

THE HOME MISSIONARY

Prise. Shine: for

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

VOL. VII.

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

No. 7.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY

The International Tract Society.

PRICE 25 CENTS PER YEAR.

EDITOR, FRANCIS M. WILCOX.

ASSISTANT EDITORS,

A. O. TAIT,

L. T. NICOLA.

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

OPPORTUNITIES AND INCENTIVES TO WORK.

"My Father worketh hitherto, and I work." John 5:17. The followers of Christ also work. The Lord does not give us work without ample opportunities and incentives for doing his work. Perishing souls are everywhere to be found in every possible need of assistance. This need ranges from a kindly look, or word, to the widest enumeration of deeds of love and mercy, representing the love of Christ.

While in every age there have been abundant opportunities for working for God, yet in our own time these have been greatly multiplied. The many phases of truth relating to that great event, the second coming of Christ, call loudly for all to engage in the work of the Master. When the "fields are white to the harvest," surely there is no time for idling; opportunity and duty are inseparable.

In the economy of grace, the incentives for work are most ample. There is a two-fold blessing in Christian effort,—perishing souls need to have the work bestowed upon them, and the workers need the work. Preparation for salvation is laid in the channels of Christian activity. As much depends upon this as upon the favor of God in the forgiveness of sins. "We are workers together with him." Labor for Christ is but the natural result of his indwelling presence. There is nothing arbitrary about this.

"We love him because he first loved us," and showing our gratitude to him, we gladly toil, and suffer, if need be, to carry a knowledge of his love to those who have it not. What a privilege is here granted, and what unspeakable joy follows in the train of faithful work for Him!

"Adorning love will fill thy grateful lays,

That thou hast brought some souls to Christ, to his eternal praise;

That thou hast helped to deck his crown with blood-bought jewels bright,

The trophies of his wondrous love and his all-saving might.

O grandest privilege to be thus used to bring them in!

O grandest joy to see them safe beyond the reach of sin!"

Inactivity is a striking characteristic of numerous professed Christians. They have little or no knowledge of proper methods of labor. They have lost time enough to make them "perfect unto every good work."

Some plead an excuse for inactivity in the fear of making mistakes, but doing nothing is more conducive to mistakes than idleness. We are sure to make a great mistake in doing nothing. Some urge as an excuse for idleness, the lack of knowing what to do. But no one need err here. The work nearest at hand is God's most urgent invitation to labor for him. It has been thought by some that God's work is too difficult to do. But the work most neglected, as a usual thing, is the easiest work. A child could often do it. A tract may be dropped by the wayside, a paper may be handed to some one, a letter written, a visit and a prayer made, etc., etc. These easy things may seem hard to an idle Christian. Some seem to plan a great deal of labor for Christ, yet never reach the point of practical work for him. Satan never worries over our plans, but it is actual *work* that discomfits him. Occasionally there seems to be a tendency on the part of some to create a department, as it were, devoted to "plans and methods of work," and these persons admirably develop their department. By

the time they complete their "plans and methods" for others to execute, they have not time for anything else, and they decide they have done their share. Quite occasionally some get the idea that a spell of inactivity may be dispelled by "rousing meetings" and abundance of talk. It is often termed "getting up an interest in missionary work." The best thing to arouse an interest in missionary work is to *do* missionary work. Meetings and talk have a comparatively small part in the program of the Christian. There are too many talkers and too few workers. Ability to talk is easily developed in advance of ability to work. Frequently the attempt is made to put words in the place of work, but, whatever may be the ratio of their increase, and the art of their use, they cannot be made to serve such a purpose. A few well-chosen words may be the complement of well-executed plans in the true order,—*work*, then *words*, but if either be omitted, let it be the latter, and not the former.

Accomplishment needs not an array of words. Few words or even their entire absence are the ornament of faithful work.

There seems to be a greater inclination to support work more or less liberally, with money, than to actually engage in the work itself. "Here Lord is my check, send some one else," is acted over and over by those who try to ease their conscience by giving a little of their means to the work, but do not give themselves. The sacrifice of Christ would have been valueless if he had not given himself.

The greatest need of the present is work. Opportunities and incentives are not lacking in this direction. Heaven's choicest blessings are vouchsafed to the faithful worker. Earnest effort in the cause of God is the panacea for many ills to which the inactive Christian is heir. It cures lack of interest, coldness, the spirit of criticism, the cherishing of impracticable methods, the tendency to seek substitutes of various sorts for work itself, and best of all, these blessings make one a blessing to others. To every idle person, the Lord says, "Go work to-day in my vineyard."

L. T. N.

SHOWING OUR COLORS.

WE have reached the time when our brethren in many parts of the country are being persecuted for their faith. Already, as has been stated through our papers, thirty of our brethren have been arrested during the present year. So far as the reports of these

arrests show, the brethren arrested have been simply going on quietly, attending to their daily duties upon Sunday without putting forth a special effort to make themselves conspicuous.

But as time advances and these arrests become more and more frequent, as they will, there may be a tendency on the part of some to make themselves especially conspicuous on Sunday on purpose to be arrested. In doing this, they say they are determined to "show their colors." But it is a very easy thing for us to "show our colors" in such a way that we will really represent the work of Satan rather than the work of the Master.

The history of the church shows that during the time when men were suffering martyrdom for their faith, some over-zealous individuals would go about the streets asking that they be arrested and martyred. A great many of them got what they were seeking for, but in getting martyrdom in this way they could not be said to be martyrs for Jesus Christ. There have always been counterfeits of every experience that the people of God will be called upon to pass through. And it seems that the inventive genius of Satan has enabled him to even foist upon the church counterfeit martyrs.

In these times, brethren and sisters, we need to be considering these questions very carefully, and to be sure if we are called upon to suffer for our faith that we are not bringing it upon ourselves because of our injudicious and wholly unwarranted conduct.

There is nothing in all the history of the world so sublime, so grand, so calculated to inspire one with every good impulse as to read the histories of those who have endured, true to principle, in the face of the cruelest suffering and the most inhuman deaths. And on the other hand, there is nothing that is more disgusting than to see a man devoid of the spirit of the Master going around trying to "show his colors," as he would express it, and trying to show people that he is not afraid to stand up for principle.

We cannot be safe in these times without knowing for a fact, day by day, that we have *the experience of a Christian* as well as the theory of the truth. Some feel called upon on Sunday to make all the noise they can thinking that that is preaching the truth. They may think that if they have the opportunity to put on a shingle roof on some building in a village while the church bells are ringing for Sunday morning worship, or if they can be hammering at something that is equally noisy, they are doing a good work.

We have heard others tell of a brother in the early history of the work who was so anxious to show his colors that he would take the pains to get out on the sidewalk with his buck-saw and saw wood Sunday morning while the people were going to church. The brother took a great deal of pleasure in the thought that he was very loudly proclaiming the truth, but it must have been quite evident to a sensible person that he was doing more to prejudice against the truth than many others who were working in right lines could counteract.

So, especially in these times of arrest and threatened persecutions, let us be very careful that we exemplify the spirit of the Master, and then we will do, as Daniel did, what we did "aforetime" without giving unnecessary offense. We will not hide away on Sunday to keep from being arrested, neither will we make a parade of ourselves in order to be laid hold of by the civil officer. We will do just what Christ would do under the same circumstances, if we are only careful to have his Spirit. And we will all have an abundant opportunity to show our firmness to truth without going out of the way to do some of these unnecessary things.

A. O. T.

WAYS OF WORKING.

THIS is an age of opportunities. Openings for labor exist on every side. Never was the field more "white unto the harvest" than it is to-day. Look where we may, souls are longing for the light. In every quarter are the poor and destitute to be cared for, the sick to be visited, mourners to be comforted, and sinners to be pointed to Jesus. Hence there is no occasion for one single professed follower of the Master to feel that there is nothing he can do. There is opportunity for *all*; God has given to *every man* his work. And it is for every man to determine what that work is, and then to perform it faithfully as unto the Lord.

Missionary work is not confined to labor in some particular line. Living Christ is the most effectual way of preaching Christ. The following are but a few of the *many* ways in which the disciple may work for his Master:—

1. *Make Social Calls.*—These should be made not for whiling away time, nor for the sake of hearing or telling the news of the neighborhood, but rather to become acquainted with the people, to come into closer and warmer touch with humanity. Show the people that you have an interest in their temporal

and physical welfare, that you are a friend to good laws, worthy institutions, and noble enterprises. But let not the term "social calls" as used above, be confounded with social gatherings, parties, etc. While our influence may be exerted for good at a neighbor's fireside, even when no word regarding the truth may be uttered, our attendance at places of amusement and pleasure, would be looked upon as sanctioning the practices of the world, and compromising the principles of the gospel.

2. *Invite the People to Your Homes.*—Show hospitality. Convince them that you are not cold and seclusive. The nearer we can approach our neighbors, and the nearer we can draw them to us by words and deeds of love, the greater will be our influence for good.

3. *Be Neighborly.*—Be obliging. Accommodate whenever possible. "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." If your neighbor is needing assistance, lend a helping hand. Don't expect pay for every service rendered. Do n't drive sharp bargains. Seek others' good as well as your own. In this way you will commend the God you love, and the truth you profess.

4. *Be Consistent.*—Don't continually be talking of some particular doctrine. Don't feel it your duty to make your work more public on Sundays than other days. If you have noisy work to be done near a neighbor's house, or near a church where Sunday services will be held, choose some other day than that observed by your neighbor on which to do it. It pays to be considerate. We should never sacrifice principle, but should let our light shine forth in love and consistency.

5. *Visit the Sick and Destitute.*—These classes may be found in every town, hamlet, and neighborhood. Don't go to talk about the Sabbath or any of our peculiar views as a people, unless so requested. Go to represent Jesus. Go to carry sunshine, hope, cheer, healing. Let deeds more than words proclaim the Saviour's love. Food, fuel, or clothing may be required. In a judicious and quiet way, neighbors may be asked to contribute such necessities. Domestic duties connected with the house or with the outside work may demand attention. Be not backward in rendering assistance in these lines. The world needs a practical Christianity, and when it is manifested, the hearts of sinners respond to its invitations.

6. *Distribute Religious Literature.*—Books, tracts, and periodicals may be loaned, sold, or given away as circumstances may warrant. But in this, wisdom

must be exercised. It will not do to force literature upon people. If they are prejudiced against the truth, endeavor by other means to remove this feeling. Do not give them the impression that your object in life is to proselyte, or to convert to some particular form of doctrine. Often times a *systematic* distribution of literature may be made with excellent effect. The envelope system of loaning tracts has much to commend it to favor. It is for each to study the plan best adapted to his neighborhood, and then move forward with tact, discretion, and good judgment, trusting the Lord to direct.

7. *Hold Bible Readings.*— This may be done with individuals, with families, or with companies. As the result of social calls, visiting the sick, or distributing literature, many openings of this character will occur. Let the desire of the readers largely govern your choice of subjects. Make the reading short and spirited; three quarters of an hour is sufficiently long. Avoid discussion. As far as possible let the Bible answer all inquiries and objections. Open or close the reading with a word of prayer. Do not speak disparagingly of, or criticise other churches. Do not create objections in order to answer the same. Do not ridicule other views, however ridiculous they may appear. Hold up Jesus, and speak of his love. Tell what he has done for your soul, and do not dwell constantly on theory. Do not conclude every subject with reference to the Sabbath. That is but one of the ten eternal principles. It should have its share of attention, but should not be made obnoxious to the inquirer. At the close of the reading quietly withdraw, leaving the truth by the Spirit's aid, to work its way into the souls of the hearers.

