

# THE HOME MISSIONARY



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

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## THE CANVASSER'S WORK.

BY MRS. E. G. WHITE.

LETTERS have been received by me making inquiry in regard to the particular duties that devolve upon the canvasser. Some have said that in their experience in visiting the people, they have found favorable opportunities for presenting the truth for this time, and have even been forced into holding Bible readings. They have said they could not conscientiously pass by those who were interested, or neglect these favorable opportunities for presenting to earnest inquirers the great truths that mean so much to us. On the other hand, letters come, saying that our canvassers are not doing the work that is given them to do, but are occupying their time in giving Bible readings upon doctrinal points of faith, and that thereby prejudice is aroused, and canvassers have difficulty in delivering their books; and this class ask in what way they shall deal with this difficulty.

We think that there is truth in both these statements,—that canvassers find favorable opportunity for leading the people to a better understanding of the Bible, and that because of the way they meet these opportunities, prejudice is aroused and the work hindered. 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. And yet while he is doing his canvassing, he will not be heedless of opportunities to help souls who are seeking for light and who need the consolation of the Scriptures. There are many who have met with trials and disappointments, whose hearts have been made tender by sorrow or affliction, whom the Holy Spirit is drawing unto Christ. If the canvasser walks with God, if he prays for heavenly wisdom that he may do good, and only good in his labor, he will be quick to

discern his opportunity, and the need of souls with whom he comes in contact. He will make the most of his opportunity to draw souls to Christ, not dwelling on doctrinal subjects, but upon the love of God, upon his mercy and goodness in devising the plan of salvation. He will not hold a controversy with the people, but in the Spirit of Christ he will be ready to speak a word in season to him who is weary. 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. It would not be proper, nor would good results ensue, to present doctrines to souls who are entirely ignorant of our faith.

The great need of the soul is to know God and Jesus Christ whom he has sent. The Bible abounds in practical lessons which the canvasser may safely present to the people. If he can by this means enlighten their darkened minds and bring into the sanctuary of the soul a knowledge of what practical religion means, he will be feeding the people. The inexhaustible theme of the love of God in giving his Son to die for the sins of the world can safely be presented. The canvasser can say to the inquiring soul, "Behold the Lamb of God, which taketh away the sin of the world." Let the canvasser go forth with this prayer upon his lips, "Lord, what wilt thou have me to do?" Let them labor as in the sight of God, and in the presence of heavenly angels; let them desire to be approved of God in all things, having an eye single to his glory, and they will not be fruitless in the work which they have undertaken. The claims of God are to be ever before our eyes, and we are

never to forget that we are to give an account for the deeds done in the body. Weighted with this thought, canvassers will watch for souls, and their prayers will go forth from unfeigned lips, asking for wisdom to speak a word in season to those who need help. Workers of this kind will continually be elevating and purifying the soul through the sanctifying influence of the truth. They will feel the value of souls, and will make the most of the priceless opportunities granted them to make known the riches of the grace of Christ to those who are in poverty and darkness.

In order to enlighten souls it is not necessary to bring up controverted points of doctrine, and thus create opposition. Christ is the center of all our faith and hope. Those who can preach the matchless love of God, those who with softened heart can lift up Jesus, and inspire hearts to give him their best and holiest affections, are doing a high and holy work. By diligence in canvassing, by faithfully presenting to the people the cross of Calvary, the canvasser doubles his powers of usefulness. But while we present these methods of work, we cannot lay out an undeviating line, in which every one shall move; for circumstances alter cases. God will impress those whose hearts are open to truth, who are longing for guidance, and he will say to his human agent, Speak to this one or that one of the love of Jesus. No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near, and soften and subdue the heart.

Doctrines of all kinds are proclaimed with no special effect; for men expect that others will seek to press upon them their doctrines; but when the matchless love of Jesus is dwelt upon, the grace of Christ is there to make its impression upon the heart. There are many who are sincerely seeking for light, who know not what they must do to be saved. O tell them of the love of God, of the sacrifice Christ made on Calvary's cross to save souls from perishing! Tell them to place their will on the side of God's will, and the Lord will open the way before them. Tell them, "If any man will do his will, he shall know of the doctrine, whether it be of God."

We are individually to put on the Lord Jesus Christ. To each one of us he must become wisdom, righteousness, sanctification, and redemption. As we have living faith in Christ that appropriates him as our personal Saviour, we shall have power to place him before others in a new light. When the people see Christ as he is, they will not begin to wrangle over doctrines, but will flee to Jesus for pardon,

purity, and eternal life. No one can be a successful soul-winner till he himself has settled the question of surrender to God. In laboring for others we shall find that many are slow to comprehend the simplicity of Godliness but when once they look and live, the condition is met upon which the approval of God is bestowed.

The difficulty most to be dreaded is that the canvasser who meets these inquiring souls has not himself been converted, has not himself experienced the love of Jesus which passeth knowledge. If he has not himself experienced the love of Christ, how can he tell souls the precious old, old story? The people are in need of having presented before them the very essence of true faith, of having brought to their minds the very way to accept Christ, and to confide in him as their personal Saviour. They need to know how they may follow his steps whithersoever he goeth. Let the feet of the worker follow step by step the foot-prints of Jesus, and mark out no other way in which to proceed onward and heavenward. When a soul has been brought to Jesus through this kind of personal labor, leave the surrendered, humble heart for God to work with, and let God impose upon him just such burdens, and urge upon him just such service as he sees fit. God has given his pledge that his grace shall be sufficient for every one who will listen to his invitation, and come unto him. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me; so shall he be my disciple."

This is the kind of enlightenment that people need. They have heard doctrines until they are disgusted. Let the Lord Jesus Christ be the sum and substance of everything. If the people surrender to Jesus, if they open the door of their hearts and invite him in, they will be in safe keeping. Jesus says, "I am the way, the truth, and the life." Possessing Jesus they will possess truth; for if they follow on to know the Lord, they will know that his goings forth are prepared as the morning. They will be complete in him. In our work we need far less controversy, and far more presentation of Christ.

Many professed Christians make themselves a center. They have broken away from the great center, Jesus Christ; but if they would attract souls to him, they must flee back to Christ, and realize their utter dependence upon him. Satan has tried his uttermost to lay hold of and sever the chain that unites and binds man to God, that he may bind souls for whom Christ died, to his own car, and make slaves of them

in his service; but we are to work against him, and draw men to the Redeemer of the world. By exemplifying the love of Jesus in the life, by telling men what they must do in order to be saved, canvassers will themselves be blessed, and will receive light as they impart light to others.

Let canvassers be faithful students, learning how to be most successful, and while they are thus employed, let them keep their eyes and ears and understanding open to receive wisdom from God, that they may know how to help those who are perishing for the lack of the knowledge of Christ. Let every worker concentrate his energies, and use his powers for the highest of all service,—to recover men from the snare of Satan and bind them to God, making the chain of dependence through Jesus Christ, fast to the throne encircled with the rainbow of promise.

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#### WHO WILL CO-OPERATE WITH US?

It is our desire to make the columns of the HOME MISSIONARY suited to the needs of our workers throughout the world. As a medium of communication between them and our local societies, we feel that this journal has a specific field, which no other journal among us now occupies. We feel that it is not so much its province to consider articles of a lengthy character, as it is to discuss missionary methods, give missionary experiences, reports, and items regarding the prosecution of our work all along the line. It will be our purpose to make this the character of the journal in the future. Long articles will be largely excluded. What we desire is to fill the journal up brimful with short, pithy, pointed articles and items which will cause the heart of every reader to thrill with new life and joy, and impart to all, valuable suggestions regarding the carrying forward of the work. We realize, however, that in properly occupying this specific field, it will require much more earnest labor, and the putting forth of much greater effort than in giving to the paper the general character that it has had in the past. If our plans in this respect shall be carried out, it will be necessary for us to have the hearty co-operation of all our workers throughout the field.

First of all we ask them to work for the circulation of the paper. The HOME MISSIONARY should be in the hands of every missionary worker in our ranks. We do not ask that it be pushed among those outside of our people, but we earnestly ask that an effort be

made to put it in the hands of every one who is engaged in any way in the missionary work, either at home or abroad. We now have a good circulation, our list numbering upwards of 13,000. This is most encouraging, but with the end of the first half of 1894 a large number of these subscriptions will expire unless our brethren come to the front, and by personal effort secure the renewal of the same. Can you not help us in this? Will not every reader of the HOME MISSIONARY visit those in his church or society who are not now taking the paper, or whose subscriptions are about to expire, and see if they will not subscribe for the same for another year? In this way our present number can be retained, and others added to the list, and thus the journal made a much greater power in the accomplishment of its mission than it could be otherwise.

We ask for the co-operation of our brethren and sisters in supplying us with fresh, interesting matter for the columns of the journal. Are you holding Bible readings with some one, and have you had in your work an encouraging experience that would be a benefit to some one else? If so, write it out, and send it to us. Have you been engaged in the distribution of tracts and periodicals, and have you in that work had experiences that have watered your soul, and drawn you nearer to the Lord? Be assured that a knowledge of what the Lord has done for you, and for others through you, will be of encouragement to some other worker in the great harvest field.

We do not wish to give the columns of our journal up wholly to our ministers, or to our leading workers, but we wish to receive reports from the rank and file of our brethren and sisters. Some may have recently taken hold of the truth through the reading of our literature, or through correspondence. We would be glad to receive from them an account of the work wrought in their behalf. As showing the results of missionary correspondence and the influence of personal work, such items would encourage others to put forth renewed efforts in laboring for those outside the truth.

We appeal especially to the presidents and librarians of our local tract societies. Will you not give us reports of your work? This number of the journal, as well as the May number, contains reports from some of our societies. These have been very acceptable, and contain very readable matter, which will be of deep interest to all of our people. We desire to receive stirring reports from every society in the land. Will you not assist us in this?

We are sure that if our workers respond to this, sending for publication the interesting experiences that they enjoy, it will do much to make our little journal a great help to all who read its pages. We will endeavor to give from time to time suggestions as to methods of work to be employed, and we invite co-operation in this line. If some have pursued a plan with good results in working for others, please write it out and send in to us, and we will give our workers generally the benefit of the same.

“In union there is strength.” We desire the HOME MISSIONARY to be a medium through which our workers can hold, so to speak, sweet counsel together; in which there will be discussed plans of work, the results of the same, and suggestions given regarding the missionary work in all its details. Who will cooperate with us in bringing this about?

Dear reader, this appeal is addressed to you personally; will you not consider it as such, and will you not give your hearty support to the suggestions herein contained?

