in it. We must have stick-to-it-iveness. We must not see a giant in every difficulty that comes up; for in every thing, "Obstacles must be met and surmounted." In order that you may see that it pays to continue in the work, I will give a little of my experience

REPORT OF THE CANVASSING WORK FOR JANUARY, 1895.

(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.
Atlantic.....											
Maine.....	2	1	11 $\frac{2}{3}$	113	81	.....	86	\$ 85 25	\$ 5 35	\$ 90 60	
*Maritime Prov.	3	3	11	74	.....	.....	18	48 00	.....	48 00	
New England.....	9	5 $\frac{1}{2}$	89	438	.26	\$ 75 50	107	295 25	11 00	306 25	
New York.....	22	17 $\frac{1}{4}$	185	1035	418	1124 38	271	584 50	327 16	911 66	
Pennsylvania.....	30	24	219	964	424	511 90	1176	877 75	102 26	980 01	
Quebec.....	5	4 $\frac{1}{2}$	57	260 $\frac{1}{2}$	7	15 25	143	447 25	42 70	489 95	
Virginia.....	7	5 $\frac{1}{2}$	.....	371	.....	169 65	572	269 25	.....	269 25	
Vermont.....											
West Virginia.....	8	4	44	166	100	40 50	226	126 95	23 25	150 20	\$3245 92
Alabama.....	12	.....	.....	812	163	130 25	153	106 75	112 55	219 30	
Cumb. Mis. Field.	2	.....	.....	150	52	117 0 0	14	30 75	12 00	42 75	
Florida.....											
Georgia.....	13	.....	.....	839	162	197 75	126	169 10	61 74	230 84	
Louisiana.....	6	.....	.....	415	55	125 00	42	96 75	9 85	106 60	
Mississippi.....	4	.....	.....	360	23	52 50	25	57 50	33 90	91 40	
North Carolina.....	9	.....	.....	719	117	166 75	169	144 59	37 10	181 69	
South Carolina.....	5	.....	.....	315	39	47 75	55	127 25	16 05	143 30	
Tennessee.....	14	.....	84	484	77	180 75	43	86 55	72 55	159 10	
*Indiana.....	12	11	54	210	11	27 75	52	120 50	.....	120 50	1174 98
*Illinois.....	6	5	31	215	.....	.....	86	207 50	.....	207 50	
*Michigan.....	3	3	18	57	3	9 50	12	33 75	.....	33 75	
Ohio.....	30	12	183	661	173	416 00	165	362 00	211 00	573 00	
*Ontario.....	5	5	27	144	43	118 75	29	70 75	.....	70 75	1005 50
South Dakota.....											
Iowa.....	16	11	88	537	650	1543 10	141	243 76	99 70	343 46	
*Manitoba.....	5	4	54	320	56	148 75	14	38 50	.....	38 50	
Minnesota.....											
Nebraska.....											
Wisconsin.....	18	9	.....	612	119	242 50	79	200 75	59 85	260 60	642 56
Arkansas.....	16	10	80	595	595	1403 75	151	341 00	54 00	395 00	
Oklahoma.....	6	4	70	425	185	431 25	169	369 50	176 20	545 70	
Kansas.....	15	.....	.....	745	617	1418 30	54	138 50	68 15	206 65	
Missouri.....	11	5	56	562	131	304 75	70	158 75	75 00	233 75	
Texas.....											
Colorado.....	3	12	38	150	44	65 00	150	124 50	587 94	662 44	2043 54
California.....											
North Pacific.....											
Upper Columbia.....											
Montana.....											
N.S.W.&Q'ns'lnd.....											
Australia.....	26	.....	.....	337	.....	.....	972	3871 84	.....	3871 84	
New Zealand.....	9	9	100	626	83	364 50	172	595 80	191 64	787 44	4659 28
Great Britain.....	30	25	.....	1780	.....	.....	468	994 08	.....	994 08	
Central Europe.....											
Germany.....	14	.....	239	1651	150	214 00	305	475 00	82 00	557 00	
Norway.....											
Denmark.....											
Sweden.....											1551 08
South Africa.....	5	.....	46 $\frac{1}{2}$	238	294	1359 45	102	893 43	.....	893 43	
South America.....	7	.....	.....	.....	.....	763 86	.....	153 30	.....	153 30	
Jamaica.....											
West Indies.....	8	.....	.....	326	104	41 67	286	146 92	26 72	173 64	1220 37
Totals.....	396	189 $\frac{1}{4}$	2121 $\frac{1}{4}$	17,369 $\frac{1}{2}$	5002	11,827 81	6648	\$13,093 57	\$2449 66	\$15,543 23	\$15,543 23

* For two weeks.

along that line. My record shows that my work has not been very successful except the last year; that is, the third year. In looking over my record, counting the number of hours' work and dividing them into days of eight hours, then dividing the amount received as profits on my sales by the number of days, I find that I have averaged \$1.31 per day. So you see, this is better than if I had been at other work. It is better still because in this work I am advancing the cause of God and thereby hastening the coming of the Lord.

If we work, the Lord has promised us a living. See Mark 10:29, 30; also Matt. 20:4, 7. May the Lord help us to more fully lay aside our plans and wills and take his and fully trust him for everything. "The harvest truly is great, but the laborers are few." The Lord is going to cut this work short in righteousness. He wants a people prepared for his coming. True, he could do it without human instruments, but he wants us to share in his joy.

Now seeing that this is such an important work, and while the Lord is calling and saying, "Whom shall I send, and who will go for us?" may there not be scores that will say as did the one of old, "Here am I; send me"? Isa. 6:8.