Many other practical methods of doing good will suggest themselves to studious minds. Never sacrifice truth or righteousness, but like Paul, become all things to all men, if by any means you may win any for the Master. Prove the value of the gospel in your own experience. Then, and not till then, will you be able to convince others of its worth.

TO OUR LIBRARIANS.

LAST month we promised that we would say something this month directly to our librarians, and we will proceed to fulfil our promise. In our last article we spoke of our organization in general; in this we want to speak in detail of particular lines of work that especially devolve upon the librarians.

Plans are continually being developed by our gen-

eral workers. This week there may be a special issue of the *American Sentinel* to circulate. Next week it may be to talk up the circulation of some important tract or pamphlet that will be especially helpful just at that time. The following week some other plan may be suggested. Then there will perhaps come a general request all around to assist in increasing the circulation of the *Signs of the Times*, the *American Sentinel*, the *Review*, the HOME MISSIONARY, the *Instructor*, and *Good Health*; to circulate our tracts and pamphlets, to canvass for the bound books, to engage in visiting the sick, etc., etc., etc.

Now when many different plans are suggested, our librarians are very apt to become confused, but instead of these plans confusing them, they should be the means of greatly encouraging them. The librarians, together with the elders, should be faithful organizers in their several localities. There are always individuals who can do some particular thing in the lines of our missionary work who might not be able to do everything else. For instance, one might be an excellent hand in circulating the *Signs of the Times*, who could not do much with the *American Sentinel*, and *vice versa*. Another could go out to distribute tracts, possibly selling a good many, while another would not be particularly interested in that line of work, but would be especially interested in missionary correspondence, sending out our publications accompanied with missionary letters, etc.

Now it seems to us that one of the most important things for the librarian and the church elder together to do, is to study the plans that are suggested, and also to study the brethren and sisters that they are working with in their societies, and then to get each individual to engage in the particular work for which he or she is suitably adapted. The librarian, with the elder of the church (and we speak of these officers together, because it seems to us that they should always counsel together and plan together and work together, because the work is all one), should consider that it is their duty to see that every single individual in their society is engaged in something that is resulting in the advancement of the third angel's message. These officers are the foremen, so to speak, in their several localities, and should see that all their "hands" are properly supplied with work. And it has been our observation that in all localities where we have a good *active, energetic, wide-awake, thorough-going librarian*, and a *church elder* who will co-operate with the librarian in the missionary work, that there we have a society that is accomplishing some-

thing in advancement of the truth. A society that has such a librarian, will always have interesting missionary meetings. They will always have individuals for whom they are laboring that are interested in the truth, and not infrequently will they report that some one has accepted the truth as the result of the labors of the society. A librarian is never to sit down and mourn because more is not accomplished, and because this brother or that sister is not doing something in the missionary work, but he is to suggest plans of work, and then go from individual to individual and talk with them about their work, find out for what they are adapted, and then labor with them till they are all found at work. The librarians must feel that a great responsibility rests upon them. But perhaps we have said enough this time to keep the librarians thinking a month, and we may have something further upon the question next month.

A. O. T.

PERSEVERING EFFORTS NEEDED.

THERE is nothing more needed in connection with our missionary work at the present time than well-directed, persevering effort on the part of our State secretaries, librarians, and other tract society officers. We have had the matter of circulating the *Signs of the Times* before our people for quite a little while. In some of the States quite a good work is being done in this direction, but in others not nearly so much is being accomplished as might be done. We would be glad to see much more being done to interest our people in the circulation of the *Signs of the Times*. And we believe that much more might be done, too, if more thought was put upon the question.

One of our secretaries writes us that she has been sending out circulars to the churches in her State, and to the isolated Sabbath-keepers and ministers as well, in regard to the *Signs of the Times*. She says that she has followed up these circulars with personal correspondence. She has written the librarians from whom no orders were received, asking them to take some action in the matter. Some of the societies which have sent in orders, judging from their numbers and financial strength, she thought ought to have ordered a larger club. To these she has also written, personally. As a result of this work, she informs us that some two hundred and fifty orders for the papers have been received within a short time. Such personal, persevering work as this, is what tells, and should we not be in deep earnest in these times,

when prophecy is fulfilling so rapidly, and when there is a world lying about us to be warned of the soon coming of Christ? We pray that the Lord will give our secretaries and librarians and all the rest of us wisdom to do his work earnestly and faithfully in this time.

A. O. T.

Be Natural.—Be yourself. Work in your own harness. Do not assume that which you are not. Do not attempt to imitate some one else. On the occasion of the battle with Goliath, Saul sought to make of the humble shepherd boy a full-fledged warrior. He gave him his own armor, helmet, and sword. But David saw that with such an equipment, defeat was assured from the outset. He had not proved such weapons. While he might aspire to the soldier's part, he could not assume such a role till it was his by right. In native dress, with simple sling and with the smooth water-washed pebbles of the brook, he could go forth with confidence. Not that there was more power in the sling and stones than in the sword and armor, only that David was used to the one and unused to the other. In the use of the sling, he was acting a natural part, in the employment of other means, he was imitating his fellows.

Every man is not designed to work in the same way. Uniform methods may be adopted, but there is still opportunity for the exercise of individuality, for naturalness. None should try to ape the form of expression, the tone of voice, the gesture, or the bearing of another. But all should constantly seek self-improvement. A low standard should never be maintained. Progress and improvement should be the watch words. There is but one model—Christ. He alone is the perfect ideal. The study of his ways and methods, of his life and character will furnish the highest model for all Christian living and labor.

EUROPEAN and American establishments on the Congo, between Stanley Pool and Stanley Falls, have multiplied with extraordinary rapidity. According to *L'Afrique* there are now twenty-eight of these settlements, seven belonging to the Congo Free State, two to France, six to Protestant missions, three to Catholic missions, while the remaining ten are trading stations, four belonging to the Belgians, four to the Dutch, and two to the French.

THE number of lepers in British India is 120,000, and the number is steadily decreasing.

GENERAL ARTICLES.

"THE FIELDS ARE WHITE."

"LIFT up your eyes — behold the task to which
The Master calls. Earth's fields the reapers wait,
And low much golden grain is bending now;
So low that fallen, soiled, and stained it lies
Because no hand has gleaned ! The harvests ripe
Invite thy love, thy prayer, thy toil. Before
Thine eye and near thine hand the burdened plains
Are spread. Thy zeal for souls, thine earnest zeal
He asks, who loved and lived and bled and died
Salvation to secure for thee and thine.
The cost so great, he freely paid ; endured
The cross ; despised the shame ; so deep the joy
He found in pain and travail of his soul
For sons of men — for thee !"

And now he looks
To thee, and with a voice so tender, sweet
With truest love, he bids thee enter now
The open gates to gather sheaves for him.
Blood-purchased are these waiting fields and sealed
His own, with all the weight of crushing shame
He bore for thee and them.

Thy *hand* he needs
To lift the grain, so soiled, defiled, and bruised
By error's feet, from out the mire and clay
Of cruel, hopeless, shameful, blighting sin.
Thy *heart* he needs, thy patient, loyal heart,
So strong with love, so wholly lost to self
That for his sake no work of thine too hard
Shall seem, no day of toil too long,
By light of which can still be seen one grain—
One soul unsaved.

Thy *brain* he needs, to think
And plan how best for him to speak and do,
So not one grain be lost from careless search.
For priceless is *one* soul to love divine
Of Christ, our Lord, who died for you and them !
'Tis for the *one* he seeks, both night and day,
With eager, anxious, throbbing heart ; so glad
To hold once more the grain "which once was lost,"
And from the seraph and cherubic choirs
There rolls the deep, triumphant flood of praise
As halleluiahs from the minstrel hosts,
White robed and glory crowned, proclaim the joy
Which fills the soul of heav'n when *one* is found !

Thy *wealth* he needs. 'Tis his, though lent to thee,
A little while to use for him. From thee
He asks his own ! As steward of his gold,
'Tis thine with willing hand to open wide
The doors, that from his stores, lent thee, may pour
His silver and his gold, the hire of those
Who reap where thou dost not—the rightful hire
Now asked of thee, since thou, thyself, at home

In rest and ease and peace dost stay, and they
Thy place must fill ; as 'neath the burning heat
Of Afric's torrid sun and India's plains,
Or from the harvests dense of China's fields
They seek to reap for Christ the precious grain ;
Or from the sea-girt isles the flowers sweet,
For him who died thy soul to save, they cull.

Thy hand, thy heart, thy brain, thy wealth, he needs
To day ! Thy hand to reap, thy heart to love,
Thy brain to plan, thy wealth to cleave the way
Through forests dark and jungles deep, and o'er
"His reapers," on to fields as yet unreaped—
Where harvests rich lie waiting for their toil.

The day is *now*, the day in which for Christ
All labor must be done. Too soon the night
Comes on when toil must cease, and what is then
Ungleaned fore'er must lie ungleaned and lost !

—Ernest G. Wesley in *Gospel in all Lands*.

TIMOTHY AND TITUS.

THE epistles to Timothy and Titus may be studied by all classes of Christian workers with peculiar benefit. They were addressed by the venerable and inspired apostle to two young men who had given themselves to the cause of Christ. They were assigned to a responsible and critical work, that of correcting and disciplining the churches in practical religious life. There were many errors to be rectified, wrong habits to be eradicated, much ignorance and superstition to be dispelled. The hitherto unknown principles of Christlike piety were to be inculcated and incorporated into these churches.

Paul did not act inconsiderately when he chose these men. The foundation of their efficiency as laborers with Christ was laid in a deep, practical experience. From a child Timothy had been a lover of the Bible. From mother and grandmother was transmitted to him an unquestioning faith in God. The apostle had perceived his excellent fitness for gospel work and chosen him for a son and companion, years before he entrusted him with this solemn work. Then as an additional help, these epistles were indited, full of intensely practical hints and instruction as to his future work.

Titus, too, had long been a close companion of Paul. He had traveled and labored with him, and shared his varied experiences. His faithfulness was

well tested before he was sent out on his important work. To him also was directed a letter which bears his name, every sentence of which is laden with practical wisdom.

Paul was not in favor of entrusting novices with vital responsibilities. He recognized the value of experience and a cultivated mind. He had a high sense of the responsibilities of one who went forth as a representative of the cause of Christ. Of his own calling he says: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." 1 Tim. 1:16. That is true of every one called of Christ to labor in his vineyard; the Master wants him to act as a medium through which Christ can make an exhibition to the world of the beautiful graces of his own life. To those who believe, he is to be an example.

Paul enjoins many duties upon these young men in regard to their personal conduct. Among them that of gravity, sound speech, consistent deportment, studious habits, self-improvement. These are points which all young workers will do well to bear in mind. Often the very best efforts are defeated, the very highest purposes are thwarted, by some inconsiderate and inconsistent act. It is as though an artist after years of painstaking work under a master hand, should nearly finish a beautiful piece of art. Then in a moment of wicked heedlessness he should dash black paint over his picture. In a moment of folly he destroys the labor of years. All is lost. Vain are regrets. The ugly black daub stands out distinctly while the delicate lines and shades are obscured.

So in our work; a moment of license and all is lost. Even to relax vigilance for a few moments and become chaffy, frivolous, and foolish, in the presence of others, saps the vitality of our influence for good.

Cheerfulness, and at times harmless mirth, are not necessarily inconsistent with Christian dignity, but it is so easy to descend from the latter to the place of the fool, that we should be careful lest we slip. "Sound speech, that cannot be condemned" is what we should ever keep in mind.

