

# The HOME MISSIONARY

Prise, Shine: for thy Light is Come, and the Glory of the Lord is Risen upon Thee

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## THE HOME MISSIONARY.

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### PERSONAL WORK.

THERE can be but very little really, genuine missionary work that could not be called personal work. And personal work is to have individuals in mind for whom we are laboring either by personal visits or else through correspondence.

To do this work, it is not necessary that we should be personally acquainted with individuals, but we may get their names and addresses, and begin correspondence with them in regard to the truth; and through letter writing we get acquainted so that our work in this direction is purely a personal one. When once we begin laboring for an individual, our efforts should be continued faithfully and earnestly, and we should never allow ourselves in the least degree to become discouraged. There is no reason in the world for discouragement. Our Master is a perfect fountain of courage and help and blessing, and if we live near to him, our courage will ever be the very best.

By careful study of the labors of Christ, we find that he was always full of courage, and also that his life was largely devoted to personal efforts for individuals. He did not heal the multitudes as a whole by one word of his power, as that would not have brought him into close personal contact with individuals; but it was the woman who came behind him and touched the hem of his garment, who was healed;

it was the man with the withered hand, who was told as an individual to stretch forth his hand—he was healed; it was the lone woman at the Samaritan well who received some of the most precious instruction that ever fell from the lips of the Master; it was in the lonely retreats on the hills of Judea when Christ alone with his disciples gave them so many words of personal comfort, cheer, and instruction.

Following the record closely, we see that nearly his whole life was given to this individual labor. So closely does the work of Christ follow this personal line that it would seem that the text, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life," means to us that the Saviour, when he died, did not have in mind the world as a great multitude, but he had the world as individuals before him; that each face was impressed upon the divine mind, and that the sorrows and difficulties of each individual were before him, and it was bringing his great heart of compassion and love into direct contact with us as individuals.

Now, in this individual line of the work of Christ, there is a great lesson for us in all our missionary efforts. Christ designs that through his followers, his love shall be brought into direct contact with the individual. He designs that they shall see in us the life of the Saviour, and also that we should have that personal burden for souls that he had. Each one of us should have individuals upon our minds and upon our hearts, for whom we are laboring and for whom we are praying day by day.

And as a side thought in connection with this suggestion, it might be well to hint to our secretaries of missionary societies and other general workers that this personal work will accomplish as much in their fields of labor as anywhere else. It is the librarian who received a personal letter, who feels constrained to do something in the work, and it is the individual who receives some personal work from the librarian

or the church elder, who is impressed that God has a work for him to do.

We may well ask ourselves the question, in the bustle and hurry of this age, Have we been bestowing the personal efforts that we should? and is it not possible that Satan may lead us astray by getting us to deal in generalities, and we console ourselves that through that channel we are doing a great work, when in reality we are accomplishing but very little? This personal work which by all odds is the most important, should not be neglected. May God guide us so that we will do the work that he has for each of us now.

A. O. T.

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### WHO IS A MISSIONARY?

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By general usage the term "missionary" is restricted in its meaning. The one who goes on a mission to the heathen, or who distributes tracts and Bibles to the poor and outcast, is considered as alone worthy of such a designation. This is but a narrow conception of the full significance of the word. Take the Bible record of Christ's work, which might properly be considered as presenting the best definition of missionary effort, and it is the one who does good to others that is entitled to this name. Acts 10:38.

With this view of the subject, how it broadens the idea of missionary labor! Then not alone he who goes to earth's remotest bounds to carry the gospel to pagans and cannibals is worthy of the name, but he who, in whatever relation he may labor, does good to his fellow-men, is a missionary. He may not be able to preach, he may not possess wealth to give away, but in the very act of doing good, however the service may be rendered, he is doing missionary work. It may be but a cheering smile, a hearty hand-shake, or a hasty "God bless you," at parting. The service may be in a neighborly act of kindness, the gift of a loaf of bread, or the rendering of aid in sickness; it is all the same. If the motive be grounded in love, and the good of man and the glory of God sought, the act, however small, will not go unnoticed by the great Teacher. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42.

Weary mother, there is comfort in this thought for you. How often have you inquired, What can I do for God and humanity? You have not to go to India or Africa to become a missionary. In the perform-

ance of little deeds of kindness you can attest your love for God and for your fellows. How often may you speak a word to one who is weary, and sad, and heartsick! How often may you administer to a sick neighbor, lovingly reprove a wayward child, and by your cheerful smile lighten your own load of care and anxiety, as well as make more happy all with whom you come in contact. And your efforts in behalf of your own loved ones, the members of your own family, should by no means be lightly regarded. You have a work which none others can do, and the value and importance of which you yourself cannot estimate till future years bring the glad fruition of your labors. It may be your companion knows not God. How great your responsibility to live God's character before him. Your consistent life and wifely devotion, your charitableness and patience under severe trial, your consistent Christian demeanor at all times and under all circumstances, will have more to do in winning him to Jesus than all the sermons to which he might listen.

And then there are your children. What a responsibility rests upon you in training them for God—in molding their young minds after the similitude of the divine, in directing their young and inexperienced feet in the paths of righteousness! But few mothers, comparatively, sense the solemn importance attached to their influence in their own household.

With the limited view of the work of the missionary so commonly held, some feel constrained to neglect their families, or consign them to the care of inexperienced hands, while they enter upon some line of public missionary work, feeling that in so doing they are proving themselves martyrs as well as missionary laborers. With this spirit we have but little sympathy. The first work of the mother is for her children. In her own home she has a field for missionary operations, the importance of which no other line of labor can transcend.

We do not say that women of families should never engage in public work. They should not devote their time to such work to the neglect of their own families. Our sisters should do all the outside missionary work possible—far more than they do to-day,—but they should sense the fact that, in these evil times for the young, their duty in bringing up their own children in the fear of God is paramount to every other line of work which may enlist their interest.

The children themselves may be enlisted in the missionary cause by a little tact and planning on the part of the earnest parent. Thus while laboring for

them, they may be taught to labor for others. The need to-day is the manifestation of the true missionary spirit, in its fullest measure, in the home, the church, and among all men. He who gives his life in its entirety, as Christ gave his, to bless and save others, is a missionary in the truest and broadest signification of the term.

### JUVENILE MISSIONARY EFFORT.

THE value of juvenile effort is recognized in the world. The enthusiastic, warm-hearted labors of the youth and children are everywhere in demand. Note the Christian Endeavor Movement, the Epworth League, the Boys' Brigade, and many other societies whose chief object is to enlist the services of the young. That much good is accomplished by some of these movements, all must admit. We cannot approve of all the objects sought, but the inceptive purpose in each, that of enlisting the efforts of the youth, is certainly a subject to which, as related to our own peculiar work, we should give serious thought.

It would not be wisdom for us to ape the form of organization and methods of work of the Christian Endeavorers, nor of the Epworth League. Nor for that matter would it be well to copy after any of the societies of other churches, unless very careful adaptation of such organization and methods were made to our own peculiar needs as a denomination. But from what these various societies have accomplished through the efforts of their juvenile workers, we may draw valuable lessons.

What are *we* doing to-day to enlist the efforts of the youth and children among *us*? What efforts are being put forth by our own church societies to enlist the young people in earnest, active labor for others? We fear that in too many quarters the subject is entirely foreign to the serious concern of our older workers. The Sabbath-school is regarded as the young people's special department, and if the round of that service is gone through from Sabbath to Sabbath by our young people, it is felt that there their efforts legitimately cease. This is a serious mistake. The Sabbath-school is an important department of our work, but an active part in that should no more excuse the young man or young woman, boy or girl from other branches of the church work than the elder of the church would be excused from attending Sabbath-school or missionary meeting on account of his having to lead the Sabbath service.

There is a place in our missionary operations for

every man, every woman, every boy, and every girl, from the gray-haired grandfather or grandmother away down to the little child. Each can act a part, each can fill a place in the accomplishment of God's great purpose.

Upon our church and missionary officers rests the great responsibility of providing for every soul a place in the gospel message. The young should be encouraged to take hold. They may appear careless at first. They may feel diffident and bashful, but they can be drawn by words of love and by a spirit of kindness. An interest on our part in them will develop on their part an interest for others. Love begets love. Too many times have the young been repulsed. Too many times have their efforts been criticised. As older members of the Lord's family, we are to encourage our younger brothers and sisters, to their warm-hearted efforts adding our experience, and thus do the work which we could not do without them, and save the mistakes which they could not avoid without us. The strength and enthusiasm of youth, coupled with the wisdom and experience of older years will accomplish much for God.

In every church an earnest effort should be made to secure the help of the young in the missionary work. At missionary meetings their talent may be utilized in many ways. One may play the organ, one lead the singing, some be asked to wrap the papers, others to address the same. The deft, quick fingers of boys and girls will make light work of the wrapping and addressing, oftentimes so irksome to those of older years. And in the missionary exercises, in many and various ways, may the talent of the young be employed to add cheer and interest to the work. One may be asked to write an essay on a missionary topic or on the life of some great missionary. Another may read a selection. Or in the lesson series now used, the older youth may occasionally be invited to take charge of the lesson.

In some of our churches, a special missionary exercise is conducted for the children at the same hour as the older ones meet in the regular meeting. *Instructors* and *Little Friends* are mailed, and regular missionary correspondence is conducted. In many societies such a plan might work well. We are inclined to feel, however, that in the great majority of our societies, the regular missionary program could be so arranged that all, old and young, could enter heartily into its execution.

We do not advocate the organization of a new society. But we do earnestly urge that an effort be

put forth to enlist our youth in the work. There is a crying need of this; their enthusiasm will find in some direction its vent, and if we are not particular to enlist and direct their efforts, the cause in which we are engaged will be the loser thereby. Scores of young men and women have gone off into worldly pursuits, lost to God and his cause, for lack of proper effort to enlist their interests and labors in the cause of truth. An interest in the youth will not be without its reward. Many of our societies to-day are weak in life and interest for lack of the energizing influence the youth would exert.

But here let us drop a word of caution. The manifestation of an interest in the young should be governed by discretion. We should distinguish between encouragement and praise. Many young men and young women have been ruined by flattery and unwise praise. Therefore in laboring for the youth and in enlisting their labors for God, there is needed great wisdom, even the wisdom from above. Here is a line of work that demands our earnest thought, our guarded efforts. Shall we do what we can to save our youth to God and to his cause? or shall we complacently withhold our efforts to keep them from the service of the world which now, as never before, is making enticing bids for their warm-hearted devotion to its enterprises? Verily, we are our brothers' keepers. What account shall we render for the charge committed to us?

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### SELLING TRACTS.

MORE or less has been said through the columns of the HOME MISSIONARY in the past in regard to selling our tracts. Several months ago, Brother Holser had two important articles in these columns upon that subject. The International Tract Society has been agitating the matter also by personal correspondence, and in some localities where the brethren thought at first that it was impossible for them to sell our tracts and small publications, they find, from giving the matter a trial, that they are able to accomplish much more in that direction than they ever dreamed of.

