

THE HOME MISSIONARY

Prise, Shine; for thy light is Come, and the Glory of the Lord is Risen upon Thee.

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No. 5.

WORK IN THE MASTER'S VINEYARD.

STANDING idle while the Master
Has a work for you to do!
See, his vineyard needeth tending—
There is work for me and you.
O go forth while yet he calleth:
"Who will go and work for me?
Who will be a faithful servant,
Working for eternity?"

Standing idle still at noontide
While the hours are passing by,
And for workers he is calling,
Though the evening draweth nigh.
All may enter now the harvest,
None too feeble, none too weak,
For the Master finds some duty,
If his blessed work we seek.

Standing idle! shades of even
Gather over hill and plain;
Yet you may improve the moments,
While the beams of day remain.
Let us work, for soon the shadows
Hide the sunlight of the day;
Then the Master comes to give his
Faithful laborers their pay.

O how sad would then the moment
Of the Master's coming be,
Should he say: "Ye slothful servants,
Nothing ye have done for me!
All your precious time you've wasted,
While the harvest had to wait,
And I called you, but—ye lingered,
Now for ever, 'tis too late!"

Let us faithfully work onward
While the evening draweth nigh,
Till we hear the trumpet sounding
Of the Saviour in the sky.
Then our good and faithful Master
Gives us all our just reward,
And we'll feel the blest assurance,
That we've served our blessed Lord.

J. P. LORENZ.

Buffalo, New York.

RATIONAL METHODS.

IN the accomplishment of every laudable undertaking, rational methods of labor are necessary. This is recognized by leaders of advanced thought in every phase of human existence. Men and women are in demand who not only possess knowledge in the abstract, but who can also use that knowledge after the most approved and efficient methods. Labor misdirected or unwisely bestowed is labor lost. The hammer, if wisely used, will send to its appointed place the nail which feels its stroke. Thus it is in all fields of operation. The aim must be carefully directed, the vulnerable point must feel the blow in order to produce the best results.

In the work of God, rational methods of labor are most desirable. We should employ rational methods in the treatment of disease; we should employ rational methods in the performance of the spiritual part of missionary work. We use the word "rational" as separate and distinct from stereotyped methods on the one hand, and radical extreme measures on the other. It is for us in all our experiences to avoid the extremes, and find if possible the happy medium.

The man who labors for God without method and system is like a ship at sea without a rudder. He may trust to the impressions of his mind for guidance, he may vainly hope that he will receive of the Spirit's promptings, but if he has neglected preparation, he often trusts and hopes in vain. Were God to work for him, it would but strengthen in him the false principle upon which he started out. There is much force and truth in the oft-repeated proverb, "God helps him who helps himself." We have great faith in the Spirit's power and leadings, but God does not and will not make up for our laxity in acquainting ourselves with the best and most approved methods of advancing his work, especially where opportunity for acquiring such knowledge has been afforded us.

Too often, like Thomas Munzer and his followers in the days of Luther, we cry as did they, "The Spirit, the Spirit," depending upon God to make up for our neglect and indifference. God requires the exercise of good common sense in all of our labors for him. He wants us to advance with the world in education, in culture, in the adjustment of our ways and methods to its varying conditions. He wants us to advance with the truth in power, in consecration, in wisdom.

The young man who neglects educational advantages in the vain hope that the Spirit will teach him in time of need, will find too late his great loss. The minister who fails to study the best way of presenting the truth and of laboring for the people, will demonstrate by results his lack of wisdom. In the canvassing field, the most successful are the ones who study closest how best to reach those for whom they labor. In holding Bible readings, in loaning tracts, and in every phase of missionary work, there are right ways to be followed and wrong ways to be avoided. Some labor with the idea that it matters not how the truth is presented, if it is only gotten before the people. This is but Satan's trap to bring discredit upon the work of God and discourage the worker.

We have no disposition to criticise the means employed by others, nor to outline the methods to be used by any worker. These must be varied according to the circumstances and conditions. But we wish to impress upon all that there is a right and a wrong way of working. And we wish it were possible to impress every mind with the fact that the fanciful thoughts of the mind are not the leadings of the Spirit. True, God oftentimes impresses the minds of missionary workers, but that impression accords with common sense and never outrages true taste. The Spirit of God does not destroy the exercise of the judgment. The leadings of the Spirit and sanctified common sense go hand in hand.

In laboring for God avoid extremes. Seek to know the best ways of sowing the seed. Be aggressive, but be cautious. Study different ways, observe the workings of different methods. Seek to learn from even the humblest. Tell God your difficulties, seek him for wisdom. In approaching people with the truth, put yourself, in imagination, in their place, and use with them no means or methods that would appear to you out of place in another who might be laboring for you. We need to pray much and to study much. God helps those who try by the exercise of all their faculties to make the most of themselves for him. The work of God is dignified in its

character. Every one who engages in that work should do so with dignity.

RECENTLY, in opening a letter from a brother in Colorado, we were happily surprised to find in it a draft for \$1000 — of this, \$500 was for the Orphan's Home, and the remainder for our foreign missions. In his letter this brother says: —

"Since I wrote you in February, the Lord has sent me a buyer for our little home. We received the cash, and this is the only place I know of selling for money since we have lived here. Times are hard, and getting harder, but the *Lord's property* will sell. If those having property will consecrate it to the Lord, and put it on the altar, and watch it there, the Lord will consume it when he is ready. May God bless this money, is my prayer, that it may be used to forward the message in the best way."

There is one expression in these remarks that is worthy of consideration; it is that the "*Lord's property will sell.*" We see so much property devoted to the Lord which is really not given to him at all. If consecrated outwardly, it is reserved in the heart. Would it not be well for those to consider, who have devoted certain property to the Lord and are unable to dispose of it, whether or not they have really and truly given it? Have they considered it as their property or the Lord's property? If indeed it is the Lord's, and they have truly consecrated it to him, then, as this brother says, they need not worry over it. All they have to do is to watch it, and care for it, and see that it is kept upon the altar. The Lord in his own time, when he is ready, will consume it.

ON the steamer *Majestic* of the White Star Line, which leaves New York for Liverpool the 16th of this month, Elder S. N. Haskell and Elder Uriah Smith, will sail for an extended tour in the Old World. They will visit, in the interests of our work, London, Christiania, Hamburg, and Basle, where important meetings and institutes will be held. It is possible that they may also visit Palestine before their return, extending their tour through the summer months. We are sure that the help and counsel to be rendered by these two veterans will be much appreciated by our work and workers in the Old World. In return we trust that the trip may give to them a much needed rest and physical refreshing. Elder Smith, especially, who has labored so faithfully and unremittingly in connection with our church paper, we trust may find in this trip abroad a pleasant change and relaxation from office work. He will retain his connection as editor of our church paper, and his reports from the field will give added interest to the columns of the *Review*.

Home Missions

THE FINEST OF THE WHEAT.

O how many are contented
 On the filthy husks to feed !
 Nor have they e'er consented
 To eat life-giving seed.
 Their whole life has been unstable ;
 They are now compelled to eat
 Of the crumbs from Jesus' table,—
 Not the finest of the wheat.

They've refused God's invitation
 To be seated by his side,
 With the saints of every nation,
 Where as Host he doth preside.
 Though they've often heard the story
 Of rich viands rare and sweet ;
 They despise the heavenly dowry,
 E'en the finest of the wheat.

But the Lord with love is calling
 Them to hasten to the feast ;
 Those who hunger feel, appalling,
 From the greatest to the least,
 Are invited not to waver
 But press forward to their seat,
 There to eat with Christ, their Saviour,
 Of the finest of the wheat.

Let us never be contented
 To remain just as we are,
 But may we by love cemented
 Seek a higher life by far.
 Thus in grace we shall grow stronger
 While we heavenly food do eat,
 We shall know no pangs of hunger,
 If we're fed upon God's wheat.

JOHN Mc CARTHY.

HOW OUR WORK WAS INTRODUCED INTO BATTLE CREEK, MICHIGAN.

ABOUT the month of June, 1852, the present truth was first introduced into the State of Michigan. Elder Joseph Bates heard of a company of Advent believers of 1844, in Jackson, who were still holding fast the faith and meeting together. His special work was hunting up such, and presenting before them the third angel's message. With this in view he came to Jackson and called on Dan. R. Palmer. He spent a few days with the company there, and with the exception of one family, the whole company accepted the truth, Brother Palmer being the first to take his stand.

While there, Brother Bates heard of a family at Kingsbury, Ind., and another at Salem, Stuben Co., Ind., and determined to visit them, but seemed to be impressed in praying over the matter, that he should call here at Battle Creek ; but who to call on he did not know. Still his impression was so strong to stop that he decided to do so.

On arriving in Battle Creek, he went to the post-office, and asked the postmaster to direct him to the most honest man in Battle Creek. After meditating a few moments, the postmaster said, "I will do it. The most honest man in Battle Creek is David Hewitt, a Presbyterian, living in the west end of town, on Van Buren street." Brother Bates thanked him, and went to the house of Brother Hewitt, found him home, and said: "I have been directed to you as the most honest man in Battle Creek ; if this is so, I have some important truth to present to you." Brother Hewitt said, "All right, come in ; I will hear it." Brother Bates hung up his chart, and proceeded to give him the prophecies, message, and Sabbath. Brother Hewitt listened, accepted, and kept the very next Sabbath, and kept it till the day of his death. This was the first nucleus around which the work gathered in this place.

In the spring of 1853, about the middle of June, Elder White and wife, and the writer, held a meeting in the house of Brother Hewitt. Four or five Sabbath-keepers came from Bedford, and the family of Brother Kelsey from Leroy, and the few who had accepted the truth in Battle Creek, and one outsider, constituted the congregation, fifteen all told. After a discourse by the writer, and an exhortation by Sister White, Brother White spoke of being encouraged to see a few thus gathered in meeting, and said, "Brethren, if you are faithful to the work, God will yet raise up quite a company to observe the truth in Battle Creek."

Little did he think then of what we now see connected with our leading institutions in this place. As we look upon the work here, we can truly say, "What hath God wrought?" And what an influence for good may this host of believers exert if wholly consecrated to the Lord ! So may it be.

J. N. LOUGHBOROUGH.

WANTED.—Men and women who are so true and faithful that you can rely on them in every emergency ; men and women whose light NEVER BURNS DIM, but is always shining for Jesus. Our churches everywhere and our tract societies need them.

MEDICAL MISSIONARY WORK IN CHICAGO.

THE winter through which Chicago has just passed has been one of unexampled suffering and trial to thousands of unemployed citizens, also to hundreds of strangers and foreigners who were left stranded at the close of the World's Fair. Factories and workshops have been closed or running on half time, so that thousands anxious and willing to work were unable to find employment; and so as a last resort have had to apply for relief to the various charitable associations distributed through Chicago.

Some of these relief societies (so-called) have proved unworthy to the trust which the wealthy citizens of Chicago have reposed in them, and have misappropriated the funds intrusted to their charge. In several instances the officers of the bogus charitable associations have found their level in a prison cell.

The street-cleaning bureau has given employment to 3000 men daily, furnishing them food and lodging in return for three hours' labor. The unemployed and destitute women were furnished with sewing and paid 50 cents per day, many of them supporting families on this meager sum. By these and similar methods the grey wolf of hunger has been kept at bay.