"Let no man despise thee," Paul writes to Titus, and to Timothy, "Let no man despise thy youth." To despise is to look down upon with contempt. It has a different meaning from "hate." If people despise us, it is generally our own fault. Titus was exhorted so to live, "that he that is of the contrary part will be ashamed, having no evil thing to say of you." People may not approve of our views or of

our religious practices; but there is a beautiful and humble dignity in Christian deportment that commands respect. This may be displayed by any one, however humble his position, or meager his advantages. Without it any amount of learning is of no avail.

The instruction given in these epistles contains that which for the Christian worker is of greater value than all that has ever been written outside of God's word. Could that instruction be fully exemplified in the life, it would do more to fit young men and women for usefulness than colleges and universities, independently of this instruction can ever do. And yet, two hours are sufficient to read them through. By often reading them thoughtfully, and prayerfully endeavoring to carry them out, we possess the means of obtaining the highest possible education, the most finished culture.

G. C. TENNEY.

HOW TO CONDUCT BIBLE READINGS.

THE giving of Bible readings has proved to be a very efficient means of imparting religious instruction to inquiring minds. To ask a question or make a statement respecting the truth contained in a scripture text, at once calls attention to the subject, or a particular branch of it, which may be under consideration, and thus tends to impress it vividly upon the mind. If wisdom is exercised in framing the question or statement, and such scripture is selected for the reply as directly and plainly answers the question, without explanation or comment from the person conducting the reading, then the reader has on his own mind what the word of God says, and not merely men's opinions or reasonings.

In giving the readings, it is well to bear in mind that our readers may be persons who are not familiar with Bible subjects; and for this reason, particular care must be taken not to confuse the mind by mixing subjects, or calling attention to more than one subject in one reading. For the same reason it is best for those who prepare the readings to select such scriptures as bear directly upon the subject they would elucidate, and to arrange these scriptures in a manner that will systematically open the subject. Avoid the use of texts that will lead to side issues, or open controversy or debate on other topics than the one you are desirous of bringing to the attention of your reader. To illustrate: If you were taking up the subject of Christ's second coming, it might be opened

by asking the question, 1. Did our Saviour promise to come again? This might be answered by quoting John 14:3: "And if I go and prepare a place for you, *I will come again*, and receive you unto myself: that where I am, there ye may be also." 2. How will he come? *Ans.*— "Behold, *he cometh with clouds*; and every eye shall see him; . . . and all kindreds of the earth shall wail because of him." Rev. 1:7. 3. What was the testimony borne to those who saw him ascend? *Ans.*— "Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Having advanced thus far, when we come to speak of the *object* of his coming, it makes some difference whether we introduce such a text as Rev. 22:12: "Behold I come quickly; and my reward is with me, to give every man according as his work shall be," or one like 2 Thess. 1:7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

By using the former text in this connection, we have a simple statement that, at Christ's second coming, all will receive according to their works; but in the latter text we introduce the subject of everlasting punishment, which would be quite likely to divert the minds of our readers from the direct topic of the Lord's personal coming. The doctrine of everlasting punishment should have its appropriate time and place in our course of readings, but it would better not be mixed with this reading or any other very early in the course of readings.

It should not be deemed essential in preparing a Bible reading that we present all that there is in the Bible on the subject we may have before us. From fifteen to twenty texts have been thought sufficient for most readings, rather than to get so many before the mind that the reader cannot retain them. It is better to have a few plain, pointed texts, arranged in a connected manner, than to have so many that a confused impression is left upon the mind.

It would also be well for the individual who is to give the reading to be sure that the subject of the reading is clear and distinct to his own mind, not because he is familiar with it, but because it is made so

by the texts that he is to use in said reading. It might be a good plan before giving the reading to criticise it as though you knew nothing of the subject, and as if, like those to whom you are to give the reading, you were hearing it for the first time; and with this thought in mind, see what idea you would get from the scriptures presented.

Some who have never had the privilege of attending a course of instruction in Bible readings, wish to do good, and to introduce the truth by holding readings with their neighbors. Such inquire if we would advise taking the book called "Bible Readings" along and giving readings from that. I would not advise thus taking the book, even if I wished to use the readings in it, unless it might be to read some of the historical facts. In case I wished to use a reading in "Bible Readings," I would think it preferable to copy the texts and questions I wished to use, on a slip of paper in small compass that I could put in my Bible, rather than to read the questions from the book.

In giving Bible readings, it is highly important to consider the order of subjects presented. The time was when an almost stereotyped plan was followed, beginning with Daniel 2, 7, and so on, and after ten or a dozen readings, begin on Conversion, or some subject calculated to have a practical bearing on the conscience of the reader. It was about the same plan that was followed by the minister in presenting the truth in new fields. Our ministers are finding out a better way. They are introducing the power of Christ and the power of the Word as soon as practicable, and why should not the Bible workers do so too? On this point I will quote a few words from Brother Geo. B. Starr, as published in the HOME MISSIONARY for September, 1891:—

"Bible readings, as well as sermons, should all be remodeled. We should not even keep the old outlines, the old 'shucks' as it were, and endeavor to work new life into them; but instead, let every reading be arranged with the view of teaching Christ *first, and last, and all the time*, and of teaching nothing but Christ."

As an illustration of this manner of working, he refers to a method of treating the work of redemption through Christ, and says:—

"We might begin with a reading on creation, comparing Genesis 1 with John 1, Colossians and Hebrews 1, showing Christ as the Creator, in which the Sabbath should be introduced, and Christ its Author, no allusion being made to its change, or to any difference of opinion on the subject. But what an opportunity would here be offered to lay the foundation for further study! Then follows the fall of man; Satan and his connection with it; who Satan is, and the nature of his work; then the wonderful plan of

redemption, as shown in early promises and types; then Christ in the prophecies; the prophecies of the nations of the earth as they relate themselves to the plan and work of redemption. In taking up the papacy, why not treat it under the head of antichrist,—his work in opposing Christ,—and compare the mystery of godliness with the mystery of iniquity!

So also in considering the immortality question, he suggests treating it as “life through Christ only.” Thus Christ is exalted in our work all the time.

This course was followed by those giving instruction in the Chicago Central Bible School, and the Lord drew very near to us in the class exercises; and those who were giving the readings on this plan saw a marked and rapid change in results obtained, which was a good token of the Lord’s approval.

One of the most essential things in giving Bible readings is a close connection with the Lord, that he may guide our minds as to what reading to give, and also what scriptures we should use in giving a reading in that particular case; for there is a marked difference in cases. We cannot have a stereotyped set of readings that will fit every individual whom we may meet. If those giving the readings live near the Lord and seek his guidance, he will lead them out to select the proper texts for each individual, and sometimes bring to their minds texts to use, in the midst of a reading,—texts that they had not thought of using when they were preparing the reading.

All engaged in the work of giving Bible readings should become more and more familiar with the Scriptures every day; then the Lord, as occasion may require, can “bring to their remembrance” what he sees is for the best good of those to whom they may be giving the readings.

J. N. LOUGHBOROUGH.

SCIENCE OF CANVASSING.—NO. 11.

EMPLOYING AN ASSISTANT.

IF a canvasser knew his customer as well before he commenced his canvass as he generally does after he gets through, it would be a wonderful help to him. But as this is impossible, he is obliged to make the most of the information he is able to obtain beforehand, and then rely upon his tact, skill, and mother wit to help him through; but no matter how skilful an agent may be naturally, he will often meet people who are just as smart as he is, who are well “acquainted with the ropes,” and with this class (and they are legion) nothing but personal acquaintance, or personal influence, or their equivalent, or both combined, will ever accomplish the desired results.

For reaching influential people we have nothing better to offer now than to recommend a plan which has been used very successfully by many agents; viz., that of employing an assistant to assist the agent in securing influential names to start his list with. We cannot explain this plan to the agents any better than to present it in the words of one who has used the plan quite extensively, and made a success of the canvassing work and publishing business.

“Unquestionably the best way to secure the first few influential orders and written testimonials, especially in territory where you are an utter stranger, is to do so through the influence of a thoroughly competent person, who can be induced to go with you for the express purpose of giving you a personal introduction to those influential persons, whose orders and testimonials you so much need. Such a man is called an ‘assistant.’ Probably no other system has contributed so much to the success of famous agents who have made wonderful records and retired with a competency, as this plan. It has only to be tried once to be followed ever after.

“We do not mean to say, however, that you *must* employ an assistant. After you shall have read this chapter, we leave the question of following this plan to your own judgment. We will say, however, that we are strong advocates of it, and believe in it from first to last. We invariably employed an assistant ourselves when canvassing, and our most successful agents to-day are those who follow this plan. Therefore we earnestly advise you to secure such aid if possible, *at least until you have obtained a good start*. It is true that many successful agents never employ an assistant, but there is no telling how much more they would accomplish if they did.

“The advantages secured by employing an assistant are numerous and great. He can give you just the kind of information you need. He procures interviews and a hearing, where, if alone, you might fail altogether. He breaks the ice of strangeness between you and your customers, and puts you on a friendly and confidential footing with them at once. His presence is a tacit endorsement of you, and a recommend of your book, for people take it for granted that he would not introduce you unless he believed in you, and would not take an interest in your book unless it was a good one.

“Should you conclude, therefore, to follow this plan, the best way to proceed is as follows: Obtain the names of town officers, leading farmers, deacons, Sunday-school superintendents, etc., and determine from all the information you can obtain, who of the whole list is best suited, or is most likely to be willing to introduce you to the influential men, whose orders you need to head your list. We do not mean to say that your assistant must necessarily be a town officer, deacon, or a Sunday-school superintendent; we mention these because representative men from these classes generally make first-class assistants, when their services can be procured. If you can get hold of a retired business man, he will make a number one assistant, for such men generally stand well in the community and have plenty of leisure time. Ministers can often be induced to help among members of their own congregation. Whoever he is, he should be a respected and well-known citizen, middle-aged or elderly, and his name should be above reproach. He will be of the most service to you during the first few days of the canvass, though he should be retained as long afterward as possible. Many agents

retain their assistant until the canvass is finished, and this we strongly recommend.

HOW TO SECURE AN ASSISTANT.

"When you have decided whom you will ask to assist you, call upon him at his house, address him by name, and introduce yourself by name. The first step is to secure his order for the book, if possible, and when this is done engage in general conversation and turn the same to persons and things in the place. When you feel that he is 'ripe' for it, say that you would like to make thorough work and secure a long list of orders in his vicinity, that there are 'one or two' prominent men whose orders you would like to secure, and that, as he is undoubtedly well acquainted with them, if he would be kind enough to give you a personal introduction to them, it would be a great favor to you and the publishers.

"Having secured the services of an assistant, you are now ready to call upon the leading men of the place, to obtain their orders and written testimonials. Your assistant will know who the best men are to call upon first. His introduction should be somewhat as follows: 'Mr. B, allow me to introduce to you Mr. C, who is canvassing in this place for one of the best books I have ever seen. I have just ordered a copy for myself. I would like to have you look at the volume. I am sure you would be as well paid for your time as I was for mine.' You will then proceed to describe your book. But remember that when your assistant has introduced you, his work is done. *He must stop talking and let you do all the canvassing. On no account must he interrupt you while describing the book.* He should be well instructed on this point before the start.

"The assistant power is a gigantic one when used ingeniously. Revolve our instructions upon this important subject until they become thought of your thought, knowledge of your knowledge,—in short, until the whole theory of assistant power is thoroughly understood.

"If you have to canvass in your own township, or territory where you are extensively acquainted, an assistant will not be necessary. Our experience has always been, however, that agents succeed better in strange territory, when they use assistant power, than they do in their own township where, for obvious reasons, the assistant cannot always be used."