One brother in a foreign field writes us that out of three thousand six hundred and thirty-nine periodicals such as *Good Health*, etc., that we had sent them for free distribution, that they had sold without difficulty one thousand six hundred and thirty-nine. Thus more than one third of the papers thus distributed were sold, and it is the more remarkable when we consider that none of them were of recent date.

And out of eighteen dollars and seventy cents' worth of tracts that had been sent to the same individual, he reports that he has sold six dollars and fifty-three cents' worth. He says that he is much encouraged over the start that has been made in this direction.

We believe, brethren and sisters, that this is a great work, and that we should be giving it careful thought and study. And in thinking over the matter of the circulation of our publications, if we have not been doing anything in that line, let us be asking ourselves the question whether or not God does not want to use us in selling our tracts and pamphlets.

A. O. T.

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### IT IS EFFECTIVE.

A GOOD deal has been said about the importance and effectiveness of the circulation of our literature. The Spirit of God has spoken to us again and again, telling us that there is no knowing what is being accomplished by the circulation of our literature, until the books on high shall be examined.

A letter received from one of our leading brethren in a certain locality where one of our people has been under imprisonment, informs us that they have been circulating the "Rights of the People" quite freely in that locality, and also the book from the pen of Mr. Ringgold, entitled "The Legal Sunday," and that as a result of this labor, the attorneys of the place are very much averse to having the case of this brother brought to trial. Even one Catholic attorney has spoken very decidedly against such a course.

We believe that if the book, "The Rights of the People," is placed in the hands of attorneys and other leading men, as well as the common people, that we may see many more like evidences as a result of the circulation of these publications. The times in which we are living are very important, and the opportunities that we have for circulating publications with the assurance that much will be accomplished thereby, are unprecedented, and we should be wide awake and thoroughly in earnest in our service for the Master.

A. O. T.

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"NEGRO MISSIONARIES.—The bishop of Sierra Leone, believing that the church in West Africa would be much helped if negro missionaries from across the Atlantic could be procured, has gone to the West Indies to see who among the colored Christians are willing to offer themselves for this work."

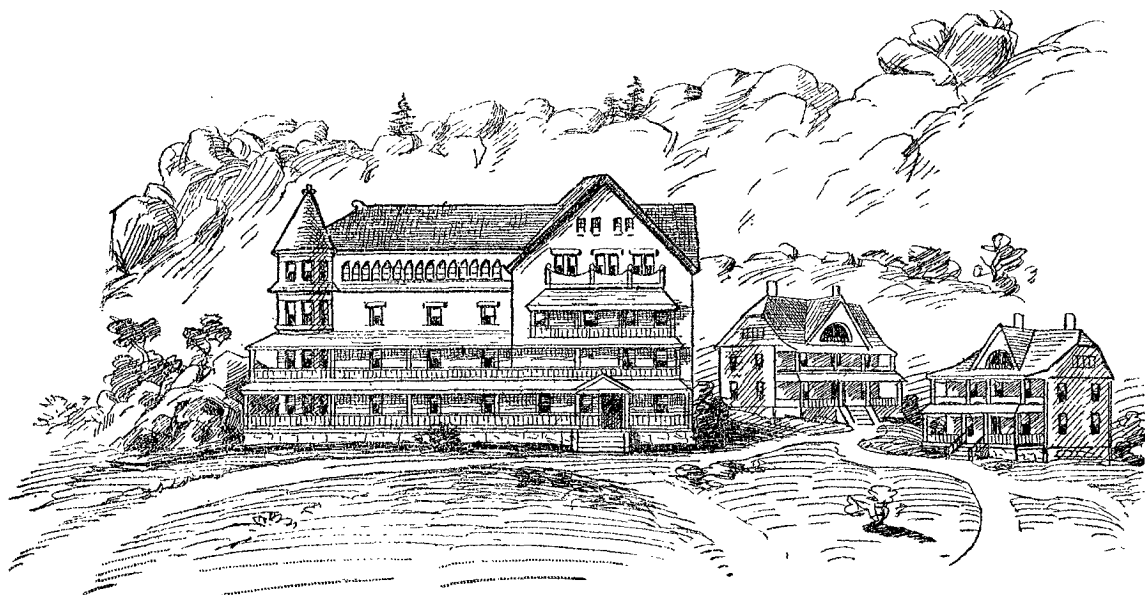
## GENERAL ARTICLES.

## OUR COLORADO SANITARIUM.

We present herewith a cut of the sanitarium now in process of erection at Boulder, Colorado. For a long time the value of such an institution, located in the dry, bracing atmosphere of the Rockies, has been urged. Last year a hygienic boarding house was conducted at Boulder, the success of which was the beginning of the present work. The sanitarium idea took definite shape about four months ago, when a

twenty-five of which are visible, present a scene both refreshing and inspiring.

Two neat cottages have already been erected, and the present medical work is carried on in these and in temporary annexes thereto. Some twenty-five patients are already availing themselves of the opportunities afforded, and others are anxiously awaiting the completion of the main building which is still unfinished, but will be ready for occupancy near the beginning of the new year. The sanitarium, when completed,



site was purchased, and ground broken for the buildings shown above.

A more favorable location could not have been chosen. The city of Boulder is one of the finest in the State. Situated on the Union Pacific & Denver & Gulf railroad, at a distance of thirty miles from the capital of the State, enjoying an elevation of five thousand three hundred feet above the level of the sea, with a population of over three thousand, the health seeker is able to find at once a quiet retreat, a fine climate, and that communion with nature in lake and river, mountain and valley, forest and plain, which but few places afford.

From the balconies of the building a fine panoramic view is presented in the plateau beneath. The pleasant city of Boulder with its neat brick buildings, the distant villages of Niot, Longmont, and Marshall, with the surrounding and intervening country, dotted here and there with little lakelets, some

will accommodate from fifty to seventy-five patients. This, with the additional room afforded by the cottages, will furnish pleasant accommodations for fully one hundred patients. The main building will be a four-story brick and stone structure, ninety-six feet long, and forty-five feet wide. A large annex on the west will give the building when completed, a frontage of nearly one hundred feet.

The citizens of Boulder have taken a lively interest in the institution, subscriptions of land having shown that their interest was of a substantial character. Dr. O. G. Place, well known to our readers by his connection with the Battle Creek Sanitarium, later by his work in Ohio, and still more recently by his labors in the slum work in Chicago, has charge of the medical work. It is expected that, to meet the increasing demands, other experienced physicians will soon be connected with the enterprise. Brother A. R. Henry has the financial management of the enterprise in

charge. This gives good promise of its success as a business venture.

We welcome this new auxiliary in our work, and like the older institutions of this character among us, it should be regarded as a worthy missionary enterprise, and as filling its place in the message of reform for to-day. We bespeak for the Colorado Sanitarium a successful career.

### THE RELATION OF THE CHURCH AND TRACT SOCIETY.

[Fourth Sabbath Reading for November.]

WHEN Christ was about to leave the earth, he commissioned his disciples to carry the gospel to every creature in the world. He then instructed them of their own inefficiency for the work, and the sufficiency of his own power, which was to accompany them. They were taught that they were to be the light of the world, even as he was the light of the world. They were to be the salt of the earth. The saving quality of his children is his own presence. If they have lost Christ from the soul, they are like salt that has lost its savor, or lamps without oil.

When Christ dwells within us, he will be manifested in us the same as in his own flesh when here upon earth. Not that each one of us will perform exactly the same acts, but we will each perform that work for which we are best qualified. In this way every one will do the work to which the Master has appointed him.

Christ was a missionary at all times and in all places, and Christ in us will make missionaries of us in like manner. It was the plan of Christ that his people should be scattered in all parts of the world, in small companies, rather than that they colonize in large bodies. There was a wise purpose in this. In giving to every man his work, he purposed to distribute the workers throughout the field. So, while every man has his work, every man has his field, as well.

If the will of God is met in our labors, there will be no idlers in his vineyard. "Why stand ye idle?" is the inquiry of Christ to every Christian. What can I answer if I am not engaged in missionary work? To those who say, "No man has hired us," Jesus replies, "Go ye also into the vineyard, and whatsoever is right, that shall ye receive."

Some tract society and church officers sometimes get into the bad way of discussing the legitimate work of the tract society and the legitimate work of

the church, and the members fall into the same unfortunate condition, and so, much valuable time is lost in drawing fine distinctions between the work of each organization, while souls are dying in darkness. Is this the work for which these organizations were called into being? We all know that it is not. The only motive from which both these organizations sprung, was the bringing in of a larger number of officers to council and plan together for the more rapid advancement of the missionary work. It was far from the intention, in organizing the Tract and Missionary Society, to organize a separate organization, independent of the church. If the tract society is to be an organization separate from, and independent of, the church, then the Sabbath-school is still another independent organization separate from the church, and there is the same opportunity for long-drawn-out and fine-spun distinctions between the work of the church and the work of the Sabbath-school.

Who is prepared to admit that such was the original intent of the Sabbath-school organization? No, this was not the purpose of the organization of either the missionary society or the Sabbath-school.

It was the wise purpose in the organization of each, to bring in more officers into the work of the churches and Conferences, first to receive the benefit of their counsel and labors; and second, to develop these officers into experienced burden-bearers, who would thus be prepared for greater responsibilities, which, in the providence of God, they might be called to bear.

If these organizations imbibe the idea that they are to ignore each other in their work, they are not only drifting away from their original object, but they are encouraging a spirit of disunion, which is directly opposite to the spirit of union exhibited in all the life and work of Christ. No officer of the Sabbath-school or tract society, who is rightly apprised of his work and actuated by the spirit of Christ, will tolerate for a moment, the idea of drawing apart from other officers of the church, thus allowing a division between himself and other officers of the church of Christ. Let none excuse themselves from sharing the burdens of the tract society and Sabbath-school work; but as Aaron and Hurr supported Moses, so all the officers will, with warm-hearted devotion to the Lord and his cause, stay up the hands of one another. There will then be frequent councils between all these officers of the church.

In confirmation of the fact that this is the intent of the Tract and Missionary Society in its organization,

it has so shaped its constitution that all members of the church are members of the tract society.

It has been well said that the Sabbath-school is the church at study, and the tract and missionary society is the church at work. This is what they are, in fact, and when so understood, all their officers will be regarded as officers of the church, and will unitedly seek in humble prayer and council to lay broad and practical plans for the advancement of all these lines of work.

I once heard Mr. Moody relate his experience with an organized church choir which thought that because it was an organized body, it was therefore not a part of the church; and this choir proposed to manage the singing business, and when the minister would request that a hymn be sung by the whole church, during the worship, the choir would always start some new tune which they knew would defeat the request of the minister, because the congregation was not acquainted with the tune. When afterward kindly spoken to by the minister, concerning his wish that the congregation share in the worship by joining with the choir in singing, the chorister replied very sharply, "If you take care of your part of the business, we will attend to ours."