The mission with which I am connected is exclusively among the poor and destitute sick; its object is to relieve suffering of every description in this great city, where every nation upon earth has its representatives. No distinction of race, no color line is drawn. The needy applicant is not required to meet any peculiar standard of religion or to belong to any particular church. The one qualification necessary is that the applicant needs a helping hand.

Some twenty years ago, Elder James White organized what was termed, the Seventh-day Adventist Benevolent Association of Battle Creek, Michigan. The purpose of the association was to care for the poor, the afflicted, the widows, the orphans, and all needing assistance. This organization has been eminently successful, and has carried its work to various cities and towns in the United States, notably Chicago. The present Medical Mission is a branch of the older society and was started last June, by Dr. J. H. Kellogg. Dr. Wm. Hubbard has immediate charge of the medical work.

Every morning about 100 persons are in attendance and receive advice and medicine free. Much of the sickness of the patients is due to a life spent in the service of Satan. To such, good Christian counsel

is given and a way to a better life pointed out. The office is situated in immediate proximity to some of the worst sporting houses and opium dens in the city. Although the Mission has only been open for business less than a year, the good results are very gratifying and encouraging. There are scores of men in Chicago who come here total wrecks, physically and morally, who are now leading correct lives, and are honorably employed.

There seems to be a time in the lives of men, who have drifted downward, when it is utterly impossible for them to rise again without the helping hand of some Christian friend. It is with just such cases that we have, in a great measure, to deal. After a patient has been examined by the doctor and receives his prescription, he is conducted to the dispensary. Here the sufferers receive prompt attention.

On some busy days, a stranger sitting in the office, would be apt to think a war was in progress outside, the nurses are so busy binding up broken heads, filling the doctor's prescriptions, dressing bruised faces and sore legs, administering hot fomentations, and relieving the wants of the sick generally. It is here where the ravages of strong drink and dissipated habits are very apparent. The baser passions of men are aroused by the too free indulgence in adulterated liquors, and they become easy victims and fall into the snares abounding on every hand.

Connected with the dispensary are spacious free bath-rooms and laundry. Plain, medicated, and shower baths are given to hundreds of men every Sunday, Tuesday, and Thursday. The remaining days of the week, Sabbath excepted, are divided between the women and children.

It is interesting to learn by what chain of circumstances so many men can be reduced to the necessity of needing a free bath and a place to wash the only remaining garments they possess. From conversation with some of the patients, we find that they do not all belong to the ranks of the idle and vicious. It is no uncommon thing to find the graduate of some foreign university washing the only shirt he possesses in the world. As a rule the one cause that brings men to this state of impoverishment is intemperance; but this winter has been exceptional; thousands have been brought to poverty losing their occupation in these panic times.

Our out-door relief branch of the Mission is conducted principally by lady nurses, dressed in robes of charity and decorated with a red-white-and-blue cross. We have five trained lady nurses whose business it is

to attend to the wants of the women and children. Their work carries them to every part of the city, visiting the sick who are unable to come to the Mission. Some very deplorable cases of destitution are met with and promptly relieved. In addition to medicine, food and clothing are given, and in many cases fuel is sent to the needy.

It often happens that a call is made for one of our sisters to visit in some part of the city tenanted by the criminal classes only. They pass through streets and alleys and tenement houses where ordinary citizens dare not venture without the escort of an officer in uniform. Groups of men with "total depravity" written in unmistakable letters on their countenances are encountered every day; but God's providence protects them.

In the clothes department we meet with many strange cases. Two days in the week clothes are distributed among the men and women. To this branch of our work liberal contributions, from all parts of the States, have been made, and we have been enabled to relieve the wants of thousands this winter. Hundreds of men whose clothing has become so travel-stained and worn that they would not be given employment even if work were plentiful, have been made presentable by a change of raiment preceded by a bath.

Our brother nurses are dressed in uniform with the initials M. M. N. (Medical Missionary Nurse) in gold letters on their caps. They also wear upon their coats the red-white-and-blue cross.

The Mission is supported by voluntary contributions. Although the worst part of the winter has passed, the demands upon our resources have not diminished. Every day during the past three months we have served penny dinners to 800 persons. The charge is nominal and does not nearly cover the cost.

CLIFTON TARR.

40 Custom House Place, Chicago, Ill.

NEWSPAPERS AS MEDIUMS FOR MISSIONARY WORK.

THERE are many papers and magazines published in the country that have for one of their chief features of interest a free exchange, or interchange, of thought and opinion on a variety of subjects, social, educational, political, and religious. It appears to me that there is in this line an open door for a free expression, on some points of truth at least, that may be much more fully occupied than it is at present.

There are questions of general importance constantly coming up for discussion in the columns of these papers; and under each of these questions there lies a principle that should be brought to the surface so the people will see it. I believe that many of our brethren in all parts of the country might give expression to their thoughts,—calling attention to principles involved, telling of dangers threatened in certain lines of action that are proposed, so that by writing articles and letters to their several papers, many points of truth could be placed before the public in an acceptable manner. This would be a most excellent experience also for those who would engage in it, leading them to study, and teaching them how to express themselves for the edification of others.

But it was not for the purpose of telling you what to do in this line that I started to write. I have had a little experience that has suggested the above, which I have been invited to relate briefly.

Last fall I wrote an article on the soon coming of Christ, for a Western journal, which has a circulation in every State of the Union. I spoke of the signs to precede it, dwelling on the fact that it is the center of every Christian's hope, showing that it is a matter that concerns every soul of man, tracing down the lines of prophecy very briefly—merely alluding to some, and speaking of the happy, immortal life in the home of glory, and all through, holding up Jesus as the gift of God through whom man may receive all these things. It was not an elaborate discussion of the evidences, but a very simple statement of a few facts, expressing an interest in the theme, and breathing a desire that many of the readers of the paper should share in the glory soon to be revealed.

Near the end of the article, the question was asked, Does the reader want to know about this glad event? Would he like to know the positive evidences and instructions of Christ concerning his coming, and the scenes attending his childrens' final preparation for the journey to heaven? The desire was then expressed that if the readers did feel interested, and would like to know all about these things, then I only wished I knew who and where they were, for then I would send them something on the theme that would be of value. The whole article would have made about one page in the *Review*.

I received my copy of the paper December 23, and the very next mail brought two letters calling for reading matter. And onward for six full weeks not a single day passed but that I received an answer from that article, ranging all the way from one to

eleven letters per day. In all, requests have come in from one hundred and eight different parties. It may be of interest to show the apparent results in some of these instances. Only a little of the real results can yet be seen, but enough already has appeared to show the general interest there is on themes of present truth. God has sent out his messengers, the angels, and they have prepared hearts so they will respond to our feeble efforts.

Among the first to respond were two editors in two of our Western States. I sent them some of our smaller works, tracts, etc., on the second advent, and then followed it up with the *Sentinel* and *Review*. I suggested in a letter to them, that perhaps, if they wished, I might write some for their papers on the near advent and truths connected with it. Both of them expressed a wish to publish matter of that kind, and already one of these papers has published several articles of about two columns each, and I expect still others will be gladly received. This paper is not a large city daily, but a moderate appearing four-page country paper. But it enjoys a good circulation, going to numerous towns and villages near its place of publication, as well as going also to some extent into fifteen other States.

Now I want to make a point right here in favor of these small local papers. The subscribers and readers of these papers as a rule do not have access to the large dailies of our great cities, and whatever is printed in their village or county paper is thoroughly read. All of these people have yet to hear the message of truth, and why may not hundreds of our people,—many of our bright young men and women,—write for these papers on some of the live issues of the day, showing true principles and thus leading to the truth for our time.

In another State an old lady, who for twenty years had been looking for Christ to come, but through adverse surroundings had been so lost to the cause and message that she had not had an Adventist paper for about ten years, by reading the article, had kindled afresh the advent fire, and her soul was lifted above her surroundings, and to-day she has both the *Review* and the HOME MISSIONARY, and is praising the Lord for the great refreshing of the latter rain that is hers to enjoy already. She writes that she is handing out her papers, and a good interest is found among her neighbors.

Another case: In a Southern State a gentleman wrote for information. Tracts and papers were sent, and a letter was written. Two others learned of what

he was receiving, and they wrote requesting some of the same. Later on, the gentleman sent the names of three friends to whom he wished reading matter sent. He now writes that his wife has taken a decided stand for the Sabbath, and he is almost persuaded himself. They are ridiculed already by the people where they are, but they look on this as from Satan, and pass it by without attention.

A gentleman in a Western city wrote for reading matter. In less than six weeks he and his wife had taken their stand for the Sabbath and are now anxiously enquiring what part of the work they shall connect with, as they wish to be fully in the work of the message.

A lady in one of the Southern States wrote in her first letter that she had been searching for years to find some one who believed that the Lord was soon coming, but had been turned off by ministers, and almost ready to give it up, yet once more she would send to a distant State in hopes she might get some light on the subject. Since then she has enquired what course she would better take in beginning to keep the Sabbath, and is asking what preparation is needed for foreign missionary work.

Letters are coming almost every day telling of the interest different ones have in the papers sent them. Some have sent money for papers or books, and others would gladly do so if able. These responses have been from all classes of people, the humble tiller of the soil, editors, doctors, and preachers, and even the children have written asking to know about Christ's coming. Many of these responses are from points where the truth has never gone; still others are from places where we already have nice companies in the truth. Who can tell what the end will be; who can measure the results from that one article? Many of these persons I have not been able to write to yet, so I cannot tell what interests may be springing up in other places. God giveth the increase as seemeth good to him. It is blessed to be called to sow the seed. Brethren and sisters, you can try your hand at it, the fields are white ready for the harvest; and many, many are the papers that would publish letters and communications from you on the thrilling issues of the day. Take up some of the questions that are being discussed, and ask God to give you wisdom to turn on the heavenly light through these channels so the people may be enlightened. Do not think you must write deep and learnedly in order to have it acceptable. Tell the simple facts, and tell them *simply* too. The world wants facts. Many are

the local issues that arise that would give excellent opportunity to write a letter to your local paper in which you could tell why you disapproved of one line of action, and why you approved of another. Get in the habit of writing; show that you have an interest in the great questions of the day. Many are the movements that portend evil, signs of what is coming. Write it up, tell what you see in it, call attention incidentally to the prophecies, and as the way opens, present any and every line of truth. Meet the people where they are, and lead them onward to the truth. Brethren, wake up and work, for the night cometh in which no man can work.

C. F. WILCOX.

THE TRUTH IN NEWFOUNDLAND.

WRITING from St. Johns N. B., under date of February 26, Brother L. T. Ayers says:—

"I wish to tell you of the first native Newfoundlander to accept the truth. It was a sister who observed last Sabbath, February 24, for the first time. Of course we are much pleased, especially as all the circumstances clearly indicate the leadings of Providence.

"She is the wife of a merchant; a fine, intelligent lady of influence. We cannot claim any credit in any way ourselves in the stand which she has taken for the truth.

"She was returning to her home from New York, and met my wife on the steamer. They had not spoken to each other, when one day she sent a request for my wife to come to her state-room and at once began to ask questions as to who she was, where she was going, and what church she belonged to; her belief and reasons for it, etc. Mrs. A. was surprised, but replied to her freely, answering questions, but going no further. She told my wife that she lived only about two blocks from where she was going in St. Johns, and asked her to call, which, however, my wife felt illy inclined to do.