We have this to add to the advice given above. An influential person who may be interested in an agent's book will no doubt be more ready to introduce him to one or two of his friends than to engage to go around with him to a score or more. Therefore don't frighten him by asking too much at first. However, if he is thought to be the proper man for an assistant, and he expresses a real interest in and sympathy for the agents work, it would be best to secure his services if possible. Should he decline on account of business claims, or because he cannot afford the time, not expecting any pay for his services, offer to pay him for his time by giving him his book outright, and the best binding at that, providing he will give you a personal introduction to some of the leading men of the place. Be liberal with him if he is the right man. But be sure that he has a genuine interest in the book and knows what he is doing.

It is right and honorable to pay a man for services rendered, but he must understand what he is doing, and have a real interest to see that book have a wide circulation; but under no circumstances should he be hired to use his influence to advance any work with which his heart is not in sympathy so far as he understands its aims and objects. In other words, a man should not be hired to use his influence to help sell a book simply for the pay he receives. If an assistant can be secured like the one described above, his services should be employed in a strictly honest and honorable manner. But remember that it will require much skill to use such a person successfully.

F. L. MEAD.

MISSIONARY LETTER WRITING.

THE fact that so small a proportion of our number is engaged to any extent in sending our literature through the mails, and calling the attention of others to the glorious truths for this age, is often mentioned with regret by our earnest workers who see the great need of laborers at the present time.

When listening to such expressions, the query often arises in my mind, Who is more responsible for this, those who are not at work, or those who are bearing the greatest burdens? When talking to friends in regard to taking part in missionary correspondence, they usually excuse themselves with, "I don't know how," "I can't," or "if I only *could*, I'd like to." And why do they not know how? — Because they have never tried it. Why have they never tried it? — Often it is because they have had so little encouragement to begin.

I would like to have a little chat with our young people, and older ones, too, who are doing nothing because they feel that they do not know how, with a view to encouraging them to begin this work. All who are having any part in the work, and all who know how, will please not read this. It is not intended for you, and I fear you will criticise.

Now, my friends, I presume you all want to help in this work, but probably it is not possible for you to leave home to give Bible readings, or sell books, or distribute tracts, even. There is one thing, however, that you can do if you will. Our papers are very cheap now, and you can send these out with a good letter to some poor soul who will be glad to read them. "Yes, if we could only write like —, we would try it. She knows just how, but we don't."

There must have been a time when she began the work, and before that she didn't know how. You never will know how unless you make an effort. To tell the truth about it, when she first began, some wise old brother shook his head, and said she never would succeed. If she had yielded to her natural impulses, she would not have attempted the work.

She understood very well that she did not know how, but she knew that there was One who did, and he had promised to give wisdom to all who asked. She claimed this promise, and he has ever kept his word. If you came to an earthly friend who had given you a task to perform, and said you did not know how to perform it, and he assured you that he was ready to show you how it should be done, yet you still left the work undone, would he not conclude that you had little or no faith in his ability to help? In the same way do we not reflect upon God's ability to help when we hesitate because of want of knowledge, since he has promised to give liberally?

But you say, "I cannot write or spell very well." Then begin your work with the common people. The principal thing in writing is to write so that it can be read and understood. The dictionary will help you in the matter of spelling, and you want to learn how to spell for your own good. There is a great army of people who cannot write or spell very well, either, and ask Him who is most interested in the work, if he sees best, to send you the addresses of just the ones whom he would have you write to,— those who cannot spell any better than you can. You may be able to reach them, when some beautiful writer and faultless speller would fail, because they would not feel so free to correspond with him.

While going about your regular work, consider what you will write these people; think what kind of letter you would like to get under similar circumstances, all the while seeking wisdom from the unfailing Source. Never write a letter without asking God to direct you to say just what he would have said to the particular individual to whom you are writing. Do not try to pattern after any human being, but *be natural*, first, last, and always. Write naturally, not in a studied style, but begin as you will be able to continue. Imagine that you have the individual before you, and write as you would talk, while you thus avoid all the embarrassment of a personal interview. Be courteous, but be earnest, and be brief.

Do not become discouraged though your work appears to be of no avail, but "try, try again." There were ten lepers cleansed, and, "but where are the

nine?" is a question yet unanswered. Do your duty by all, and leave the "nine" or the "ninety and nine" with Him who judges righteously. "One soul is of infinite value." If you should be the instrument in God's hands of saving one, though having warned a thousand, you would be amply paid for all your effort.

Again; do not think that you are accomplishing nothing because you *see* no results. It is sometimes a year, or a year and a half, and occasionally two years before we hear from persons to whom we have written, who seem to be much interested, when they at length decide to express themselves upon the subject.

John the Baptist, a greater prophet than whom the world had never known, died in a gloomy dungeon, where at one time he evidently doubted his own message; and yet the Saviour whom he heralded, was at that very time drawing the whole world after him by the wonderful miracles that he wrought. So we will never know the result of our work; but we can safely trust it all with him who has told us to "preach the gospel to every creature," and has promised, "Lo, I am with you alway, even unto the end of the world."

JENNIE THAYER,

Cor. Sec'y International Tract Society.

OUR CANVASSERS AGAIN.

AGAIN I desire to say a few words upon the subject of canvassing, for the encouragement of those engaged in that line of work. It is an old adage that what has been done can be done again. I want to speak of what has been done and what can be done by faithful labor.

By looking at some of the individual reports given in the State papers, I glean the following: One man, for the week ending March 30, worked five days, putting in a little more than seven hours per day, and took thirty-three orders, worth seventy-five dollars. If this brother should continue to work in this way, his sales would amount to three hundred dollars per month. With the fifty per cent off it would leave him one hundred and fifty dollars. His expenses would not exceed fifty dollars at most, hence he would have one hundred dollars for his month's work if all his books were delivered; and if he lost ten per cent of the orders, he would have a nice amount for his work and have every Sunday to himself.

Another canvasser in the same week worked three days of five hours each and took nine orders, worth twenty-four dollars and seventy-five cents. This was an average per day of eight dollars and twenty-five cents. If he had put in the remaining two days of the five at the same rate, the sales would have been worth forty-one dollars and twenty-five cents. Thus a loss of sixteen dollars and fifty cents in sales was sustained in losing two days work that week. At this ratio, if one could sell twenty-four dollars' and seventy-five cents' worth of books in one week, the sales for four weeks would amount to ninety-nine dollars, and if he worked five days in the week for the four weeks, the sales would amount to one hundred and sixty-five dollars. So we see a loss of sixty-six dollars per month is sustained by allowing circumstances to keep this canvasser out of the field two days each week.

Another reports one day's work and four dollars and a half in sales. If this one could have put in the other four days of the week with as good success, the sales would have been twenty-two dollars and a half, and ten books placed in so many families instead of two books, and in four weeks' work the worker would have ninety sales or forty-five dollars after paying for his books, which would not be bad wages.

In one of our State papers I notice the experience of a man and his wife in the canvassing work for one year is given. They sold their possessions and went out to devote their time to the work, and the paper states that after all expenses were paid they had one hundred dollars in cash. But the statement is made that the brother worked only one third of the time and his wife but one seventh. This being true it can well be seen that if they had put in full time they would have had more than twice the amount of cash that they did have.

The above facts and figures show that faithful labor, five days in the week, will bring financial success to the laborer in the majority of cases, at least. However, the financial success of the laborer is not the most important thing to be considered. No! the truth he carries in his books is of eternal value to those who receive it, whether the purchaser is made to feel that such is the case or not; yet it is a fact that the book he has bought contains the truth for this time, and will doubtless lead him to the pathway of life eternal if he will study it carefully and follow on to know the truth, and it is also true that the person who sold the book has been the instrument in the hands of God of bringing the truth for this time be-

fore a soul for whom Christ died. Seeing then, that the canvasser, like the minister, is dealing with souls whose eternal destiny will soon be forever fixed, how careful he should be to put in every hour faithfully lest some one who might be reached with the truth should not receive it because something keeps him out of the field when he should be at work. Who shall be responsible for the souls who might have been warned but were not because laborers in the cause of God have permitted some worldly thing to keep them out of the field a part of the time? This will apply to all classes of workers.

A recent Testimony tells us that, "the day is at hand when every case will be decided forever." O, how earnest and how faithful we should be in sowing seeds of truth just now, while the day lasts!

J. W. WATT.

THE TWO OLD BIBLES.

I RECENTLY found out that the children of two of my nearest neighbors had no Bibles. So one day I called them over to my house and asked them if they would not like one. Their eyes brightened up, and they answered, "O yes, yes, we would be so glad to have a Bible." One said that they had never had one in their house. The other said that her mother had one put away in a trunk, but she would never let her handle it. I gave them each a Bible. The books were yellow with age; but I shall never forget how glad each one was to have a Bible that she could call her own.

I often see them sitting out of an evening, reading. A few days after giving the children their Bibles, I called on the mothers. One mother I found reading the Bible. She was the mother of the girl that said they had none, and I knew she was a most wicked woman. I said, "I believe that is the Bible I gave your little daughter Lillie." "Yes," she answered, "and I love to read it too. You know what a terribly wicked woman I have been; I am going to live a better life. I will not run off and leave my husband and children any more, and shall start the children to Sunday school." I asked if Lillie could not go with me to Sabbath school. She said, "Yes," so when Sabbath came, Lillie was ready at an early hour, and went with me to Sabbath school. I also called on the other mother, saying I thought I would call and see if she was pleased to have me give her little Maud a Bible.

"Yes, indeed I was," she replied, "she often teases me for mine, but it was a present, and I will not let her handle it. Now that she has one of her own, she reads it every day."

I then asked, "Would you be willing for Maud to go with me to Sabbath-school?" "Yes, I will get her ready." So she did, and Maud and Lillie were in the kindergarten class the next Sabbath.

These old Bibles with many more that I have given away, were sent to me by a sister in Massachusetts. Some are almost a hundred years old, and are soiled, but there is something in the name "Bible" that makes them valuable. I am sure that if our people would look on their shelves, they could find many precious Bibles that the poor in these new territories would be glad to have, especially the colored people. We would be glad to give any one the names of members of our churches throughout the territories to whom they could send a few copies of second-hand Bibles. We can use more here. This city has many colored people in it, and many, many poor white people. The sister in Massachusetts sends the Bibles by mail and never fails to pay all expenses. People sending to us must do the same, or we cannot take them out of the office.

MRS. M. L. BROCK.

Oklahoma City, Ok.

"LIFE AMONG THE RED MEN OF NORTH AMERICA."

In the July number of the *Missionary Review of the World*, Rev. Edgerton R. Young tells in an intensely interesting article his experience as a missionary among the native Indians at the northwest of Hudson Bay. His labors and those of his devoted wife were principally among the Cree and Sauteaux tribes. The following incident possesses peculiar pathos:—

"One day there marched into our little home a great big Indian woman, quite different in style from the ordinary Indian woman. These women are the most modest, timid, and retiring people you ever saw. But here was one who came in with her head up, and looking at us as though she was sizing us up. Her actions were different from the other women. This we learned after was because of her position. She was a chieftainess. Her father was a great chief, and her husband had been a great chief, and when he died, she ruled her people. She was a clever woman. She lived far in the interior, and she had heard of the pale face and his wife, who, with their wonderful Book, had come to live down there among the Sauteaux. She did not believe what she heard, and had actually come many days' journey to find out whether what she had heard from the hunters about the Book and the Great Spirit was true. I found that of all the inquirers that I ever had,

she was the most insatiable in her curiosity and in her desire to learn. She would talk morning, noon, and night. Nor could we satisfy her curiosity. She stayed with us about two weeks. Before she went away, I said to her, 'Now, you are going back home, and I want to say some things to you. Christians keep one day in seven, which is God's day. We do not attend to worldly matters on that day, but we worship God. I want you to be a Christian in everything, so you must keep this Sabbath day. I am going to give you this big sheet of paper to help you.' I gave her a big sheet of foolscap and a long pencil, and said: 'When you get home begin and make six small marks, | | | | | | Those are your days in which to hunt and fish. Attend to your matters with the tribe, your duties as chieftainess on these six days, and then for the seventh day make a big mark,——, and leave the gun and the rifle quiet in the wigwam, no hunting or fishing on that day. On that day think about the Great Spirit, and pray to your loving Father, who sees you wherever you are.' When she pleaded with me to come to her tribe, I said, 'When the eagle moon is filling out, listen for the ringing of the missionary's sledge-bells; then will I go and see you.'