#### WHAT WAS DONE IN 1893.

THE following is a statement of the value of subscription books sold by our publishing houses, during the year 1893, as per their report to the General Canvassing agent:—

Central Europe.....	\$4,655.75
Scandinavia.....	26,612.00
England.....	61,114.75
Pacific Press.....	55,652.00
Canada.....	18,000.00
Review & Herald.....	250,000.00
Total.....	\$416,044.52

The report of our Australian publishing house does not appear in the above, as returns have not yet been received from that. While this is considerable of a shrinkage from last year, yet considering the financial depression that is found all over the world, we have good reason to thank God and take courage, for blessing and prospering the work as largely as he has. There has been no lessening in the efforts of our people to reach others with the truth. While not so much perhaps has been done in the canvassing work for the reason stated above, there has been a revival in our local tract societies, and many thousands of tracts and leaflets have been circulated by free distribution. The effort during 1893 was much greater than during any previous year, and we believe that our people are waking up to the necessity of laboring for others. This is a hopeful omen. We believe that much more

will be accomplished in the special line of the canvassing work in the future than has ever been accomplished in the past. This line of work is settling down on a good, solid basis, and right principles are being used in carrying it forward. The work is the Lord's, and if we do all we can to advance it, he will look after the rest.

## Health and Temperance

### VEGETARIANISM.

WE are glad to note that vegetarianism is making encouraging progress. Although vegetarians may be led to extremes, and not have the whole truth yet, we believe that they are on the right track. Adam was a vegetarian, and had he never sinned, he would always have been one, and the human family with him, for without sin there would have been no death, and hence no flesh-eating. And when the human family is restored through the gospel, and God's original plan is carried out, we read that there is no more death; hence all the saved will be vegetarians. And why is it not a good plan for Christians to begin already here? In other respects, they begin to live here on the plan of heaven, why not in this respect also?

In our day, diseases of all kinds are increasing with alarming rapidity; and may not one source of their increase be found in the increase of disease among the animals that are eaten? The experience of vegetarians goes to show that their mode of life is a safeguard against disease. During the recent cholera plague in Russia, a German vegetarian, Herr Lucian Pusch, made some experiments among the plague-stricken. Of his experience, he speaks as follows:—

“At the time of the cholera epidemic, I passed six weeks among the sufferers at Niji-Novgorod. During the whole of that time I lived and slept in the same apartments with them. I purposely abstained from using any disinfectant, either for my own person or for the rooms. During the whole of the time, I lived upon peeled fruits, nuts, and wheat-grain, with occasional additions of milk to drink. I remained quite healthy, and seemed to be proof against all infection. And not only I, but all those who adopted my mode of life were free from the terrible disease which raged round about them, and those already ill soon recovered under my treatment. True, I incurred a punishment from the local authority, for daring to interfere with regulations prescribed by the licensed medical men. But three hundred strokes are not a killing matter when one is strong and healthy and full of the moral conviction of right-doing.”

It is generally believed that flesh and wine and beer are needed to give strength, and that without these, a person would soon fail. But the reverse of this is true. The past summer has also afforded pretty substantial evidence that vegetarians are capable of greater endurance than flesh-eaters. In the long-distance march of nearly seven days between Berlin and Vienna, some vegetarians entered the list. Here, they would be placed on a thorough test. They not only used no flesh food, but also no fermented liquors whatever. How did they come out? The first man to arrive at Vienna was a vegetarian; half an hour later came in the second man, and he also was a vegetarian. Thus in this long continued trial, the first and second prizes were taken by vegetarians.

On September 24, another walking match of 66.5 kilometers was held at Berlin. In this match, there were thirty-five competitors, thirteen vegetarians and twenty-two flesh-eaters. Here again, the first and second winners were vegetarians.

Vegetarianism is not only the more healthful, and leads to greater endurance, but it is the more economical mode of life. This is not a small item with the great masses of mankind, especially with the toiling millions of Europe. It is a known fact that an Italian will work for less wages, and at the same time save more money than the German or Frenchman; and this is due to the fact that he uses largely a vegetarian diet and little liquor. He lives principally on corn-meal; chestnuts, wheat-bread, vegetables, and macaroni. In France, where in some parts meat forms the principal article of diet, Italian masons are hired in preference to the French, because they have greater powers of endurance.

These are facts observed among men of the world. But how weighty they should be for the child of God. We have the precious truth which is to be carried to all the world. To do this, we must go to unhealthful as well as healthful climes, even to places infected by pestilence. And the more endurance we have, the more we can accomplish; while the less we expend on our own persons, the more we will have to use for others. If men of the world find reasons for being vegetarians, Christians have as much greater reason as eternal things are greater than temporal.

H. P. HOLSER.

“Every man that striveth for the mastery is temperate in all things.” So strive that you may be counted a victor.

## Foreign Missions

### TRACT DISTRIBUTION IN TAHITI.

THE pamphlet, “Truth Found,” was finished in the Tahitian language last month. Brother Read took about 200 to the Island of Huahine to give to the people to open their minds concerning the truth. They also took 600 to Raiatea to help Brother Cady to give the truth to the people. A few days after Brother Read went down to Leeward, Brother and Sister Chapman went to Point Venus to distribute “Truth Found” among the people. They gave away about fifty copies. The people there need more literature. After this Brother Bambridge and I went to the district of Paea, and distributed books to the people. We started March 11 in the morning, and commenced by giving books to the people and ministers in the district of Faaa. We gave out fourteen there. The minister there was very kind to me, and was very thankful for the book and wanted me to stop and have a cup of coffee, but I said to the minister: “Here is the ‘Truth Found’ already before your coffee.”

We only stayed there fifteen minutes and then started on to the district of Punaavia. We gave out 29 in Punaavie. I went one road and Brother Bambridge another. I saw the minister there, a fine young man who wanted me to come in and have breakfast. This was about nine o'clock in the morning. They were very kind and wanted me to stop. I thanked them very much and said to the minister, “I don't come to stay long but just give you the ‘Truth Found’ so you may know the truth.” We moved along through a Catholic settlement, and I stopped my buggy there and asked some people who were sitting on the veranda, if they wanted any books. A man answered, “What kind of a book have you?” I said to him, “The book called the ‘Truth Found,’ where you can find out about the real Sabbath. You know the old Sabbath that was here before?” The man said, “Yes, yes.” I said to him, “That is the proper Sabbath that the Bible says we must keep, and this book shows it to you. Read it over and over, and when you see the truth, obey it.” He said, “Yes.”

We left there and started into Paea, where we intended to stop. We reached there about eleven o'clock, A. M. All the people were sitting outside of

their church, waiting for their meeting to begin. We did not call but just went to the house where we stopped. As soon as we arrived, the son of the man who owned the house came to help us get breakfast. As soon as the breakfast was over, the meeting in the church was done and all the people came to the chief's house for another meeting concerning work on the church. As soon as they saw us, they came to shake hands with us. Some of the men were great enemies to our faith. I tried to speak a few words from the Bible concerning the Sabbath and faith in Christ, and they said, "True, true." I gave "Truth Found" to them, and they said, "Thanks, thanks." Some time ago I went there with Brother Read, but they would not receive us, neither the second time, but this time they received us very kindly and pleasantly. We must pray to the Lord of the harvest to send forth more reapers into the harvest field. At three o'clock Brother Bambridge went on to Papara to scatter books. All the people received him and the books very kindly. One man said to him, "Take courage, for the second chief received the book, and some day you will be a minister here." Soon Brother Bambridge returned to Paea, where I had stopped. He arrived about seven o'clock in the evening. I was sitting on the veranda with a few people. They asked me all about our faith, and I explained to them what the Bible said; but they said baptism was very new to them. I said, "Yes, very new to you, but not to our Lord, and if we belong to Christ, we must follow him." He asked if a man would not be saved in keeping Sunday because of Christ's resurrection and as a sign that we love our Lord. I answered, "Yes, if he is keeping all the commandments of God; but a man won't be saved in doing differently, because the Bible does not say keep the first day of the week, but Christ said, 'If ye love me, keep my commandments.'" After speaking here, they wanted us to come to their meeting that evening. We went over at about eight o'clock in the evening. The meeting had already begun, but they were waiting for us. When we went inside of the house, they commenced singing. After singing, came prayer, and after prayer, a man arose and repeated verses. After this, he requested others to repeat similar verses. A few men, women, and children repeated verses, and they requested us to speak. I got up and spoke other verses in the Bible. Brother Bambridge followed me, and spoke also. The people there were very much pleased. The meeting closed about ten, and we went home, where

we found the minister waiting with a big watermelon. He had closed the meeting quickly, so as to be there with the melon. As soon as he saw us, he cried out, "Come and have some watermelon!" So we ate, and talked about the Bible until one o'clock, A. M. In the morning, Brother Bambridge started home, while I remained. About nine a man came along and wanted me to start a Bible reading. I said, "Yes, this evening." When evening arrived, about a dozen people came over there, and we started a Bible reading concerning the love of God, the Sabbath reform, the law of God, and the Sabbath. They were very grateful. That was March 12. We closed our meeting about midnight.

The heads of one family said, "We know the truth and are going to keep the Sabbath. You must come often to us, because we are just like a branch and a root." I stayed until Thursday, and returned home. When I met Brother Stuart in the road, he asked, "How is the work in Paea?" I said, "First rate. A man and his wife have decided to keep the Sabbath, and want me to come often and start a Bible school." Brother Stuart said, "You better ask permission right off of the Director of the Interior for your meeting." I said, "Yes, I will do that right off." So I went on to Hamuta to see Brother Chapman, and all was well. We did not stay long, as I was very tired because of the work and travel. I sent my letter to Director of the Interior, March 22, asking him to give permission for public meetings in Paea twice a week. He has not answered it yet. Yesterday I heard that a minister of Papeete went to Paea and told the people not to receive "Truth Found," and went to the place where I stayed and told the man not to receive me again into his house. This man said, "O no, he is our son." The minister said, "Don't receive the Seventh-day Adventist faith." The man said, "We receive the truth as the Bible says." So the minister left and came to the house of the man who keeps the Sabbath, and said to him, "I hear you are keeping the Saturday Sabbath." The man answered, "Yes, I keep what the Bible says." The minister looked very red and came away. As soon as I heard that, I resolved to go again to Paea tomorrow to help our people there; and in two weeks more I intend to go to Raiatea to help Brother Cady in the work there. I will remain about two months at Raiatea, if the Lord wills.