That choir was an organization independent of the church. The chorister was ready to defend the fine distinctions of the functions of that special organization. As well might the hand or the foot say, Because I am not the eye, I am not of the body. Is it therefore, not of the body? How sad are such scenes to the truly pious. While angels with weeping, behold such mockery in the name of singing the praises of God, Satan exults, and Christ is put to shame in the house of his friends. The sweet spirit of unity, which Christ prayed might be in the church, by dwelling in the hearts of each of his disciples, was wanting, and that being gone, the spirit that had taken its place led to a perverted understanding of the purpose for which that band of singers had been organized; viz., to lead in the singing.

In this time when religious persecution is rapidly arising on every hand, and the fields are white everywhere, ready for the harvest, it is time for frequent prayerful councils between the officers of these various branches of church work, that with good advice we may make war under the divine leadership of the Captain of our salvation, who is the head of the church. By so doing, we shall go forward with good courage, and shall have good success in winning souls for Christ.

R. C. PORTER.

## OUR ABLE MINISTER.

THE *Signs of the Times* several years since was very appropriately termed "Our Able Minister." As a denomination, we are printing a large number of papers, and each one occupies its distinctive sphere, and fills its place well.

The *Signs of the Times* is more general in its nature than any one of our papers, yea, more than all others. As a paper it presents our peculiar views as a denomination, and for this reason expounds said views more thoroughly than any other of our papers, and it is filled with just such things as the people desire to hear, and that which will do them good. The ordinary sermons of the day in the Christian world have been preached so thoroughly, and printed so extensively, though good in many respects, that they have become tame, and have broken down the distinctiveness of true Bible doctrines to that extent that few professed Christians can give a clear and intelligent exposition of the doctrines held by the church of which they are members.

Thousands of these individuals are honest at heart and are reading the Bible, filled with an earnest desire to know its true meaning, and will hail with delight any minister, Bible worker, or paper who, or which, can reveal to them the truth. As ministers and Bible workers are scarce, and it is expensive to keep them in the field, and as the *Signs of the Times* is an able exponent of Bible doctrines, therefore it is truly Our Able Minister. As a minister he always has been and still is a success. He can count his converts by hundreds, and even thousands are now rejoicing in the truth, who received their first impressions through his teachings. These converts can be found wherever the English language is spoken, not only in this country but throughout England, Ireland, Scotland, Australia, South America, Africa, and the islands of the sea.

The writer has labored in the home and foreign fields, and has never labored in any part of those fields without finding many people who have embraced the truth, or had their attention first called to it by reading, and when asked how it was first introduced to them they will almost invariably reply that some friend sent them the *Signs*. It, as an able minister, visited their houses and calmly presented the truth to them. As they read the truth presented, at first they wondered at the strange teachings, but week by week he added new points and enforced those previously given, until wonder gave way to interest pro-

found; until conviction sealed the heart, and with the heart thus affected, he in all his visits not only taught the truth which had wrought conviction, but presented such persuasive appeals that they were won to obedience, and to-day many are the living witnesses to the good that has been done.

Many incidents might be given illustrative of these facts. A letter was received a few days since by the writer, stating that several individuals had embraced the truth in a certain county in this State (Illinois) through the influence of this able minister, the *Signs*—and that one of the individuals was well to do, and had been sending means to that State in which the individual lived who had sent the Able Minister. One evening the writer, at the Olney camp-meeting, last month, met a brother and sister who had recently embraced the truth and are rejoicing in it and very solicitous that aid be sent them. When asked how they first heard, they replied that some missionary from a distant State had sent them the *Signs*, and a short conversation revealed the fact that Our Able Minister had done his work well, and when once convinced, they could not rest easy until they obeyed. When the pleasant conversation terminated, the writer had not passed half way across the ground when he was accosted by a brother who said, “Two families have just arrived who have never been at camp-meeting before, who have recently come to a knowledge of the truth; will you go and see them?” After an introduction I asked them how they learned of the meeting; they stated that they read a notice of it in a newspaper. Not knowing that there were any Adventists in their vicinity, or in this part of the State, they were delighted to read the notice. They recently moved into the State from the State of Oregon. When questioned in regard to how they received the truth, the response came, “By reading the *Signs* and books.” Our Able Minister first attracted their attention, and the canvasser had no trouble in selling them “Thoughts on Daniel and Revelation,” “Great Controversy,” and “Bible Readings.”

The wives of both gentlemen are fully in the truth, the husbands are favorable, and all are anxious that the truth be preached in their neighborhood, where it has never been presented. They are willing and anxious to furnish a home for the laborers. Indeed all over the great State of Illinois, as in other States where I have labored, new converts are springing up everywhere as the result of reading the columns of this good paper, and our larger books.

In the opinion of the writer, the *Signs* should be

more extensively circulated everywhere the English language is spoken. The canvasser should follow, first, with “Great Controversy,” and then with such books as “Bible Readings,” “Thoughts on Daniel and Revelation,” “Prophecies of Jesus,” and our larger works.

Our Able Minister is the most inexpensive one in the field, indeed he works cheaper than he used to. Formerly he asked two dollars a year for his services; of late, on account of the hard times and being fraught in a deeper degree with the same missionary spirit that has ever characterized his long, useful life, he visits the homes of the people for one dollar a year. He does not draw upon Conference funds, he does not beg or take up collections. He simply asks every lover of truth to send him to some home unacquainted with the truth, that he may do his work thoroughly and well, as he always has in the past. He only asks that if you do not see fit to send him to individual houses directly from his office at Oakland, Cal., you allow him to visit your home or church by making several repeated visits each week in the form of a club, you to introduce him to your neighbors and friends, or to send him to distant homes, and to pay his fare through the conveyance provided by the government postal routes. The fare is cheap, and if you see fit to send him, he will come to you in these clubs at a greatly reduced price.

Reader, will you not aid this, Our Able Minister, to visit the homes of the people? His demeanor in the houses of the people is always that of a Christian. If at first provoked at his teachings, he does not argue the question, and thus still farther agitate their already ruffled feelings. If insulted and cast aside, he does not retaliate, and when repentance seizes their hearts, he does not reproach them, but simply tells again his simple story of truth, and when that truth sits enthroned in the citadel of reason and conscience, the heart is won and the truth of God accepted, and to them Jesus becomes the One altogether lovely and the truth of God their chief delight.

He imparts to them not only a general knowledge of the word of God but “reasons of righteousness, temperance, and of a judgment to come.” He teaches them of the waning of religious liberty; of the arrests and persecutions of our brethren who for conscience’ sake cling to the truth of God; of the formation of the image of the beast; of the restoration of the papacy; of the Eastern Question—the dismemberment of the old Ottoman Empire, and especially about Turkey in Europe; of the establishment of the king-



dom of God, and of the progress of our own cause and work in all parts of the world. Indeed as a minister, he keeps fully abreast of the times in every sense of the term. Again let me ask you to renew your own subscription, and send to your Tract Society Secretary and request him to send this Able Minister to many homes; or will you not aid in paying for a large club in your church if you are connected with one? May the many inflowing subscriptions answer these questions in the affirmative.

Chicago, Ill.

S. H. LANE.

### THE WORK OF THE COLPORTEUR.

It is the opinion of the writer that there is an unoccupied field, or nearly so, that is as promising in satisfactory results as any that are receiving attention. This field is peculiar to itself, and is already white unto harvest, because of the preparatory work already done by the canvasser and the home missionary. Many books and papers have been placed in the homes of the people, and there is more or less interest in their minds in regard to the truths that are contained in these publications. Now these people would be glad to see some one who is acquainted with the truth, that they may learn more of it in a practical way. Men and women of deep piety, who know how to lead the inquiring soul to the Fountain of Life, because they have been there and have not only tasted, but have received of the fulness of blessing that comes from the life-giving stream, are needed to engage in the colporteur work.

The canvasser is not able to place books in every house, the home missionary reaches a less number, and our few ministers, only those who can be induced to attend the services where he can labor in public; but the colporteur can reach every family, and with the small leaflets and tracts, can leave something in every home that will receive them. Going over the ground again and again, he can sell, and judiciously loan and give away much of this precious reading, obtain subscriptions for the periodicals, read the Bible and pray with the people as the way may open. In this way it seems that interests can be awakened that the minister could develop in much less time than is usually employed in the ordinary methods of labor in new fields.

These colporteurs — and there should be many of them — should be selected with as much care as to their fitness for the work as in choosing men for the

ministry. They should be employed as Conference laborers, and required to render as faithful account of time and work as the minister, and his account settled in the same manner as other Conference laborers. The live, energetic colporteur — and there should be no other — will sell enough of these small publications at retail rates to pay for all he uses, he being supplied with them at the usual rates of discount.

In passing over the ground, every house should be visited and something to read left in every one that can be induced to receive it, if it is nothing more than a small leaflet. Many persons will read a small tract who could not be induced to buy a book, even a small one, or subscribe for a paper. Much pointed truth can be put in a four-page tract, written in the spirit of the Master, and presented in the same spirit with fervent prayer that the heart of the reader may be touched by the truth, and blessed results will be seen. Let me here present something that the Lord has spoken by his Spirit: —

“The children of this world are in their generation wiser than the children of light.’ Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. . . . Missionaries are wanted everywhere. In all parts of the field, canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability. Such are needed to make a success as *colporteurs*, canvassers, and agents. . . . The efficient colporteur, as well as the minister, should have a sufficient remuneration for his services, if his work is faithfully done.

“If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work — introducing our publications into families, conversing and praying with and for them — is a good work, and one which will educate men and women to do pastoral labor. Every one is not fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be faithfully carried out.” — *Testimonies to the Church*, Vol. 4, pp. 389, 390.

In this quotation as much importance is attached to the colporteur work as to the canvassing; and when as much has been done to fit men and women for this branch of the work as has been done for the ministers and canvassers, we shall come up on this line as God has directed, and will see as satisfactory results. May the Lord put it in all our hearts to fulfil all his will in the work that he has given us to do.

N. W. ALLEE.

## HOME MISSIONARY WORK.

MUCH has been said in our publications in regard to the importance of all our people engaging in the missionary work. I suppose there are very few among us who do not have a desire to work in some way to place the truth before others, and while this is true, it is also true that there is a large number that seem to advance no farther in the work than simply to have the desire, hence they do not accomplish anything in any line of work, but live always day by day wishing they could in some way do something for the Lord.

Is there not some way to help such persons to get into the work? In a recent testimony we read concerning our churches the following:—

“The prevailing monotony of the religious round of service in our churches, needs to be disturbed. The leaven of activity needs to be introduced that our church members may work along new lines, and devise new methods.”

If the above testimony means what it says (and it surely does), some one must devise some methods that will break up the prevailing monotony and cause life and activity to be seen among our churches. Again I read from the same testimony:—

“A working church on earth is connected with the working church above. God works; angels work; and men should work for the conversion of souls. It is when we are engaged in earnest work, working according to our several abilities, that God manifests himself to us, and gives grace for grace. A working church in travail for souls, will be a praying church, a believing church, a receiving church. The promise, ‘whatsoever ye shall ask of the Father in my name, he will give it you,’ will be verified to them.”

