

THE HOME MISSIONARY

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

VOL. VI.

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No. 9.

WHO WILL TRY IT?

WE have often wondered why a ready sale might not be found for our publications by a house-to-house canvass from week to week. This method of selling papers has been long practiced in the Old World. The circulation of many of the leading journals has been largely increased by this means.

The plan has been adopted by our own people in England, and the circulation of *Present Truth* has been augmented several thousand copies in consequence. In Australia and New Zealand a similar effort has been put forth for *Bible Echo*, and with equally as gratifying results.

While we as a people have never tested such a plan in this country, others have, and it has been demonstrated long since that many regular weekly subscribers can be obtained by a systematic canvass. The circulation of the *War Cry*, the organ of the Salvation Army, is greatly extended by this method. Why should not our own publications also sell in this way?

Of our denominational literature we have no occasion to be ashamed. Our church paper in its editorial management, literary merit, and typographical make-up, stands on a par with any church paper in the world. Our missionary paper as a Bible expositor and teacher of practical Christianity, is unexcelled. Our youth's paper is the best of its class in the world, and with its clean, moral instruction would be a blessing in any household. Our health journals, the *Good Health* east of the Rockies and the *Pacific Health Journal* for the Pacific Slope, cannot be estimated in value to all who will read and practice the excellent instruction they contain. Nor would we omit mention of the *American Sentinel*, whose fearless, warning voice should be heard in every family. Its circulation should be world-wide.

There are many advantages to be found in circu-

lating our journals in the way proposed. Many people who would not feel that they could spare money for a year or six month's subscription, would be willing to invest from two to five cents per week for a paper delivered at their door. They would understand that they could discontinue the same at will, and thus would not refuse to read for several weeks or months for fear that in so doing they would obligate themselves for a longer period than they could afford. It gives an agent an excellent opportunity to become acquainted with the people. Avenues may thus be opened for loaning or selling tracts and books, and eventually for Bible readings to be held.

We believe much might be made of this plan if our readers would take hold of it. All might, to some extent, take a part in the work. Many boys and girls could give all of their time to such service, reaping in return for their labor a small profit on the papers sold. Many of older years who could not give full time, might find many leisure hours aside from their regular duties. Work done in this line should be taken up under the direction of the church missionary society. We trust that this may be considered by our readers and missionary workers. If any are impressed to take up the work, we shall be glad to learn of their experience. Who will try it?

SHALL WE USE INDEPENDENT PUBLICATIONS IN OUR MISSIONARY WORK?

THIS is the query that has come to us from several quarters of late. The principle involved is of sufficient vital importance to warrant a careful consideration. By the term "independent publications," we understand all tracts, papers, etc., which are published without the sanction and authorization of the denomination.

That every man has an undeniable right to publish a tract or a paper on his own individual responsibility

we are not disposed to question. This liberty of individual action does not enter into the consideration of the principle here involved. But that it is expedient, or good wisdom for our tract societies or missionary workers to use such literature we have serious doubts. These independent publications often contain objectionable features in style or in the doctrines advocated. Very often they are published by one who has become disaffected, and desires to put forth some hobby of his own. This is not always the case, but the exceptions are rare. At any rate they cannot be considered *representative* Seventh-day Adventist literature.

As the members of our churches and tract societies engage in missionary work in a representative sense, claiming to belong to the denomination and to represent the same, all that they do is looked upon as if done by the denomination. By their manner, their methods, their general bearing, the church is judged by the public. And in a double sense is this true of the literature they distribute. By the sentiments this literature expresses, by the manner in which it is written, by the very words in which the ideas are clothed, and the spirit accompanying the same, is the denomination measured by the reader. In view of this, is it unreasonable to demand that those who labor for others, representing themselves as agents of the body, should use in their work, tracts, books, and papers which have the general sanction and approval of the denomination? Some of the independent leaflets and tracts which are now being pressed upon our workers, would be a disgrace for the church to circulate. Added to the objectionable features in doctrine, they are full of poor spelling, bad grammar, and in many ways tended to represent the people who have to do with them as crude, uncultured, and unlearned, even in the simplest elements of education. In saying this, we by no means wish to reflect upon any author. Many have published literature of this kind with the best of motives, but this has in no way mitigated or lessened the evils they contain. The manuscript of even educated men is often open to severe criticism in these respects. In the regular course of our denominational work, measures have been adopted to avoid these objectionable features. Before tracts or books are published, they are submitted to critical examination. Comparison of the views advocated are made with the Scriptures of truth. Objectionable words and sentences are eliminated, and the general tone of the matter improved to the fullest extent possible.