Brethren, let us pray to God to help in all his harvest field, and prepare a people for the second coming of Christ.

P. J. DEANE.

## FROM OUR MISSION IN RAIATEA.

DURING the first cruise of the "Pitcairn" she visited Raiatea, in February, 1892. As a result of the visit, Henry Dean and his brother, Paul Dean, of Tahiti, began with his family to observe the Sabbath. Mrs. Henry Dean's brother and family also commenced the observance of the Sabbath. They were still living up to the little light they had received when we came last May, but they needed more assistance. On our arrival in Raiatea we began work for the people by visiting, preaching, and singing. Not much interest was manifested by the few English speaking people, but to us it seemed that the natives were very much interested in our work. They asked that a missionary be left to teach their children. This matter had to be talked over by the people there, and after one week's meeting, it was recommended to invite a missionary and his wife to remain there. The people promised to put us up a house to live in, and a school house if we would stop with them. They have put up a building 20x60 feet, made of native material. One end of it was partitioned off for us to live in, while the children were taught in the other part. Expecting that after a time a school would be held in the new church, no floor was put into our school room, but now we are putting in a floor. As far as we have heard, all seem pleased with the school, and are anxious for it to continue. Three districts on the island say that when the "Pitcairn" comes again, they are going to try and get a teacher.

Brother Reed and wife have been with us for nearly three weeks. They left yesterday for Huahine, where they hope to catch a ship going to Tahiti. Brother Reed was invited once to speak to the people in the church here, and we were invited to a neighboring village last Sunday where he preached three times. They heard him gladly, and if he could have remained here, I think that it would have been a blessing to this people. He expects to send Brother Paul Dean here as soon as he gets home. In all of this island there is but one other white missionary besides myself. He arrived while our ship was here, and is located about nine miles from us, at Utuoa, a French village. He holds a French school at that place, with about the same number of students that we have. The French government requires that the French language be taught in all English schools, so we should have in our school at least one who can talk French.

We have now been here nine months. The climate seems to agree with us very well. We have never en-

joyed better health, and we find the island a very pleasant place to live.

We want to be just where the Lord can make the best use of us, and if it is here, here is where we want to be.

B. J. CADY.

PROGRESS OF THE WORK IN SOUTH  
AMERICA.

THE work is moving steadily forward in these countries although we have no ministerial help. Yet we have the assurance that He who gave the promise in Matt. 28:20 is daily fulfilling it to us. We are constantly cheered by the assurance that we are not left to human weakness in devising ways and means by which to reach the great variety of minds to be found here, with the solemn, stirring message for this time.

One thing very much in our favor is that there are but few book agents here. The British and American missionary societies have their colporters traveling almost everywhere, except Ecuador and Venezuela, and this has prepared the minds of many for books that contain the message. We are made quite welcome in the city of Buenos Ayres as well as in the country, when we call to introduce our books. Some will say we have lived here for years and have never been visited by a canvasser before. As we call attention to the truths concerning the time of the world in which we live, and the signs concerning the soon coming of the Lord, some will say, "Do you really think we can tell any thing as to the time when the Lord will come?" It is refreshing to notice in some cases how eagerly they listen to catch every point as we proceed to show them, from the Saviour's own words, that we *know* when he is even at the door. One man, a local Methodist Episcopal minister, has called at our house a number of times to get more reading matter and is reading with deep interest everything we furnish him. But being Spanish, it is more difficult for us to supply him with reading on the various points of our faith. This is a difficulty we must ever contend with till we get books and tracts on a variety of subjects, in the Spanish tongue as we have in the English.

We have just finished a very profitable season, of two weeks' study in a canvassers' institute, the first in South America. There were but four canvassers present, but as we studied the Bible, the Testimonies, and the book we are canvassing for, we were made to realize that the Lord was present to teach us how to

meet minds and impress them with the truth and power of his word.

We now have three canvassers in Brazil, four in this republic and one in the Falkland Islands. From all of these points come cheering reports of the progress of the work. In Brazil another family have embraced the message where the books have been sold. Brother Nowlen also has had abundant evidence that the isles were waiting for the message when he went to that field. Chile is stretching out her hands for the message, and our hearts are cheered by news just received from the Foreign Mission Board, that plans are already in operation for workers to go to that field. It is evident that the few workers we have must work very fast and constantly depend on the Lord of the harvest to raise up other laborers, if the message reaches these multitudes of people as the Lord would have it.

We need not mention the many barriers Satan has reared between the people and the word of God. But divine power dispels the darkness and clearly reveals to the people the delusions which have been imposed upon them for truth. We press forward with renewed courage as the conflict deepens, for there are many honest souls yet to be rescued from the wreck and ruin of this sinful world and join us in the song of victory.

R. B. CRAIG.

#### OUR WORK IN THE BAY ISLANDS.

*Bonacca.*—Here we have a church of thirty-eight members, and I will say that it is a healthy little church, and is continually growing, and has been since its organization one year ago, Jan. 1, 1893. Its membership was then thirteen. We have been spending considerable time here of late. Since September we have only been away one month, and since the tenth of December we have been holding a Bible School in the church here, which has proved a success, and has been very beneficial to the church and to us also. I gave my last lesson Wednesday evening, and we now expect to go to the Coast to labor, as soon as we can get things moving as we wish to see them before we leave. Brother Emerson's folks have been here most of the time since they came, and really it has been almost a case of necessity for us to be where we could care for our health, as there has been such a scourge of sickness passing through the country that we have been sick as well as the natives. Chills and fever have been our greatest trouble, and it has hindered me much in my work for the past three

months, but for the last three weeks I have been feeling much better.

*Northeast Bight, Bonacca.*—There is a little company here that are keeping the Sabbath. Eleven or twelve, we think, can be counted on. Some of these were to be baptized to-morrow, but the wind has been blowing such a gale all night, and is still blowing so hard that it will be impossible for us to go, as we have to do all of our traveling by water, and our ship is not very large. Brother E. and wife have been there now for nearly two weeks, and we have spent several weeks with them in the past. These will all be added to the church as soon as they are baptized. This is all there is to report of interest in Bonacca at present, with the exception of the school enterprise that we have undertaken of late. To be sure, there are other people who will in time, no doubt, accept the truth, and be added to our number, but there are no other settlements on the island that it would pay us to stop and work. We shall have to leave the scattering ones for the church to work for, and seek other fields of labor. Of course it will be necessary for us to pay the church occasional visits.

*Ruatan.*—In Ruatan there are but five who have been baptized. There are four here who have become members of the church at Bonacca and have been counted above. There are thirteen more in Ruatan who have been keeping the Sabbath that are covenant members, but they are so scattered that we cannot get them together for regular meetings. There is but one company there that attempts to come together for regular meetings, and they fail almost always on account of being so scattered.

F. J. HUTCHINS.

#### A WORD FROM EGYPT.

MOHAMMED ABD EL GHANY, writing from Mahalla Kibira, Egypt, says :—

"I will give you some description of Mahalla Kibira. Mahalla Kibira is an old town. It contains very nice buildings, but the streets are not wide. It has 360 mosques and about 40,000 people; of whom 7000 are Europeans and 33,000 Copts, Jews, and Arabs. It is more famous for making silk than any other town.

"Dear sir, be sure that I am here at Mahalla Kibira like your agent. Always I combine my friends and neighbors daily in a certain place for reading and making conversations together; and I call it International Religious Liberty Association."

Ghali Nakhla, of Cairo, Egypt, says :—

"The interesting literature kindly sent by you has been distributed to my numerous friends, both Christians and Mahometans, and was found to be very agreeable and useful. My friends have asked me to convey on their behalf their best thanks.



"The reading matter on the subjects of health, temperance, and education will be thankfully received, and distributed, so that the light of truth may spread over the inhabitants of Egypt. The people are fond of knowledge and are getting, from time to time, accustomed to the good through the effects of reading."

#### A VISIT TO THE MAORIS OF NEW ZEALAND.

WHILE at Kaeo we visited a Maori gathering, called a "Bone Scrape." They have the practice of taking up the bones of the dead after they have been buried awhile and scraping them, covering them and letting them remain covered in the open air on some hill side watched by a tapu, or holy man, a day or so, during which time they have a gathering to mourn and feast, — more to have a feast it appeared to me, — than to mourn for the dead. We called on the Maoris and had a little talk with several of them. Brother Hare acted as interpreter, and as they have no missionaries or ministers among them, I asked the privilege of talking a few minutes to them. They asked who I was. He told them I was a Seventh-day Adventist. They said, "Can't understand." So Brother Hare told them as near as he could in Maori, what it meant. He also told them for me that some of their people had been converted among us, and that one young Maori was at Battle Creek Sanitarium, learning to become a medical missionary to return and work among his people, and that another lad was at a Bible school at Melbourne. This seemed to please them some. But one of them said, "There are so many denominations, and they all claim to be right." I said to them, "You have the Bible, that is what we should believe. It tells us of the love of God to all men, and that Jesus died to save us, and that he loved them." They said, "That is good. But if your missionaries come among us, will they want our lands as have the other missionaries?"

I told them that it was their souls we wanted to see saved from sin, because Jesus had bought them, not their lands. And as they said they could not understand what that meant, I said, "We want you saved in heaven, we do not want your lands."

They said they would like to have us sing some of our songs. So we came at night, and brought our own lights, and began singing outside of the "whare" or house where they were most of them stopping. They gathered around us just as close as they could stand, and then some of the little boys crawled under the others' legs and arms to get nearer so they could stand beside us as we sang to them. And when we closed one piece, they desired us to sing another. We sang

another, and then they asked me to come into the "whare" and talk to them in English a few minutes, which I gladly did. The Maoris were seated on the floor, about fifty inside, and about as many more outside. They gave us flax mats to sit on, and, there, by the light of tallow and sperm candles, we preached, or rather talked, for the first time to a Maori audience of as attentive listeners as I ever addressed. It touched my heart to think of their having no ministers among them; sheep without a shepherd; and to look into their eager, upturned faces, while they listened to what I was saying about God's love to them in giving Jesus to die for us, and that this same Jesus, who died to save us from sin, was soon coming to resurrect the dead, bring them from the places where they were buried, and take all the good to heaven to dwell with him. Some of the young Maoris had their Bibles, and hunted up some of the places I referred to and read the passages. There was one old man whom I was told was over a hundred years old, and had quite likely in olden days eaten human flesh, for this was the section of country where the crew of the ship Boyd was slain and eaten about 1814 or 1815. Many of the faces of the Maoris, who are old, are completely covered with scroll work of tattooing, which defaces the intelligence of their appearance, and makes them savage to look at, though now they are kind and friendly. After the meeting, one of their number said, "*We are looking for light.*" Many of them shook hands with us very heartily. After the service we felt a deeper interest than ever in this benighted people who are looking for light. Who will come and carry the light to them? We have a tract of Sister White's, "The Curse of the Liquor Traffic," being translated into Maori, and we shall get one on the Sabbath soon.