In view of the statements made in this Testimony, and many other statements of like import, and in view of the fact that the message is so rapidly closing, what can we do that will bring about the desired result, and get every member of the body to work in some line for the Master?

How can we get all to take a lively interest in the different lines of missionary work? The writer would suggest that in order to bring about the desired result, that—

1. Every minister, Bible worker, and public laborer, should have a lively interest in the missionary work, be acquainted with the best methods of labor, and be able to give instruction to the people wherever and whenever they meet.

2. We must have persons for church elders, deacons, and librarians who are alive to the work. Much will depend upon the interest these persons

take in it. Especially is this true of the elder or librarian of the church. He should continually study the dispositions of his members, that he may know just the line of work to assign to each one. In every local church there is a variety of talents; some could make a success of one line of work, and others would succeed in another line, but very few, if any, could make a success of everything.

Now we know that if a person should undertake a line of work for which he has no natural talent, he would be liable to fail. This of course would bring discouragement upon himself and perhaps upon others also; hence the necessity of those who lead out in the work studying the flock, studying carefully the ability of each individual member.

After the elder of the church or those in charge of the work have carefully and prayerfully considered the ability of each member of the church, then let them consider the different lines of work they desire to carry forward, and let them carefully arrange for the same. Perhaps there are some of the members who could give Bible readings in families. Others could succeed well in visiting the sick and the poor. Still others could engage in the sale or distribution of tracts, or in canvassing for the *Signs* and *Sentinel*. A complete list of workers in these lines could be made up from the members of the church.

Then call a meeting and lay the matter before the church, reading the list, that each one may know what line of work is assigned to him. Ask each to express himself, and in this way ascertain whether or not each one is willing to take up the line assigned him. Some may desire to change and take a different line. If so, let them do so. We cannot compel any soul; but the matter should be presented in such a way that every one shall be left free to decide for himself. Hence the effort of those in charge in assigning the members their work must always be more suggestive than compulsory.

All of us need the meekness and gentleness of Christ. Our people, many of them, would take up the work and go right forward in it, if something definite was laid out for them to do. If they are asked to make a special effort in some line of work, they will feel a burden in that direction that they would not feel if they were not asked to follow that specific line. At the same time this will not debar them from doing something in other lines if opportunity presents. The fact that a person may give a Bible reading once or twice a week, would not hinder him from handing out tracts or papers if he had opportunity to

do so. It is the writer's humble opinion that by laying out something definite for each one to do, we can accomplish more in the missionary work than we can by following the old plans. We hope the suggestions given above may be carefully considered by the readers of our good journal. We may have something more to say on the same line in the near future.

J. W. WATT.

### SABBATH MISSIONARY MEETINGS.

THERE is an old saying, "Out of sight, out of mind," which perhaps contains more truth than we realize. When there is no visible reminder of a duty, it is apt to be neglected, as other things pressing around us seem to engross all of our attention. For this reason, we should seek to have every important duty of life assigned a place among the things which will frequently be brought to our notice.

To illustrate: We cannot forget our Sabbath-school lesson; for every week we have a Sabbath-school to attend, and do not wish to go unprepared. Whenever a little company meets to worship upon the Sabbath, we find a Sabbath-school with a lesson for the children as well as those of mature years, and in many of our small churches this is the most interesting feature of the worship. At these Sabbath-schools, offerings are made to the foreign mission work, which is an important work, and needs all of the funds that we now bestow.

There is another branch of our work, however, that is sadly neglected by many of us; viz., the home missionary work. Perhaps one reason why so little attention is given to the home work, is because we have nothing to remind us of it regularly. Would it not be well for all of our small churches to have a regularly established missionary meeting? The objection most often raised against having such a meeting, is that the members of our country churches are so scattered that they cannot hold evening meetings conveniently. But why not hold the missionary meetings in the daytime as well as the Sabbath-school?

Very few of our small churches are favored with preaching upon the Sabbath, and, judging from memories of the past, these little meetings, though sometimes most excellent, become rather monotonous to the juvenile members of the congregation. If more of a variety could be introduced into our Sabbath meetings, it might increase their usefulness in securing the attendance of our young people.

Then why not depart from the usual routine, and occasionally have a missionary meeting upon the Sabbath, instead of a social meeting, a Bible reading, or whatever you are accustomed to have from week to week? How often it would be well to hold such a meeting, every church must decide for itself; but let us at least have one once a month, upon the fourth Sabbath when the missionary collection is taken, and as much more frequently as they can be made profitable. If it is not best to give the whole time to a missionary meeting, shorten the social meeting, and devote a few moments to missionary topics.

Give an opportunity for all to take part in the fourth Sabbath, by previously arranging a program, and assigning something to each one, even the children. They can select something to read calculated to awaken a missionary spirit, tell by what methods they are seeking to aid in the work, relate incidents in their experience that are of interest, or repeat a text of Scripture relating to missionary work. This program should be varied from time to time, so as to give a pleasing diversity in the exercises.

The season of the year has arrived here in America when cold weather reminds us of a long winter before us, with its dark, dreary days for the poor, and its cheery evenings by the home fireside for the more favored ones. Each of these classes offers us a field for our energies. To the one we may bring material aid as an entering wedge to the introduction of the greater riches of the gospel, and to the other we can furnish something to read around the cozy fire in these long evenings.

Frequently the children can tell where the needy are to be found more readily than can the older people, and the little feet will delight in carrying food or clothing to the sick and impoverished. Often a paper brought by a child, will be received kindly, when an adult person might be repulsed. These little active minds and restless hands need something to occupy them and keep them from the evil that surrounds them.

The *Signs of the Times* is now offered in clubs of five copies, so that all who wish the paper for missionary work can secure a reduction in price. Why cannot all of our churches take a club of this paper, or some other equally good, and engage in scattering the truth by means of our literature? We have but a short time to work, and should our record close to-day would we hear, "Well done, good and faithful servant," from the lips of the One who judges righteously?

JENNIE THAYER.

## MISSIONARY ITEMS FROM NEW ZEALAND.

KNOWING that the readers of the HOME MISSIONARY are interested in the work in the islands of the South Seas, we thought they would like to hear a few things from New Zealand. This is a colony of Great Britain, governed by its own Parliament, subject to the home government through the appointment of its governor. The colony is about as much English as any of the colonies in these waters, and like all true Englishmen, they fear the law more than the bayonet, so the people are generally law-abiding citizens. The inhabitants number over seven hundred thousand, about forty thousand of whom are natives, or Maoris. The population is mostly in the cities and towns, so the country portions of the colony are but sparsely settled. Our work in this field has been done mostly in the North Island, and so all of our churches but one are in this island. We have ten organized churches, and one company at Epsom where the camp-meeting was held, which was followed by a course of lectures by Elders Corliss and Steed. Then there are scattered Sabbath-keepers in various parts of the North and South Islands. Some of these have embraced the truth through reading our papers and books sent them by their friends, and are themselves doing the same kind of work for their friends. Our church numbers something over three hundred and sixty, and we are doing what we can to get our people to engage in the different lines of missionary work.

There is a great deal of agitation at the present time about putting the Bible into the State schools, and having Parliament pass a law which would require the teachers in the public schools to teach and give religious instruction in the regular course of instruction each day. The pros and cons are being discussed in the religious and secular papers of this colony. This gives us an opportunity to place before the people our literature bearing upon the question of religious legislation. So we are sending canvassers out to canvass for the new journal published by our people at the Bible Echo Office, called now, the *Southern Sentinel and Herald of Liberty*. It is published once in three months, and is only one shilling a year, or twenty-five cents in United States money. We are placing it in the hands of the lawyers, doctors, school-teachers, ministers, and editors, and in the hands of the members of Parliament. Things move very slowly in this colony at present, as the colonists pride themselves in being

great lovers of liberty, but the bony fingers of old Intolerance can be seen at times in some places.

Weekly missionary meetings are kept up by most of our societies, and the lessons given in the HOME MISSIONARY are used in them. Christian Help work is being carried on in some churches, and we are pleased to see the earnestness of some of the young sisters in collecting clothing, remaking it, finding those who need it, and supplying their wants. The sick and hungry are being attended to also. This work does good to both the giver and the receiver.

There are two workers being supported by private contributions in Christchurch, who are selling *Bible Echoes*, loaning tracts, etc., and we hear that good is being done. This is a preparatory step for the tent meeting which it is expected will be held in that city during the coming summer, when Elder Corliss will take charge of the work there with a corps of workers.

Through the instrumentalities of missionary correspondence, and our literature read, there are several who have begun to keep the Sabbath in the North and South Island during the last few months. One family live near Auckland, and heard one of the Bible readings which Elder S. N. Haskell gave in Auckland when he was there the first time, and the brother told me that he then disliked the man, because he held such strange ideas about the Sabbath. But when he was through giving the Bible reading, Elder Haskell gave them his "Bible Readings," and the man kept it, and investigated it at times until he was fully satisfied that the seventh day was the Lord's Sabbath; and yet he fought against it, until at last, just a few months ago, he felt that if he did not yield, it would be the last chance the Lord would give him; so he yielded his will to God, and began to keep the Sabbath with his wife, and daughter about fourteen years of age. They have since been rejoicing in the truth, and praying for an opportunity to tell it to their neighbors. It seems from the facts stated in connection with this case that we do not want to think because we see no immediate results from our work, that it is lost, for the reaping time does not come as soon as the seed is sown, but after it has had time to take root.

Near Christchurch, a gentleman and his wife have accepted the truth mostly by reading, and they are both keeping the Sabbath. He owns some seven hundred acres of fine farming land in the Canterbury plain. We are glad to report these omens of advancement in the work here, and hope to see these results

increased tenfold when our people all get to work as the times demand they should.

About ten days ago Brother Crothers visited a family, at their urgent request, in the Wairarapa Valley in the southeastern part of North Island, and found them keeping the Sabbath, having learned the truth from reading matter which had been sent them by friends in Australia, and the man and his wife desire baptism. In conclusion we can say for each other's encouragement, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

G. T. WILSON.

*Napier, N. Z., Sept. 4, 1895.*

### THE WEEKLY MISSIONARY MEETING.—No. 2.

AFTER what was said in the previous article, it would hardly seem necessary to mention that what follows here is only suggestive; and while I venture to use an order of exercises, it is only for illustration, that the ideas may be more plainly presented. The ideas which were expressed in the May number of the HOME MISSIONARY, under the title, "Suggestive Program for Missionary Meetings," were excellent on this point, and would bear reading more than once.

A season of prayer might follow the opening hymn. But let the prayers be short. Long, cold prayers (and long prayers usually are cold), seem to drive the Spirit of God from the meeting. If we have no burden for souls or for God's work, let us seek the Lord at home until we have; then when we come together, our hearts will be united in behalf of others.

The secretary's report should be read, and the time then be given for reading letters which have been received, reports of other work done, considering plans for future work, and other necessary business. It might seem that this would take a long time, but where it is done every week, and with the necessary "live chairman," it seldom needs to occupy more than ten or fifteen minutes. Do not slight this part of the meeting, for here is where we keep our hold upon the local work.