"My program of work was so great that six months passed away before I could visit her people. When the eagle moon came, I harnessed my dogs and took my guide and dog-drivers, and away we went. It took us twelve or fourteen days to get there. We often had to travel altogether by night on account of the dazzling rays of the sun on the snow, which cause snow-blindness, a very painful disease. We journeyed on amid many dangers and adventures, but at last we reached our destination. The last six miles we had to cross a frozen lake. As we dashed out of the forest, there, on the other shore, was her village. Sharp eyes were on the lookout for us. We were not more than half way across before they detected our coming, and had dinner prepared when we arrived. Ookemasquasis, the chieftainess, had some frozen heads of reindeer on the staging ready for us. These are one of the greatest delicacies which the Indian can offer as food. She put some of these heads of reindeer on the fire to singe the hair off, and then and there she went at them with her big axe and chopped them in chunks and put them in a big Indian kettle on the fire. So when our dog trains dashed into her village, our dinner was boiling. Soap out there is three dollars and a half a bar, and they don't put much on their faces, and as they don't know much about shaking hands, every man, woman, and child tried to see who would be the first to kiss us.

"I cut short this ordeal and hurried into the wigwam. You never saw a woman so happy as was the chieftainess. She exclaimed, among many other things, 'Oh, to think the man with the Book has come to my people!' A level place was prepared for the dinner. In the center was piled up these chunks of reindeer heads, and in a circle around was placed a number of tin cups full of black tea, of which I had given her a package. She put me on her left and her principal chief was on her right. Some more of her prominent people and my drivers and guides were also there. There was not a plate or a fork or a knife visible. As soon as we sat down, the men took out their hunting knives and at once reached forward for a chunk of meat. 'Wait,' said I, 'we are going to be Christians; Christians thank the Great Spirit for his gifts; Christians ask a blessing over their food. Shut your eyes, and I will ask a blessing; we will thank the Great Spirit for what we are going to eat and drink.' They shut their eyes and I asked a blessing, and, being the first, I made it like a little prayer, and said Amen, and opened my eyes. But every eye was shut. I said, 'Open your

eyes.' So they opened their eyes. 'When I say amen at the end, although that is not all that it means, it means that we have come to the end. Now, eat your dinner.' Every fellow leaned forward and grabbed a chunk of meat and took it up in his dirty hands, and cut it with his big hunting knife with which they fought bears and skinned their game. Some, more hungry than others, would take a piece in their mouth and saw off a little piece at a time. I looked over the pile and saw a piece that had a projecting bone on it. I took hold of that bone as a handle, and, taking out my hunting knife, began my dinner.

"How happy my friend the chieftainess was! She reached forward with her great, dirty hands, and, grabbing a great juicy, splendid piece of meat, she went at it with great vigor. Then she slapped it down on the ground, and, after drinking a cup of tea, she grabbed it off of the ground again and vigorously ate from it, all the time talking, with her mouth full or empty. Again she threw the piece of meat down, and reaching down in the bosom of her dress she drew out a greasy, dirty paper, saying, 'Oh, missionary, I want you to see how I have tried to keep the record of the praying day.' It was a dirty, greasy paper now, and I hardly recognized it as the clean one I had given her. With much interest I looked it over, and found that during all those six months she had kept the record faithfully. Here it was the right day for all those six months. Of course I was very much delighted. She said, 'Some days a boy would come in and say, "There is a fine reindeer out in the valley, I am sure you can shoot it." But I said "No, no, it is the praying day, and I cannot shoot on the praying day. But I think of the Great Spirit, my Father, and try to pray and talk to him and have him talk to me."' She was so happy, as I said kind and encouraging words to her. Soon she folded the paper up and jammed it down in the bosom of her dress, and then she grabbed up her chunk of meat and chewed some pieces of it, while I was nibbling daintily at my bit. Then she looked at mine and looked at hers, and said; 'Your piece of meat is not a very fine one; mine is a splendid piece;' and before I knew what she was going to do she swapped pieces. I did not practice any hypocrisy. I knew the motive that had prompted her giving me her piece was that it was better than mine, and so I took her piece, and from it I finished my dinner, and thanked her for doing it, because in exchanging pieces she had done what is considered one of the greatest acts of kindness an Indian can do—that is, if he sees he has something better than yours, to exchange with you. We had a service in the afternoon that lasted until supper-time, and another in the evening that lasted until midnight, and twenty-two of us lay down in that wigwam, all with our feet to the fire and our heads to the side of the wigwam. God has now given us that people for Christ. Every one of them professes to love Him, and there is not a conjurer or a medicine man among them."

BOOK-SELLING AND SOME OF ITS RESULTS AMONG THE ROCKIES.

RECENTLY I met a Mr. J.—— at Kalispell, Mont., to whom I sold some books one year ago at Indio, Cal., an out-of-the-way place on that hottest of places, the Colorado Desert. This is one of the last places one of our canvassers would ever think of stopping at. I do n't suppose one ever stopped there,

before or ever will again. Well, Brother J.—— accepted the truth, and then came home to Montana where he owns a farm, induced his wife and six others to take their stand for the truth; they are of the leading, influential members of society, and all good, substantial people. He did not know there was a Sabbath-keeper in Montana when he came home, but wrote to Battle Creek and was placed in correspondence with the head of the work at Helena, and, in harmony with his request, Elder C. N. Martin was sent to Kalispell, Mont., to hold a series of meetings to follow up and develop the interest, and now others have taken their stand for God's law, and the meetings continue and will be held for some time to come, there and elsewhere, as the way may open. Kalispell is the county seat of Flathead county, and a young and thriving town of about two thousand five hundred people, situated on the Great Northern Railway, in the famous fertile Flathead Valley. I anxiously await the result of these meetings.

WALTER HARPER.

THE INTERNATIONAL TRACT SOCIETY.

As stated in last month's issue the International Tract Society has a general supervision of revising and getting out our tracts and pamphlets, and assists in circulating our publications, generally speaking. The International Tract Society has agents all over the world and is shipping out these tracts and pamphlets to them continually. We are constantly in receipt of letters at our office from individuals who are receiving this reading matter, and who are being led to accept the truth as a result.

We are told through the Spirit of prophecy that we but little realize what the circulation of our literature is doing, and that a great work will be accomplished in this way. In a number of large gatherings such as camp-meetings, etc., the question has been asked recently how many present had received their first impressions concerning the truth from the reading of literature, and we were surprised to find that in many instances from one fourth to one third of the congregation had received their first ideas concerning the truth in this way, and a great many of the remaining three fourths or two thirds of the congregation had received material help in getting a knowledge of the truth through the reading of our literature. The circulation of our literature affords a means by which every individual in connection with the cause can do something for the advancement of the truth.

The International Tract Society is constantly in receipt of requests from our missionaries in the islands of the sea, from South America, China, and Europe, and in fact all around the world, for literature to be circulated among the people. Many letters will say that they can't use the English publications in these localities, but will have to have them in the Spanish, Portuguese, Bohemian, Bulgarian, French, or some other language aside from the English. Already a few of our many English tracts have been translated into twenty-four languages besides the English, and there are still many other languages into which we should translate right away. And we should still translate many additional tracts, aside from what we already have, into these twenty-four foreign languages in which we are now publishing. In translating these tracts into the foreign languages especially, we have to be at quite an expense, and we get but very little if anything on the start in the way of sales to reimburse our treasury. It is altogether an outlay of means in beginning. We have to expend our money for the translating and printing; then after the tracts are prepared, they have to be given away in those fields, as there are but very few if any of our brethren there at the present time. But we believe that the circulation of literature will create an interest, and that many souls may be led to a knowledge of the truth.

We will have more to say upon this subject in later issues of the HOME MISSIONARY, but thought we would give these advance points in regard to the circulation of our literature, to let our brethren and sisters throughout the field see what the International Tract Society is doing, and what it has before it. And those of you who have through the reading of a tract or paper or something of the kind been led to rejoice in the advantages of the present truth, can appreciate quite fully the value of this literature and the great need of giving it an extensive circulation.

Many of our brethren and sisters are looking around for places where they can invest their means where it will assist in the advancement of the cause. We believe that when they consider the field of the International Tract Society and what it is doing, that many of them will see that there is an open channel here for the investment of means where it will produce good returns.

The Sabbath donations for October 4 are devoted to the work of the International Tract Society. We trust that our brethren and sisters everywhere will be getting ready to give this branch of our work a good

rousing donation at that time; and as October is only a little ways off, we will need to begin to plan for it already. And in the meantime if you have donations for this line of work that you would like to send us before October, send them along, we will be glad to get them. Any funds that are designed for this work should be addressed to the International Tract Society, Battle Creek, Mich.

The harvest is plenteous, the opportunities are abundant on every hand, and let it be our constant study to know what God would have us do both with ourselves and with our means, for the advancement of his cause.

A. O. TAIT,

Sec'y Int. Tract Society.

OUR FIRST MISSIONARY SOCIETY.

MANY of the readers of the HOME MISSIONARY may not be acquainted with the fact that the quiet little village of South Lancaster, Mass., is the cradle of the first missionary society of Seventh-day Adventists. It was known as the "Vigilant Missionary Society," and was composed of a few sisters. Here for many years this little band of workers met at the house of one of their number, read letters that they had received, counseled together in regard to methods of labor, and joined in a season of prayer for God's blessing upon the undertaking. Then they returned to their homes to work, watch, and pray for the advancement of the cause of God in the earth. Laboring from such motives, actuated by such a spirit of consecration, it is not necessary to state that many souls were brought to Christ through their instrumentality.

The original members of this society have nearly all finished their course and been laid away to rest; but the work has not ceased. In a late number of the *New England Gleaner*, Mrs. R. C. Porter gives a word picture of their meetings at the present time, which may be of interest to other societies. She writes as follows:—

"I feel sure that the readers of the *Gleaner* will be interested to know what the South Lancaster church is doing with its club of *Signs*, which was increased to one thousand copies the first of May. I am glad to report that every paper is carefully wrapped and addressed, and sent out each week. Of late we have run short of papers, leaving a number of excellent names unused. We are thinking now of increasing our club of *Sentinels*.

"Let me tell you in detail just how our missionary meetings are conducted. Each Sunday evening we meet at the church, and the first half hour is occupied in singing, prayer, reports of letters received, etc., and then we have a short Bible reading on Religious Liberty, conducted by Professor D. D. Lake. These readings are

taken from the HOME MISSIONARY, and we find them exceedingly helpful to us, giving us a better and clearer understanding of the principles of religious liberty.