GEO. T. WILSON.

#### THE ISLAND OF TRINIDAD.

WE steamed out of New York harbor February 18, and for the first time in our lives, we were on the broad waters of the Atlantic Ocean. We met a heavy sea, and at times our ship would seem to stand on end, then immediately roll to the other. This caused a little discomfort among some of the passengers, and they had to retire to their rooms. By the second day the sea was not so rough, and all were able to be on deck again.

On Sabbath morning we sighted the island of Ane-gada, the first land we had seen for seven days.

Though we left New York in the middle of winter, with everything covered with ice and snow, we found ourselves in this short space of time in the middle of summer. We only made one stop on our way, and that was at the island of Grenada. This island is very mountainous, about twenty miles long, and from ten to twelve miles wide, with a population of about 45,000, mostly colored. It is said to be very healthy, with good water and air, and is about one hundred miles from Trinidad. As our vessel stopped for the day to unload some cargo at St. George, the capital of the island, we went ashore and were shown about the place. We found a man there who is keeping the Sabbath. He said there was a good interest here to hear the truth, and was very anxious that we should stop and hold some meetings, but we could only promise him to return to his island later. This we hope to do.

At daylight on the morning of the 27th we passed through a narrow channel leading from the Carribean Sea into the Gulf of Paria, and one hour later we anchored in the harbor of Port of Spain. The harbor is very shallow, and large vessels have to anchor about two miles from shore. The passengers have to be rowed ashore in small boats at their own expense, and the cargo is landed the same way. We passed through the custom-house without inspection, being only questioned as to what our baggage contained. As we stepped into the street, it seemed almost as if we were in another world,—but not a better one.

Trinidad is an island of 1700 square miles. It lies just off the north coast of South America, and is ten degrees north of the equator. This island is almost a square, with two long arms reaching westward, which almost touch the main land, forming the Gulf of Paria, a beautiful body of water about thirty by seventy miles, and at all times almost as smooth as a mill-pond. Most of the western part of the island is under cultivation, and is densely populated, while the northern and eastern parts are mountainous and uncultivated. There are 200,000 inhabitants, 80,000 of whom are people from India, imported as contract laborers on the sugar and cocoa estates.

Sugar and cocoa is the staple export of the island. All kinds of tropical fruits and vegetables grow here, but not enough to supply the demand, so a large quantity of provisions are imported from North America and the neighboring islands, which makes living high. Sugar can be bought as cheap in America as here, though thousands of tons are made yearly.

Port of Spain, the capital, has 45,000 inhabitants, and has some modern improvements. It has street cars, and is now putting in a plant for electric lights. Its people are a mixed multitude; it is said that every nation in the world is represented here. The government owns a railroad that runs from the capital south, a distance of 50 miles, passing directly through the sugar-growing districts. The people are mostly colored, though there are quite a number of whites to be seen in the towns. The majority of the people are very poor. Wages are low, ranging from twenty-five to sixty cents a day. The climate is not as hot as we expected to find it. At noon it is very hot, but the mornings and evenings are cool and nice so that we sleep very comfortably under covers.

Since coming to this island, we have visited Carapichaima, Mc Bean, California, Alexander, Prince's Town, and San Fernando. At all these places we find people interested in the truth. Some are keeping the Sabbath, and meetings should be held immediately at all these places; but the great trouble is to find a place to hold meetings. It is next to impossible to get a house at any of these towns. We are now at Conva, a town twenty-five miles south of Port of Spain. We have succeeded in renting a nice hall, 27 x 50 feet, for one dollar per night, and are holding meetings with good interest. We expect the Lord will bless, and a good company will be raised up to glorify his name. The ministers are doing all they can to keep the people from our meetings, but so far they have not succeeded.

Brother Charles D. Adamson and wife are with us, and render valuable assistance. My wife is suffering some from the change of climate; but my health was never better. We ask the prayers of all, that God will bless in the work here in these islands of the sea.

Our permanent address is Port of Spain.

A. E. FLOWERS.

*Conva, April 24, 1894.*

Well may the *Missionary Herald* say: "A remarkable piece of news has arrived from Uganda. Bishop Hirth of the Roman Catholic mission writes as follows: 'After much hesitation I have concluded that it is necessary for us also to print the New Testament, which the Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it—everybody wishes to know how to read for baptism—except women and old men. We are therefore preparing an edition, with notes from the Holy Fathers.'"

**A TROPICAL BAPTISMAL SERVICE.**

COULD the readers of the HOME MISSIONARY have peered through the intervening space lying between this country and theirs on Sunday, April 8, 1894, they would have beheld a sight which would have done their hearts good, I am sure.

You have all known for a long time that some of the Tahitian natives were standing for God and the right, and that a church building has been completed within the last year and a half; but you have heard nothing about the church itself simply because there was none to hear about.

For many months these natives have been struggling with their appetites for drinking, smoking, and kindred evils, until at last fourteen of them had so far gained the victory as to be fit for baptism.

You can scarcely imagine a brighter day than the one appointed for administering this ordinance, nor a more lovely, quiet spot, shadowed by tall, majestic trees, whose wreath of green leaves entirely screened us from the vulgar gaze of the curious crowd. The water of the little stream which flows through our mission grounds was clear and tranquil, and the gently sloping banks afforded an excellent site for those who desired to witness the solemn ordinance. The people here are unacquainted with the mode of scriptural baptism, and about one hundred in all gathered on the banks of the stream to gaze on a sight which was to them novel. Some white people were in attendance as well as many natives and half castes.

The candidates, four of whom were men, and ten women, were arranged in a semi-circle; all the women were dressed in white except two. We sang, "We'll Tarry by the Living Waters," in Tahitian, and, as the words of the hymn floated through the trees, borne by the gentle tropical breezes, they indeed sounded like voices of praise to our Father above, who can understand us even when singing in a foreign tongue. Prayer was offered by Brother Paul Deane, and then we sang "Tiai â" ("Wait, Meekly Wait and Murmur Not"). Following this song, Brother Deane addressed the candidates, impressing on their minds the solemnity of the occasion, and what it meant to bury the old man and rise a new creature in Christ Jesus. As Mr. Read led them one by one into the water, Brother Deane read a text of scripture, and we sang a verse of "God Calling Yet." The baptismal prayer was offered, and the willing souls were buried with their Lord to arise and walk in newness of life.

It being a custom foreign to this people, and knowing the mirthful characteristics of the natives, some of us had feared that a spirit of lightness might pervade the assembly; but not so, a solemn sense of awe seemed to rest upon us, and all was as quiet as a baptism at home.

In talking with the natives before baptism, many of them remarked that they never knew what real conversion meant until the truth found them. One white man remarked that this day's work had done more for the truth than a dozen sermons.

On the following day, two aged pilgrims who could neither hear nor walk were almost carried into the water and buried with their Lord. One of them remarked that it was the strong desire of his heart to be baptized before he died. Mr. Read had administered the ordinance to five persons previously, making in all twenty-one who have been baptized since we came here, and we hope that more will soon follow. These natives have to give up many things pertaining to the old man and his lusts. Brethren and sisters, pray for them that they may be kept in the love of the truth, and that we, as workers, may lead such lives that all may know we have been with Jesus and learned of him.

MRS. A. J. READ.

*Papeete, Tahiti, April 11, 1894.*

**OUR WORK IN NORTHERN EUROPE.**

DURING my recent trip, I had large gatherings at Magdeburg, Cranz, Königsberg, Landsberg, Gumbinnen, and Sodehanenand. I found some thirty Sabbath-keepers, some nice people among them, who are anxious to come into full harmony with us. From early morning till late at night, I told them of the different truths of our message, and quite a number are in full harmony with them. We must have some workers there, and the sooner the better. They formerly belonged to a certain Stangnowski, who also preached the Sabbath, but with the difference that those only who could, were obliged to keep it. The others were also considered members if they only consented that it was right. He claimed to be especially called of God. Since, and even ere his death, a number separated, the very best among them, and they are coming nearer and nearer, and in fact some are fully convinced. They have bought many of our publications, and since my recent visit, one young man has taken a stand for the Sabbath who was among the excused, and the Lord gave him the victory, so that he can quietly keep his place.

While my trip cost me some twenty dollars, the donations amounted to thirty dollars. At Berlin I baptized four, received seven, and we have there now two Sabbath-keepers. A maiden lady there has given her house to Brother Perk, so that he can secure German citizenship. There are several nice young men keeping the Sabbath there. Here at Hamburg we expect to have baptism this coming Thursday. Seven are to be baptized, and the total number joining this church this quarter will be about thirty, making the membership 140. Then there are some twelve to be baptized in Rhenish Prussia, the same number in Wurtemberg, some at Flensburg, and some in Hungaria; making with those in Rhenish Eastern Prussia, over sixty Sabbath-keepers, who by a little more effort will unite as members. You may be assured that I have my hands more than full, and that I find that each trip taken counts for the advancement of the work. I received a letter from Brother Simon, in Bohemia, that since my last visit his wife now keeps the Sabbath also, and wishes to join us.

L. R. CONRADI.

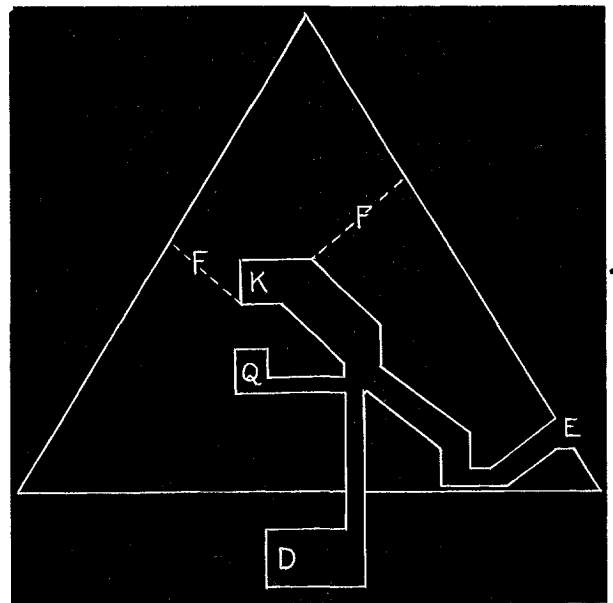
#### THE GREAT PYRAMIDS OF EGYPT.