After another song, either select or by the congregation, half an hour may be given to the lesson study and select exercises. This part of the program must be thoroughly considered. It may be varied to suit almost any time or circumstances. The lesson study should be well prepared, and presented in an attractive way. Always use the map and blackboard as

much as possible. Avoid continuous reading. Many a missionary meeting has been read to death. It may be best sometimes to read, but there are often more effective ways of presenting an article than by reading it. For illustration, I will tell you how I saw the study on Central America, in the September number of the HOME MISSIONARY, presented.

A large map of Central America (some three feet across) had been drawn, and then dissected; that is, the countries all cut apart. One of these countries was given to each of six young people. After the leader had told (not read) in a clear, concise way, the facts contained in the first and second paragraphs, the one who had Nicaragua came forward, and holding the map of that division, gave the facts mentioned concerning it, marking the places mentioned, then fastened the map, by a pin, to the blackboard. The other divisions were given in the same way, each being put on the board in its proper place. There was then the complete map. The islands were marked out and placed in the same way, by two children. Then a brother stepped to the map, marked Belize upon it, and told of the work there. The leader then asked the questions, and they were answered with spirit. It took but a few minutes; all were interested, no one was sleepy, and ten had taken part in the study.

Under the head of Select Exercises, we might include many little helpful accessories. In one meeting I attended, after the study on foreign missions, the leader gave out twelve slips of paper to those who had taken no special part in the meeting. On each slip was written a missionary quotation, a short, earnest utterance of some missionary, with the name of the author. These were read, and followed by the stirring hymn, "Send the Light." At another meeting, when the subject was Home Missions, a teacher and class of little ones gave a beautiful scripture recitation on the subject of Christian work; then the study was given, after which a young lady read the sweet little poem, "A Voice in the Twilight." At another time, when there was no regular lesson, ten incidents connected with our missionary work were written on slips and passed to as many persons, each being requested to read what was on his slip and use it as a text for a three-minute talk. Many helpful thoughts were brought out, and the Spirit of God came into the meeting in a marked manner. We need to stir people up to think and to work, as well as to pray. The main thought in using such exercises is, that they should be really *helps*, and be used in

such a way as to bring out and impress the leading thought, *not* to turn the mind away from it. Here is opportunity for the young people and children to take part in the meetings. Let us be sure to interest them, not only in the meeting, but in the work. Why should there be so much need of separate meetings and organizations for the children and youth? Let us rather keep them close to us, and see to it that our meetings are their meetings, and our work their work.

After the collection is taken up, the literature, either prepared for the mail at the meeting, or previously wrapped at home, should be consecrated by closing prayer. Avoid long, tedious exercises of any kind. Let the meeting be bright, helpful, and always "too short." Let every exercise be thoroughly prepared. It cannot be pleasing to the Lord for any one to get up and stumble through a half-prepared exercise. With the right preparation, much can be done in an hour, and even the children will not be tired.

I will close this article with the words of an earnest and successful Christian worker:—

"The supreme object of every missionary meeting should be to advance the cause of missions. This should be the definite aim in selecting every item of a missionary program. If the leader himself thinks there is so little interest in missions that he must resort to other things to keep his meeting from being stupid, others are likely to agree with him. There is wonderful drawing power in Christ; there is wonderful fascination in Christian work; and in winning others we may safely depend upon prayer, the power of the Holy Spirit, and the presence of him who said, 'Lo, I am with you always.' Prayer, Scripture-reading, spirited singing of grand old missionary hymns and inspiring new ones, missionary readings and recitations, missionary information presented in an endless variety of ways,—this may form a safe skeleton outline for all missionary programs."

MRS. A. E. ELLIS.

### HOW OUR PAPERS ARE RECEIVED IN THE SOUTH.

THE people of the South are not generally so well prepared to supply their needs in the line of reading matter as they are in the more Northern communities; hence there are many all over this field who are very thankful to have a paper come to their homes. Although no doubt many of the papers we send out each week do not fall into the hands of persons who appreciate them, yet there are many others which do, as we have abundant assurance in their words of gratitude and appreciation which have come in from different parts of the field. Many express an earnest

appreciation of the truths the papers bring them, and there are not wanting those who have given evidence of their love for the truth by taking a firm stand for the commandments of God and the faith of Jesus.

A lady in Louisiana says:—

"I write to tell you that I have not words to express my heartfelt gratitude for the papers which you have sent me. In them I have found so much of light and truth! . . . O what wisdom has our great God given to write these beautiful books and papers!"

A Baptist minister in east Tennessee, to whom the papers and other literature have been sent for some months, and who is now keeping the Sabbath, and preaching it, too, says in a recent letter:—

"I am, through the mercy of God, permitted to write you again. I hope these lines will find you enjoying yourself in the fulness of faith. I can say for myself that I am feeling comforted and strengthened through your kind letters and the reading matter you sent me. I received the book [it was the 'Great Controversy' I sent him] a few days ago, and have read it almost through; and it is an encouragement to me, and a consolation to see how the Fathers stood up for the love of Christ."

This brother is working now with great earnestness to spread the light that has come to him with such wonderful revelation of God's goodness and power; but he is anxiously calling for help to instruct him in the way of life more perfectly, that he may the more efficiently labor for others.

Another in East Tennessee, a member of the Baptist Church, and prominent in their Sunday-school, says:—

"May God bless and help you to spread wide the truth, that light may come into hundreds of homes as it has into my humble one, through your help and kindness. The book you ordered for me ('Here and Hereafter') was promptly sent, and I highly appreciate the study. Your teaching on immortality meets strong opposition here, but I do not rest the case with men. I find it is in harmony with the truth of God. The people seem more willing to accept the truth on the Sabbath than on the other; but I see no difference in truth. It should be accepted wherever it appears. I feel safe when I have the truth to speak; and feel that Christ is for me."

This man is also keeping the Sabbath, and doing all he knows how to advance the truth in his vicinity.

Another in Mississippi says:—

"I have been receiving your papers, and did not like them at first, but by reading, I became more interested, . . . and I can truly say that I have never read any paper that is more interesting. If I was able, I would have every issue."

But time and space would fail me to quote even a tithe of the many good things that have come to me

within the past few weeks. The above quotations are from communications received since the middle of July. Most of them have come in response to the first letter to them calling attention to the papers, and asking for a reply.

Most of the names used in this work have been furnished me by our canvassers; and they have also furnished me about twenty-seven hundred names that I have supplied to missionary workers, and societies in other States. In some instances the canvassers have had opportunity to go over the same territory again, after papers had been sent to the names furnished, and in many places they found the persons deeply interested in them and earnestly talking the matter over with their neighbors, expressing deep gratitude for the papers, and the light they were bringing them, although they had not written to the ones who were sending the papers. They said sometimes that they were really ashamed of themselves for their failure, but that it was such a task to write that they kept putting it off from day to day—and especially when it was to a person they had never seen, they were diffident about writing at all. It is for this reason in many cases that we get no reply to our letters; not from a lack of interest. Let this be an encouragement to our workers, not to think their work thrown away because they have not heard from the parties to whom they send papers, as the seed sown may be taking deep root in silence.

L. DYOR CHAMBERS.

### STATE CANVASSING AGENTS' LETTERS.

#### NEW YORK.

IN New York the canvassing work has been prospering well this summer. We have had some excellent workers, in fact our canvassers are following this work because they have faith that this is the work the Lord wants them to do. We have had about twenty-five canvassers this year.

I think we have never had as much opposition from the ministers as there has been this year. This is evidence that the books are leading the people to make some inquiries, and we have seen that this is so. One minister told the people not to take the books, but the canvasser said that he just left it all in the hands of the Lord and went forward, and he delivered them all. The people would say, "When I signed for this book, I did not know that it was an Adventist book." "Why," said the agent, "when I showed you this book, I called your attention to

that. I made it plain that the special features of the book were about the second advent, and showed you the prophecies." One man said he had decided not to take the book; that he had talked to his minister, and the minister said that it was not according to their doctrine. The agent said, "I don't know anything about that; when I took your order, I told you that I believed in the Bible, and you said that you did too." He took the book.

I believe that from now on, we must have earnest, fearless men and women. We must also have the good Spirit of the Lord with us. We need to pray a good deal, and then work hard.

J. R. CALKINS.

#### ATLANTIC CONFERENCE.

Our field comprises the District of Columbia, Maryland, Delaware, New Jersey, and seven counties in southeast New York. In its 24,000 square miles of area, it contains at least 6,000,000 inhabitants. In other words it contains more people than the Western half of the United States, or the whole of Oceanica, in an area but one fourth as great as Oregon and smaller than the island of Tasmania (near Australia).

Eighty per cent of our population lives in cities and towns, and yet the country territory contains as many people as does the entire State of California.

Our largest six cities contain 4,000,000 inhabitants, as follows: New York 1,900,000, Brooklyn 900,000, Baltimore 500,000, Washington 250,000, Newark and Jersey City each 200,000. This includes the capital and the metropolis of the nation.

Of the foreigners, the Germans predominate, though hundreds of thousands of others, such as Scandinavians, Dutch, etc., also live in and around the large cities. But little has been done among these except that the Scandinavians have been quite thoroughly canvassed.

The "hard times" affecting us more than some other Conferences, our Conference has not felt justified in holding a regular canvassers' school or institute for three and one half years; it has not employed a State agent all of the time, and many of our canvassers have entered other fields of usefulness.

Under such a combination of circumstances the canvassing work has not developed very rapidly. Commencing with the beginning of this year, quite an effort has been made in the cities in selling our leading periodicals. Much good has thus already been done, and the importance of this work is real-

ized. It gives the worker opportunity of calling on his customers frequently, each time with something new and appropriate; also of observing and judiciously encouraging the interest which is being aroused. Some of such canvassers sell a good many books incidentally.

This work seems specially adapted to those who can spend only a part of their time in missionary work, and for others who have no family to support in these cities. I am glad to report that the prospects for the canvassing work here are brighter than for some time in the past. Quite a number have lately begun selling the small books, "Glorious Appearing" and "Gospel Primer," and more will do so soon. Many buy these smaller books who could not get the larger ones. Some who have been selling these small books will soon commence selling the regular large subscription books. Several German brethren have lately begun selling "Great Controversy" to those of their own language. I rejoice at this, for we have a large German population, but have as yet done so little for them. A company at Cheswold, Del., lately embraced the truth (before ever hearing a Seventh-day Adventist preacher), by reading our books. As I write, a letter comes from one of them who wishes to commence canvassing within a month.

The canvassers are doing faithful work. The Master is with us, and we expect to witness a steady growth in the canvassing work from now on.

M. P. LONG.

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CHILE.