"After the reading we pass to the basement, and there a busy scene is presented, as from twenty-five to forty engage in preparing the papers for mailing. Certain tables are used on which to fold the papers; others on which to wrap them; then they are taken to those who address them. From this table they are sorted and tied in bundles, ready for the mail-bag, thus saving the post-master any extra work or trouble. It is pleasing to see how even the children enjoy this work. While they are not yet competent to fold, wrap, or address the papers, their work is to keep each table supplied with papers, wraps, etc., and they also gather them up after being addressed, and take them to the table to be sorted. Thus the children are useful as well as the older ones.

"After the work of the evening is finished, ere we separate, we kneel, and a fervent prayer is offered that the special blessing of God may accompany the papers, and rest upon those who shall receive them, that the truth they contain may indeed be a savor of life unto life to those who read."

There are several points of interest in this report that it might be well to notice. There is order throughout; the papers are *carefully* wrapped and addressed; not one is wasted; reports of labor are brought to the meeting for the encouragement of all who attend; Bible readings on religious liberty are given to prepare the workers to present this question intelligently; the children take part in the work, and are having their missionary spirit awakened; and lastly all seek God's blessing upon the papers and those who read them, thus going from the meeting with prayer in their hearts to renew their petitions at the family altar.

Are there not some of our churches that have no missionary society, where a half-dozen persons might organize and begin the work? If you are faithful, though few in number, the time may come when a thousand or more papers will be mailed by your society each week.

JENNIE THAYER.

HOW TO INTEREST THE CHILDREN IN OUR MISSIONS.

WHEN the plan of making our foreign missions a special study was suggested by those at the head of the work, we made an effort in the State to induce all the brethren and sisters to take up this study, believing it would not only be the means of interesting the older ones, but the children also.

The following interesting letter received from one of our sisters, shows what may be accomplished in this line. She writes:—

"We have taken up the study of foreign missions, and find the articles in the HOME MISSIONARY a great help to us. We have

four children old enough to learn something about these fields, and they are certainly taking an interest in them, as well as we ourselves. We find sometimes it takes work to answer their questions, but we all enjoy it.

"First we read the lessons over, commenting on different points to fix them on their minds, and teaching them the meaning of such words as 'population,' 'area,' etc., as our children are not old enough to understand these. The first evening we studied they were anxious to know when we would find out about our own cause in those fields, so we described Brother Conradi to them as we saw him at the Cleveland camp-meeting, telling them how interested we were to hear his talks, etc.

"When we commence a new lesson we review the previous one, as in this way we do not forget so easily. In closing up our lesson, each one gives his or her opinion of what is needed most and what we can do to help, and there are various answers, such as money, ministers, tracts, etc. In closing our first lesson this question was asked and the youngest was to have the first chance to answer. After thinking, she looked up and said, "Mama, would n't it do any good for us to pray?" She had no money, and that was the only way she could see that she could do anything. So we closed our lesson by asking God to bless the German-Russian field, and now every morning and evening we hear the same petition. We agreed among ourselves that every noon each one would ask God to bless the work there, so this keeps us thinking of the work at least three times a day.

"We have also learned that faith without works is dead, so each one agreed to sacrifice whenever and wherever he could. Then we had quite a time to know where we were going to get any money to help with, so we took this to God in prayer, and in keeping our eyes open found there was some corn to husk close to our house; it was late, and cold husking, but as the children came in to warm they would say, 'It is pretty cold, but I keep thinking about all those little boys and girls that do n't know Jesus is coming.' 'They earned twenty-five cents apiece that way. Now there is no corn to husk, but we had three copies of 'His Glorious Appearing' in the house, so I told the children, as they were just as anxious as ever to earn money, that they might have them to sell. They had to take the noon time for this as they were going to school. The night before they made their first visit, they selected an old lady, and then asked God to make her feel her need of just such a book and let the angels prepare her to take it. So the next noon they took the book, and as they told me, one prayed while the other talked. I asked them what they told her; they said they told her the Lord was coming and they wanted her to know it, and she said 'Yes, yes,' looked at a couple of pictures, said she had seen the stars fall herself, and as she did not have anything to read she guessed she would take it. They were very sure the Lord sold that book. The next book they sold, the lady told them she would read it and then give it to some one else, for she believed it was truth, every word of it. These were both ladies that never come to our meetings, so we think in trying to do foreign mission work, we can do some home mission work as well, and not alone to other homes, but in our own also, for it keeps our thoughts in a good channel, and gives the children something to plan and work for. They have one book left, but have a place picked out for that, and are asking God to bless as before. They will not go without this, for they say they cannot tell them like big folks, so they depend all on him.

"Now they are planning to plant gardens and do anything they can to earn money to put with what other little boys and girls

who are also studying these lessons, earn, and so have enough to help tell some of the children in other lands that Jesus is coming, and be able to meet them in the new earth and see just how they look.

"I have asked several of our members who have children if they are taking up these studies, and find they have not so far, so I have invited the children to our house every Sunday afternoon to take them up. I know we will all receive a blessing in doing whatsoever our hands find to do. We are very anxious for the *Review* each week to see if there is anything from the countries about which we are studying."

We trust this interesting experience may lead other mothers to take up these studies with their little ones, thus cultivating in them the missionary spirit, and that love for the third angel's message, that will fit them to stand in the crisis, now "stealing gradually upon us, as a thief."

ESTELLA HOUSER.

ABOUT MISSIONS.

"THE ship is on the water, but woe to the ship that has the water within herself. We are in the world, but woe to us if the world be in us."

If you do not wish for the kingdom of Christ, do not pray for it; but if you do, you must do more than pray for it, you must work for it.—*John Ruskin.*

THERE are over 40,000 Protestant Christians in Japan. This is an encouraging fact, but we must bear in mind that in that island empire there are more than 40,000 Buddhist priests.

A NATIVE daily newspaper of India, in speaking of the relation of the higher castes to Christianity says: "Native writers quote the Bible in their writings twenty times for every time the Vedas are quoted."

A BUDDHIST priest at Yezoo was led to the truth by reading the book of Ecclesiastes. He said: "Buddhism teaches that 'all is vanity,' but Ecclesiastes goes further and shows men where to find that which is not vanity in the fear of God."

A CHRISTIAN Japanese woman found a little girl baby in a ditch where it had been left by its father. The babe, all covered with mud, was taken by the poor woman to a Christian lady, to whom she said, "Please to take little baby; your God is the only God that teaches to be good to little children."

"THE reverence for royalty is so deep-rooted in Madagascar that in church it is absolutely necessary that the queen's pew be higher than the pulpit. It is no wonder, then, that the royal interference in church affairs is sometimes stretched to a rather embarrassing extreme, and that many say, 'We pray because the queen does.'"

"IDOL worshipers are not afraid to show their colors. A traveler in India will be struck at once by the marks he sees on the foreheads of the people. These are the sign of the particular god they worship. Are Christians as ready to show to the world by their words and works, if not by marks on their bodies, whose they are and whom they worship?"

WELL may we write the word "opportunity" over the closing decade of the nineteenth century; and well may we be admonished that opportunity is but another name for importunity, as though God were beseeching us by every open door to open our hearts and to open our purses, that we may worthily meet the crisis of missions which is upon us!—*Dr. A. J. Gordon.*

A MISSIONARY in Africa, in writing of the vegetables which he had introduced, not known to the natives, speaks of radishes, one of which he gave to a native, asking him how he liked it. The answer of the native indicates both his politeness and his honesty, for he said: "Well, master, it is good a little, but bad very much;" and as soon as the missionary's head was turned the radish disappeared in the distance.

A NATIVE Japanese, who was still a heathen, was once asked by a Christian minister how he could afford to give so much to the worship of his god. He made this answer: "I and my family invoke and worship the great, bright god of self-restraint, and there is always enough and to spare when the great, bright god of self-restraint appears before us and inquires what we have to give him."

"MR. HAGER, of Hong Kong, says that the people he meets are often afraid that he will steal their souls out of their bodies. Not long since two little children had been frightened at his approach, and so an old lady would pull the ears of the little ones, and then touch Mr. Hager, as if she would thus find out whether their souls had actually left their bodies. Mr. Hager speaks of it as very comical, yet very sad."

REPORT OF THE CANVASSING WORK FOR MONTH OF JULY, 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.	
Distr. No. 1.	Atlantic.....	8	13	84	695	515	.....	601	\$ 660 25	\$ 211 93	\$ 872 18
	Maine.....	2	2	.....	129	34	\$ 90 75	60	157 00	23 30	180 30
	Maritime Prov.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New England.....	14	12 $\frac{1}{2}$	207	1166	146	380 75	590	1193 00	22 40	1215 40	
	New York.....	20	19 $\frac{1}{2}$	330	2309	757	1589 00	678	1356 75	144 63	1501 38	
	Pennsylvania.....	30	20 $\frac{3}{4}$	244	1356 $\frac{3}{4}$	772	318 73	1393	922 10	206 45	1123 55	
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Virginia.....	7	7	.....	243	.....	201 04	.....	.....	.....	510 28
	Vermont.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	West Virginia.....	13	8 $\frac{1}{4}$	76	476	207	217 40	222	299 00	92 20	391 20	\$ 5,799 29
No. 2.	Alabama.....	12	.....	.....	.....	.....	.....	.....	.....	.....	655 25
	Cumb. Mis. Field.....	11	.....	.....	.....	.....	.....	.....	.....	.....	659 25
	Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Georgia.....	9	.....	.....	.....	.....	.....	.....	.....	.....	329 75
	Louisiana.....	7	.....	.....	.....	.....	.....	.....	.....	.....	443 20
	Mississippi.....	2	.....	.....	.....	.....	.....	.....	.....	.....	131 55
	North Carolina.....	8	.....	.....	.....	.....	.....	.....	.....	.....	231 75
	South Carolina.....	9	.....	.....	.....	.....	.....	.....	.....	.....	237 55
	Tennessee.....	13	6	87	722	39	72 75	211	394 35	75 00	469 35	1,957 65
	Indiana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 3.	Illinois.....	20	17 $\frac{1}{2}$	149	1233	106	321 50	295	657 68	140 96	798 64	
	Michigan.....	14	10	151	1325	24	33 75	252	534 39	25 58	559 97	
	Ohio.....	39	29	443	3657	175	390 25	1219	2631 50	316 75	2948 25	
	Ontario.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4,306 86
No. 4.	South Dakota.....	13	.....	.....	1622	.....	.....	350	921 50	72 60	994 10
	Iowa.....	22	15	325	3189	.....	.....	871	1599 00	202 66	1801 66
	Manitoba.....	12	6	107	504	.....	.....	164	457 50	.....	457 50
	Minnesota.....	29	18	218	.....	67	202 50	615	1265 20	110 50	1375 70
	Nebraska.....	8	8	148	946	149	321 40	231	491 70	80 15	571 85	
No. 5.	Wisconsin.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5,200 81
	Arkansas.....	8	2	54	441	21	48 50	175	374 00	25 00	399 00	
	Oklahoma.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kansas.....	24	.....	.....	2025	337	821 00	616	1373 92	153 08	1527 00
	Missouri.....	30	25	414	3315	107	188 25	810	1713 75	200 32	1914 07	
No. 6.	Texas.....	8	6	.....	963	.....	.....	452	1385 50	.....	1385 50
	Colorado.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5,225 57
	California.....	6	.....	.....	.....	43	106 00	79	191 25	.....	191 25
	North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Upper Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 7.	Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	191 25
	Australia.....	21	15	222	.....	.....	.....	754	2943 79	86 21	3030 00
	New Zealand.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 8.	Great Britain.....	32	28	.....	.....	2833	.....	722	.....	427 00	1550 69
	Central Europe.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Germany.....	25	23	347	3741	176	290 00	259	440 00	260 00	700 00	
	Norway.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Denmark.....	25	20	244	1970	.....	.....	1095	1027 42	24 97	1052 39
Misc'l.	Sweden.....	33	42	.....	1107	.....	1174 11	161	216 64	7 81	224 45
	South Africa.....	10	8 $\frac{1}{2}$	111 $\frac{1}{2}$	620	555	1600 16	562	984 42	.....	984 42
	South America.....	6	5	16	158	70	274 26	56	274 26	.....	303 02
	Jamaica.....	6	4 $\frac{3}{4}$	.....	.....	178	629 57	383	493 69	33 36	527 05
	Bahamas.....	1	.....	.....	.....	.....	70 00	.....	.....	.....	77 50
West Indies.....	7	7	.....	236	74	23 46	381	353 63	46 51	405 14	1,312 71
Totals.....	455	388 $\frac{5}{12}$	3,977	31,048	7,388	\$9,359 13	13,451	\$28,546 72	\$2,989 37	\$31,536 09	\$31,536 09	

AN ordinary laboring man in India gets a little more than two dollars per month; and that is considered a fair allowance for a family. Their food is meager in quantity and coarse in quality, and their little mud huts suggest nothing of the comforts of a home.