THE glimpses that are given us of Egyptian history in the Scriptures, and facts gathered from remains and monumental inscriptions, give us our earliest knowledge of the remarkable story attached to the part of that country. The fragments of history are being united to the material relics of those periods, and while history gives interest to the relics, they in turn render a much more valuable testimony to the authenticity of history. Egypt is the best expositor of antiquity that the world contains. As she yields up her ancient treasures, the hearts of those who believe the Bible are made glad as their interpreters place them one by one alongside the record of revealed truth. It is with no ordinary feelings or emotions that the Christian of the nineteenth century gazes into the face and features of the Pharaoh who knew not Joseph and from whose wrath Moses fled into the land of Midian. But that is a privilege which every one who visits the Gizeh Museum may enjoy, together with the satisfaction of reliable evidence that the privilege is not simply a gratification of the imagination.

For ages the significance of the great pyramids was a mystery concerning which they themselves were as silent as the lips of the Sphynx which keeps them company. But modern inquisitiveness has pried into

their secret. A pathway was found through the innermost recesses of the great Cheops, and at the extremity of each passage was found the remains of ancient royalty. Their sarcophagi contained not only the well-preserved mummies of the family of that great king whose name has been attached to his wonderful monument, but such other evidence as enables the discoverers to identify the builder and thus locate its construction.

An account of my visit to this remarkable monument may be of interest here. The Gizeh pyramids are on the western border of the hill valley, seven miles southwest of Cairo. The road by which they



E, Entrance; D, Daughter's Chamber; Q, Queen's Chamber; K, King's Chamber; F, Air Flues.

are reached is built up across the alluvial valley lands and is bounded on either side by a beautiful row of Cassia trees. The appearance of the pyramids upon approaching them is not very impressive. Their age gives them from a distance the appearance of great heaps of crumbling adobe. But upon a near approach, their real proportions appear and their material proves to be durable limestone rock. Some blocks have fallen away and been removed, causing the ragged appearance from a distance. The great pyramid is first reached. It is 480 feet high and 764 feet square at the base. The area covered is about twelve acres. Most visitors are anxious to accomplish the ascent. As the monument rises, each successive course of stones recedes, thus forming convenient steps, only that the rise is too great for the measure of ordinary

legs, being about three feet. But there is a crowd of arab guides, curiosity sellers, and beggars at hand, each one anxious to sell his assistance for a small sum, which, however, generally goes up as the ascent is made.

My ambition rather led me to explore the interior. This required the assistance of three men. The accompanying diagram will illustrate the undertaking.

The entrance is thirty feet from the base, and the passage is about 3 x 4 feet. At first it descends for sixty-two feet, then becomes level, but so low as to be but little more than barely passable. We then ascended ninety feet to the mouth of the well, at the bottom of which is located the burial place of a daughter of the king. From this point a level gallery leads to the chamber of the queen, and the "grand passage" six and a half feet wide and twenty-six feet high leads 150 feet higher to the sarcophagus of the king. Two flues here provide the ventilation of which by this time we felt the utmost need. The massive granite blocks which line the spacious chambers are so closely joined as to admit of no mortar, nor can the thinnest blade be thrust between them.

It was a novel trip, rather trying to nerve and muscle, but exceedingly interesting.

Mohammedanism has swept away from Egypt her ancient mythology. In the early centuries of our era, Christianity thrived there. The Alexandrian church furnished some of the most distinguished of the "Fathers." The remains of that movement now exist in the Copts. But what Christianity they might have had has disappeared beneath a thick sod of superstition and human traditions. Mission work is prosecuted among them to some extent, especially by the United Presbyterians, and with success. When in the providence of God the present truth can be carried there, we may reasonably hope that it will attract very many from darkness to the marvelous light of God.

G. C. TENNEY.

The native kingdom of Mysore is to have a marriage "reform." That is, from henceforth no man over fifty shall marry a girl under fourteen; a man over eighteen may not marry a girl over eight, and the minimum age for marriage is fourteen for a boy and eight for a girl.

FIVE hundred Mohammedan Missionaries go out from Cairo every year, and travel through eastern lands, teaching everywhere the religion of the false prophet.

## Home Missions

### LIFE'S BURDENS.

THERE are aching heads and burdened hearts  
In this weary world of ours,  
And though the sun shines gloriously,  
Yet all do not gather flowers;  
And turn as we will 'mid the glitter and glare  
Of this world with its feverish strife,  
The painful fact is evident,  
There's a mournful side to life.

The causes for griefs are various;  
And each in his own strange way  
Is trying to bear his burden of woe,  
'Till dawneth a brighter day.  
But few, it seems, of the many of those  
Who have heavy burdens to bear,  
Either know or think of the One who bids  
Us cast on him our care.

Such hearts are filled with crushing weights  
That none but God may know;  
He gives a balm of sweet relief  
To comfort them in woe.  
His promises are steadfast, sure,  
"That soul will I sustain  
Who casts his care at Jesus' feet,  
And lets it there remain."

With such a friend and helper near,  
Who then could wish to bear  
Life's burdens all, and nearly sink  
Beneath a load of care?  
O sinner, turn; no longer spurn  
The offered price of peace;  
Repent, forsake, and turn to Him  
Who'll give your soul release.

*Battle Creek, Mich.*

MRS. M. E. DURKEE.

### WORKINGS OF THE BATTLE CREEK MISSIONARY SOCIETY.

DOUBTLESS many in our small churches think that if they were only connected with a large missionary society like the one at Battle Creek, they might do better work than it is possible for them to do in their present circumstances; while many of the people in Battle Creek see those around them, who, in their humble opinion, have so much greater ability than they possess that they are likely to excuse themselves and leave the work to others.

Fearing a tendency in this direction, the brethren in Battle Creek decided nearly a year ago to divide

their tract society, so as to afford a better opportunity for developing workers. It was accordingly separated into fourteen societies, each having the usual corps of officers. There are general officers, and an executive board, who stand related to these societies as the State Tract Society officers do to the local societies in the State. The societies sustain a relation to each other similar to that maintained by local societies in a State Conference. They hold weekly meetings, raise separate funds for carrying on their work, and order clubs of papers through the general society.

These fourteen societies were organized about the first of July, 1893, and since that date they have taken more than three times the number of tracts that were taken by the society in the year ending July 1, 1893. During the winter, they have been using one thousand more copies of our various periodicals each week than were taken by the society at the time it was divided. A number of earnest workers have been developed who did not attend the missionary meeting or take any part in the work when the societies met together. Thus we see that a small society may be more active than too large a one.

A committee was appointed soon after these societies were organized, to divide the city into fourteen districts, and assign the territory to the different societies to be worked on the "envelope plan." In this way many interested readers of our publications have been found, and Bible readings have been held with several who are now keeping the Sabbath as the result.

When persons who were distributing tracts in the city found individuals in need of medical assistance, or treatment, they were reported to the Sanitarium and visited by the Christian Help Bands. When destitute families were found, they were reported to the society, and funds were raised to relieve their suffering.

During the winter, members of the society have visited other cities and towns, distributing literature, holding Bible readings, conducting kindergarten classes, etc. Not less than fifty persons have spent a few days, or weeks, and some even months in this work. It is still continued at the present time.

Two young men visited a place of about five thousand inhabitants, and in one and a half days placed a tract in each house. On his second visit, one of these brethren called on three hundred families, and not one of them refused to receive a second package of tracts. Some were anxious to converse with him in regard to the truth. The other brother reported a similar ex-

perience, except that people wanted to talk with him so long that he was unable to call on more than one hundred and fifty families. Not one person refused the tracts. At the second or third call, the addresses of those who wished to continue reading the literature were taken, and the names of sixty persons were thus secured for the workers at home to furnish with literature.

It is not possible for us to give at the present time the exact number who have embraced the truth as the result of this work, but the reports given at the quarterly meeting showed that not less than forty persons, since Jan. 1, 1894, have commenced to observe the Sabbath of the Lord. The interest to learn the truth has been so great that the workers are much encouraged by their experience.

No accurate statement can be given of the amount of labor performed, as those who have been most actively engaged in the work, have not yet rendered a report of their labor. During the six months ending April 1, 1894, over \$1800 were received by the general society, and this does not cover the amount expended by all connected with the work. Over 1,000,000 pages of literature have been circulated, and not far from 50,000 periodicals distributed. Thousands of letters have been written, and hundreds of Bible readings held.

Besides the fourteen societies already mentioned, there is a society connected with the Sanitarium, another composed of students and teachers at the College, also a Scandinavian, a German, and a French society, each having its own club of papers, and holding separate meetings.

A great amount of work is done that the Judgment alone will reveal, and sometimes that which seems the least likely to succeed will produce the greatest results. We hope that no one will hide his talent, but that all will realize the importance of the present opportunity.

JENNIE THAYER.

#### THE TRACT WORK IN CLIFF ISLAND, MAINE.

DEAR HOME MISSIONARY:—

I should like to say through your column that the interest is increasing in this part of the field. We have a small church of thirty-two members here, but they are not idle. We are trying to impart the truth to those who sit in darkness at home. I think that the time has come that the third angel's message is to go with power in the State of Maine. The Lord is blessing the efforts to advance his truth here.

This church has distributed during the last quarter, 23,290 pages of tracts, and over four hundred papers. Tracts upon the Sabbath question and Religious Liberty principles could be used to good advantage, if sent post-paid to me.

L. A. SMALL.

**CHRISTIAN HELP WORK IN OAKLAND.**

THE Lord has greatly blessed the efforts put forth in this line of work in Oakland, and we are thankful for the privilege of being co-workers with God in relieving the sick and the poor. Both have been ministered to by the workers of our society.

An interesting case is that of a poor Catholic family, belonging to the better class of Portuguese. Two of the children were sick with typhoid fever, given up by the attending city physician to die; but our workers learning of the distress of this family, visited them, gave the children water treatment, and with the blessing of the Lord, in a few days the disease was broken up. The father and mother were pointed to Christ as the one who had blessed with returning health, and provided with temporal necessities. The Bible was placed in the hands of these people, and was received and read with the greatest eagerness. Having been Catholics, they now for the first time read the word of God for themselves; and with such interest as is rarely seen, their studies together extending into the night until two or three o'clock in the morning. They have already seen the truth in regard to the Sabbath of the Lord, and are walking in the light of it, and rejoicing in the Lord.