On July 18, I boarded a large steamer bound for Panama. The weather was pleasant for the winter time. It is winter in Chile when it is summer in the United States. Having plenty of time before reaching my destination, I got pretty well acquainted with some of the engineers and other men on board. After riding four days, the steamer stopped at a sea-port and took on a few passengers and a few tons of freight. Some of the new passengers, after we had got started again, got together in a little company and began to read a little book very earnestly. I passed by and saw it was a Bible, so it did not take me long to get acquainted, and as one of them was English, I asked him if he would like to read about the second coming of Christ. He said he would like to very much; so I turned to the 24th chapter of Matthew and explained it to him. He was very much pleased

and said he would see me again, as he was going to the same place that I was.

We arrived at Iquique on July 24, about nine o'clock in the morning. We had to hire a small boat to get ashore. After getting our things through the custom house, we parted, he to his home, and I took a coach and told the driver to take me to the English hotel. He drove round a few blocks and stopped at a large building with a barroom in front. Well, I went in and found it was an English clubhouse, so I looked for the driver, but he was gone and I had to get another. I then found a very good place to stop for a day or two, and now I have a nice room with a Spanish family. They are members of the Protestant Church, but just as I am getting acquainted, I must be off again, for I have got through the town, taking forty orders to be delivered in two weeks. I will go for a few days up the country,—one of the roughest places in Chile, country and people being very bad.

About the only thing done is mining, mostly salt-peter mines; nothing grows here of itself. The mountains are as barren as a desert, and very high and steep. The other night as I sat in my room I heard a rumbling noise like the sound of distant thunder, and soon the house began to tremble very hard. It was all past in one minute, and no one was hurt.

I met my friend who was on the steamer, again, and he invited me to his house, where I held a few readings with him, after which he said he would never rest on Sunday, and that he would obey God. His wife, a Spanish woman, has also begun to keep the Sabbath. I spent last Sabbath with them, and now two more have begun to obey,—that is four altogether. I hope to see many more soon.

I would like to say for the benefit of some who wish to know, that no one should come to Chile expecting to make a living by selling English books. The English people are scattered all over Chile, and it is a very long country, and having very few railroad facilities, it costs a good deal of money to travel, and it is very hard on poor people; for there are only first and third classes on the steamers, and that is the only way to travel along the coast. For any one who knows the Spanish language, Chile is, I think, the best place in the world for them to be.

For any who wish to teach English, or nurse, Chile is a very good place, but it is necessary to understand a little Spanish. I hope some will come here to settle in the large city of Santiago. It has 25,000 inhabit-



ants and is a good healthy place. I am glad the work is started, and now we need helpers to live out the truth before the people. Who will come and help us ?

F. W. BISHOP.

*Aquique, Chile.*

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### CANVASSERS' DO N'TS.

Do n't live in uncertainty.  
 Do n't mistake feelings for faith.  
 Do n't doubt the Lord's promises.  
 Do n't be vacillating.  
 Do n't lose courage.  
 Do n't give up the battle.  
 Do n't try to be somebody else.  
 Do n't presume on the kindness of people.  
 Do n't do all the talking.  
 Do n't sell books under price.  
 Do n't buy what you do not need because it is cheap.

Do n't be of the world.  
 Do n't be the poorest agent in the field.  
 Do n't be poor in faith.  
 Do n't be a health deformer.  
 Do n't be a fanatic on health *reform*.  
 Do n't think you are better by nature than other people.

Do n't live for to-morrow.  
 Do n't be ashamed of your work.  
 Do n't be ashamed of Christ.  
 Do n't fail to study the Bible.  
 Do n't forget to pray.  
 Do n't think the following text means some one else and not you.

"And the Lord, he it is that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." Deut. 31 : 8.

W. H. THURSTON.

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### FAITHFUL MEN ARE IN DEMAND.

LITERATURE, the ministry, medicine, the law, and other occupations are cramped and hindered for want of men to do the work, not for work to do. When people tell you the reverse, they speak that which is not true. If you desire to test this, you need only hunt up a first-class editor, reporter, business manager, foreman of a shop, mechanic, or artist in any branch of study, and try to hire him. You will find that he is already hired. He is sober, indus-

trious, capable, and reliable, and is always in demand. He cannot get a day's holiday except by courtesy of his employer, or of the city, or of the general public. But if you need idlers, shirkers, half-instructed, unambitious, and comfort-seeking editors, reporters, lawyers, doctors, and mechanics, apply anywhere.—  
*Mark Twain.*

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### ENCOURAGING WORDS FROM CHILE.

WE are very glad to see so much interest manifested in the work in South America by our brethren and sisters, and as we have no doubt that an encouraging report from that field will be gladly received, we will quote a few paragraphs from a letter from Brother F. W. Bishop, who is now in Chile.

After speaking of the difficulty of keeping in good health where it is impossible to get good food, and the nights are extremely cold while the days are very hot, he says :—

"However, the work will go now, for I have help. Three or four more men have begun to keep the Sabbath, and one in Valparaiso wrote me saying he would keep it. He is a bookkeeper, and a very bright young man. I think more will accept the truth in Chile than in any other part of South America. It only needs books and tracts in Spanish, and people to live out the truth before them. They have been taught by the ministers to believe the Bible and not men, and I am sure they will follow the light as soon as they see it. Eight or nine have already started, and all they are waiting for is some one to show them the light, and they will walk in it.

"In every church where I go, they are instructing the people to keep the ten commandments, and all because there is an Adventist on the road. What would they do if there were a dozen ?

"I have learned very much about the truth and God's goodness since I came here. This month in Iquique they have opposed me on every side, but my feet are on the Rock, and I intend to stay there by the Lord's help."

Truly God is opening the way in a marvelous manner for the truth to go to the ends of the earth. God calls for men and means to step in and reap the ripened fields he has, by his providence, made ready. Who will volunteer one or both ?

We are glad that the work in this country is still progressing very well. The great need at the present time is of more workers to enter the field. Not only do we need experienced canvassers, but there is a serious lack of beginners. There should be large numbers entering the field preparing to take up the work where those of experience who have been called to destitute fields, have left it. Let those who are interested in this important branch of the work do all

they can to encourage more, both young and old, who are suitable persons to engage in this work, to begin at once.

the work the past few weeks, nevertheless the reports are good, and we trust they will continue to improve during the remainder of the year.

The camp-meetings have interfered somewhat with

F. L. MEAD.

REPORT OF THE CANVASSING WORK FOR MONTH OF OCTOBER, 1895.

(Furnished by the General Canvassing Agent.)

STATE.	No. can-vassers	Average No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.	
Distr. No. 1.	Atlantic.....											
	Maine.....	5	3	10	100	65	37	\$ 99 75	\$26 70	\$ 126 45		
	Maritime Prov.....											
	New England.....	10	4	52	239	204	170	277 40	3 75	281 15		
	New York.....	12	11	73	467	105	181	371 00	29 00	400 00		
	Pennsylvania.....											
	Quebec.....											
No. 2.	Virginia.....	9	4	56	235	131	421	261 10	23 25	284 35		
	Vermont.....	5	5			355		661 95				
	West Virginia.....	6	3½	31	255	46	46	73 25	26 15	99 40	1191 35	
	Alabama.....	14			2755	76	704	1392 75	181 85	1484 60		
	Cumb. Mis. Field.....	9			1758	431	454	864 75	926 50	185 95	1112 45	
	Florida.....											
	Georgia.....	7			1293	18	382	36 00	774 00	43 58	817 58	
	Louisiana.....	9			1767	85	959	50 00	1615 50	46 30	1661 80	
	Mississippi.....	1			206	21	54	42 50	114 25	24 00	138 25	
	North Carolina.....	6			1269	154	329	187 00	439 75	73 00	512 75	
No. 3.	South Carolina.....	6			608	13	151	26 00	305 50	98 60	344 10	
	Tennessee.....	12	6	43	157	53	3	105 50	14 50	15 37	29 87	6101 40
	Indiana.....											
	Illinois.....	10			1146	355	350	863 75	489 50	176 60	666 10	
	Michigan.....											
	Ohio.....	30	21	325	2524	804	777	1905 75	1640 75	192 25	1833 00	1061 30
	Ontario.....											2499 10
	South Dakota.....	14			1718		224		510 15	120 80	630 95	3368 77
	Iowa.....	23	18	229	1915	591	463	1054 75	734 88	151 80	886 68	
	No. 4.	Manitoba.....	10	7½	104	700	44	159	186 75	460 45	20 25	480 70
Minnesota.....												
Nebraska.....												
Wisconsin.....											1998 33	
Arkansas.....		7	4	42	289		286		680 50	22 20	702 70	
Oklahoma.....												
Kansas.....		10			589	524	139	1261 01	282 15	55 99	337 05	
Missouri.....		14	12		671		201		631 50		631 50	6842 43
Texas.....												1671 25
No. 5.		Colorado.....	13				42	315	89 00	708 70	79 70	788 40
	California.....											
	North Pacific.....											
	Upper Columbia.....											
	Montana.....										788 40	
	Australia.....											
	New Zealand.....	7	7	335		186	61	567 75	166 30	108 25	274 55	
	Great Britain.....	32	28		2699		801		1721 24		1721 24	1995 79
	Central Europe.....											
	No. 6.	Germany.....	25	25	450	3289	169	404	272 00	641 00	303 00	944 00
Norway.....		22		154	1600		647		807 83	6 93	814 76	
Denmark.....		30	23	323	2862		1782		1424 72	25 00	1449 72	
Sweden.....												
South Africa.....		7	5	72	496	236	305	1087 70	841 31		841 31	3049 79
South America.....		4	4	39	390	20	69	127 00	310 75	60 00	370 75	
Jamaica.....												
Bahamas.....												
West Indies.....												370 75
Misc'l.												
Totals.....	359	189½	2338	32,007	4728	10486 56	10,865	\$17,625 98	\$2,040 18	\$19,666 16	\$19,666 16	

## LESSON SERIES.

## GRAINS, FRUITS, AND VEGETABLES AS ARTICLES OF DIET.

[ For First Week in November. ]

THE free use of animal foods, such as meat, eggs, cheese, butter, and milk, is injurious, especially to those having weak digestion. No doubt all have observed how readily these foods spoil and give off offensive odors in warm weather. In this process of putrefaction, or decay, poisonous products are formed, thus these foods become highly poisonous. These poisons may be formed to such an extent as to produce serious symptoms to the eater, such as cramps, convulsions, and in some cases, almost instant death. Many instances of this kind have occurred from eating canned meats, salmons, etc., which had been kept a short time after opening the cans. Cases of poisoning from the use of cheese are also common, or by eating eggs which had undergone partial putrefaction. The same putrefactive changes which take place in these foods outside of the body very often take place in the stomach and intestines of those who subsist largely upon them, and the same bad results follow. Cramps, convulsions, and no doubt many deaths have been caused in this way, no one suspecting the cause.

In cases where these poisons are not formed in sufficient quantities to produce instant death, they still do considerable harm. In the first place, the liver is overworked in trying to dispose of these poisons, and prevent them from being carried into the general circulation of blood, thus producing what is termed *biliousness*.

Second, when the poisons are formed in such quantities as to weaken and overtax the liver, they are carried into the general circulation; thus they are brought in contact with the nerves and nerve centers, injuring the whole nervous system, often causing sick-headaches, and all manner of nervous symptoms, finally producing nervous prostration.