"In a few days the lady called, and has come a number of times, asking many questions. Mrs. A. has given her a number of tracts and copies of *Present Truth*. All we did was to answer her questions and pray for her, until last Sabbath night, when Mrs. A. went there by her request to have a Bible study, and learned that she had kept the first Sabbath that day.

"Her husband is in England, and as yet knows nothing of the change. She says she knows it is the direct personal influence of the Spirit of God, leading her to the light, and that she has been for two years praying that God would lead her to understand his word more fully; hence she was ready for the truth, and recognized it as a direct answer to her prayers.

"Such a change of belief was probably never heard of here before. She is trying as fast as possible to get posted on all points, and prepare to give a reason to the many who will ask her.

"We trust she may be the instrument in the hands of God of accomplishing a work which no foreigner could."

He who makes God his trust shall not be confounded nor put to shame. Blessed will be the man who commits his ways to him.

THE GOLDEN GATE JAPANESE MISSION SCHOOL

OUR school opened June 12, 1893, with only two pupils. One of these is now in Healdsburg College, and the other is still with us. At the close of the first week the number had increased to fifteen; while at present we have about eighty students with regular attendance ranging from fifty to sixty. Besides these, nine Japanese are at Healdsburg and Walla Walla Colleges and the Oakland Bible School. There are other denominational Japanese schools here of years' standing, but the S. D. A. school is the largest in San Francisco.

Our morning school is divided into three grades and the high school into four grades. The first grades (morning and night), study the First and Second Readers, Spelling and Dictation; Language Lessons, and G. H. Bell's Bible-lessons (the ones used in our Sabbath-schools). The second grades study the Second and Third Readers, Language Lessons, Grammar, Arithmetic, and Bell's Bible-lessons No. 5. The third grades study the Third Reader, Elocution, Arithmetic, Latin Grammar, U. S. History, Geography, "Great Controversy," Vol. 4, and "Facts for the Times." The "Controversy" class is in the morning, and the "Facts" class at night. Some of the other classes in the third grade are not held every day, but alternately.

At night the fourth grade (a nice class of intelligent young men) studies Irving's "Alhambra," Rhetoric, Algebra, and "Great Controversy," Vol. 4. This "Controversy" class is especially interesting. These young men are doing well, and we feel that they are learning many points of truth. This makes two "Controversy" classes. We used to have a "Patriarchs and Prophets" class last year, which brought some into the truth. Sister White's writings take well with them, because they like the pure, clear, and simple style of her English. We have sold over eighteen copies of "Controversies" and "Patriarchs" to the students, besides a number of other books on the truth. We hold meetings Friday and Sunday evenings and readings from time to time with those who are interested. We have described these things in detail because brethren have asked us what we are teaching.

The school was held back for quite a while for lack of help, and we also lost many students on account of the opposition we have experienced from other denominations. Counting all those who have attended a short time, we have had altogether over two hun-

dred Japanese in our school. All the teachers we had at first were my wife and I, and Brother Okohira until he went to college. Others assisted us occasionally. But now we have plenty of help, as Brethren Downing and Titchworth and two Japanese teachers, Hasegawa and Kubota, are helping us.

Our quarters are also much improved. We removed the school from the house we had on Locust Ave. into a large double house on Franklin St. We have room enough now to accommodate over one hundred and twenty-five students. One of our rooms is thirty-six feet long, a very good place for meetings.

We noticed in an article printed in the March number of the HOME MISSIONARY that this school was located in Oakland. This is a mistake, for the address of the Japanese Mission is 410 Franklin St., San Francisco. Because of having first started our school on Golden Gate Ave., the students have given it the name of "The Golden Gate Japanese English School."

The Bible-worker's Mission is also connected with us, and Brother and Sister Shaffer and others are having good success in the Bible-reading work. Several worthy Americans are accepting the truth as a result of their labors. Brother and Sister Shaffer hold a morning class before breakfast for the benefit of the Bible-workers, which several of the Japanese attend, and seem to be very much interested. Also at times, Brother Shaffer holds Bible-readings with an evening class of intelligent Japanese with good success. They show good interest. Brother S. has kindly consented to hold a series of Bible-readings with them on the prophecies and infidelity.

The way is opening up wonderfully for the third angel's message to go to the Empire of Japan where 40,000,000 people are rapidly progressing in civilization. They have a good system of grammar schools, high schools, and universities, conducted under the European plan, where the English language is being taught as one of the branches of learning. I understand that from three to five years' work in English is required in all their public schools, but a higher course is taken in their universities. So that while they are taught to read English in their schools, they do not practice English speaking; therefore, when they come to America, they must learn to speak the English and also be taught English composition. What need then, is there of Americans spending years in studying the language and customs of that people in order to carry the present truth to them, when hundreds of intelligent Japanese already learned in English have come to our very doors seeking truth? Why

not teach them the truth through the medium of English and then let them transfer their knowledge and Christian experience into their own language and home life, and in this way spread the light in their own land? The Japanese that we have had experience with are polite, refined, and eager to learn. Some have already been an honor to the Healdsburg College. We have a burden to send of our own numbers to foreign lands. Why not educate foreigners and send them to their own country, when they have already presented themselves right here in our reach.

E. L. MERRILL.

SUGGESTIVE OUTLINE FOR TRACT DISTRIBUTION.

As several have inquired what tracts are most suitable to use in the first, second, third, etc., calls when circulating tracts on the envelope plan, it has been requested that a list should be printed in the HOME MISSIONARY. The locality in which the tracts are circulated, the class of people who are to read them, and the prejudice which may exist in regard to the doctrines held by Seventh-day Adventists, would to quite an extent vary the tracts most suitable to use, so that no fixed rule can be given. A few suggestions may be offered for those who have had little or no experience in this line of work.

In working with intelligent, thinking, reading people, such tracts as "Rome's Challenge" and "Christ and the Sabbath" are perhaps as likely to convince them of the truth in regard to the Sabbath as anything that could be given them. But this will avail little unless they are also converted to Christ, and it would be well to use in connection with these, "Justified by Faith," "The Way to Christ," and tracts of a similar character.

The masses, however, are accustomed to read little solid literature, and therefore smaller tracts are more likely to receive their attention. It is necessary in most cases to impress people with the infallibility of the word of God, and the importance of understanding the instruction it contains for us, before they will be ready to accept unpopular truth.

It has therefore been suggested that the following list of tracts is a very suitable one for general work on the envelope plan:—

First visit: "The Bible; Its Inspiration and Importance," and "Present Truth."

Second visit: "The Way to Christ," "Signs of the Times," and "Can We Know?"

“Third: “Millennium,” and “Christ Tempted as We Are.”

Fourth: “Elihu on the Sabbath,” and “Righteousness, Where It Is and How Obtained,”

Fifth: “Justified by Faith,” which Day do You Keep, and Why?” and “Seven Reasons for Sunday-keeping Examined.”

Sixth: “The Sanctuary and the Judgment,” and “Who Changed the Sabbath?” (new).

Seventh: “Why not found out before?” “Spiritualism; Its Source and Character,” and “Is Man Immortal?”

Eighth: “Sleep of the Dead,” “Full Assurance of Faith,” and “Without Excuse.”

When individuals with whom the tracts are left become interested in our literature, they will inquire for reading upon the subjects that they wish to investigate, and thus no regular list will be used with any one person for any great length of time.

This method of distributing tracts seems to be an excellent way of bringing the truth before those who might not otherwise learn of it. It is also a work in which many can engage who cannot go away from home to work, and we hope our tract societies everywhere will district the territory around them, and assign it to members who will do faithful work in placing the third angel's message in the homes of all in their vicinity.

JENNIE THAYER.

BROTHER CHARLES E. HALL, now teaching school at Hillsboro, Ore., in a recent letter, speaks of what he is trying to do in missionary work. He carried with him to his district, a plentiful supply of our literature, and has had no difficulty in placing it in the hands of those who will read. He first boarded in an infidel family, and by leaving “Great Controversy” on the center table, soon awakened an attention and interest in the book. The acquaintance of another man has been formed, and by loaning him “Steps to Christ,” and different numbers of the *Apples of Gold Library*, he has become much interested, and the way has been opened for the holding of Bible readings. In speaking of this man, Brother Hall says:—

“One day I asked him in a pleasant manner the privilege of asking him a question. He replied, ‘Certainly;’ and I said, ‘Pray tell me why you keep Sunday for the Sabbath?’ He laughed, and replied, ‘I have often thought of that.’ Later he invited me to his house, and I went with my Bible and a secret prayer for light. To make a long story short, I have gone often since then, at their urgent request, and the Spirit of the Lord has given freedom in showing the light of the precious truth. I have never failed to pray with them before leaving. They say, ‘Our ministers when they

visit us, do not talk on religion, or pray with us.’ They are thoroughly interested, and are reading and studying diligently to know what is truth, and will doubtless ere long come out boldly for God. Through them several others have become interested, and are seeking after light.”

Health and Temperance

“TOUCH NOT, TASTE NOT, HANDLE NOT.”

IN our study of how to have the best health, we come now to the consideration of food. This will be considered in three divisions:—

1. What is not food at all, and is therefore never to be used.
2. What is not good food, and is therefore not to be used if it can be avoided.
3. What is the best food, and is therefore to be used freely.

In the present lesson we are to study

WHAT IS NOT FOOD.

One way of defining what is not food is,—

“Whatever does not either build up tissue, or minister to animal heat, cannot be a food.”

Another definition is:—

“Whatever gets strength out of a man without first putting it into him, is not food.”

Yet another way of stating it is,—

Whatever affects the nerves only, is not food.

The last two of these statements are also definitions of a *stimulant*. Stimulants affect only the nerves, and get strength out of a person without putting it into him, and therefore anything that stimulates is not food and is not to be used. So that in other words, our lesson at this time is a study of what are stimulants.

I shall read both from the Testimonies and from a standard scientific authority. I do not cite the scientific authority to prove that the statements of the Testimonies are sound and trustworthy, nor to support the Testimonies, but that you may see how the Testimonies, while making no pretensions to scientific instruction as such, are thoroughly scientific *and more*. Making no pretensions to being scientific, they tell scientific truth in the name of the Lord, and as the truth of God witnessed by his sanctifying Spirit.

That you may see this in the best way, I shall cite the scientific authority first, as the Testimonies make plainer the statements from this source. This

authority is, the "Encyclopedia Britannica," the latest edition. And under the headings of "Drunkenness," "Coffee," "Tea," and "Narcotics," you can find for yourselves all that I shall quote.

First I quote from the article on Drunkenness, as follows:—

"From tea to hasheesh we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants which stimulate in small doses and narcotize in larger. The physiological action of all these agents gradually shades into each other, all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system."

"Consecutive" means *successive*. That is to say, then, that the effect of all these things from tea to hasheesh is to produce successive paralysis of the various parts of the nervous system. This shows that the effect of all these things is upon the nerves only, that this effect is only to paralyze the nerves, and that each repetition of the drink or the dose, only increases the paralysis. This is the "consecutive paralysis" that is produced by the use of tea, coffee, tobacco, alcohol, opium, and hasheesh. And not only does each one of these increase the evil effect which proceeds from itself, but each one gradually leads on toward, and shades into, the one next above it in the intoxicating and paralyzing scale. I read on from the same place:—

"Even the cup so often said to 'cheer, but not inebriate' [tea], cannot be regarded as altogether free from the last-named effect."