An Australian woman, with a family of children, and whose husband had been unable to procure work since coming to this place, was visited by our workers, and found to be too sick to care for her little ones. These were taken by our brethren and sisters, and cared for until the recovery of the mother. They were taught the Bible and taken to our Sabbath-school, and when they returned to their home, had much to say with reference to the seventh day being the Sabbath, and the wonderful Sabbath-school they had attended while away from home. Through this the mother was induced to study the Bible for herself with one of our gospel workers, and sees that the seventh day is the Sabbath of the Lord. She is also deeply interested in the principles of healthful living, and says that her children were never so well, nor so clear of complexion as since their return from among the Adventists. She never seems to tire of asking and being taught how to prepare food healthfully.

Another family, consisting of a man and his wife, have been treated and relieved of tape worms gotten by the use of rare meats, which they had chopped, spiced, and eaten freely. They have since been instructed in a better and more healthful way of living.

A sister in distress to whom a box of clothing had been sent by our society, expresses her gratitude in the following words:—

"I have waited to answer your letter until the box came, so that we could express our gratitude and let you know that it reached us safely. It was anxiously awaited, and we were rejoiced when it came. It seemed as though we would never get to the bottom of it. How much work and loving care it must have cost those getting it up. The children have not had enough clothing to keep them warm this winter, but the box fitted them all out nicely—and those warm woolen stockings were just the thing for the boys and their father. They have suffered for the want of them, working in the wet. I feel so utterly unworthy of my kind heavenly Father's care through his dear children; but we never can be worthy of all his kindness to us. The children appreciate everything so much, and so does their father. Even the neighbors were excited over it, for they knew how much they were needed, and what I had told them had come to pass,—that our heavenly Father would provide for all who trust in him, no matter how dark things may look.

"I will close, feeling that it is impossible to express our gratitude in writing."

The privilege of working for the poor is too great to be neglected. None can afford to do it.

M. T. POSTON.

**CHRIST'S INSTRUCTION DURING THE FORTY DAYS.**

"A WISE purpose underlay every act of Christ's life on the earth: everything he did was important in itself and in its teaching." His words were the words of God, his acts were the works of God. "Not an act in the life of Christ was unimportant. Every event of his life was for the benefit of his followers in the future." "For in him dwelleth all the fullness of the Godhead bodily." Col. 2:9. Such was Christ and his life upon earth.

There was no period in his thirty-three years' sojourn on the earth when the lessons of Christ were calculated to make a deeper impression on the minds of the disciples than during the forty days between his resurrection and ascension. They had believed in his Messiahship three and a half years. They had gone forth to preach him as the Saviour, as the King of Israel, with power to heal the sick, raise the dead, and cast out devils; in this manner confirming their mission. Whenever they returned, they were further instructed in their work, until the mission of Christ as the divine Son of God and his words were to them a reality. Just before his death he says:—

"I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me, for he shall receive of mine and shall show it unto you." John 16 : 12-14.

It was their own preconceived ideas received from the Pharisees concerning the establishing of his kingdom, that blinded their minds to the instruction he would gladly have imparted to them. His personal presence limited their faith. As they saw him clothed in humanity, they could only see in him a temporal king sitting on the throne of David in Jerusalem. He said to them, "Nevertheless I tell you the truth : it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you." John 16 : 7. How gladly would the Saviour have opened their understandings could he have done so, and poured upon them his Holy Spirit before his death. But when he talked to them of his death and spiritual kingdom, "they understood none of these things." Luke 18 : 31-34 ; 9 : 43-45. These truths were impressed upon their minds in the first interview he had with the eleven after he rose from the dead. After convincing them he had risen, by eating before them, and showing them his hands and side, "Then said Jesus unto them again, Peace be unto you. As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20 : 21, 22. "Then opened he their understanding, that they might understand the Scriptures." Luke 24 : 45. The act of Christ in breathing 'upon them the Holy Ghost, and imparting his peace to them, was a few drops before a plentiful shower that was to be given to them on the day of the outpouring of his Spirit.

Here was the beginning of all the fullness of the blessings they received on the day of Pentecost. First, He imparted to them peace. He had given them peace before, but now after his death and triumph over death, he gave them a peace which passeth all understanding. He also breathed upon them, and said to them, "Receive ye the Holy Ghost." Secondly, He here gave them their commission which was as extensive as was his. "As my Father sent me, even so send I you." Christ died for the world. The poor African, Chinaman, Japanese, or any other native who never heard of Christ was as much in the mind of God when he gave his Son as was the highest favored individual on the earth. To each one, and to all of these is the true disciple sent. The

commission is, "Go ye into all the world, and preach the gospel to every creature." It was for them that Christ died, and he impressed upon the minds of the eleven that this was their work and the work of all of Christ's disciples from that time to the present. Thirdly, For the purpose that they might have a fresh message from God, he opened their understanding.

"Before this opening the disciples had not understood the spiritual meaning of what Christ had taught them. And it is necessary now that the minds of God's people should be opened to understand the Scriptures. To say that a passage means just this and nothing more, that we must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ in spirit and character and in manner of our work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious than we first estimated it, from a casual hearing or an examination. The truth as it is in Jesus is capable of constant expansion, of new development, and like its divine Author, will become more precious and beautiful. It will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard."— *Review and Herald*, Oct. 21, 1890.

The meeting again with the disciples after eight days, the reproof given Thomas because he did not believe the testimony of those who had seen Christ, must have impressed them all with the importance of the message they were to bear. The third meeting as recorded in the twenty-first chapter of John, is, if possible, a still more impressive lesson embracing each of the above mentioned points. Then comes the meeting in Galilee with the assurance that he would be with them to the end of the world. Here the same truths were as impressively taught as at any previous meeting. See Matt. 28 : 16-20, and Mark 16 : 15-18. On another occasion we have the same lessons repeated. Also in Luke 24 : 47-49 they are expressly directed back to Jerusalem until they had received power from on high.

But in the last interview recorded of his meeting with them, we find them still entertaining some of their own ideas respecting the time of the establishing of the kingdom, but here it was completely swept away. This prepared them to unite with one accord to pray for the Holy Spirit and then to enter upon their work of warning the world.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time [when he would pour upon them his Holy Spirit as mentioned in the verses previous] restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me



both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 6-8.

In reply to the disciples' question, "Wilt thou at this time restore the kingdom to Israel?" he forever removed from their minds the curiosity as to the exact time of the event. The receiving of the Holy Spirit and the going to the uttermost part of the earth as his witnesses, were the leading thoughts that the Saviour sought to impress upon their minds, as it had been in every recorded interview he had had with them during the entire forty days.

These are the points in the lessons which the Saviour gave the disciples during this time. These lessons come to us as a people with the same force in the year 1894. It should be the burden of every prayer, around every family altar, in the closet, and in public. God's people should be of one accord and of one mind as much now as then upon these points of vital interest; there should be one united cry from all lands, "O, Lord, pour upon us thy Holy Spirit and fit us to go to the uttermost parts of the earth with the message given us of thee." From this time onward they met daily in the temple and with a union of sentiment they were examining themselves and seeking God so that he might come near to them. It is not in man to direct his steps. Neither can man say just how or in what particular way the Lord will work, but it is for us to go immediately about the work assigned us of God, as he directs, and let him take care of the results. When our own ideas are fully laid down at the foot of the cross and we come humbly to Christ, having before us the lesson he taught, his Holy Spirit will come upon us as the former rain and the latter rain upon the earth. The time for it has arrived. But there are yet precious truths undiscovered, and the Holy Spirit will come with ten times the power of the midnight cry in 1844.

The time has come when farms should be sold, when our sons and daughters should be gathered in and placed in the most favorable circumstances so that they can go wherever the Lord may call, and the whole earth be lighted with the glory of God. The angel has already come down, and the earth has been receiving rays of light in the righteousness of Christ. We should search our Bibles as never before. We should become acquainted with the principles taught in the sacred Book, we should gather up every ray of light. Our hold on the things of the world should be speedily severed, and our interests more fully blended with our Lord Jesus Christ in his work of warning the world.

The apostles were not sent forth to be witnesses for Christ until they had received that spiritual endowment necessary to fit them for the execution of the great commission. The evangelist is not prepared to teach the truth and to be the representative of Christ, till he has received this heavenly gift.

S. N. HASKELL.

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#### WORK FOR THE GERMANS IN CHICAGO.

LAST winter I began working for the Germans in Chicago. The work which I have been doing is distributing tracts in packages and envelopes, holding Bible readings, and visiting families. I go from house to house, and meet with many different experiences from day to day. I meet with radical unbelievers, and with professed Christians. Sometimes I receive a hearty welcome, and am sometimes driven away from the doors. I distribute reading matter by the number system. Most of the time the second number is refused. Sometimes I find a family who gladly receive the message, and are anxious to learn the truth. I have to bear in self-denial the cross of Christ, but my comfort is in the Lord's work, and I know that it will not be in vain. My prayer is, Lord, send German workers into the field. The result of my work until now is not what I could wish. Several are investigating the truth, and some are convinced that they should live it out. The keeping of the Sabbath seems to be the great drawback to them. One person is keeping the Sabbath, and I hope will soon join the church. Others stand on the line just ready to step over and be saved. We have a little company of German Sabbath-keepers, and a class at Sabbath-school composed of some of my readers.

Some of those for whom I have been laboring are anxious to have German meetings held for them, but we have not been able to arrange for this as yet.

WILLIAM SCHAEFER.

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#### MISSIONARY WORK IN COLLEGE VIEW, NEBRASKA.

PERHAPS the readers of the HOME MISSIONARY would be interested to know how the missionary work is carried on at College View.

There are four societies — one with the church, one with the English students, one with the Germans, and one with the Scandinavians.

The work is conducted after the usual manner of such societies, and consists in sending out papers and

tracts, and corresponding with interested readers. Each society holds a "workers' meeting" before or after the regular meeting, at which the folding, wrapping, and directing of papers is attended to, the workers being seated at long tables, and each having a particular part to perform. For convenience, they work in sections of eight or ten, each section with a leader to oversee the work. Part fold and wrap, part direct, one makes out the record for the section, two paste wraps for all, others distribute wraps, and some one distributes, collects, and cares for the pens and ink. Thus each has a special duty to perform.