Thus when the book or tract goes out, it is in such shape as will not reflect upon our work or people. The church to which our workers belong stands behind them in their labor and assumes the responsibility of their work. If good results, the church in a measure is the gainer thereby, but if through inexperience or an injudicious manner of working, there is reflection brought upon the name of Christ, the church in consequence has to suffer. It is but just, therefore, that the church should demand its representatives to labor in such a manner and with such means as have been approved by the denomination. A tract may be offered to the worker in large quantities for free distribution, but this does not affect the principle set forth above.

But this is not all there is to the question: The circulation of independent publications by our workers encourages a spirit that is opposed to order, to system, and to organization. God is a God of order, and it is his purpose that this principle of order should be the controlling one in his work in the earth. In an orderly, systematic manner his church is constituted and governed. By regular means he sends forth his ambassadors to proclaim the gospel of his Son. We would hesitate in giving support to one who was proclaiming the message on independent lines, unauthorized by the denomination. Does not the same principle apply to the publication of that message? Shall we turn away from one who may be preaching on his own responsibility, and then give support to the same principle in buying and circulating literature put out in the same way? We cannot do this if we would act with true consistency.

Consider for a moment the logical outgrowth of such independent work: Every man would publish his own ideas of Scripture truth, and whatever material benefits accrued from such publication, would be to his individual gain. Every tract society or every individual worker would support and circulate such literature as caprice indicated. One man would be publishing one view, and another man something of an opposite character. One society or worker would be promulgating one doctrine, while the society or workers of an adjoining church or State would be giving advocacy to an opposing idea. Our publishing houses would be forced to suspend operations. Our canvassing work as now operated would be discontinued. Every man would publish his own views in whatever manner he thought best, and each aspirant for literary honors would enlist in behalf of his publication as many salesmen and canvassers as

possible. Denominational control of our literature would come to an end, and the profits from the sales which now go to build up the cause and spread the truth would go into the pockets of the independent publishers. Certainly we cannot conceive of anything more disastrous to the organization of our work than such a condition as here described; and yet this is not an overdrawn picture, but the logical result of the carrying out of the principle of independent publication and the support of the same by our workers. Such a state, however, we do not expect to see in connection with the future of our work; for we believe that our people will see the necessity of standing by the denomination, and not giving support to that published in independent lines.

We are coming into perilous times when there will be fought over again the principles underlying organization. We see indications of this on every hand. Here, there, and everywhere are independent enterprises being pushed forward. And these are being urged upon our people. Let us be careful as to the relation we sustain to all such, that we do not compromise a principle which logically will lead to the total disregard of all order, and the disruption of our work. Let all who circulate literature purporting to be the literature of the denomination, see that it has upon it the imprint of our regular publishing houses. But let us not be misled even here. Because a tract or paper may be published in the cities of Battle Creek, Oakland, Christiana, Basle or any of the other towns of the world in which our work centers, we are not necessarily to conclude that it is sent out with the sanction of the denomination. Many documents will be sent out from such places which will have no connection with our work. When our own houses publish literature and advertise the same through our regular journals, it is safe to conclude that the denomination has a hand in sending it out. Where this is not done, no matter as to the place of publication, we would do well as missionary workers to let it alone, and give it no circulation in our missionary work.