A BOY went home from a meeting one evening, and told his little sister that he had got a *new heart*. "Have you?" she innocently replied, "then please show it to me!" And that is just what all Christians have to do, to show in their changed life and conduct that they have got a new heart. — *True Stories*.

LESSON SERIES.

THE IMPORTANCE OF HEALTH.

[For First Week in June.]

INDULGENCE of perverted appetite led to the general corruption in the days of Noah. From the statements of Matthew 24, it seems that this was at the foundation of all the sins and crimes committed by that people. This was also true in the days of Lot. It is true in our day. Men and women indulge appetite at the expense of health and intellect, so that they cannot appreciate the plan of salvation.

Uncontrolled appetite accounts in a large measure for all sickness, crime, misery, and despondency existing in family circles and in the world at the present time, and constitutes one of the signs of the near coming of Christ. It is evident therefore, if we would appreciate the plan of salvation, and bring happiness and sunshine into our homes, we must begin by correcting the physical habits. Disease in all its forms is due to violation of the laws of health. If the body is diseased, the nerves of the brain, through which God communicates with man, suffer.

By taking into the mouth a little alcohol, and letting it remain for a few moment, the nerves of taste become so benumbed that you cannot distinguish between salt and sugar, neither can the different flavors of fruit be detected. In the same way, the sensitive nerves of the brain become benumbed by the absorption of poisons produced by excessive eating and drinking, eating unhealthful foods, or by making poor combinations of foods, so that sacred truth cannot be appreciated, or received.

It is through the truth that we are sanctified, but truth must be received into our minds in order to sanctify. If our minds are in a condition so that we cannot receive these truths, how is it possible for us to be sanctified through them? It is evident, therefore, that sanctification, or perfection of character, cannot be attained with diseased bodies and minds. In other words, a diseased body and disordered intellect make sanctification impossible.

The apostle Paul understood the importance of health for the perfection of character. He says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." This is not to say that men with diseased minds cannot be saved. Man may die before a state of perfection is reached,

before the character is fully developed, before he fully reflects the image of Christ, and be saved.

The remnant, however, who will be translated at the coming of Christ, will reflect the image of Jesus fully; they have wrought out a perfect character. In order to reach this state of perfection, they must have health of body and mind. It follows that a special work must be done for those who are saved when Christ comes. If they have health, it is because they have a knowledge of, and live in harmony with, the laws of health. The Lord promises his people health, but it is not unconditional. All of God's promises are on condition of obedience. The promise is, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee: . . . for I am the Lord that healeth thee." Ex. 15:26. It is evident from this that the Lord will not keep us from sickness merely because we ask him to do so. It is necessary, on our part to do all we can to prevent disease. If we have done this, it is our privilege to come to him in confidence, and claim the promise, "I will bring none of these diseases upon thee," remembering that he is faithful who has promised.

I will here quote a few words from "How to Live":—

"Many have expected that God would keep them from sickness simply because they have asked him to do so, but God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no effort to prevent disease. When we do all on our part to have health, then we may expect that blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick by their careless inattention to the laws of health."

When we pray for perfection of character, it is well for us to remember that it cannot be attained with a diseased body and mind, and whether the prayer is answered or not, depends largely upon ourselves. God's blessings are not bestowed upon men independent of human effort.

We see this illustrated in the natural world. God causes the earth to bring forth fruit for man, yet man is required to act his part. He must co-operate with

God's plan. He is required to plow, break up the soil, and prepare it for the seed. Should he fail to prepare the soil, the seed would not grow.

In the same way God has given to man the work of preparing the mind, getting it in a right condition for the reception of the truth. If this is neglected, truth cannot be received, and perfection of character, or sanctification, is impossible. Suppose the farmer goes into a new country to take up land. If he is an intelligent man, and knows something about farming, he will not sow the seed at once, for he knows it would be wasted. He first prepares the soil, and then he sows the seed, and God will increase the seed sown.

In the same way, if we would elevate the moral standard in our families, in the church, and in the community, we must begin by correcting the physical habits of the people. By so doing, we are preparing minds for the reception of the truth, and more will be realized than by the old method of sowing before the field is prepared for the seed. The commission of Jesus is, Heal the sick and preach the gospel.

We should never forget that health reform has its place in the closing work, and that it is one of the greatest aids in preparing a people to be perfect before God, and to fit them for the coming of Christ. In this work it is ours to be co-workers with God.

If we have brought disease upon ourselves by careless inattention to the laws of health, it is our duty to ascertain the cause, for the removal of the cause is the only remedy for the disease. There is no antidote, as many suppose, for the violation of nature's laws. The Lord says, "Confess your faults one to another, and pray one for another, that ye may be healed." Confessing and putting away that which has brought on disease, must precede the removal of it.

We see by this that the adoption of health reform prepares the way for the prayer of faith to be answered in behalf of the sick. We are to obey His voice, and he says, "He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23 : 25. God will certainly add his special blessing to every effort we put forth in his name to recover health of body and mind, "For this is the will of God, even your sanctification."

In our next study we will take up "Unhealthful Foods" and "Poor Combinations."

D. H. KRESS, M. D.

[The missionary leader will be able to readily prepare questions for the above lesson.—ED.]

LESSONS IN RELIGIOUS LIBERTY.—No. 7.

[For Second Week in August.]

CHRISTIANITY AND PAGAN ROME.

THIS lesson tells how the primitive Christians dealt with Rome and how Rome dealt with the primitive Christians. Two lessons are to be learned from it: First, how the Christians of the remnant church are to deal with papal Rome; second, how papal Rome will deal with the Christians of the remnant church.

These studies are timely. Thirty of our brethren have already this year suffered imprisonment for their faith. The spirit of persecution is ripe in the land. All that is needed is some little circumstance to turn the whole current of evil against God's commandment-keeping people. The places where persecution has been expected least, are the places where it has broken out the most. Now is the time above all other times in our history as a denomination, when the peculiar truths and doctrines of Seventh-day Adventists should be understood and brought into the life. Now is the time to prove true to our name and our profession. "It is no time now to hide your colors, no time to turn traitor, when the battle presses sore. It is no time to lay down or hide our weapons, and give Satan the advantage in the warfare."

1. As the apostles went forth to preach the gospel in the Roman empire, what did they teach on the subject of supremacy in religion? Acts 4 : 19; 5 : 29.

NOTE.—The answers given in these two texts are very simple, yet they are the very best that can be given. Ponder over them well. Why did not the apostles go into a learned discussion on the principles of the rights of conscience? It is not best by any means, in all or nearly all cases, when we are brought into court, to endeavor to define the rights of civil governments in all the technical points involved. The burden of proof lies with the one who persecutes, not with the one who is persecuted. This is where the apostles left it. "Whether it be right . . . judge ye. For we cannot but speak." We do as we do because God has commanded it. A plain "thus saith the Lord" is the most powerful answer that can be given.

2. What did they teach about the gods of Rome?—They taught that they were no gods. Hence they were branded with the name of "atheist" from the Greek word *atheoi* which signifies the deniers of the gods. See "Two Republics," chap 5, par. 1-8, pp. 127-141.

3. What was Rome's penalty for such teaching?—Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished; if to the lower,

punished with death.—“*Neander’s History of the Christian Religion and Church*,” Vol. I, Sec. First, Part 1, div. 3, par. 2. See also “Two Republics”—chap. 5, pars. 35–37, pp. 151, 152; “Great Controversy between Christ and Satan,” chap. 2, par. 1–3, subscription edition, pp. 39, 40.

4. What position did the early Christians take in regard to the claim that the emperor was divine? “Two Republics,” chap. 5, par. 13–20, pp. 142–144.

5. What does Christianity teach about the rights of conscience? Matt. 13: 24–30; John 3: 17; John 12: 47; Rev. 22: 17.

6. Does Christianity admit that the State has any right to command men in the things of God? Matt. 22: 21.

7. What, then, was a cardinal difference between Christianity and Rome?—One granted liberty of conscience, while the other denied it. In this difference is summed up the difference between Christ and Satan.

8. As Christians claimed the right to disregard all the laws of Rome respecting religion, what was the result?

9. Specify some of the sources of difficulty.

(a). Roman religious ceremonies. “Two Republics,” chap. 5, pars. 32, 33, pp. 150, 151.

(b). Calamities, earthquakes, plagues, etc. “Two Republics,” chap. 5, par. 44–48, pp. 154–156.

(c). Priests and artisans. Acts 19: 21–29; “Two Republics,” chap. 5, par. 48, p. 156.

(d). Governors and political parties. Acts 12: 1–3; “Two Republics,” chap. 5, par. 49–54, pp. 156–158.

(e). Emperor’s duty to preserve the State. “Two Republics,” chap. 5, par. 55–75, pp. 158–166.

TRINIDAD MISSION FIELD.

[For Third Week in August.]

TRINIDAD is, next to Jamaica, the largest of the British West India Islands. It has an area of one thousand seven hundred and fifty-four square miles, with a population of about two hundred thousand. It is situated only ten degrees north of the equator, and hence is the most southerly of all the islands, and possesses a climate warmer and moister. Its products are remarkable, and in the variety of timber and forest trees, is excelled by no island in the chain. It is the most important, not only from its geographical position, but from the extent of its territory. Trinidad has thousands of acres suitable for

cultivation which are yet untouched. Not only is the soil rich, but there are mineral products, coal having been found. Sugar and cocoa is the staple export of the island, but all kinds of tropical fruits and vegetables are grown. Thousands of tons of sugar are made yearly.

The north and east shores of the island are mainly hilly, but the southern shores of the Great Gulf are generally low and marshy, bordered by great groves of mangroves, which have extended in places several miles beyond the land.

Port-of-Spain, the chief town and capital, has forty-five thousand inhabitants. It lies in the northwestern part of the island, near the Caroni River, and is one of the finest towns in the West Indies. It is considered a desirable place of residence during a good portion of the year. It contains several handsome public buildings, and in the outskirts, numerous beautiful private residences in well laid out grounds. The government house and colonial hospital are within a short distance of the town, the former being in the vicinity of the botanical garden, celebrated for its extensive collection of tropical trees and palms.

They also have some modern improvements, including street cars and electric lights; also several good hotels and boarding houses. The government owns a railroad that runs from the capital south, a distance of fifty miles, passing directly through the sugar-growing districts. The people are mostly colored, though there are quite a number of whites in the towns.