For carrying on the literary part of the meetings, the societies are divided into five departments, corresponding to the departments of the HOME MISSIONARY — Home Missions, Foreign Missions, Health and Temperance, Religious Liberty, and Canvassing Work. Members are assigned to these departments usually in harmony with their choice, the officers making such changes as are necessary to keep the departments well balanced. Each department has a leader (appointed by the officers), who is responsible every fifth week for a program from his department. In these programs some of the matter of the HOME MISSIONARY is used, but quite a large portion is original.

Usually the presidents of the students' societies and some of the members of the advisory board are teachers, and the teachers attend the meetings, and occasionally take part in the programs; but the secretaries, the librarians, the leaders of the work sections, and the leaders of departments are all students, and the programs are planned by the students, and in the main carried out by them.

Some good work has been done by the church society in the city of Lincoln during the past winter by means of tract and Bible work. A good interest has been created, and several have embraced the faith. We hope that the State camp-meeting, which it to be held in Lincoln in August, will develop this interest still further.

The church has become deeply interested in the Christian Help work started by Dr. and Mrs. Kellogg in their recent visit to College View. To be sure, the work cannot be said to be fairly under way yet, as the organizers have not come to give the society the necessary instruction; but at least one good result has grown out of the agitation of the subject which is worthy of mention. A sister went to the city to see if she could find some Christian Help work that could be done without special "organization" or "instruc-

tion," and she succeeded. She found a poor woman sick upon her bed,— the father away at work to keep his family supplied with the necessaries of life, and four children from four to ten years of age tied to the bed! The mother could not look after them, the father must be away, and when he came home, he would find the children scattered on the streets; until in despair he tied them up to keep them at home. Well, the short of the matter is that the mother was taken to a hospital, and the four children are in College View. They have been respectably clothed, and were in Sabbath-school last Sabbath — as bright and interesting children as one could wish to see. The mother, it is learned, must die of cancer. The father promises to help support the children, but with a salary of only \$20 per month it is evident he will have to leave much for benevolent hands to do.

The family were very willing to let their children come to College View, for they had known Seventh-day Adventists in Colorado, and had been favorably impressed by them. Thus are throbs of Christian love transmitted through human lives throughout the world. I truly believe, since the time that Jesus Christ went up and down the hills of Galilee, healing the sick and letting the light of God into the souls of men, that no movement has arisen so truly divine in its nature and so well calculated to lead fallen men back to God as the Christian Help work, which has so lately started among us. May our people see the door of mercy so widely open before them, and may they have grace to enter it and do the work which there awaits them.

C. C. LEWIS.

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#### PERIODICAL WORK IN OKLAHOMA.

THINKING that a few lines with regard to our missionary work in Oklahoma City would be interesting to the readers of the HOME MISSIONARY, and especially to those who have so freely contributed to this cause by sending reading matter, I will endeavor to give a brief account of what we have done.

Some time ago permission was obtained to put a rack in the post-office. A call was then made through the *Review and Herald*, for copies of our periodicals to be used in the rack. In answer to these calls a large supply came. From the first the people seemed to appreciate the literature, and when it was generally known that the papers could be had without charge, it was almost impossible to keep the rack filled. Many expressed surprise that we could afford to distribute so much valuable reading matter free. The

citizens of the town and country for miles around visited the rack regularly, and manifested unusual eagerness for such reading. What good may result from this we may never know, but we believe that the minds of the people are being prepared for the reception of more truth when it is brought to them. May the Lord continue to bless in the future as he has in the past.

We take this opportunity to thank those who have so kindly answered the call for papers, and as the demand seems to be on the increase, it may be necessary to make another such call soon.

MRS. M. C. DUNCANS.

## Canvassers' Department

### CANVASSING FOR OUR PAPERS.

Nor all are called to be workers in foreign fields, but all have a field at home in which they can do service for the Master. How many times we hear one say, "I wish that I could do something to give the truth to others," and it is to this class that I write, by way of encouraging them.

During our school in Kansas City this winter it was decided that we should canvass for the *Signs* and *American Sentinel*. We took twelve subscriptions for six weeks or longer. Those taken for six weeks would be handed in to the local society, and others sent in to be sent from the office. We took over two hundred short-term subscriptions. At the end of the six weeks, upon visiting them, we found that they had read their papers with interest, and it was no trouble to secure another short-term subscription. When No. 18 of the *Signs* was received, we sent one hundred copies to as many individuals in a certain place, following it up the next week with "Rome's Challenge." At the end of two week, I was appointed to visit as many as possible. I spent five days, working thirty-five hours, and visiting fifty-two persons. As the result of this work I secured forty-nine trial subscriptions.

We can hardly expect our canvassers in the field to devote much of their time to this work, but there are hundreds of people in our societies who might spend a quarter of a day in each week in their neighborhoods. The Testimonies tell us that the circulation of our papers is doing a greater work than the living preacher can do. If we lack wisdom, let us ask of

God, and he will never disappoint us. We trust that not only those who have been engaged in the work will redouble their efforts, but that many others will buckle on the armor and with the help of God and his holy angels, they need not fail nor be discouraged.

MRS. L. M. DUNLAP.

Kansas City, Mo.

### PROPER AND IMPROPER METHODS.

ALL who enter the canvassing work desire to succeed, and many work very hard to succeed; but it is a fact that many who enter the work fail. The question is often asked, Why does one man fail and another succeed, when both are conscientious, God-fearing men, and apparently of equal ability? They work for the same book, and their fields of labor are but a short distance apart. One has good success, the other is not able to sustain himself in the field. What is the trouble? Is it the hard times, poor territory, high price of the book, or improper methods?

We are willing to let the hard times bear all the blame that is due them; we are willing to admit that there is a great difference in territory; we are also willing to admit that there is a difference in the ability of men and women to become successful salesmen, that oftentimes one can do much better than the other; but we are not willing to admit that when two men of apparently equal ability enter a field, with equally good territory, in good times, or poor times for that matter, and one fails and the other succeeds, that the trouble was hard times, price of book, or poor territory. In plain English the cause of the failure is the agent's improper methods of labor.

Not long ago we became acquainted with a brother who had been canvassing for several months, whose experience is a good illustration of what others have passed through. After exchanging a few words, the following conversation took place between us:—

*Question.*—"How long have you been canvassing?"

*Answer.*—"About one year."

*Q.*—"What success are you having?"

*A.*—"Very good, though not extra for the past two months."

*Q.*—"How many books have you sold during the past two months?"

*A.*—"I have taken twenty orders and delivered sixteen books."

*Q.*—"What is the reason you have not done better?"

*A.*—"I suppose it is a lack of consecration; for if we have the Spirit of Christ in the heart, we will do his work as we ought."

*Q.*—"What is your method of labor?"

*A.*—"Well, I have a variety of ways. I generally draw the people out at first to see what they believe, then I know how to take up the book."

- Q.—“How long, on an average, are your exhibitions?”  
 A.—“From fifteen to forty-five minutes.”  
 Q.—“What proportion are forty-five minutes long?”  
 A.—“About one-half.”  
 Q.—“What line of thought do you usually present in the canvass?”  
 A.—“Well, that depends very largely upon the person. If he is a Methodist, of course he is hell-fire all through; and I have to take him that way, but usually I take up the love of God, divinity of Christ, the Sabbath question, etc.”  
 Q.—“Do you tell them at first that you are a Seventh-day Adventist?”  
 A.—“That depends. They generally know though before I get away.”  
 Q.—“Do you give them the third angel’s message?”  
 A.—“O, yes, that is what the people must have now.”  
 Q.—“Do you present the national reform movement, and the principles of religious liberty?”  
 A.—“Certainly, that is one of the leading features of the message.”  
 Q.—“And the image and the mark of the beast?”  
 A.—“Yes, in proportion to their interest in the question.”  
 Q.—“How long did you say you had stuck to the work?”  
 A.—“I have canvassed about one year.”

“Well, sir, I admire your grit more than I do your methods,” said I, to which he replied, “Well then, if my methods are not correct, it must be that I have not the Spirit of Christ; for if we have the Spirit of Christ, we will do his work as we ought.”

Now, here was a young man who gave evidence of sincerity. He was spoken highly of by the officers of his Conference as being one of the most devoted and most promising canvassers they had, and yet in two months he had taken only twenty orders and delivered sixteen books. During his exhibitions he had endeavored to explain the love of God, the divinity of Christ, the Sabbath question, the third angel’s message, the national reform movement, and the mark and the image of the beast. Reader, do you wonder he did not have better success? I wonder that he did as well as he did.

It would not be kind nor proper to say that persons who have in the past followed improper methods were not conscientious in the matter; for they were. But, however conscientious a man may be, if he follows wrong methods, he cannot succeed.

“But,” says one, “I started out in the first place to ‘preach the gospel to every creature,’ to tell the people plainly and directly from God’s word, the third angel’s message, and that is what I do tell. After a few introductory remarks and glances at the book, I turn the attention to the Bible, and from that on, it is God talking to them, and the people are certainly moved. And as far as I have given the matter any

thought, I do not care what the book is, whether ‘Patriarchs,’ ‘Controversy,’ ‘Bible Readings,’ or ‘Two Republics,’ it would be all the same, I should talk the Bible any way. And I certainly believe if the Lord should call on us to sell dictionaries, that if we went out and talked the Bible to the people, the dictionaries would sell. Of course they would. But we must not be backward about giving them the truth of the matter just as it is, right out of the Bible. That is all I think of doing, and all I intend to do, book sales or no book sales.”

We grant that the brother making the above statement may have had experiences that have been very gratifying to him (although the facts are, he sold but very few books), but should we construe a happy flight of feeling to be the blessing of God? Some may controvert this point, regarding it as God’s blessing; but is it not true that the book will tell the truth to the people better than we can? Then is it our duty to preach the message, or to sell the books and let them do the preaching? I think all will agree that the books can do the preaching better than we can. Then I ask, could God consistently bless us more in not doing our duty than in doing it? Let us, then, if we want a genuine blessing, prosecute with vigor the work of placing the printed pages in the homes of the people. The Lord wants us to use good sense in our work.

It was our privilege this spring to set before a canvassing class the reasons why certain methods of labor are not productive of good results; and after spending a few days in instructing them in proper methods of labor, the young man with whom we had the conversation referred to above, came to us and said that he thanked the Lord that he had heard what he had. We then called his attention to what he had said in the conversation above quoted, and asked him if he thought that he could follow the same methods in the future that he had in the past. His answer was a positive “No.” The next question was, “Do you think the cause of your limited success was a lack of consecration or improper methods?” He answered decidedly that it was his improper methods.