BROTHER A. B. STAUFFER, now canvassing in Brazil, reports for the quarter ending July 30, 1894, the following encouraging items: Number of days canvassed, 30; number of orders taken, 80; number of books delivered, 91; total value of books delivered, \$298.42. During this time his expenses, including living, traveling, and transportation, amounted to \$58.51. This shows as good a margin as is made by any of our canvassers in this country.

FALLEN AT HIS POST.

As before announced in this journal, Elder A. E. Flowers and wife of Missouri were sent to Trinidad last winter to follow up the interest in that island, which had been awakened by reading matter sent in there by the International Tract Society. They sailed in February, reaching Trinidad in March. Later in the season Brother and Sister F. B. Grant also went to the island to take charge of and prosecute the canvassing work. These workers have labored hard and faithfully in placing the truth before the people. Good success has attended their labors. In the various meetings held by Elder Flowers, several earnest souls have taken their stand for the truth. Others have become deeply interested, and with further labor would also be brought to a decision. By Brother Flowers's labors, too, those keeping the Sabbath before he went to the island were instructed and confirmed. Brother Grant's labors have also been successful. Together with native brethren whom he enlisted in the work, there has been sold something over two thousand dollars' worth of our publications in the island.

In view of these favorable beginnings, our future work in Trinidad seemed hopeful indeed. The laborers were of good courage, and enjoyed a fair degree of health. But how vain are the hopes of man. We see not the end from the beginning. We may propose, but it is another power that disposes in the affairs of men. Early in July, Brother Grant was attacked with yellow fever. The attack proved well-nigh fatal, but with careful nursing, attended by the blessing of the Lord, he made a slow recovery. The disease then fastened upon Brother Flowers. At no time during the first stages of his sickness was he considered in a precarious condition. He was taken sick Tuesday, and up to the following Sabbath was apparently doing well in combatting the malady. At that juncture, however, his case took a turn for the worse, and he rapidly sank until Sunday, July 29, when he breathed his last. He died with the full assurance of acceptance with God. Upon his companion does the blow fall with crushing weight. But in her affliction we are glad to know that Sister Flowers is sustained by the grace which comes from above, to alleviate human woe.

In the death of Brother Flowers we have lost one of our most faithful and devoted workers. Added to a firm devotion to, and principle for, the right, were a gentleness of disposition and courtesy of bearing

which made him every whit a man. To know him was but to love him. His faithful and sacrificing labor in Trinidad will not be lost. Though his stay there was short, his godly life, and earnest, faithful labors will long exert an influence for good. Sister Flowers will return to her old home in Missouri. It is possible that Brother and Sister Grant will likewise return to regain in a colder and more invigorating climate their depleted physical powers.

Fourth Sabbath Reading

HOME MISSIONARY WORK.

“Come ye blessed of my Father” are the precious, endearing words addressed to some one whom the Saviour is pleased to call blessed.

The description which follows plainly shows the character and work of those who are so graciously welcomed. Let us look at the context, and study its bearings, that we may gather therefrom the lesson which the great Teacher would have us learn.

The two parables which cover the first part of this chapter (Matt. 25), illustrate most vividly two classes. The one is shown to pursue the course of the faithful, diligent, and watchful; while the other class is represented by the foolish virgins, and unwise servant,—careless, selfish, and distrustful. Among which class are we to be found?

As these parables bring us right down to the coming of the Lord and the close of probation's hour, evidently one lesson taught here is the necessity of securing to our own soul salvation, while opportunity is afforded. May we be like the wise virgins who were found with oil in their lamps ready to enter in!

Following the parable of the talents, the coming of the Lord and the judgment scene is brought to view, and in connection with this scene the course of the two classes is again very clearly portrayed, and the work in which the ones who are called blessed are engaged, is plainly marked out. Then do we not want to be found doing this work, brethren and sisters? We are certainly now entering upon the closing scenes of this life, and soon, *very soon*, Jesus will say, “Come ye blessed.” This address is to his true followers, and he then gives the reason why they are found righteous before him.