Our first aggressive work was begun in Trinidad by Elder A. E. Flowers and wife, of Missouri, who sailed for that island in February, 1894, reaching there in March. They found a number in the different towns in the island keeping the Sabbath, who had learned the truth through reading our publications which had previously been sent there by the International Tract Society. A little later Brother and Sister F. B. Grant, of Maine, went to the island to engage in the canvassing work. These laborers worked unitedly and earnestly, and the blessing of God attended their efforts. Their labors were crowned with success, and several were brought to take their stand on the side of truth, and those who had previously been keeping the Sabbath received further instruction.

The work progressed nicely until the following June, when the hand of disease took hold of Elder Flowers, and, on the 29th, he passed away; but,

though he rests from his labors, his works do follow him. Sister Flowers and Brother and Sister Grant returned to this country to regain their health, and the work is now carried on by one of the native brethren. A good interest has been aroused by the distribution of tracts and pamphlets, and the living preacher is loudly called for. There are now about twenty-five or thirty keeping the Sabbath there.

At the last session of the General Conference, it was voted that Elder E. W. Webster and wife, of South Carolina, go to that field to carry forward the work. They have been taking a special course at the Sanitarium, preparatory to going to that field. They expect to sail from New York, August 24. A medical missionary will doubtless accompany them to engage in health work.

QUESTIONS ON TRINIDAD.

1. How does Trinidad compare with the other West India Islands?
2. What is its size and population?
3. What is its situation and climate?
4. What can you say of its products?
5. Describe the shores of Trinidad.
6. Give a description of Port-of-Spain.
7. What modern improvements do they have?
8. What races of people inhabit the island?
9. When and by whom was our work first begun on Trinidad?
10. What did they find on reaching the island?
11. What other laborers went to the island later?
12. What success attended the work there?
13. How was the work suddenly cut short?
14. What laborers expect to go to Trinidad?
15. How many Sabbath-keepers are there now on the island?

LESSONS IN RELIGIOUS LIBERTY.—No. 8.

[For Fourth Week in August.]

CHRISTIANITY AND PAGAN ROME.—CONTINUED. INTRODUCTORY.

THE warfare of the child of God is one of principle. He contends for a principle all the time. That principle is that he must be loyal to God in all places and under all circumstances. If the laws of men conflict with the laws of God, the former must stand aside. "To the Roman statesman, who had no conception of the rights of conscience, the unbending will, which could be forced by no fear and by no tortures, to yield obedience to the laws of the State in reference to religion, to perform the prescribed ceremonies, ap-

peared a blind obstinacy." And this is exactly the way in which a strict adherence to the dictates of conscience must always appear to unregenerate statesmen and politicians. These know no higher allegiance than that to the State. The Christian does. Herein lies one of the cardinal roots of difficulty between the two.

When a principle is involved, nothing should ever be done, no matter how small or insignificant that thing in itself may be, which would in any way be a compromise of the principle. For to yield in the smallest particular where principle is involved is to place one's self in a position where it will be impossible to defend one's position on the larger and perhaps seemingly more important phases of the question at issue.

Again, the Christian suffering persecution must ever bear in mind that he is not there for his own sake alone. Said the apostle Paul in writing to the Corinthians: "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. The margin uses the word "theater" instead of "spectacle." Now notice the phraseology of the text. It says, "We are *made* a theater." That is, we are placed upon the stage of a theater, as it were, so that the world, angels, and men can see us, and learn lessons from our course. If the actor is not "true to life"—if he does not correctly represent the one whom he is personating,—the audience does not get that for which it came.

It is so with the Christian. If he is not "true to life"—the life of Jesus Christ—the audience suffers loss. It may be that we cannot see that we need the persecution which we are called upon to undergo, in order to fit and refine us for the heavenly kingdom. But although we may not need it, some one else may—some one else may need the experience of seeing how we endure persecution. It is written, "And whether we be afflicted, it is for your consolation and salvation." 2 Cor. 1:6.

A forcible illustration of this appears in the case of John the Baptist. He had labored nobly and faithfully to prepare the way for the first advent of Jesus Christ. Then he was thrown into prison, and left there for a long time, and finally beheaded. During all of this time, Jesus was on earth performing mighty miracles. Why did he not free John? Why let him languish in prison? Why finally suffer him to be beheaded? Says a writer with whose words the readers of the HOME MISSIONARY are familiar:—

"Jesus did not interpose to deliver his servant. He knew that John would bear the test; that he could be trusted; he would be true to God in the darkest hour. And for the good of future generations, Satan was not compelled to desist from his murderous purpose. He cut short the earthly life of God's messenger, but that life which 'is hid with Christ in God' Satan could not reach. Gladly would Jesus have brightened the dungeon gloom with his own presence. Gladly would he have delivered John. But this was not to be. For the sake of thousands of God's saints that must in future years pass from prison to death, John was to drink the bitter cup of martyrdom."

1. How small an act would often have saved the lives of Christians? "Two Republics," chap. 5, par. 50-54, pp. 157, 158.
2. How were the Christians looked upon for refusing to sprinkle the incense? *Ibid.*
3. Of what were Paul and Silas accused at Philippi? Acts 16 : 20, 21.
4. Of what at Thessalonica? Acts 17 : 7, 8.
5. Of what at Ephesus? Acts 19 : 26, 27.
6. What did the Jews fear would be the result of Christ's teaching? John 11 : 48.
7. What was the fate of nearly all the apostles? Only one died a natural death, and he suffered persecution.
8. On what grounds were most of the martyrs slain?



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'd Ex.	6 Arl. Ex.	42 Mixd Tr'n.	2 Pt. H Pass			11 Mail Ex.	1 Day Ex.	3 R'd L'd	23 B. C. Pass.	5 P'nc Ex.
a m	p m	p m				D. Chicago A.	p m	p m	p m	a m	
9.00	3.10	8.15	a m			Valparaiso.	6.45	1.50	9.10	7.50	
11.25	5.05	10.30	6.00				5.05	11.35	7.10	6.45	
1.05	6.30	12.00	10.05			South Bend	3.10	10.15	5.44	4.10	
1.46	7.12	1.43	12.40			Cassopolis	2.15	9.40	5.13	3.28	
2.33		11.33	3.42			Schoolcraft	1.20				
2.44	7.55	1.48	4.30	a m		Vicksburg	1.10	8.52		p m	
3.30	8.36	2.40	6.20	7.00		Battle Creek	12.15	8.15	3.55	9.35	
4.33	9.26	3.25		7.47		Charlotte	11.14	7.23	3.07	8.40	
5.10	9.55	4.00		8.20		Lansing	10.10	6.53	2.40	8.00	
6.30	10.55	5.33		9.30		Durand	9.35	6.05	1.55	6.50	
7.30	11.17	6.40		10.05		Flint	8.35	5.35	1.28	5.47	
8.15	11.50	6.15		10.43		Lapeer	7.49	5.02	1.00	5.10	
8.42	a m	6.35		11.05		Imlay City	7.28			4.48	
9.50	1.00	7.30		12.05		Pt. H'n Tunnel	6.50	3.50	11.55	3.50	
9.25						Detroit	a m	a m	a m	p m	
	8.15	5.25				Toronto			10.40	4.05	
	p m	a m				Montreal			9.15		
	8.15	7.25				Boston					
	a m	p m				Susp'n Bridge			p m	a m	
	8.12	7.15				Buffalo			10.15	7.05	
	a m	p m				New York			a m	p m	
	7.00	5.40				Boston			8.15	6.10	
	8.53	8.03									
	L. 20										

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

The Battle Creek Health Foods.

Sanitarium

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

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

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

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

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

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

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

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

SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.

THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

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

BATTLE CREEK, MICH., AUGUST, 1895.

OUR Sabbath-school offerings for this quarter go in part toward providing a missionary boat for our workers in the Carribbean Sea. Let there be the same hearty response to this call as was made several years ago to the call for a missionary boat for the South Pacific.

BROTHER WM. CROTHERS, president of the New Zealand Tract Society, writes relative to the work in that field:—

"The Lord has opened the work here in every direction, and if we had the means at our disposal to support the work and make some aggressive moves, I am sure that two years would be sufficient to double the strength of the Conference. As it is, we are weak, and very much crippled in our work. The church building has been dedicated at Epsom, and thirty-two persons have signed the covenant. There is still a good interest to hear, and others are expecting to unite soon."

In the New Zealand Conference are only three ordained ministers. It has not funds to support more. If means were at the disposal of the Foreign Mission Board, an excellent work might be done by sending additional laborers to that field.

UNUSUAL progress is being witnessed at the present time in the German-Russian field. The following report from Elder Conradi will witness to that fact:—

"During the last six months, we have had an increase of one hundred and nine members, and fifty Sabbath-keepers, in Germany. Thus we have more than doubled both in numbers and finances during the last two years. The truth has been established in eight important centers of the empire. Since our last meeting in Russia, there have been forty-three additions, and reports from all parts of the field are very encouraging."

Speaking of Eastern Prussia, Elder Conradi says:—

"We now have one hundred and seventy Sabbath-keepers in this district, all of whom have been gathered out in the last year. Some thirty of our Sabbath-keeping members speak both Polish and German. This is our first opening among the Poles. Through a very interested teacher attending our meetings, I have secured, after three years of searching, a good, reliable, believing Polish translator, who is also a teacher. He expressed his greatest delight in 'Steps to Christ.' He will enter the work of translating at once, and we will also publish it as soon as possible, as our canvassers meet so many Poles who desire publications."

IMPORTANT SPECIAL NOTICE.

WE have received several communications from the publishers of the *Signs of The Times* telling us that a great many cards are received at their office from post-masters, stating that the *Signs of The Times* is being sent to individuals in their office who refuse to take out the paper, and the publishers are therefore asked to discontinue. A paragraph just received from the publishers of the *Signs of The Times* reads as follows:—

"During the last few weeks we have received notification cards from post-masters in different parts of the country requesting us to stop sending the *Signs* to certain individuals, giving various reasons, such as 'Refused,' 'Not called for,' 'Not known,' etc. In looking up this matter, we find in nearly every instance the name is not on our list, and therefore it is not in our power to stop the paper. It will be seen that this is not only a waste of papers, but an annoyance to the post-masters as well, and something should be done to remedy the difficulty. We suggest that when the *Signs* is sent to a friend or a relative a letter accompany the first copy, asking them to read it carefully and let you know how they like it, etc., stating also that it is sent to them free, and that they will not be called upon to pay unless they become regular subscribers. Or, if they do not wish you to send any more, to please notify you at once. By so doing, it will save a great deal of annoyance, and result in accomplishing good. We should ask our missionary workers to adopt some plan of this kind immediately."

We hope that our missionary workers will take particular notice of the foregoing. We have often urged that it was really important in sending the *Signs*, *Sentinel*, or other papers to individuals whom we hope to interest in the truth, to write to them in connection with the first paper we send. If there was no other reason why a letter should be sent with the first paper, there is sufficient reason in the fact that there are so many people who will not take it from the office, because they think the paper is sent out by some unscrupulous publisher, who will send a bill later, and compel them to pay for it. The law is, if an individual takes a paper from the office he must pay for it if the publishers present a bill.

But when first sending the paper, if our people engaged in this line of missionary correspondence will always write a letter telling them that the paper is sent gratuitously, the individual will feel free to take it out of the office and read it. So, if we do not want our papers wasted, and if we are desirous of saving a great deal of annoyance and work for the publishers of the *Signs of The Times*, let us be sure to always send a letter with the first paper we send to an individual in opening up missionary work with him.

A. O. T.