What is that last named effect? Why, "consecutive paralysis of the various parts of the nervous system." Thus tea, although the lowest in the scale, is yet an intoxicant and a narcotic producing paralysis of the various parts of the nervous system. And that even this effect is not slight, as might be hastily concluded from its holding the lowest place in the scale, is made clear by the next sentence. So I read:—

"Tea sots are well known to be affected with palpitation and irregularity of the heart, as well as with more or less sleeplessness, mental irritability, and muscular tremors, which in some culminate in paralysis; while positive intoxication has been known to be the result of excessive use of strong tea."

So much then for this mischievous stuff which is the lowest in the list. What then about coffee, which stands above it? Here is the word as to that. I read still from the Britannica, under the article "Coffee":—

"Coffee belongs to the medicinal or auxiliary class of food substances, being solely valuable for its stimulant effect upon the nervous and vascular system. It produces a feeling of buoyancy and exhilaration, comparable to a certain stage of alcoholic intoxication."

And under "Tea" I read further:—

"Theine of tea is an alkaloid identical with the caffeine that is obtained from coffee."

Thus tea being akin to coffee, its effect shades into that of coffee; and coffee in its turn having solely a stimulant effect akin to that of alcohol, shades into that and leads on to an appetite for it.

Nor is this all. Coffee is not only akin to alcohol in its effects, but it is akin to *tobacco* both in its nature and its effects. The same deadly poison that is in tobacco-smoke, is in coffee. It is not nicotine, it is if possible a more virulent poison than even that. It is not obtained directly from the tobacco itself, but from the smoke. It is obtained by distillation both from the coffee and from the tobacco-smoke. The simplest, most common way of extracting this poison from tobacco-smoke is to take a tumbler and put in it some little pieces of ice, then take a pipe of tobacco, draw the smoke from it and puff it into the tumbler on the ice. The warm smoke striking the ice is chilled and by being thus condensed there is extracted from it this poison, which adheres to the sides of the tumbler. Then drink from the tumbler, and you get the poison. Enough poison can be thus taken from a few puffs of tobacco smoke, to kill a man. In fact this is one of the means most frequently employed for drugging and robbing men who drink.

At the Texas camp-meeting last summer I was stating this process and the effect of the poison. In the audience there was a stranger from New Orleans who, after the sermon, told me that he was a member of a jury in that city in the trial of three men for murder for killing a man in precisely this way. I asked him to tell it to the audience at the next meeting, and he did.

He said that the three men planned to play a practical joke on another by first making him insensible and then painting and marking him in as many grotesque ways as possible, so that when he came to, everybody would be laughing at him, and he would not know why. And the way they would make him insensible was this puffing of tobacco-smoke into an iced tumber and then have him take a drink of liquor from the tumbler. Accordingly they so doctored the glass, and got their victim to drink from it, when lo! it not only made him insensible, but it killed him. The three men were therefore prosecuted for murder. On the trial however, they frankly told just how it was done, and that they intended nothing more than to stupefy him and have some fun, and were as surprised and sorry as anybody could be that the man

was killed. They were convicted of manslaughter and were sent to the penitentiary for two years. And further, the gentleman stated that in the expert testimony given in the trial, it was stated repeatedly that *this same poison is in coffee.*

I had known for fifteen years of this poison, its effects, how it is obtained, and that it is in coffee; but I was glad to learn of this case of actual experience, and especially glad to get it thus directly from one who was a juror in the trial of the case.

Well, then, how is this poison extracted from coffee? Bear in mind that it is obtained by distillation, and you will have no difficulty in understanding it as I describe it. Many a time when you have lifted the lid of the coffee-pot, you have seen the under side of it covered with large drops of water which would roll down and fall into the pot. And you know that those drops were formed by the steam rising from the boiling coffee against the under side of the lid, and the air outside being colder causes the steam to condense, and thus by *distillation* those drops of water are formed. Those drops are distilled water. But the steam having risen from boiling coffee, when it is thus condensed and these drops are distilled, this poison is extracted from the coffee. In fact, in hotels, restaurants, and in many families, the way that coffee is made nowadays is by suspending the ground coffee *above* the water in the boiler, so that the liquid is extracted wholly by steaming instead of by boiling. This process is adopted because coffee thus made is stronger, and is counted much better than when made the old way.

Yes, it is much stronger, and to the taste of the coffee-drinker it is much "better" than when it is made by boiling, *because there is so much more of this strong poison in it*, and so it takes a much "better" hold on the taste. You know how utterly "flat, stale, and unprofitable," any coffee would be counted that was made in an open vessel entirely. This is because the strength and chief "value" of the coffee would have all passed off in the unconfined steam. All this shows that the chiefest "value" of coffee is obtained largely by *distillation* which is precisely the process by which this deadly poison is obtained from tobacco-smoke and coffee.

This poison is not only an intoxicant and a narcotic acting upon and paralyzing the nerves, but it retards digestion as well. Of course there is not as much of this poison in a given quantity of coffee, as there is in the same quantity of tobacco. But it is the same terrible poison, and that is enough for any

one to know who would be free from its ruinous effects. This also further illustrates the principle that from tea to hasheesh, through alcohol, tobacco, and opium, there is a graduated scale of intoxicants (poisons), in their action upon the system, gradually shading into each other, and all producing, or being capable of producing, consecutive paralysis of the various parts of the nervous system.

Now I read another passage from the "Britannica," under "Narcotics," which clearly describes the course of this consecutive paralysis:—

"All these substances act on the nervous system, and although the physiological action of each is characteristic, there are many symptoms common to the whole group. Indeed, the course of action of all these shows three well-defined stages.

"First, there is a period of apparent exaltation of function."

That is, the system is excited, stirred up, stimulated to increased action, without first receiving strength to perform the increased action. In other words strength is taken from the person without first putting it into him. In short the system is *robbed* of strength and life.

"Second, this is followed by a diminution and perversion of functional activity."

That is, the nerves or organs that are thus excited to increased and unwonted action, are less able to perform their usual function after this excitement is over, than they were before, or than they would have been if they had not been so stimulated. And more than this the nerves and organs so excited are, by the stimulant, perverted from their natural condition and office and turned into the channel of disease and death. And in the very nature of the case this is followed by—

"Third; a total loss of function, in which there is profound coma and paralysis."

And that means the utter ruin of those organs so far as any purpose for which God created them is concerned, and the complete enslavement of the individual to an ever increasing appetite and an ever strengthening habit.

Now I turn to the Testimonies, and in just two or three short passages both the science and the philosophy of this whole subject is set forth so plainly and so simply that anybody can understand it all. Thus I read:—

"To a certain extent tea produces intoxication. It enters into the circulation, and gradually impairs the energy of body and mind. It stimulates, excites, and quickens the motion of the living machinery, forcing it to unnatural action, and thus gives the tea-drinker the impression that it is doing him great service in im-

parting to him strength. This is a mistake. Tea draws upon the strength of the nerves, and leaves them greatly weakened. When its influence is gone and the increased action caused by its use is abated, then what is the result?—Languor and debility corresponding to the artificial vivacity the tea imparted. When the system is already overtaxed and needs rest, the use of tea spurs up nature, by stimulation, to perform unwonted, unnatural action, and thereby lessens her power to perform, and her ability to endure, long before Heaven designed they should. Tea is poisonous to the system. Christians should let it alone.

“The second effect of tea-drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling of the nerves, with many other evils.”

Now as to coffee:—

“The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse. Its influence is exciting, and in the degree that it elevates above par, it will exhaust and bring prostration below par. Tea and coffee drinkers carry the marks upon their faces. The skin becomes sallow, and assumes a lifeless appearance. The glow of health is not seen upon the countenance.”

And now of both together I read:—

“Tea and coffee do not nourish the system. The relief obtained from them is sudden, before the stomach has time to digest them. This shows that what the users of these stimulants call strength, is only received by exciting the nerves of the stomach, which convey the irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. All this is false strength, that we are the worse for having. They do not give a particle of natural strength.”
—*Bound Testimonies, Vol. II, pp. 64, 65.*

The nature of these things being to affect the nerves without strengthening them, to act upon the system without digestion, it is clearly evident that their course in the system is directly the reverse of the natural and that therefore they are not in any sense foods. The very reason and purpose of the digestive process is to prepare the material which the system must have to sustain it. According to this process the nerves are the last parts of the system that are reached or affected by that which is taken into the same, and then they are affected only to be strengthened and built up and prepared for further efficient work. On the other hand whatever affects the nerves first of all, whatever reaches the nerves without the digestive process, being the reverse of the order of nature, the only effect that it can have is to tear down and destroy.

Nor is this all. The order and course of nature being thus reversed, its functions are perverted, an unnatural appetite is created, which imperiously demands that it shall be supplied in spite of every other consideration, and thus a perverted, an unnatural appetite possesses and controls the man, in-

stead of his being free to control himself. He is the slave of a perverted appetite instead of being his own free man.

The principle here touched contains the sum and substance of all temperance. Temperance is literally self-control. That is the Bible idea expressed in the word “temperance.” That is the meaning of the Greek word that is translated “temperance.” So what temperance is, and all that it is, is simply self-control. You use the word *self-control* all the time, instead of the word *temperance*, and you will be enabled better to understand and to practice genuine temperance. For you can see readily enough that nobody can be temperate while using *anything* that tends to create an appetite for itself, and thus to take control. You can see plainly that no person can be temperate while using anything that affects the nerves, anything that gets strength out of him without first putting it into him, anything “from tea to hasheesh.” And as temperance—self-control—is one of the three grand divisions of Christian truth, it is easy to see that the use of any of these things is not in any sense in harmony with the Christian profession. The use of any of these things is contrary to both health and Christianity. And it is perfectly plain that it is the will of God that we shall prosper and be in health even as our souls prosper, and this will cannot be fulfilled in those who continue the use of any of these things. They are not foods at all. They are poisons only. Let them forever alone. A. T. JONES.

A MAN cannot be kept healthy merely by attending to his stomach. If the body, which is the support of the curiously complex fabric, acts with a sustaining influence on the mind, the mind, which is the impelling force of the machine, may, like steam in a steam-engine, for want of a controlling and regulative force, in a single fit of untempered expansion, blow all the wheels and pegs, and close compacted plates of the machine into chaos.

No function of the body can be safely performed for a continuance without the habitual strong control of a well disciplined will. All merely physical energies in man have a strong tendency to run riot into fever and dissolution when divorced from the superintendance of what Plato called imperial mind. The music of well-regulated emotions imparts its harmony to the strings of the physical machine; and freedom from the blind plunges of willfulness keeps the heart free from those fierce and irregular beatings which wear out its vitality prematurely. Therefore, if you

would be healthy, be good; and if you would be good, be wise; and if you would be wise, be devout and reverent; for "the fear of God is the beginning of wisdom."—*John Stuart Blackie.*

Foreign Missions

ANGELS ARE HERE.

The path seems dark, the sky looks gray;
The way appears long, and the end, far away;
Yet God's sure word shines bright and clear,
And the angels of God are here.

Ah, darker than the path so drear,
The sins of all our lives appear;
But Jesus takes them all away,
And the angels rejoice to-day.