Let us each criticize our own course and determine before it is too late whether we are in the practice of

the Christian duties here described. Are we administering to the wants of the hungry, the stranger, the destitute, and the sick? This indeed is genuine home missionary work.

Have we not reached the time when we should begin to have things more in common, and share our substance with those who are less favored than we in this world's goods? “The liberal soul shall be made fat, and he that watereth shall be watered also himself.” Is not this promise as sure as any other in God's word?—It certainly is; then let us venture out upon it, and not fear when we provide for some poor, hungry, destitute soul, that we are going to come to want ourselves. O that every Seventh-day Adventist could see and feel the necessity of entering into this work of charity which is *really* a work of love! for it is an essential element of true religion. James 1:27.

The Seventh-day Adventist church of Detroit has been engaged in doing for the poor, the widow, and fatherless, the sick, suffering, and down-trodden. We have seen the heart made glad, and tears of gratitude flow, in response for kind acts, again and again; and thereby our own souls have been watered. Not only has physical and temporal distress been relieved, but in many instances the sin-sick soul has been made to rejoice in the hope of a future life where none of the ills of this life can ever enter.

The Christian whose heart is filled with the love of Christ, will not wait for these needy ones to come to him, but will do as Job did, search out such cases and become as a father to them. Job 29:16.

Now is a time to work, now—when there is want and distress all over the land. People who have never known want, are at the point of starvation; the financial crisis which this country has passed through, has brought distress into thousands of homes that have never felt the pangs of hunger before. May it not be that this opportunity is afforded to try God's people and prove them, whether their faith is genuine and their religion pure? James 2:22; 1:27.

I believe God has poured out his blessing upon our church in this city, because of the disposition to dispense to the needy, and the liberal spirit manifested toward the cause of God by even the very poor who are with us. One sister, whose family has not the common necessaries of life, remarked that it seemed as though the Lord multiplied the very little food they had sometimes, that it lasted much longer than she thought it could; this sister brought a liberal offering to the Lord. Firm trust in

God and the love of Christ in our hearts will accomplish great things.

We cannot afford to go on without having a part in this kind of work described in the last part of the twenty-fifth of Matthew, of whom Jesus says "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Just as surely as we do neglect this, we may expect to hear the words, "Depart from me, I never knew you."

Think of it brother, sister; do not sleep on without any oil in your lamps, as did the foolish virgins, or bury your talent as did the unwise servant, but watch and work till the Master returns. Then if faithful, he will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." MRS. M. C. KENYON.

Detroit, Aug. 17, 1894.

OUR MISSION IN THE HOME.

IF we could only see ourselves as our heavenly Father sees us in our homes, we would stand appalled at the situation, in view of the reforms needed. But we are his children, and he deals with us gently, revealing our faults as he gives strength to overcome them. We have tried day after day, in our own strength, to do better; but the effort has only shown our own weakness, and we flee to Christ in our helplessness, exclaiming: "Thy strength is sufficient. Thou hast overcome!"

God has, by his Spirit, sent us many words of exhortation upon this subject, which we do not heed and profit by as we should. Our mission in the home begins every day when our eyes are opened to the light, and continues till they close in sleep at night. I sometimes think that Satan is more ready to deceive in the home life than in any other way. It is so easy to be careless and indifferent in regard to home affairs. It is so easy to say to an inquiring child, "Oh! don't bother me! I'm too busy!" But we must remember that simple amusements and thoughts, are the *child's world*. But the child turns away grieved at the careless answer, and seeks information from another source. In after years the parents will wonder how they came to have such strange ideas.