J. E. DUNN.

Vincennes, Ind.

The Battle Creek Health Foods. .. Sanitarium ..

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

Oatmeal Biscuit,
Rye Wafers,
Medium Oatmeal
Crackers,
Fruit Crackers,
Carbon Crackers,

Plain Oatmeal Crackers,
No. 1 Graham Crackers,
No. 2 Graham Crackers,
Avenola,
Granola,
Plain Graham Crackers
(DYSPEPTIC),

Wheat Granola,
White Crackers,
Whole Wheat Wafers,
Gluten Biscuit, No. 1,
Gluten Biscuit, No. 2,
Gluten Wafers,
Infants' Food.

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

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."

"W. 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.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.						STATIONS.						GOING WEST. Read up.					
10 Mail Ex.	4 L t'd Ex.	6 At. Ex.	42 Tr n.	2 Pt. H Pass													
a m	p m	p m															
9.00	3.10	8.15	a m														
11.28	5.16	10.30	6.00														
10	6.30	12.00	10.05														
1.48	7.12	1.45	12.40														
2.39		1.33	3.42														
2.44	7.45	1.48	4.30	a m													
8.30	8.38	2.40	6.20	7.03													
4.38	9.26	3.25		7.47													
5.10	9.55	4.00		8.20													
6.30	10.45	5.03	9.30														
7.30	11.17	5.40	10.05														
8.15	11.50	6.15	10.49														
8.42	a m	6.35		11.06													
9.50	1.00	7.30		12.05	Pt. H'n Tunnel												
	p m																
9.25																	
	a m	p m															
	8.15	5.25															
	p m	a m															
	8.15	7.25															
	a m	p m															
	8.12	7.15															
	1.50	2.25															
	7.00	6.40															
	p m	a m															
	8.58	8.08															
	a m	1.20															

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

Stop only on signal.

A. R. MC INTYRE,
Asst. Supt., Battle Creek.A. S. PARKER,
Pass. Agent, Battle Creek.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

International Tract and Missionary Society

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

[Entered at the Post Office in Battle Creek, Mich.]

BATTLE CREEK, MICH., FEBRUARY, 1895.

We have in hand for the April number four valuable lessons on the British mission field, from the pen of Elder D. A. Robinson, the superintendent of our work in Great Britain.

IT is not often that we receive contributions for our Canvasser's Department from the presidents of our State Conferences. The one this month from Elder J. W. Watt, the president of the Indiana Conference, will be read with interest. We would appreciate hearing from other Conference officers regarding this branch of the work, and how it may be made to succeed. Brother Watt strikes an important point. Might not all of our canvassers have better success by putting in more hours' labor each week?

MISSION STUDIES.—Instead of the usual lesson in our mission field series, we present this month a review of all that we have gone over. The leader of the missionary meeting and the head of the family will find no difficulty in creating new interest in these fields. Many additional features not spoken of in the regular lessons can be introduced. But above all, let the review lessons serve to fasten more securely in mind the facts already gleaned. There is much of value in reviews if properly conducted.

WE are pleased to note that the suggestions made in the September number of the HOME MISSIONARY regarding the circulation and house to house sale of our publications are being carried into effect in several of our State Conferences. The Atlantic Conference is leading out in the matter, and a goodly number of the *Review*, *Signs*, *Good Health*, and *Medical Missionary* are being disposed of each week by a house to house sale. Good results are already apparent. Why may not this method be made an effective one in spreading the truth?

SINCE our last issue we have been pleased to greet Elder Uriah Smith, editor of the *Review and Herald*, on his return from his trip abroad. He resumes his duties with fresh courage and vigor. Other workers from foreign lands expect to be present at the General Conference. Elder D. A. Robinson and Brother and Sister N. Z. Town, of England; Elder A. J. Read, of Tahiti; Elders H. P. Holser and A. Curdy, of Switzerland; Elder Dan T. Jones, of Mexico; Elder F. J. Hutchins, of the Bay Islands; and Brother E. W. Snyder, of Argentine, expect to attend. Brother Baharian of Turkey, our Armenian missionary, writes that it is his purpose to come if he is permitted to leave the country. Doubtless other workers aside from these mentioned here will also be in attendance.

WE call special attention to the article from the pen of Elder Olsen on the first page of this journal, entitled, "A New Missionary Boat." The need of something in this line to properly represent and carry forward our work in the great metropolis of the Western world, is very clearly set forth in this article. To one at all acquainted with ship work, and with the large amount of this kind of work there is to do in such a port as New York, no argument is needed to demonstrate the utility of such an auxiliary. We trust that there may be an immediate and generous response to this appeal. Five hundred dollars is not a large sum to invest in an enterprise of this kind. If more than enough is realized to provide the outfit, faithful use will be made of the surplus in providing literature with which to stock the boat.

REPORTS of great want and distress come to us from every quarter. In Kansas, Colorado, and Nebraska especially much suffering has resulted from crop failures of the past summer. In some instances suicide has been committed to escape a more lingering death by starvation. But not alone in these States are the needy to be found. Almost every hamlet and neighborhood has its full quota of this class. Truly we have the poor always with us, and whosoever we will we may do them good. A grand opportunity to do them good is presented this winter. Let the sick and suffering and needy be sought out, and their necessities ministered to. This will be good missionary work, "pure religion and undefiled." Class distinction should not be made. Every needy man, woman, and child of whatever name, nation, or color should receive from us help and sympathy. There is no caste in Christianity.