The night is past, the sky is clear;
The way has seemed long, but the end is now near;
O no, the pathway is not drear,
For angels of God are here.

Indian River, Mich.

T. S. PARMELEE.

EGYPT.

THE distinction of being the "hub of the world" has been claimed for many places for many years past. The Jews verily thought it was Jerusalem, the Romans claimed it for their city, many people think it is London, while the Yankee fondly imagines it is Boston. But if we were to consult an atlas of the world spread out upon a flat surface and decide with reference to the relation of the different portions of the earth in its present state, the decision would be as likely to be in favor of Egypt as of any country, if not more so. But if we speak from the standpoint of influence, light, or progress, we would be obliged to place this country upon the outskirts of humanity, instead of in the center of power and advancement. It is not a little strange that the procession of knowledge, enlightenment, and empire from east to west should leave behind it such an array of blackened, unsightly ruins of past greatness. As in the natural world the advancement of the day in the west brings night upon the Orient, so the sun of liberty and progress shining high in our heavens has left the earlier world sitting in darkness.

The beginning of Egyptian history extends back into the misty regions of tradition, but at the point where its lines become legible it reveals a nation

standing in the forefront of its contemporaries in power, vigor, art, science, or any other element of greatness. In this position Egypt incurred the divine displeasure for two reasons: She vaunted herself and her gods in the sight of Jehovah, and often became an asylum and protector of the Jews, who when under punishment for their sins, instead of humbling themselves with repentance, would flee for help to their haughty neighbor. For these things God said of Egypt, as recorded in Eze. 29:15, "It shall be the basest of any kingdoms; neither shall it exalt itself any more above the nations."

Since then that country has had its share of adversity. Each of the four great kingdoms of prophecy served itself of Egypt, nor has she fared better at the hands of the Arabs and the Turks. Her natural resources have been better preserved than those of any other portion of the ancient world, so that the calamities which have befallen the unfortunate land are to be attributed to political rather than natural causes. Still, nature is gradually working at least one strange transformation to the injury of the producing capacity of the soil. It is evident that even within historic times the desert around the northern extremity of the Gulf of Suez has arisen, so that places which were once located on the banks of the Red Sea are now far inland. At the same time a corresponding depression is taking place in that section of the country which was at one time the choicest in the land, that is, the north-eastern portion. Great salt lakes and marshes now cover sections where once lived a teeming population.

The one great institution of Egypt is the Nile. To human appearances every acre of tillable land of the country owes its existence to the river, as it certainly does depend upon it for nourishment and moisture. This noble stream rising in the heart of Africa, flows for 800 miles through Egyptian territory. This territory is usually divided into "Upper" and "Lower" Egypt. The former depends solely upon the annual overflow of the river for irrigation, and consequently but one crop can be raised in each year. But in the lower country a network of canals distributes the water everywhere, so that farming operations are carried on during the whole year. Here, instead of one, three or four crops are raised in each year, because the farmers do not depend upon the overflow solely for their irrigation. The waters of the Nile are peculiarly sweet and wholesome at all seasons of the year.

Egypt is a vast conservatory of the relics of past

ages. Its ruins are among the grandest to be found on earth. The celebrated Gizeh Museum, just outside of Cairo, on the road to the pyramids, consists of forty large galleries each stored with mementoes of the ancient past. Sculptures, idols, tablets, utensils, in endless array tell a mute but vivid story of the arts and customs of those times. One room is called the Royal Gallery, in which are arranged the mummies of Pharaohs who reigned for over two thousand years. There are, I think, more than sixty of them. As they lie in their glass cases, they tell to the visitor an eloquent story without words, of earthly glory, which like the flowers of the field blossom for a brief day, and then are seen no more.

Subsequently the history and present condition of Egypt will be more particularly considered.

G. C. TENNEY.

UNITED STATES OF COLUMBIA, S. A.

In this interesting country may be found a climate that will suit any one. There are 521,948 square miles of territory under the control of this republic. The eastern, central, and western ranges of the Cordilleras are within its borders. The central range rises to a height of 18,020 feet, and from the sea to these snow-clad heights, can be found the climates and productions of all the zones. The plateaus of the eastern Cordilleras are cool and invigorating, and are believed to be the most healthy portion of South America. From its mountains are obtained a wealth of the precious metals and stones; the verdant plains yield an abundance of wheat, maize, cotton, coffee, and tobacco; the tropical valleys teem with rice and various fruits, nuts, and rare medicinal plants.

Columbia allows entire freedom of religion, and tolerates a free press. It has a system of free common school education, and ranks among the first of the states, in literature and scientific attainments.

The 3,100,000 inhabitants are composed of native Indian races, negroes, and the descendants of the early Spanish settlers, with a small number of other nationalities. The language is nominally Spanish, but the dialect that is spoken by the masses is an amalgamation of the Spanish and native tongues. The state church is the Roman Catholic. As in many of the other South American Republics, the people are much dissatisfied with it, and are struggling for more religious freedom. In fact they feel the need of a different system of religion. They are sick of Romanism. They realize that it does not

meet the requirements of their souls, and as the natural result of their not having the truth of God, they are becoming infidels. What thinking mind can study the condition of these South American nations, and not be forced to the conclusion that the Roman Church *is not* a civilizing power. Where it has the power, it stamps out education, and modern civilization. If it should fail in its efforts, an eternal war is declared against them. If there is any one who doubts the truth of the statement, we ask him to take a look at the present condition of those South American nations who have been able to partially throw off the grip of the Roman Church, as compared to those that have remained in her power. Please place the Argentine Republic and Chili by the side of Bolivia and Ecuador, and you have an actual illustration of the case. Now this is the work that Columbia is engaged in. It wants to become free. They have advanced so far that their constitutional laws recognize an equality, or rather an equal right of other religions. What they most need now, is to be instructed how to use the liberties already gained, and to advance until they have reached the source of true liberty, which is Christ Jesus.

They need help. By their efforts they are asking for it. Shall we let them ask in vain? Will we be free if we do not respond to their calls for help? Their country holds out inducements for teachers in the wealth of its soil and mines. By teachers we mean those who will go and make a home right among the people. Become one of them, lift them up by setting them an example. Live out before them the liberty that there is in Christ. In this way tell them that there is a religion that is life and strength. Who will go? Who will be the first to take the living word of God to these people who have been so long deprived of it? My heart is stirred to renewed efforts as these calls come to us. Will you go my dear reader? Will you help to send some one else? You can do this, you can give of your means. You can pray while you give; and while doing this you can be getting ready to go. When the Lord of the harvest sees that you are ready, he will tell you where to go.

FRANK C. KELLEY.

By a letter just received from Brethren Sanford and Rudolph we learn that they reached Appam on the Gold Coast of West Africa, February 22, all well and of good courage. They found a little company of Sabbath-keepers, ten in all, ready to give them a cordial welcome. After remaining at Appam about two

weeks, it was their purpose to penetrate into the interior, with a view to selecting a suitable site for a mission station. It is expected that our workers on the Gold Coast will be supplemented by other laborers to be sent out soon. Pray for the workers on that lonely coast.

ELDER L. R. CONRADI, writing from Kronstadt, Hungaria, says :—

“Yesterday I attended the first Sabbath gathering in Hungaria. The Lord is indeed at work. I found six Hungarian Sabbath-keepers, among them three brethren. A number are deeply interested. They desire baptism and organization on my next visit. Two brethren came some fourteen miles on foot, rising at 4 o'clock, to attend our meeting. They gave a Sabbath-school donation to the amount of \$3.00. Thus, soon we shall have a church in the very heart of Hungaria.

“To-morrow I proceed to Bucharest. One hardly realizes how much good our publications in these various tongues are doing, for the Lord opens the way. To-day several professors of theology and ministers in Hungaria are interested, and I am a welcome guest, and always receive a cordial welcome.”

MISSIONARY NOTES.

[Extracts from leading Missionary Journals.]

A RECENT writer, who to all appearances knows whereof he speaks, makes bold to affirm that neither Hindoos nor Mohammedans minister to the poor from sympathy, or from any spirit of philanthropy, but out of pure selfishness, to gain merit for themselves to offset their sin and guilt.

A Mohammedan in Malacca urged this objection against the Bible: “It is too holy; if we took it up, we could not cheat, lie, nor get on in business.”

Said the dying Pestalozzi: “I have lived like a beggar that beggars might learn to live like men.”

The *Agaan* has the following account of a “feeling after” God in the case of a Kaffir woman: “Even when I was a young girl, and before ever the gospel was brought into this land, I felt the trouble of heart. On a certain day, while working in the field, I was all at once drawn to thinking about the great God. I looked up to heaven, fell upon my knees, but could say nothing, for I only felt how bad my heart was. I went home and related what had befallen me to my parents, who assured me that the bird which makes the thunder had caused that feeling in me; I must fetch and burn a bunch of long grass and thorns, and rub the ashes vigorously into my

skin, and then I might expect to feel better. Of course I did so, but it was of no use. I remained wretched until a missionary came here. People told me about him. I lost no time in going with my husband to see and hear him, and we resolved to settle in the dwelling place of the Christians.”

Waldenses to the number of sixty-four families—about three hundred persons—have immigrated to western North Carolina recently, where for their use, and for others to follow, 20,000 acres of land have been purchased.

The Methodist Missionary Committee appropriates for 1894, to Africa, \$5700; to South America, \$51,671; to China, \$118,711; to India, \$117,537; Italy, \$42,500; Mexico, \$53,378; Japan, \$54,408; and Korea, \$15,967. In addition, \$45,373 was set apart for Scandinavia, \$27,707 for Germany, and \$7900 for Switzerland. In 1893 the receipts for missions, home and foreign, were \$1,679,345.

Nyangandi lives in West Africa, near the Ogowe River. She was going away from the missionary's house on Saturday afternoon, where she had been with bunches of plantains to sell, when his wife said: “Now you must not forget that you promised to come to-morrow to church.” “Yes,” the girl replied, “I will surely come if I am alive.” But the next morning she found that some one had stolen her canoe, and no one would lend her one to go to church in. But she had promised to go and she felt that she must. She swam all the way! The current was swift, the water deep, and the river fully a third of a mile wide; but by swimming diagonally she succeeded in crossing.

There are six American colonies in the Turkish Empire, with 1200 students, and seventy students are in training for the ministry. The mission presses in the Empire print about 40,000,000 pages annually, and over one half of these are pages of God's word.

For thirty years missionaries have labored among the Matabele, and can point to only five converts. The people are described as a race of splendid animals, atheists, false to the core, and wholly given up to self-conceit.

Nearly one hundred missionaries were sent to China last year by the Lutheran Church in Sweden.

Religious Liberty

AT THE NATION'S CAPITAL

OUR law makers in the national legislature do not seem so ready to sacrifice the principles on which our government is founded as they have been in the recent past. The introduction of the proposed amendment to the national Constitution, and the bill for a district Sunday law, has resulted in quite a strong sentiment of opposition to Sunday legislation. Members of congress seem to be devoting more thought to such questions since the agitation that resulted from the passage of the amendment to the Appropriation bill, in the first session of the last Congress, for the closing of the World's Fair on Sunday.

All members of Congress have the opportunity weekly, of reading the *American Sentinel*. Much other literature on the subject of religious liberty has been furnished them, and judging from the sentiments expressed, many are reading and investigating the subjects discussed in this literature.