Parents should remember that children are as clay in the hands of the potter, and God says we are responsible for them. But we all know that sometimes the hasty word will come, and through carelessness the child receives unjust treatment. In calmer moments we see our sin and confess to God. But

is that enough?—I think not. We also have a confession to make to the child. Don't think for a moment that your influence will be weakened with the child. That is pride speaking. Do your duty, and it will be easier for the child to acknowledge its mistakes, in future years. And this plan does not apply to the relation of parent and children alone, but also toward those who are life companions; more especially when one of them is unconverted. It may be hard; it is hard; but Jesus will help us to say, "I am sorry for the thoughtless action, or the cross word spoken. It dishonors the Saviour whom I love." I verily believe that one humble confession will have great weight. They may not understand spiritual things; but they can understand practical Christianity. But it will not always be so hard, for we shall go from strength to strength, growing more and more like our divine Example, until Christ will live a perfect life within us. Cannot we grasp this thought by faith, Christ within us? We must if we are to stand without spot or blemish before the throne of God. Christ in us can do the work.

But there is another thought in regard to our home mission work. I think I never shall forget the impression made upon my mind at one of our teachers' meetings, at this remark, "What can our children know about prejudice unless they hear it first from their parents." That said to me: If my children are prejudiced against a brother or sister in the church, I have sinned, if that impression was given in my home. O! how we need the holy Spirit's converting power in these hearts of ours! Until these things are put away, how can we expect God's converting power in the hearts of our loved ones?

Do we always keep in mind the sad thought that this world will be all the heaven that some will have, and so try to make their lives as pleasant as possible? Just that thought, if comprehended, will make us more unselfish—more like our Master. He caused no pain, but soothed aching hearts, and healed both soul and body. Then let us scatter seeds of kindness and love day by day; and we shall have no regrets, and the following lines will never apply to us:—

"You placed this flower in her hand, you say?
This pure, pale rose in her hand of clay!
Methinks, could she lift her sealed eyes,
They would meet your own with a grieved surprise."

But this home mission work is not all confined to parents. In some of our homes the children love and serve the Lord. Is there no message for them?

Here is one word : "And he was subject to his parents." How much easier to learn lessons of submission in childhood. Be thoughtful of tired mothers before it is too late. Be ready to perform little known duties for father before he asks for help. Be kind to brothers and sisters ; all the time asking, "What would Jesus do if he were in my place?"

I will close with a few words from the pen of an author dear to all ; and with a prayer that God will help us to take them home to ourselves.

"Christ prayed for his disciples; not that they should be taken out of the world, but that they should be kept from the evil—that they might be kept from yielding to the temptations they would meet: This is a prayer that should be offered up by every father and mother. But should they thus plead with God in behalf of their children, and then leave them to do as they please?—No; temperance and self-control should be taught from the very cradle. Let parents devote the evenings to their children, and let them be spent as happily as possible. Let home be a place where cheerfulness, courtesy, and love exist. This will make it attractive to the children. If the parents are continually borrowing trouble, are irritable and fault-finding, the children partake of the same spirit of dissatisfaction and contention, and home is the most miserable place in the world. The children find more pleasure among strangers, in reckless company, or in the street, than at home. All this can be avoided if temperance in all things were practiced and patience cultivated. Self-control on the part of all the members of the family will make home almost a paradise. Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of the home for the world."

JENNIE DALAMATER.

THE REV. L. O. WARNER, an English church missionary who has been making a journey of exploration in Korea, writes : "In traveling through the country, we were shown with pride many memorials of filial piety. In many cases the turf around the parents' tombs was marked with the imprint of the feet, knees, and hat of the devoted sons who had come every day for many years and bowed and prostrated themselves at the tombs of their parents, as they offered them their daily food of rice and wine. Filial piety is considered the highest virtue, and sometimes, when the doctor orders it, a son will cut off his finger and cook it, and offer it to his father or mother, to assist in their recovery. This is considered a most righteous act, and is generally memorialized by a tablet."

At a prayer-meeting held not long since in England, a good old man in humble life prayed : "O Lord, may we not only be justified and sanctified, but missionaryfied as well."

Home Missions

SOWING TIME.

In the early morning light
When all nature's fair and bright,
Go sow thy seed ;
Though some by the wayside fall
Where it ne'er will grow at all,
Yet sow thy seed.

In the noontide's ruddy glow
Over hill and valley low,
There sow thy seed ;
Though some stones be hidden there,
Still go forth with faith and prayer
To sow thy seed.