Third, these poisons are eliminated, or thrown off, through the kidneys, overworking them. This is one of the principal causes of Bright's disease, and other diseases of the kidneys. These poisons when formed in the stomach, stimulate the digestive organs; in other words, they act as a whip. By this

constant whipping of the digestive organs, better work for a time is accomplished, so that this class of people often say they can eat anything.

Now in making a change from such a diet to one less stimulating, for a time there may be disturbances of the digestive organs. There may be constant pain in the stomach, or an all-gone feeling may be experienced, until the digestive organs are able to do normal work again. Because we experience these unpleasant symptoms, shall we conclude that our former diet was the best adapted for our use, as many do? — By no means. I know of instances where individuals, from principle, gave up the use of flesh foods and other stimulants; for a time they would suffer with these digestive disturbances. They perhaps met with a friend who had passed through a similar experience, and had found great relief in resuming his former diet. He is advised to resume his former diet; he tries the experiment; the disturbing symptoms disappear, and he then concludes that health reform does not agree with him.

The tea toper, the tobacco devotee, and the liquor drinker all reason the same way. If they give up their stimulants, they feel nervous, have headache and other bad symptoms; by taking a cup of tea, or a smoke, or a drink of alcohol, all these symptoms vanish, so they conclude that these things are beneficial in their cases. The great relief felt is due to the stimulating effect of these poisons upon the nervous system, to which it had been accustomed.

In the same way the use of meat and other stimulating articles of diet may relieve digestive disturbances, and the stomach may for a time do better work. A tired, worn-out horse does not require the whip. He needs to have lighter work for a time. A little rest in such a case would be better than the whip, although the animal might appear stronger, and do better work for a short time by having the whip applied. If we should see a man whip a worn-out horse which had been in his employ for years, and always faithfully performed his work as best he could, we would call him a cruel master. How many are treating their stomachs, which they have taxed for years in digesting unhealthful foods and bad combinations until it has become worn out and weakened, in just this manner! Shall we apply the whip

to this faithful servant, or shall we give him a little rest and lighter employment, during the remainder of his days? The latter is the wise and sensible course to follow.

This can be done by laying aside stimulating foods and making use of the natural products of the earth, prepared in a palatable manner, and in such a way that they will be easy of digestion. This is the only safe course to follow in sickness or in health.

Eating should not be done in a mechanical manner. It is important that we relish the food we eat. It is therefore important that the food be prepared properly. Skill should be acquired to make our food both nourishing and palatable. Poor cooking has been the cause of untold misery in many homes. The object of cooking or baking is to render the foods more easy of digestion; by this process the foods should be partially digested. If, however, the bread is allowed to sour, or baking powder, alum, or saleratus is added, the food is rendered harmful. If vegetables, etc., are prepared with grease, they are rendered more difficult of digestion. Free fats or grease are not necessary in the preparation of foods. The fat-forming elements are all contained in the grains, legumes, vegetables, and fruits in their proper proportions. If we want to fatten hogs, we do not feed them upon fats, but upon peas, etc. If we expect a little extra work from a horse, we feed him on oats. This shows that all the fat-forming and strength-producing elements are found in these food products.

Foods may be good, and properly prepared, and yet by making improper combinations, bad results will follow, such as fermentation. Many have no doubt observed the changes which occur in cider when allowed to stand for a time; the sweet cider by this change is converted into alcohol and will produce intoxication; if the process goes still further, vinegar is formed; this process we call "fermentation." There are certain foods which combined undergo these changes very quickly. The acids thus formed, irritate the tender lining of the stomach; they also affect the nerves connecting the brain with the stomach, producing headaches and other disagreeable symptoms.

I will here give a few combinations which are safe to follow, at least not likely to produce digestive disturbances.

The first and best is grains, fruits, and breads.

Second, grains, vegetables, and breads.

Third, grains, milk, or cream, and breads.

Nuts may be taken with any of the above combina-

tions. It will be observed that fruits and vegetables do not combine well. This is especially true of acid fruits, as the acids in the fruits interfere with the digestion of the starches in the vegetables, and also produce fermentation, and the disagreeable symptoms which always accompany that. Milk and cream do not combine well with either fruits or vegetables, but combine well with grains.

Of course where there is no digestive disturbance, a person may deviate a little from these combinations, but in cases where the digestion is impaired, a strict adherence to these principles will prove beneficial. We will speak further upon these combinations in our next lesson.

D. H. KRESS, M. D.

#### QUESTIONS.

1. What is observed of animal foods in warm weather?
2. When these changes take place, what is the result?
3. Are these same changes liable to occur in the body, after food has been eaten?
4. Give some of the symptoms these poisons formed in the system are likely to produce.
5. When the liver is overworked in trying to dispense with the poisons thus formed, what disease is produced? How is the nervous system affected? the brain?
6. Give one chief cause of Bright's Disease.
7. When formed in the stomach, what effect do these poisons have upon the digestive organs?
8. Are any unpleasant symptoms ever present when one makes a change of diet?
9. Because this is the case, shall we always conclude that the change of diet is injurious to us?
10. What has poor cooking brought into many homes?
11. Give the object we should have in view in cooking our foods.
12. Where do we find the fat-producing elements needed by the system?
13. Is it sufficient that the food be properly prepared?
14. What is caused by improper combinations?
15. State the effect that fermentation has upon the nerves.
16. Give the first and best combination.
17. What is the second combination?
18. Give the third combination.
19. How do the acids in fruits affect the digestion of the vegetables?

LESSONS ON ARGENTINE REPUBLIC.—NO. 1.

[For Second Week in November.]

NATURAL FEATURES.

THE area of Argentine Republic is one million two hundred and twelve thousand six hundred square miles, the extreme length being two thousand three hundred miles, and the average width about five hundred. The Republic comprises an area six times as large as that of France, and two fifths as large as the United States. All kinds of fruits and garden products of the old world are found. The country generally is a vast plain and prairie, and the soil is fertile and easy to be cultivated. Wheat averages about ten bushels to the acre. In some sections of the country it yields thirty bushels to the acre.

It seems that before the Spanish conquests, there were no horses, dogs, cows, nor sheep. These are now found in abundance. The pastoral industry, in fact, is more to be depended upon than farming, or in other words, grain-growing.

POPULATION.

The population has trebled in thirty years, which is a more rapid rate of increase than in the United States or Australia, as the following table will show:—

	1860.	1890.	Increase.
United States.....	31,443,000	62,481,000	99%
Australia.....	1,224,000	3,910,000	218%
Argentina.....	1,260,000	4,047,000	221%

The normal rate of increase is four per cent per annum, and on this basis the Republic will have five million five hundred thousand inhabitants by the close of the century, a little more than the United States had in 1800. The figures of the population for 1890 are wholly the official estimates, as no general census has been taken since 1869, when the population was to reach one million eight hundred and thirty-seven thousand, including an estimate of one million for the Indian Territories. According to that census, there were then two hundred and thirty-four persons living who had passed one hundred years of age. The population of Argentina for 1890 is as follows:—

Argentines (which includes children born of foreign parents in the country).....	3,085,000
Italians.....	581,000
Spaniards.....	174,000
French.....	104,000
British.....	23,500
Germans, etc.....	79,500
Total.....	4,047,000

It is a country of many languages and therefore an important country for the promulgation of the third angel's message. The Spanish language is the language adopted by the country, however, as the result of its having been controlled by Spain for many years.

RURAL INDUSTRIES.

Pastoral industry dates back to the time of the earliest Spanish settlers, but the period of its greatest development has been since 1830. The number of sheep rose from two million five hundred thousand to sixty-one million from 1830 to 1880. The increase of horses has not been so fast, and the increase of cows doubled during this time, but does not compare with the increase of sheep. Argentine wool is of an inferior quality, owing to the quantity of dust, so that when washed, it yields only thirty-five per cent, whereas the Australian gives fifty-six per cent, and that of Cape Colony yields seventy per cent. Irish and Scotch farmers in Buenos Ayres and Santa Fé possess twenty-two million sheep and sixteen thousand square miles of land. That makes a fraction over two sheep to an acre, or double the Australian average.

Cattle farming is mostly in the hands of the Argentinians — land owners that are engaged in this business. The pastoral industry is by far the most important industry in the country, as it represents a value equivalent to two hundred and thirty gold dollars, or forty-six pounds sterling, per inhabitant. It gives about seven per cent per annum as an investment after deducting the labor expenses.

It cannot be said that the country is especially adapted for grain growing, since there is constant danger from drought and locusts. Even in good years, the wheat crop only ranges from eight to ten bushels an acre. The soil is rich, bearing a close resemblance to that of the Mississippi Valley or the black loam of Southern Russia; without fertilization, it yields crops in succession. Exceptional crops are obtained where irrigation is employed. For example, in Mendoza it is not uncommon to get thirty bushels to the acre.

The vineyards of Mendoza in 1891 counted seventy-five million vines, or three thousand five hundred vines per acre, and yielded more than one ton per acre of grapes. Sugar is grown in such quantity that the importation has fallen to one sixth of the consumption. The production of linseed has greatly fallen off. Potatoes were imported from Europe down to 1876, but the production at present exceeds

consumption, no less than three thousand tons having been exported in 1891.

#### HISTORICAL SKETCHES OF THE COUNTRY.

The River Plata was discovered by Juan Diaz de Solis in the year fifteen hundred and fifteen. He was murdered by Charrua Indians near Maldonado. Twelve years later Sebastian Cabot arrived and sailed up to Paraguay, but found the Guaycurus so hostile that he came down to the mouth of the Carcaranal, and built there Fort Sancti-Spiritus, returning to Spain in 1530. An officer named Pedro de Mendoza, having obtained permission to equip an expedition of one thousand eight hundred men at his own cost, landed at the Boca in 1535, and laid the first foundation of Buenos Ayres.

For two centuries Paraguay was the headquarters of Spanish power. Buenos Ayres was destroyed, and in 1580 it was rebuilt by Juan de Garay. There were many settlements started in various places, and from these the Jesuit missionaries were introduced to convert the Indians. The Indians were treated cruelly, and were led to plead for redress. The city of Buenos Ayres progressed rapidly, and was limited by Spain to export only a certain amount. The British by the treaty of Utrecht, in 1713, secured for thirty years a monopoly for importing African slaves into the River Plata, with right to establish a residence at Buenos Ayres; this was the origin for the most flourishing British settlement in the world. Montevideo was founded by the governor of Buenos Ayres, in 1726, to strengthen the Spanish hold. The same year Dr. Falkener, an English Protestant physician, became a Jesuit in Buenos Ayres, and spent forty years of his life in converting the Pampa and Patagonian Indians, until it became necessary on account of the wickedness of this order, to expel it, which was done in 1767.