It is evident that we have reached the time referred to by Thomas Jefferson when he said, "The spirit of the times may alter, will alter, and the people will become careless of their liberties, etc." At the time the bill was before the Virginia legislature, for the taxing of the people of that State for the support of teachers of religion, the clergy were the chief supporters of the measure, and they joined in a petition for its passage.

At the time Mr. Madison wrote his famous Memorial, and sent it out to the people, the laity almost unanimously signed it, in opposition to the pending bill, and it was defeated. Since that time the clergy have continued to make demands upon the government; the people have from time to time stood for their rights; but at the present time the prophecy of Thomas Jefferson seems to have reached its fulfillment, for the people remain inactive, and allow the clergy to prosecute their designs in the interest of a union of Church and State.

Congress, in a measure, at least, has come to realize that it is a fact that the so-called Christian teachers are almost wholly responsible for the effort to secure the passage of measures now before Congress, that if passed would result in the destruction of all the safe-guards of the people. And if the people continue to be forgetful of their rights, it is only a

matter of a short time till the clergy will succeed in their designs, and our law makers will be compelled to yield to the demands of the same class of individuals that was demanding the passage of the bill establishing religion in Virginia in 1785.

It is very clearly our duty to place the matter in its true light before our law makers, so that when the time shall come that they are compelled to yield to the demands of the leaders of religion in this country, they will do so intelligently. This work of education will result in holding the winds of strife and commotion until the servants of God are sealed in their foreheads. And it is to be hoped that some among those who are called upon to decide this question for the nation, will be among those who will receive the mark or seal of God, rather than the mark of the beast.

There is no evidence that the so-called reformers of our day are slackening their efforts, but rather their failure to secure immediate action by Congress, is goading them on to lay their plans deeper and wider, and to secure more potent influence to bring to bear upon the legislative body, to compel the enactment of their reform ideas into law. And we have the assurance of the word of God that they will eventually succeed, for "all the world wondered after the beast," and "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world!"

It is true that Congress has already violated the principles of liberty in the matter of Sunday closing of the Fair; and in that act the student sees the fulfillment of God's word; but it was finally passed in such shape that the majority of legislators at that time could find an excuse for supporting it, and yet set up the claim that the rights of the people were not violated.

The claim has been set up by those favoring the constitutional amendment now pending, that congressmen were found to be favorable to its passage, but the facts do not support the claim, for not more than three or four of the nineteen members of the House Judiciary Committee, after a full presentation of their case by the National Reformers, on the 6th of March, were in favor of a favorable report on the bill. And it is apparent from many points of view that this committee fairly represents the sentiment of the House.

The amendment so far has not received the recommendation of the Senate Committee, and it is fair to conclude that the Senate also is opposed to the meas-

ure. Shall we concede then that the danger is past, and slacken our efforts? Or rather shall we not improve the opportunity afforded us by the providence of God, and the restraining influence of his Spirit on the minds of our law makers, and fill up the little time of peace thus given us, with faithful, diligent service in 'the cause of the Master?

ALLEN MOON.

A PRINCIPLE AT STAKE.

SEVENTH-DAY ADVENTISTS are often severely criticized for disobeying the Sunday laws existing on the statute books of many of the States. They are pronounced as stubborn bigots who are too obstinate and headstrong to yield to these laws. These people seem to forget that there is a principle involved in this case.

The State has no right to enforce religious laws, and Sunday laws are religious laws. If we kept Sunday, it would be an admission of the right of the State to enforce religious laws, and it would also be an acknowledgement of the right of the Catholic Church to command Sunday to be kept holy instead of the true Sabbath of the Lord. By keeping Sunday we would admit her right to legislate in divine things, and in order to be consistent we would have to accept her teaching in all religious matters. We cannot obey a commandment of the Lord and also a commandment of men which conflicts with it. No man can serve two masters.

We beg leave to cite an instance in the history of our own country in which our forefathers could have been pronounced obstinate cranks for adhering to their conviction of right and wrong. The direct cause which led to the Revolutionary War was "taxation without representation." Our forefathers declared that England had no right to tax the colonies, as they were not represented in the English Parliament. The taxes which England attempted to collect caused so much excitement and resistance that England in alarm took off the duty on all articles except tea.

"The government, alarmed by the turn events had taken, rescinded the taxes, except that on tea, which was left to maintain the principle. An arrangement was made whereby tea was furnished at so low a price, that, with the tax included, it was cheaper in America than in England. This subterfuge exasperated the patriots. They were fighting for a great principle, not against a paltry tax. At Charleston the tea was stored in damp cellars where it soon spoiled. The tea ships at New York and Philadelphia were sent home. The British authorities refused to

let the tea ships at Boston return. Upon this an immense public meeting was held at Faneuil Hall and it was decided that the tea should never be brought ashore. A party of men disguised as Indians boarded the vessels and emptied 342 chests of tea into the water."—*Barnes's "United States History," pp. 104, 105.*

It is safe to say that if our forefathers had paid the tax on tea, the Revolutionary War would have been warded off a number of years, but by doing so, they would have admitted the justice of taxation without representation. They would not have suffered any financial loss by paying the tax, for as the historian says, tea was cheaper in America after the taxes had been paid than even in England. All patriotic American citizens will say that the colonists did right in standing staunchly for their rights. Will they not also be so candid in admitting our conduct in standing for principle? It would not only be a financial loss to keep Sunday, but it would also be a virtual admission of the claim of the Catholic Church to legislate in religious matters.

D. J. WEISS.

College View, Neb.

A GOOD EXAMPLE.

If every Seventh-day Adventist will follow the example of activity and earnestness in the work of the third angel's message that is shown by the sister who writes the following letter, there will be a great work accomplished in a short time.

We quote from her letter the following:—

"I sent in my membership fee at the expiration of the three months to the Religious Liberty Association, and received the membership certificate. Since that time, I have distributed over 1000 pages of tracts, besides papers and books, and one of my neighbors has commenced keeping the Sabbath."

Just stop and think for a moment what an amount of work could be done if every Seventh-day Adventist in our ranks would do as much as this lady has done, and meet with the same success.

The time has come for every Seventh-day Adventist to be a worker. There is no time for idleness or indifference. Those who are working earnestly for souls are those who enjoy the greatest happiness, and are also keeping pace with the rapid developments of the message. Let every heart send up this petition to God, "Lord, what wilt thou have me to do?" and then with willing hands and cheerful hearts walk out in the opening providences of God.

M. E. CADY.

"THE BRITISH SUNDAY."

WE find there are organizations in existence and at work here for the purpose of enforcing the Sunday and other like measures the same as in America. We have the "Council of the Churches," the Christian Electors' Association," the "Scripture Education League," the "Lord's Day Observance Society," and the "Anti-Sunday Traveling Society." They answer exactly to the National Reform Association, the American Sabbath Union, and the like over there. And they are beginning to be quite active. They are speaking out recently in no uncertain tones. In the language of Mr. H. H. George, they mean to show the Parliaments over here that these are Christian nations, or colonies rather. They are sending out circular letters to the electors, or voters, telling them how to vote. Yet they will assert in these very letters that they are "neither political nor ecclesiastical, in the limited sense of the term, but ethical." They boldly declare that they want the "balance of power" placed in the hands of the Christian element of the country. They are besieging the various premiers of the colonies to have Sunday entertainments and amusements stopped, as the churches cannot stand the competition. They say they want the present Sunday laws "vigorously enforced" and more of like legislation. The New South Wales Parliament has already acceded to their demand that Sunday concerts and amusements shall be stopped, though the premier of this colony, Sir George Dibbs, set up a deputation from the "Council of Churches" that recently waited on him praying against these things, in pretty good shape. Here is a little of the conversation that passed between them, as reported in the *Sydney Daily Telegraph* of Feb. 17, 1894:—

Sir George Dibbs.—What is this Council of the Churches?

Mr. Walker.—It is the representatives of the six largest Protestant denominations of the colony, the Anglicans, the Presbyterians, the Wesleyans, the Congregationalists, the Baptists, and the Primitive Methodists. It is desired that the premier should enforce the law in regard to Sunday entertainments. A charge is being made for admission at the Alhambra and the Tivoli.

Sir George Dibbs.—Have you been there?

Mr. Walker.—No.

Sir George Dibbs.—Where is the Tivoli?

Mr. Walker.—I do n't know.

Several members of the deputation.—In Castlereagh street.

Sir George Dibbs.—Which of you were there last?

A member of the deputation explained that they had got others to go there.

Sir George Dibbs.—Oh!

Mr. Walker.—These entertainments are of a secular character.

Sir George Dibbs.—What do you call secular?

Mr. Walker.—They are by no means sacred in any form. They are comic. And we have evidence that they sing parodies of sacred songs.

Sir George Dibbs.—Have you been able to draw the line between secular and sacred music? I have made several attempts and failed.

Mr. Walker complained that it was a desecration of the British Sunday.

Sir George Dibbs.—What is the British Sunday? I have heard of British beer, but not of British Sunday.

Mr. Walker.—I think you know what it is.

Sir George Dibbs.—I don't know what it is. Do you go to the two tables of stone for it?

Mr. Walker.—Yes.

Sir George Dibbs.—Then you are out of court.

After another discussion—

Sir George Dibbs.—You clergymen, you know, are too exacting; and because you are too exacting, the people are obliged to resort to these tricks (of advertising "free" and then charging an admission).

Mr. Walker.—Do you think there is any great curtailment of liberties of the people of New South Wales?

Sir George Dibbs.—You must remember you cannot make good people by Acts of Parliament.

The Rev. Dill-Macky said they were afraid of a Continental Sabbath. By and by they would want the law a little more stringent. Then they should be able to deal with the dancing saloons that open on Sunday.

From this it can be seen that we are likely to have as lively times over here soon as you have had in America.

How this treatment of this deputation is regarded by the religious press may be seen from the following quotation from the *Australian Christian World* of Feb. 22, 1894:—

A more miserable, pitiful, shuffling reception of an influential deputation could scarcely be imagined, yet it is only natural, from the simple fact that the church is not recognized as a factor in politics. The churches of the land have taken no part in the political life of the country. The church, as a church, has no vote nor influence in Parliament, so it is simply sneered at by the premiers. Some of the remarks made by Sir George Dibbs were little short of blasphemous, such as for instance when Rev. John Walker said that such concerts as were being given in these places of amusements were a desecration of the British Sunday, the premier sneeringly said: "What is the British Sunday? I have heard of British beer, but not of British Sunday."

This will give a little idea of what is in the wind here. The spirit of persecution is abroad in the land. But this only illustrates the spirit that is being aroused as the witnesses for God's Sabbath begin to scatter out into the world preparatory to the last great conflict and struggle. The signs truly are thickening on every hand for the great battle.

W. A. COLCORD.

Canvassers' Department

WHY?

LAST month we gave a few reasons why it was not proper to conclude that the canvassing work is about over. This time we will examine two other questions.

First, Why is it that the average canvasser does not do as well as formerly?

Second, Why is it that of late, many of the old canvassers, who have formerly had excellent success, are hardly able to meet expenses, and many of them have been driven from the field?

It is quite generally believed that the hard times alone is the cause of so many failures the past year among both experienced and inexperienced workers. A correct solution of the cause of failures is quite important at this time, so we may intelligently guard against the mistakes of last year, and, profiting by these mistakes, may adopt wise methods of labor for the future, and thus reap success.