When the day draws near its close
And all nature seeks repose,
Then sow thy seed ;
And tho' weeds and thorns may spoil,
Still be faithful in thy toil,
And sow thy seed.

Not in vain will be thy toil,
Some will fall on fertile soil
And grow again.
Some a hundred fold will yield
When is garnered from the field
The golden grain.

Your reward will come at last
When the sowing time is past
And harvest's o'er,
Then your blessed Lord will come,
And take his faithful children home,
To toil no more.

Minneapolis, Minn.

T. A. ZOLLER.

OUR WORK AND THE MANNER OF DOING IT.

(Concluded.)

There is danger that when the Lord shall send his people special light, they will also place themselves on the side of the Pharisees. But let not one of the people who have had advanced light, take the position that they have all the light that is to be revealed for all time, and that there are no further rays to shine upon their pathway from the word of God. The more our people search the Scriptures, the more will be revealed the rich and precious gems of truth. Will those who have felt the spirit of oppression from their brethren in the churches, do that which they condemn in others? Will they do as did the self-righteous Pharisees? Will they meet argument with ridicule,

jest, and sarcasm? Will they say of the light-bearer as the Pharisees did of the world's Redeemer, "He hath a devil"? Will they be ready to forbid his message, "because he followeth not with us"? Will the messenger whom the Lord shall send with special light be treated with ridicule and contempt, as Paul was treated by the heathen, who said, "Let us hear what this babbling hath to say"?

When we are called upon to differ with others, or others express their difference from our opinion, we should manifest a Christian spirit, and keep this fact prominent that we can afford to be quiet and fair; for the truth will bear investigation. The more it is studied, the more will its light shine forth. The Lord frowns upon everything that savors of harshness and severity, and puts his rebuke upon those who cast contempt and reproach upon those who differ with them in opinion, placing them in the worst possible light. All Heaven looks upon those who do this as Heaven looked upon the Pharisees, and pronounces them as ignorant both of the Scriptures and the power of God. The enemies of truth cannot make truth error. They may trample upon the truth, and think that because they have cast it down, and covered it with rubbish, it is overcome; but God will move upon some of his faithful ones to do as Christ did when he was upon earth,—brush away the rubbish, and restore the truth to its appropriate setting in the framework of truth.

In companies where the truth is a matter of discussion, there will be those who will oppose everything that they have not held as truth; and while they flatter themselves that they are only battling with error, they have need to hear with unprejudiced ears, that they may understand what is truth, and not misrepresent and misinterpret that which is spoken. They have the example of the men in all ages who have fought against truth, and who in so doing, have rejected the council of God against themselves. Heavy will be the responsibility that will rest upon men who have had great light, and great opportunities, and who have yet failed to be wholly on the Lord's side. Should they venture to be wholly on the Lord's side, they would be preserved in integrity, even when they were called upon to stand alone. He would enable them to stand courageously, in purity and fairness, contending for uncorrupted principles of righteousness. He would sustain them in battling for the right because it is right, though justice were fallen in the street, and equity could not enter. They would understand what would be pure

and undefiled, and in accordance with the life of Christ, and would not turn from the purest principles of Christianity in spirit, word, or action, even though they stood in opposition not only to ignorance, but to those who were cultivated and experienced, and who used the weapons of sophistry to silence them. Through all this strife of error against truth, they would be preserved, and enabled to keep such a course that their enemies could not gainsay or resist them. They would stand as a rock to principle, refusing to compromise with any man, and yet preserving the spirit that would characterize every Christian.

He who is a follower of Christ will distinguish between the sacred and the common, and will cling to the true evidence of a man's character and work, for Christ has said, "By their fruits ye shall know them." The Christian will move forward amid all manner of opposition. He will despise flattery because it is born of Satan. He will detest accusation because it is the weapon of the evil one. They will not cherish envy or indulge in self-exaltation because these are the characteristics of the adversary of God and man. They will not be found as spies; for Satan used the despised Jews in doing this work against Jesus. They will not follow their brethren with a flood of questions as the Jews followed Christ for the purpose of entangling him in his words, and provoking him to speak of many things in order that they might make him an offender for a word.