The British invaded Buenos Ayres in 1806, and conquered it with eight hundred soldiers; but by a misplay of the general, the British were deprived of the benefit of their victory. May 25, 1810, Buenos Ayres threw off the Spanish yoke. They elected a provisional committee. This led to a war which lasted six to eight years, and resulted in the Congress of Tucuman, which declared the Argentine provinces an independent republic, and sealed the independence of Chile. The congress at Tucuman occurred the ninth of July 1816. Thus the ninth of July corresponds to the fourth, in the States, as a national holiday. Since then there has been war with Brazil,

which resulted in a victory for Argentina. There was much civil war until 1890, when the government after the sharp crisis, first showed signs of improvement.

#### THE CONSTITUTION.

The form of government is a Federal Republic, composed of fourteen provinces. The president and vice-president are elected for six years, and must be members of the Catholic church and native born. The established religion is Roman Catholic, but other forms of worship are permitted, and non-Catholics are eligible to Congress or public employment. Foreigners may become citizens and are then eligible to Congress. Taxation is alike for all. It is clear that what are religious rights according to the Constitution of the United States, are simply religious tolerations in Argentina. In Uruguay it is the same. Congress sits every year at Buenos Ayres. The Supreme Federal Court overrides the decisions of all other tribunals in the country. It has a Federal judge resident in each province, and his court is especially for suits between natives and foreigners. The hierarchy consists of the archbishop of Buenos Ayres, who must be a native born, the bishops of Cordova, Cuyo, Salta, and Parana, with six hundred parish priests, curates, and missionaries, exclusive of two hundred monks, friars, and Jesuits engaged in teaching. Bishops and priests are eligible to Congress, but not friars. The annual subsidy from the government for religious maintenance is about two hundred and seventy thousand dollars.

This being a Catholic country, all who do not particularly state that they are Protestants, are considered to be Catholics. And it is so recorded, I understand. Many of the Catholics are not satisfied with their experience with their religion, and thus the way is opened for spreading the truth. This is not saying that Catholicism is not strong in this country, for it certainly is.

#### CLIMATE.

The climate is the most healthful in South America. In a country of such vast area there is a great variety of climate. The seasons are, of course, the reverse of those in Europe, the hottest months being January and February, the coldest July and August. People from the States will find this climate very agreeable to them.

#### RELIGION.

The religion of many seems to depend upon the civil law. Mulhall on page 258 in his "Handbook

of the River Plata" states as follows: "The religion of the masses has, meantime, been undermined by the civil-marriage law — thirty-seven per cent of persons married in 1891 dispensing with any religious ceremony." If the religion of the masses depends on a law to compel them to be married by a priest or a minister, we can clearly see that the religion of such cannot be seated very deeply in the heart. Such is religion by force that it will lead a man to make a profession of religion to get a wife. Religion by force leads to hypocrisy, and of the most mean and unmanly kind.

QUESTIONS.

1. What is the size of Argentine, compared with that of the United States?
2. How did the rate of increase in population, from 1860 to 1890, compare with that in the United States?
3. Why is Argentine an important country for the preaching of the third angel's message? What are the nationalities there represented?
4. What can you say of the stock industries of Argentine? How does the wool of Argentine compare with that of Australia and Cape Colony?

5. What kind of soil is there in Argentine, and what can you say of the agricultural industries?
6. Give what is said concerning the cultivation of the vine. What has caused a falling off in the importation of sugar?
7. When was the River Plata discovered? When was Buenos Ayres founded? by whom?
8. Who were the missionaries in those early times? What work did they accomplish? When were the Jesuits expelled?
9. Give the events which lead to the independence of Argentine?
10. When did the government first show signs of improvement?
11. What is the form of government? Who only can be elected president? What class of citizens is eligible to Congress?
12. Of whom does the hierarchy consist?
13. How would the climate of Argentine suit one coming from the States?
14. What can you say of the religion of the people?

F. H. WESTPHAL.



**GRANOLA, A HEALTHFUL FOOD.**

An invalid Food prepared by a combination of grains so treated as to retain in the preparation the highest degree of nutrient qualities, while eliminating every element of an irritating character. **THOROUGHLY COOKED AND PARTIALLY DIGESTED**, this food preparation is admirably adapted to the use of all persons with weak digestion, defective assimilation, general or nervous debility, brain workers, feeble children, and invalids generally, as well as travelers and excursionists, who often need to carry the largest amount of nutriment in the smallest bulk, which is afforded by Granola in a preeminent degree.

**ONE POUND MORE THAN EQUALS THREE POUNDS OF BEST BEEF** in nutrient value, as determined by chemical analysis, besides affording a better quality of nutriment. Thoroughly cooked, and ready for use in one minute.

**GRANOSE.** This is one of our most recently perfected foods, and is perhaps the best suited of any for general use. Prepared from the choicest wheat, it contains the whole grain. Subjected to processes of cerealine digestion, cooking, roasting, steaming, and disintegration, it is prepared for immediate use, digestion, and assimilation. It is palatable, crisp, delicious, and a **VALUABLE FOOD REMEDY FOR CONSTIPATION.** It is relished and retained when all other foods are rejected. Everybody likes it. It may be used in soups, with milk or cream, or in numberless combinations with fruit and eggs. Until recently we have not been able to supply one tenth of the orders which have been received for this incomparable food, but have now largely increased our facilities for manufacturing it. Put up in convenient packages.

**CARAMEL-CEREAL.** This is our whole-some substitute for tea and coffee. The poetic reference of Cowper, "The cup which cheers, but not inebriates," has been proven by experience to be misapplied to tea and coffee, but may be properly used in relation to **Caramel-Cereal.** The well-known effects of tea and coffee in provoking indigestion and special nervous disorders have created a demand for a wholesome substitute. This is offered in **Caramel-Cereal**, a product which has been tested for this purpose for a number of years in various sanitariums and by thousands of persons who have found tea and coffee injurious. **Caramel-Cereal** is an agreeable beverage and a stomach tonic. Each package contains material sufficient for one hundred cups.

Send for Illustrated and Descriptive Circular of Health Foods to the **SANITARIUM HEALTH FOOD COMPANY, Battle Creek, Michigan.**

THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

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

BATTLE CREEK, MICH., NOVEMBER, 1895.

THIS NUMBER.

WE are pleased to present to our readers this month such a rich variety of literary matter. Every department is crowded full with valuable instruction and practical suggestions. We call attention to no article in particular but to the number as a whole — it is all good.

We regret the omission of the lessons on Religious Liberty. Copy for these lessons failing to reach us, we were compelled to go to press without them. We hope to be able to resume this line of instruction in our December number. Tract society leaders and librarians will be able to improvise some other exercise for the second and fourth meetings of the month.

“THE RIGHTS OF THE PEOPLE.”

NOTICE has already been given through the columns of the HOME MISSIONARY as well as through the Review of the new publication from the pen of Eld. A. T. Jones entitled, “The Rights of the People.” Quite a number of individuals who have already read this publication say that they are deeply impressed with its importance and believe that it should have a very extended circulation. It has been selected by the International Sabbath-school Association as the pamphlet to be used in connection with the study of the Sabbath-school lessons on religious liberty for this quarter. We believe that the pamphlet will prove a very valuable help to the study of these most important lessons. We trust that every Sabbath-school superintendent, as well as teacher, will make it a point to call the attention of the members of their schools to the importance of this pamphlet; and we believe that as they use it, its value will become apparent to all. The publication contains the portraits of some of the most prominent men of our country who have figured in this contest for religious liberty.

The price in paper covers is forty cents per copy. Printed on heavier paper and neatly bound in cloth, one dollar per copy. Order, as usual, through your State Tract Society, or from our publishing houses.

Secy. Int. Tract Society.

A. O. TAIT.

MISSIONARY WORK IN SOUTH AFRICA.

THE following is a report of the Tract Society work done for the year ending June 30, 1895 :—

Number of societies.....	5
Members.....	220
Letters written (including circulars).....	2522
“ received (not including office letters).....	193
Missionary visits (not including canvassers').....	8114
Bible readings held.....	558
Subscriptions to periodicals.....	485
Periodicals distributed.....	49699
Pages of tracts distributed.....	529,598
Average number of agents selling books.....	7
Number of days' work.....	1054
“ “ hours' work.....	5295
“ “ orders taken.....	3531
“ “ books delivered.....	2249
Value of books delivered.....	\$ 8030 38
Cash received from Sabbath-schools.....	520 94
“ “ “ First-day Offerings.....	150 13
“ “ “ yearly offerings.....	545 14
“ “ for Orphanage.....	117 73

Besides the yearly offerings reported, there was received a quantity of jewelry which has not been disposed of.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L't'd Ex.	6 Atl. Ex.	42 Mix'd Tr'n.	2 Pt. H Pass.			11 Mail Ex.	1 Day Ex.	3 R'd L't'd	23 B. C. Pass.	5 P'tc Ex.
a m	p m	p m					p m	p m	p m	a m	
9.09	3.40	8.15	a m		.....D. Chicago A.....	8.45	1.50	9.10		7.50	
11.25	5.05	10.30	6.00		.....Valparaiso.....	6.05	11.35	7.10		5.45	
p m					.....South Bend.....	3.10	10.15	5.44		4.10	
1.49	7.12	1.45	12.40		.....Cassopolis.....	2.15	9.40	5.13		3.28	
2.39		1.38	3.42		.....Schoolcraft.....	1.20					
2.44	7.55	1.48	4.30	a m	.....Vicksburg.....	1.10	8.52			2.37	
3.30	8.36	2.40	6.20	7.00	.....Battle Creek.....	12.15	8.15	3.55	9.35	1.50	
4.38	9.26	3.25		7.47	.....Charlotte.....	11.14	7.23	3.07	8.40	12.58	
5.10	9.55	4.00		8.20	.....Lansing.....	10.10	6.55	2.40	8.00	12.20	
6.30	10.45	6.02		9.30	.....Durand.....	9.35	6.05	1.55	6.50	11.28	
7.30	11.17	5.40		10.05	.....Flint.....	8.35	5.35	1.28	5.47	10.35	
8.15	11.50	6.15		10.48	.....Lapeer.....	7.49	5.02	1.00	5.10	10.01	
8.42	a m	6.35		11.06	.....Inlay City.....	7.28				4.48	
9.60	1.00	7.30		12.05	.....Pt. R'n Tunnel.....	6.50	3.50	11.55	3.50	8.45	
9.25	p m				.....Detroit.....	a m	a m	a m	p m	p m	
	a m	p m			.....Toronto.....			10.40	4.05	8.45	
	8.15	5.25			.....Montreal.....			9.20		1.00	
	p m	a m			.....Boston.....			9.15			
	8.15	7.25			.....Boston.....			8.30			
	a m	p m			.....Sus'n Bridge.....			p m		p m	
	8.12	7.15			.....Buffalo.....			10.15	7.05	2.25	
	a m	p m			.....New York.....			a m	p m	p m	
	7.50	4.25			.....Boston.....			8.15	6.10	8.00	
	7.00	5.40								7.00	
	p m	a m									
	8.53	8.03									
	1.20										

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

† Stop only on signal.  
A. B. MCINTYRE,  
Asst. Supt., Battle Creek.

A. S. PARKER,  
Pass. Agent, Battle Creek.