Many ask with all seriousness how anything else except the hard times could possibly be the cause for so many failures, when all the canvassers last year went out with such a spirit of consecration and devotion to the work. Some are inclined to think that if the trouble is not due wholly to the hard times, it must be that the canvassers did not have the Spirit of Christ with them, for if they had, they certainly would have had success.

Now we are perfectly willing for the hard times to bear some of the blame, but we do not think that the idea that this is the only trouble is a correct one.

No doubt many will be ready to take issue with us, when we say that the real cause for so many failures the past year is not chargeable to the hard times, nor to lack of consecration or devotion of the canvassers, but to the improper methods adopted in conducting the work.

We know that many of the agents have worked hard and conscientiously, and have labored under great difficulties, and yet have not succeeded. They have manifested a spirit of devotion, consecration, and sacrifice that is truly noble, and oftentimes they have not made enough to pay their expenses in the field, to say nothing of meeting the wants of others who are dependent on them for support.

It is not an infrequent occurrence that such be-

come discouraged after a time, conclude that they do not have the faith that they ought to have, and perhaps they decide that the canvassing work is not their calling, or possibly they conclude that they have never been converted, or perchance it may be they decide that they do not have the Spirit of Christ with them, and so, ere long, through failure and discouragements, they leave the work entirely.

We know this to be the experience of many who start out with bright hopes of success, but, for some cause or other, they have failed and have been driven from the field. It is not the object of this article to blame such, but to point out the difficulty, and if possible, help them to recover themselves and keep others from making the same mistake.

To be plain about the matter, the cause for many failures the past year has been very largely due to improper methods of labor. The canvasser has endeavored to carry on too many lines of labor at once. They have endeavored to canvass, hold Bible readings, preach, and do colporter work. It takes a good man to make a success of one line of work, and but few men can make a success of three or four lines of work at the same time.

In an article from Sister White in the August number of the HOME MISSIONARY, 1893, appear the following words:—

“When the canvasser enters upon his line of work, he is not to allow himself to be diverted from his work, but should intelligently keep to the point with all diligence.”

The question naturally comes up, What is our work? What is the canvassing work? Is it to sell books in a proper manner, with a right spirit, and leave them with the people to do the talking, or should the canvasser enter into arguments and long conversations with the people? We have asked this question many times in the past six months, and we venture the answer that it is *to sell books and let them talk to the people, while he hastens to another place.*

We quote again from the same article referred to above:—

“If, as faithful, true workers, canvassers have learned the trade to which they are called, from the nature of their work, they will be equipped with right words and actions, adapted to the circumstances of those with whom they come in contact.”

Here is another point suggested; viz., “If canvassers have learned their trade, they will be equipped with right words,” etc. How is it when men have learned a trade, do they intend to make that their business? Do they follow it, or do they divide up

their time between that and other lines of work? We all know that if they hope to succeed, they have to stick to one thing.

Now let us put three thoughts together. Our trade, as canvassers, is selling books. Then when we enter upon that line of work, we should not allow ourselves to be diverted from it, but should keep to the point with all diligence. The trouble has been that many have been diverted from selling books, and have tried to give Bible readings, preach, and do colporter work, and have spent from thirty minutes to three hours with a single individual, in place of limiting their canvass to about eighteen or twenty minutes on an average, taking an order if possible and then hastening on from house to house, and sticking to this until the time of their delivery, and then deliver their books as quickly as possible, then hurry to another field for more orders, while the books are left in the homes of the people, to be studied, while they hasten on to secure more orders and to deliver more books.

We are glad to report that a change of sentiment has taken place for the better in the last few weeks in different Conferences. We confidently expect to see a marked change in the methods of work the coming year, and we have reason to believe that God will bless these efforts. We recommend to all the canvassers a careful study of a few expressions in the first paragraph on page 376 of "Patriarchs and Prophets," which reads as follows:—

"God is a God of order. All who are working for him are to labor intelligently, not in a careless, haphazard manner. He would have his work done with faith and exactness that he may place the seal of his approval upon it."

The reports from those who have lately started out show that they are adopting rational methods in their work, and the Lord is especially blessing them with success. We hope this may be the experience of all the canvassers this year. F. L. MEAD.

MICHIGAN AND OHIO.

On our return home from District No. 5, we found a good class here at Battle Creek, the majority of which had been attending the Bible school last winter. There were about sixty in all, who manifested a good degree of interest in the work, and at this writing, the majority of them are out in the field at work.

April 2 to 12 was spent in Mt. Vernon, Ohio. The class there was not as large as we had hoped to have, but a most excellent spirit was manifested, and a real desire to be fitted for efficient work in the future.

The same line of thought was taken up here as in other places; viz., a study of the books and how to present them.

Elder W. S. Iles had charge of the Bible instruction, and Elder H. M. Mitchell had general charge of the meetings. Professor W. T. Bland, of Mt. Vernon Academy, gave instruction each day on how to read correctly and easily. These lessons were appreciated by all. Brother E. R. Palmer was with us and rendered valuable assistance in giving instruction on rational methods of conducting the canvassing work.

We returned home just in time to spend a part of three days with the Michigan institute that was in progress here in Battle Creek. At this place they had about sixty in attendance. Quite a number of these had been in attendance at the Bible school and remained here to receive the benefits of this study also.

Brother A. J. Olsen had charge of the work, and so far as we can learn, all expressed themselves as greatly benefited.

Thus practically ends another series of institutes for canvassers, and it is to be hoped that good results will be seen from the work done the past winter. Much time, labor, and money have been expended to fit workers for the field the coming season by different Conferences and others equally interested, and these have a right to expect good, substantial results from their toil, and it is to be hoped that their expectations may be realized.

We look forward a few weeks, when the schools in different places will close, and from which it is hoped there will be a large number that will desire to enter the canvassing work during vacation.

From reports received so far, the outlook is very good for the success of the canvassing work the coming season. Not because there are no difficulties to be seen. Not because there are no obstacles to be met, but the workers are taking hold of the work in an intelligent, systematic, business-like manner, and the Lord is especially blessing their efforts.

F. L. MEAD.

REORGANIZATION OF THE CANVASSING WORK IN NEW ZEALAND.

WE are glad this month to occupy the space allotted to us in the HOME MISSIONARY if only with a small report which may possess some interest as an indication of the revival of the work in this field. For a long time the work here had been in a very discouraging condition and was laboring under a

load it was not able to carry, and as a result early in the summer of 1893, the canvassers were nearly all withdrawn from the field, and the work abandoned, while the General Conference was requested to send some one to engage in the work here and if possible build up a new structure from the ruins of the old. In compliance with this request, we were invited to close up our labors in Missouri and undertake the difficult task. Accordingly, after much prayer and counting of the cost, we set sail from San Francisco December 15, and arrived at Melbourne, Australia, January 9, after an uneventful voyage of twenty-four days. After a stay there of two weeks, at the camp-meeting and Conference during which time we gained much valuable information concerning this field, and much spiritual strength as well, we set forth again with renewed courage, and about ten days later were greeted in Wellington by friends whom we had known a few years before in America and who cordially welcomed us as a co-laborer in this distant part of the Master's vineyard.

Elder Willson had already arranged for a canvassing class to be held in Napier, a port on the east coast of the North Island, beginning February 13, a week after our arrival. But three persons, one of whom came with us from Australia were in attendance at the opening of the class; but as our work progressed, the church became interested, and two others joined us, making five, who, with four others who came also from Australia, and a sister in the South Island who is working a part of the time, make in all a force of ten canvassers now in New Zealand. Four of these are selling "Great Controversy," four, "Patriarchs and Prophets," one each, "Ladies' Guide" and "Masterpiece." Elder Willson was with us about ten days and conducted a Bible study afternoon and evening, while the writer gave a lesson at 6 o'clock A. M. on "Great Controversy," "Patriarchs and Prophets," "Early Writings," and "Gospel Workers." Each of these studies was quite well attended by the church and proved a source of strength to them, as well as those preparing for the work. The church, which is the largest in the Colony gladly provided for our wants while with them and did much to encourage those who were preparing for the work. Eight of our number are now reporting, and we expect the other two will be at work in a few days. Nearly all are meeting with encouraging success and we are very hopeful for the future.

Our own experience in the field has been very satisfactory, and we find the people are ready to buy

our books and investigate the truth when it is rightly presented to them. The Lord has gone out before us, and souls are inquiring for light. We find here as in America that the best-selling points of our books are those which bring out the peculiar points of our faith.

But while the work is starting with fair prospects, we have also many obstacles to surmount. As is the case wherever the truth is presented, the lines are drawn, and there is much prejudice; but perhaps what hinders us as much as anything else is the unscrupulous methods of a large book concern which has within the past few years overrun the entire colony, it seems, and has swindled thousands of people to the extent of £10 each. This course has so prejudiced them against canvassers that many cannot be persuaded to look at a book. However the Lord is in this work, and we take orders from those who tell us they had decided never to order anything more from an agent.

Another unfavorable feature of the situation is our limited territory, which although as large as many of the States, contains a population of only about 700,000 the most of whom have already been canvassed for one or more of our books. We find the people very hospitable as a rule and their homes are open to the canvasser when once he has gained their confidence.

With the advice and assistance of the tract society board we have reorganized and started the work on a new policy and different plans, and with the blessing of God we believe the cause will move onward here. Our health which was very poor and a source of much anxiety when we left our native shores, and for several weeks after arriving here, is now much improved for which we praise the Lord, and with gratitude take hold of the work with new courage and consecration, thankful that he has called us to have part with him in sounding the "loud cry" of warning and mercy to the world.

There is much of interest in this country but the readers of the HOME MISSIONARY are already quite familiar with it.

We have been much interested in the reports from others who have gone to foreign fields, especially from those in India, with one of whom we have labored in the past, and we pray for their success and that others may soon follow in their wake until the dark places shall be lightened with the glory of the third angel.

W. M. CROTHERS.

Banks Terrace, Wellington.

BROTHER E. C. HASKELL, State agent of Alabama, writes with reference to the work there, and especially in Montgomery, where he is now located : —

“Although the field had been destitute of laborers before our coming here, yet the Lord has been quietly working amid the

silence, developing a people to stand before him at his coming without shame. Of this we are confident.

“The work has opened up here in the capital city in a way we did not ask or think. All classes are taking a deep interest in the important truths introduced by our publications. Now is the time to push the work in these comparatively new fields. No prejudice

REPORT OF THE CANVASSING WORK FOR APRIL, 1894.

(Furnished by the General Canvassing Agent.)