Human nature is still human nature, and the tempter is unchanged. He works by the old methods to produce the results of the past, and ruin thousands of souls as he has in the past. We are not safe at any time, or in any place except as we are closely united with Christ, unless we are constantly praying for wisdom from above to resist temptation, and overcome in the conflict. And whenever you see men lifted up in self-sufficiency, feeling no need of seeking God for help and grace, you may be sure whatever may be their profession, that they have placed themselves on Satan's side of the question. They are moved upon by his power, and their life-actions will produce the fruits of evil. Therefore "watch and pray, lest ye enter into temptation." E. G. W.

WORKING FOR CHRIST.

THERE is no service more to be desired than service in the cause of Christ, and if the heart be really given to this service, we often find ways and means for advancing the cause of the Master when Satan would

seem to have every avenue closed against us. But we need not submit to him, but by giving ourselves to the Lord, we can do little things faithfully. As an illustration of what may be accomplished by an individual whose heart is in the work, we will quote the following from a letter recently received from one of our brethren:—

"I will say that my faith and courage are good, and I am gaining a better knowledge of the word and work of the Master. I am in poor circumstances financially, and my health is very poor. I have not been able to do much work at secular labor for about a year, and as I have a family to support, it keeps me very close up for means to do missionary work.

"I will make out a report of my missionary work since March 30, 1893, just to show you that I have not been idle all the time. And I have earned but very little money within the time on account of my sickness. I am not able to work now, and the prospects are that I will not be able to do anything this summer. I have no means of support. How we live I cannot give account of, for it is through the mercy of God that we are supplied with food and clothing.

"We take the *Review*, the *American Sentinel*, and *S. S. Worker*, and I pay for six copies of *Little Friend*, *S. S. Record Book*, and three *S. S. Lesson Books* for which I picked berries to pay. But I received a great blessing out of it all. Praise the Lord."

Report from March 30, 1893, to July 26, 1894:—

Letters written	57
Letters received	15
Missionary visits	87
Bible Readings held	153
No. of subscriptions for periodicals	3
No. of periodicals distributed	121
Pages of books and tracts	} 615
sold	
loaned	
given away	5433

Thus, in about a year and three months, we have a report of labor from this one brother that would compare quite favorably with the reports for the same length of time of some of our fair-sized churches. If each individual who is connected with the third angel's message would be fully devoted to its advancement, how rapidly would the work move forward. Let us be admonished by the foregoing communication from this brother, and look about us to see whether or not we are doing what the Lord would have us for the advancement of his work.

TRACT SOCIETY INSTITUTES.

THE constant demand, at present, is for close, earnest, painstaking, missionary work. This kind of work cannot be done without an intelligent idea of what is to be accomplished, and of the best way to secure the desired result. The time is past for random efforts. Every publication sent out, every letter written, every tract distributed, should be like a nail in a sure place.

Our brethren and sisters are beginning to realize

this, and where the subject has been agitated, quite a demand has sprung up for instruction in the different lines of missionary work.

In the institutes held here in Minnesota during the last year, as the time was limited to a week in each place, it was thought best to take up only two lines of work: The church,—its position and object in the world,—duties and privileges of members, officers, etc.; and the missionary work, as carried on by our local societies. The principle noticed at first, and adhered to throughout was, "We learn by doing." The work was made practical, as far as possible. Missionary correspondence, book-keeping, and tract distribution were the principal points considered.

Two lessons were given each day in missionary correspondence. It was sought to bring out very plainly the true principle of love which underlies all true missionary effort. In every lesson a practical application was made of the thoughts previously presented. Letters were written by the class, then at the next lesson these were read; the points, both good and bad, being carefully brought out and dwelt upon. Then other letters were read for the class to answer. Only those letters were used which had been received in actual missionary correspondence; the simpler ones were taken first, afterward those which required more thought and study. At each step, care was taken to bring out plainly what seemed to be the best way to conduct the correspondence, as regards spirit, manner, and matter. This line of work presents an almost unlimited field for labor, and can but be profitable to all who will engage in it faithfully; yet it is painful to note the indifference with which it has been regarded, and the careless way in which many have taken it up.