The writer could give the names of many who, during the past year or more, have been following methods similar to those herein described, that have not had the success which they desired or deserved, who, since laying aside these improper methods, confining themselves to their legitimate work, describing the book in a clear, pointed, honorable manner, are to-day

meeting with a degree of success that is a surprise even to themselves.

In short the reason why many of our canvassers do not have better success is they talk too much. In a letter received a few weeks ago from a brother who had unfortunately been following erroneous methods, but has since changed, he writes in reference to the institute he attended the past winter, as follows:—

“I am more and more impressed with the lessons we received at the institute regarding too much talk. I have been making practical experiments since, and see that too much was not said on that question, if anything, not enough. The simplest, briefest, and right-to-the-point way of presenting the book is the best and meets the best results.”

We hope every one who reads these lines may have success this summer, but if you would have success crown your efforts, you must be brief, right to the point in your work, limit your exhibitions of your book to twenty minutes on an average, and do not attempt to tell the people all you know, but leave the book with them and let it tell the story.

F. L. MEAD.

#### CANVASSING WORK IN GERMANY.

WE are just emerging from a very severe winter, considered from a financial stand-point, but the care of God, and his blessing upon the work have been manifested in a marked measure. During almost the entire fall and winter, business has been at a stand-still in this section, and when this is the case in a manufacturing community, it becomes very difficult for the people to obtain the necessities of life, and in fact many have not had them.

Last September, at the close of our general meeting and canvassers' institute, I was sent to this place (Barmen), accompanied by six canvassers, and a little later we were joined by three others. This being a very good canvassing field, we did quite well on the start, but were only started when the factories began running on three-fourths and then less time, until many came almost to a stand-still. But with the blessing of the Lord we were enabled to deliver a good per cent of our books, but just at that time—time of delivery—the pastors in the city became acquainted with the work we were doing, and they began to raise a protest, yet we lost very few orders on their account, although they made the work somewhat more difficult. But our success in delivering did not help the matter much, and they began to publish us,

at first in the church papers, then later a notice appeared in several secular papers that none of their flocks should purchase *any* literature of any agent who had not their written recommendation. This procedure caused some to refrain from buying, but another class was only the more desirous of getting our literature to examine that which seemed to disturb the quietness and peace of the shepherds of the State church.

But it did not end here. As they had gone to the trouble and expense of advertising us so fully, we rented a hall, and Elder Conradi, who was with us, spoke four evenings to a congregation that was more attentive and larger the fourth night than the first, and we only regretted that he had to leave us so soon that he could not hold more meetings, yet we have continued the meetings in a smaller hall and followed up the interest, and up to date, one has promised to keep the next Sabbath, four have already begun to obey, while as many more are only waiting to arrange their business so they can also do so. So the Lord has gotten him a great victory for the truth, and the Saviour's saying that we can do nothing against, but for the truth, has been again demonstrated.

But we were especially thankful for the Lord's blessing bestowed on the canvassing work, for while there were many who knew not where or how to find bread, our canvassers, although they did not have brilliant success, were enabled to keep in the field, and I feel sure that the use of helps by our canvassers was the means of helping them out. I must confess that since coming to this field, I have learned that the methods employed in America did not prove satisfactory here in every respect, and that we must first get acquainted with the needs of the field and adapt our methods to the needs.

Our canvassing force is not very large, numbering only eleven in all; and when I scan the map and think of the millions in the German Empire, I can but think of the Saviour's injunction to pray ye the Lord of the harvest to send laborers into his harvest.

Here as elsewhere the laws regarding the sacredness (?) of Sunday are becoming more strict, the last session of the Reichstag having declared that the transportation of packages on Sunday should cease, and at this session, one who took a part in the decision remarked that there were many similar things to follow, showing the trend of the public mind on the Sunday question in this country.

The evidences on all sides show that the Lord is cutting his work short in righteousness, and we feel



NOTES FROM THE FIELD.

ONE Brother who is canvassing for "Two Republics," writes that in one place he had occasion to let a Catholic priest examine his book for a short time, after which the priest commenced to denounce the book as a worthless one, claiming that it was nothing but a "lot of old history."

Twenty-five orders for "Two Republics" in two days is the best record we have heard of this spring for that book.

One brother writes that in one place where he was canvassing, two persons told him that they would like to tar and feather him for bringing such doctrines among them, while a third person said he could cheerfully set him on fire after the tar and feathers had been applied.

This number contains almost a complete symposium of our mission work, so broad and far-reaching is the field covered. The article, "Tract Distribution in Tahiti," was written by Brother Paul Dean, our native pastor. The phraseology is somewhat unique, but is all the more interesting on that account.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 19, 1893.

GOING EAST. Read Down.					STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L't'd Ex.	6 Arl. Ex.	8 Erie Lim.	2 Pt. H Pass		1 Day Ex.	9 P'fic Ex.	7 Erie L't'd	11 Mail Ex.	3 R'd L't'd
a.m.	p.m.	p.m.	a.m.		D. Chicago A.					
8.40	2.3	8.15	11.25		Valparaiso.	4.59	8.30	10.30	7.00	9.10
11.10	4.27	10.30	1.20		South Bend.	2.45	5.45	8.30	4.27	7.10
12.45	5.47	12.09	2.35		Cassopolis.	1.20	4.10	7.10	2.50	5.47
1.29	6.52	1.45	3.07		Schoolcraft.	12.40	3.28	6.32	2.06	5.14
2.21		1.33			Vicksburg.	12.02	2.57		1.19	
2.33	7.17	1.43			Battle Creek.	11.33	2.37		1.08	
8.40	8.00	2.40	4.30	7.00	Charlotte.	11.15	1.50	5.18	12.25	3.55
4.33	8.42	3.25	5.11	7.47	Lansing.	11.10	1.50	4.15	12.10	3.50
5.10	9.10	4.00	5.40	8.20	Durand.	10.29	12.53	4.38	11.16	8.07
6.50	10.00	5.03	6.35	9.00	Flint.	10.02	12.20	4.03	10.40	2.40
7.30	10.30	5.40	7.15	10.05	Leapeer.	9.05	11.8	5.20	9.35	1.55
8.15	11.00	6.15	7.35	10.42	Inlay City.	8.35	10.47	2.53	8.35	1.28
8.42	a.m.	6.35		11.05	Pt. H't'n Tun.	8.02	10.07	2.25	7.45	1.00
9.50	12.10	7.30	8.46	12.05	Detroit.	6.50	8.46	1.20	6.25	11.55
9.25		7.40	9.25	11.59	Toronto.	6.40				
a.m.	a.m.				Montreal.	a.m.	p.m.	p.m.	a.m.	a.m.
p.m.	8.30	7.40		8.10	Boston.	a.m.	p.m.	p.m.	a.m.	a.m.
	7.50	7.00		7.25	Niagara Falls.	9.30	9.30	10.10		
	a.m.	a.m.			Buffalo.	9.00	7.00	11.30		
	8.15	9.30		7.15	New York.	a.m.	p.m.	p.m.	a.m.	a.m.
	a.m.	p.m.			Boston.	9.15	8.30	6.30		6.00
	7.25	4.1	3.60	7.30						
	a.m.	p.m.								
	8.30	5.35	4.15	9.60						
	p.m.	a.m.	p.m.	a.m.						
	9.40	7.52	4.52	10.10						
	a.m.	a.m.	p.m.	m.						
	7.0	11.60	9.25	12.00						

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 3:49 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. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

# The Battle Creek Sanitarium Health Foods.

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

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

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

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

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

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., JUNE, 1894.

WE have failed to receive copy for the next article in our health talk series. We trust that we shall be able to continue the series in our next number.

No apology is due for the reproduction of the excellent article on canvassing from the pen of Mrs. E. G. White. There are many conditions in the field to-day which warrant the careful study and practice of the principles so clearly enunciated. Let every reader of this journal study the article.

ANY of our readers who may expect to visit the Haskell Home for Orphans in this city will please note that the visiting hours are Sunday, from 4 to 6 P. M. and Wednesday, from 2 to 6 P. M., of each week. In view of the large number constantly visiting the Home, this regulation is necessary to the best interests of the institution.

✓ ELDER O. A. OLSEN and wife, A. R. Henry, and W. C. Sisley sailed from New York the 30th ult. for Liverpool, England. Brethren Olsen and Henry, who will attend the general meetings in Europe, will return in August. Brother Sisley, in the interests of our building work, after spending some time in Europe, will visit South Africa and Australia. We trust our work in foreign lands may be greatly advanced by the visits of these brethren of experience.

A PRIVATE letter just received from Elder George B. Thompson, of South Africa, states that the immense circulation of tracts that we have been having in the United States, is by no means confined to this country. He says that they have been using more tracts in their field during the past few months than ever before. In the locality where he is now laboring, they found the people would not come out to their meetings, and so they started in with house-to-house visiting, using our tracts and small literature very freely. They found that this literature soon awak-

ened an interest, and now there is a call for the meetings to be continued.

Is there not a lesson in this for us all? A good interest in the great themes of present truth may be awakened in many neighborhoods by a judicious distribution of small publications. We trust that this line of work that has been so well begun in this country, as well as elsewhere, may be pushed, not only here, but all through the world.

SEVERAL years ago Elder D. A. Ball, of New York, labored for some months in the West India Islands, principally in the Windward and Leeward groups. As the result of the efforts put forth, a church was organized at Barbadoes, and a company brought into the truth in Antigua, in these groups. Elder Ball, two years ago, on account of ill health, was compelled to return to New York, since which time our brethren and sisters in those islands have been without assistance, except such as has been rendered through correspondence. We are glad to report, however, that the lamp of truth has been kept burning, and as an evidence of interest in the general work, between two and three hundred dollars have been received from the two companies named during the last year in tithes and offerings.

At a recent meeting of the Foreign Mission Board it was voted to send a minister to this field, and Elder Isaac Morrison and wife, of Oregon, were selected for this purpose. They have acquiesced in the recommendation, and the hearts of our people in Antigua and Barbadoes will soon be made to rejoice in the help and encouragement which Brother and Sister Morrison will be able to render.

DONATIONS TO THE ORPHANS' HOME.— We are informed that the General Conference Committee has recommended that a general collection be taken up in all of our churches for the benefit of this institution, the first Sabbath in July. The call is a most worthy one, and we trust the response on the part of our people will be hearty and liberal. The Home is now supporting seventy-five little ones. Having no reserve or endowment fund from which to draw, it stands sadly in need of assistance at this time. We have the poor with us always, and whensoever we will we may do them good. The opportunity to do good to our orphans is now ours. Shall we not improve it by giving generously? "Blessed is he that considereth the poor."