	STATE.	No. canvassers	Av. No of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Distr. No. 1.	Atlantic.....	24	11	198	1,259	410	\$ 929 75	482	\$1,067 25	\$110 68	\$1,177 93	
	Maine.....											
	Maritime Prov.....											
	New England... ..	14	8½	95	502	268	667 75	153	402 50	13 65	416 15	
	New York.....	10	5	75	417	67	150 75	249	578 25	29 82	608 07	
	Pennsylvania.....	40	17½	202	1,030	131		372	913 45	109 52	1,022 97	
	Quebec.....											
	Virginia.....	10	7	81	557	6	14 00	244	550 40	32 90	583 30	
	Vermont.....											
	West Virginia.....											
No. 2.	Alabama.....	9			800	84	185 25	213	525 50	6 80	532 30	
	Cumb. Mis. Field											
	Florida.....	5		47	474	6	15 00	294	713 00		713 00	
	Georgia.....	12				125	293 50	283	275 00	4 35	279 35	
	Louisiana.....	8			861	112	269 25	507	1,199 00	7 80	1,206 80	
	Mississippi.....	7			712	77	155 00	158	319 75	13 50	333 25	
	North Carolina..	8			538	141	288 00	173	305 75	32 99	338 74	
	South Carolina..	6			486	82	191 00	169	397 75	7 15	404 90	
	Tennessee.....	18		124	1,243½	111	267 00	298	738 50	36 70	775 20	4,583 54
	Indiana.....	10	3	18	104	4	9 50	39	86 50		86 50	
No. 3.	Illinois.....	11	7½	134	944	37	98 25	331	820 50		820 50	
	Michigan.....	4	2½	31	132	42	102 50	61	173 50		173 50	
	Ohio.....	16	9½	112	688	87	212 00	171	354 00		354 00	
	Ontario.....	7	5½	114	835	10	23 75	132	314 00		314 00	1,748 50
	South Dakota.....											
	Iowa.....											
	Manitoba.....											
	Minnesota.....											
	Nebraska.....											
	Wisconsin.....	3	1½	12	52	1	4 25	21	48 50		48 50	48 50
No. 4.	Arkansas.....	5	2½	26	100	5	12 00	50	123 00	20 00	145 00	
	Indian Territory..											
	Kansas.....	16	16	33	332	87	202 25	82	232 75	17 30	250 05	
	Missouri.....	8	4½	72	430	3	8 00	162	343 50	53 75	397 25	
	Texas.....											
	Colorado.....											792 30
	California.....											
	North Pacific.....											
	Upper Columbia..											
	Montana.....											
No. 5.	N.S.W. & Q's'nd	12	7½	126	325	145	899 46	256	1,055 59	224 48	1,280 07	
	New Zealand.....											1,280 07
	Great Britain.....											
	Central Europe..	4	4	51	516			182	353 25	30 50	383 75	
	Germany.....	11	8	174	1,212	160	205 25	208	329 50	77 75	407 25	
	Norway.....	19	17	94	666			274	277 32	24 00	301 32	
	Denmark.....	31	27	367	2,536			1,747	1,830 27	9 10	1,839 37	
	Sweden.....	27	24		2,572		291 08	1,862	2,782 97		2,782 97	5,714 66
	South Africa.....	10	8½	116	599½	264	1,240 62	406	1,867 92		1,867 92	
	South America... ..	7	6	46	400	236	704 00	94	266 75	12 40	279 15	
No. 6.	Jamaica.....	6	2¾			114	262 20	120	388 80	19 20	408 00	
	Bahamas.....											
	West Indies.....	2	2	29	267			215	580 50	11 52	592 02	3,147 09
	Totals.....	379	205½	2,372	21,820	2,815	\$7,701 36	10,038	\$20,217 22	\$905 86	\$21,123 08	\$21,123 08

seems to exist at present, and we see in this God's opportunity to give the message before the storm breaks, which is so rapidly gathering over our sister States. There are heard here the mutterings of the dragon's voice but as yet it has been content with threats. Homes are being opened to us, and hearts are being opened to the word of God in its purity. Many prominent citizens are interested, and we have received a number of invitations to spend the evening in some of the best homes of the city. At such times we have been called upon to state our position from the Bible, in reference to the blessed hope, and the truths we love. We only regret that there are not more of our brethren here to live out in their lives the principles of truth, and to have themselves in readiness to be used as the Lord gives opportunity. There is certainly a blessed field for labor here that we canvassers cannot attend to."

BROTHER ZACHARIAH SHERRIG, Scandinavian general canvassing agent of Minneapolis, Minn., says with reference to the canvassing work in that State:—

"Our canvassers seem to realize more and more the necessity of a living connection with Heaven before they enter upon another year's work. The way we are studying our book now is a great blessing to us all. We did not study our printed canvass as we used to, but we studied the book itself, and find that it is a move in the right direction. The Lord is blessing our efforts in spite of hard times and everything else we have to meet. We enter the field another year, trusting God for help to surmount difficulties, knowing that this truth must go to the uttermost parts of the world. We are going on in faith, trying to do faithfully what we can, and leaving the rest with our Master."



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 19, 1893.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.				
1)	4	6	8	2			1	9	7	11	3
Mail Ex.	L'd Ex.	Att. Ex.	Att. Lim.	Pt. H Pass		Day Ex.	P'de Ex.	Eric L't'd	Mail Ex.	R'd L't'd	
a m	p m	p m	a m	a m	..... D. Chicago A.....	p m	a m	p m	p m	p m
8.40	3.3	8.15	1.25	.....	..... Valparaiso.....	4.50	8.00	10.30	7.00	9.10
11.10	4.27	10.30	1.20	.....	..... South Bend.....	2.45	5.45	8.30	4.27	5.47
p m					..... Cassopolis.....					
12.45	6.47	12.00	2.35	.....	..... Schoolcraft.....	12.00	3.28	6.32	2.06	5.14
1.29	6.32	1.43	3.07	.....	..... Vicksburg.....	12.02	.....	.....	1.19	.....
2.21	.....	1.33	.....	.....	..... Battle Creek.....	11.53	2.50	5.35	1.08	.....
2.33	7.17	1.48	.....	.....	..... Charlotte.....	11.13	1.50	4.35	12.23	8.55
3.40	8.00	2.40	4.30	.....	..... Lansing.....	11.10	1.30	4.15	12.10	8.50
4.33	8.42	3.25	5.11	.....	..... Durand.....	10.23	12.58	4.33	11.15	3.07
5.10	9.19	4.00	5.40	.....	..... Flint.....	10.02	12.20	4.03	10.50	2.40
6.50	10.00	5.00	6.35	.....	..... Lapeer.....	9.05	11.78	3.20	9.35	1.55
7.30	10.30	5.40	7.05	.....	..... Inlay City.....	8.35	10.47	2.53	8.55	1.28
8.15	11.00	6.15	7.35	.....	..... Pt. H'r'n Tun.....	8.02	10.07	2.25	7.49	1.00
8.42	a m	6.35	11.05	.....	..... Detroit.....	.....	6.50	8.46	1.20	6.25
9.56	12.10	7.30	8.46	.....	..... Toronto.....	a m	p m	p m	a m	a m
9.25	.....	7.40	9.25	.....	..... Montreal.....	6.40	.....	.....	.....	.....
p m	a m	p m	8.10	.....	..... Boston.....	a m	a m	a m	a m	a m
.....	3.50	7.40	8.10	.....	..... Niagara Falls.....	.....	1.00	7.40	.....	.....
.....	p m	a m	a m	.....	..... Buffalo.....	a m	a m	a m	a m	a m
.....	7.50	7.00	7.25	.....	..... New York.....	9.30	9.30	10.50	.....	.....
.....	a m	a m	p m	.....	..... Boston.....	a m	a m	a m	a m	a m
.....	8.15	9.30	7.15	.....		a m	9.00	7.00	11.30	.....
.....	a m	p m	a m	.....		a m	.....	.....	.....	.....
.....	7.25	4.13	3.00	.....		.....	1.45	.....	8.40	7.30
.....	a m	p m	p m	.....		.....	a m	p m	a m	.....
.....	8.30	5.35	4.15	.....		.....	12.20	1.00	6.20	.....
.....	p m	a m	p m	a m		.....	a m	p m	p m	p m
.....	9.40	7.52	4.52	10.10		.....	9.15	8.30	6.30	6.00
.....	a m	a m	p m	a m		.....	.....	.....	.....	.....
.....	7.00	11.00	9.25	12.03		.....	.....	7.30	.....	.....

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 9:49 p. m., arrives at Battle Creek 9:35 p. m.

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. E. MCINTYRE,
Asst. Supt., Battle Creek.

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

The Battle Creek Sanitarium Health Foods.

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

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

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

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

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

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

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

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

For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO.,

Battle Creek, Mich.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

International Tract and Missionary Society

Price 25 Cents per Year.

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

BATTLE CREEK, MICH., MAY, 1894.

ELDER A. E. FLOWERS reports the case of a young Hindoo, who has accepted the truth in the island of Trinidad. The burden of this young brother's heart now is to prepare himself to carry the good news he has received to the Mohammedans of India, with whose language he has a good acquaintance.

OUR work in Argentina, South America, which has so long been in need of ministerial assistance will soon have the long-promised help in Elder F. H. Westphal, of Illinois, who expects to sail for that field under the direction of the Foreign Mission Board in several weeks. Brother Westphal will labor in both the English and German tongues.

FOR some time our work in Basle, Switzerland, has demanded the assistance of one who could give special attention to religious liberty subjects, which are being brought constantly to the front there, as well as here. At a recent meeting of the Foreign Mission Board, Professor W. H. McKee, of the *Sentinel* editorial staff, was invited to go to Basle to engage in this line of work. Brother McKee has signified his acceptance of the appointment.

SPECIAL MEDICAL MISSIONARY COURSE AT THE SANITARIUM FOR 1894.

THE Annual Special Course in the Sanitarium Medical Missionary Training School will begin about July 1. This course is especially designed for those who wish to become prepared for medical missionary work at the earliest possible moment. It is so arranged that those who wish to do so can, by paying for their board, devote to study the time which in the other course is required for work to pay for board and current expenses. Those who take this course are expected to pay \$2 per week for their board, or \$100 for the year. The course of study covers the first two years of the regular three years' course of instruction. It includes six months' instruction in

the Bible School at the Battle Creek College, which is free to those who "enlist."

Those who take up this course should be persons of mature age, at least twenty years old or upward, and who have a good education. It is desirable that candidates for this course should have graduated from a high school, or, at any rate, that they should have had more than an ordinary English education, as the course is especially designed to prepare those who take it to do more responsible work than ordinary nursing. It is the expectation that many of those who take this course will go out as foreign missionaries to distant fields, where they will be expected to organize and superintend work in training native workers. It is also expected that many will be prepared to go out as organizers of Christian Help Bands, and to engage in various lines of public work connected with the S. D. A. Medical Missionary and Benevolent Association.

This course includes not only the unexcelled opportunities for instruction in practical nursing, hygiene, mothers' work, Christian Help work, and various lines of medical and philanthropic work carried on in connection with the Sanitarium, but, through the work which has been established in the last year in Chicago, an opportunity is afforded for practical work in district nursing in a large city, dispensary work, and various lines of missionary work.

It is almost needless to say that there is a very great interest among all our workers who are engaged in this line of work; those who once enlist soon become so interested that no inducement which can be offered is any temptation to leave it. The call for laborers is very great, especially for persons of good ability, good address, and good education. The total number of persons now in training for this work is about three hundred, and the greatest enthusiasm prevails. Much hard work, many dangers, and not a few trials and perplexities are connected with the work, but the grand results which are constantly seen, and that without long waiting, are ample compensation for all the self-denial and sacrifice required of those who engage in this work.

Those who are interested in this course should at once address the writer, who will be glad to give further information, and complete arrangements with those who wish to enter upon the course. An indefinite number cannot be received, but arrangements are being made to accommodate quite a large class.

J. H. KELLOGG.