In book-keeping two lessons were also given each day. Blank books were prepared, ruled, and arranged exactly like the librarian's books, with only a few pages in each department. After a few lessons had been given on prepared sheets, bringing out the principles of simple account keeping, each member of the class was supplied with a book, and actual work was carried on the same as in the society. Names were given and placed in the book as members of the society; and individual, tract society, and cash accounts carried through the quarter, when the money was transferred to the State secretary, and the books properly balanced. This was done several times, taking simple accounts at first, then more difficult entries. By thus doing actual work, each one gained some experience in that line. Perfect

freedom was enjoyed in asking questions and in talking over points which seemed difficult to any member of the class.

In tract distribution, the principal points noticed were, the necessity of being informed with regard to the reading contained in the tracts given out, of using constant care and judgment in selecting for individual cases, and of giving only what is needed at the time. A tract or two, carefully read, is better than a dozen glanced at and then laid aside.

We found it an interesting and profitable exercise to give out short tracts to some eight or ten members of the class, and at another lesson, ask them to give, in a few words, the principal thoughts in the tract—no one to occupy more than five minutes. This is a practical way to get at the study of the tracts, and brings out many excellent thoughts. The librarians can then take up the study in the same way in their home societies, giving a little time to it each week, if thought best. Where this plan is followed, the members do not long remain in ignorance of the contents of the tracts most commonly used.

Many other points were spoken of and talked about in the institutes, but the time was too limited to allow of practical work in other lines.

If two weeks could be given to each institute instead of one, much more thorough work might be done. In so short a time as one week, it is impossible even to touch upon all the points of importance. It would seem that a thorough study of the constitution of our tract society is much needed. Comparatively few of our members understand the plan of our organization, and the objects of our work. I believe the Lord would be pleased to have every one of his servants intelligent in regard to the work he is called to do.

A. E. ELLIS.

DO WHAT YOU CAN.

JESUS came to earth as a missionary, and he is our example. This is the reason why we should "go about doing good." We cannot all do great things, but we can all do some little thing for the Master. It is the little drops of water that make up the mighty ocean. Even so it is the little labor put forth by us all that makes up the sum and grand total of all Christian work.

My mind has been impressed for some time with the thought that I should make an effort to visit every family in our little city. But then the thought would intrude itself: "There are others far better qualified

for that work than you, and it would look better for some younger person to do that work." But that did not take the burden off from my mind. Finally I said in my heart, "Lord, help me to do thy will;" and as I moved forward, the fear of man fled.

I began the work, and the Lord has blessed my feeble efforts as I have tried to carry the truth to my neighbors. Many say, "O how plain the Bible seems since you have loaned me those tracts. It seems like a new book to me." Through the influence of the tracts I am invited to hold Bible readings, and I thank God for the blessed privileges I have enjoyed.

Dear sisters and mothers in Israel, let us take up our cross to labor for the Master, and the burden will be made light. We all cannot go to foreign countries, but we are needed right at home in our own neighborhood. The Lord does not ask us to do more than we are able to do, neither does he want us to go farther than our strength will allow us to go; but this we can do, we can sow the seed, and God will care for the results. My prayer is that God will guide you and me to do just what he has for us to accomplish.

Gibson City, Ill.

M. E. HAMILTON.

CHRIS THE MISSIONARY.

[For the Children.]

His name was Christopher Columbus, but no one ever called him anything but Chris. He was a merry-faced, happy-hearted boy, and a favorite in the neighborhood where he lived. He was as full of fun as a good, sound nut is full of meat, and yet there was no malice in his nature—not a particle. There was not another boy around that could stand on his head as long as Chris could; not another one who could jump as high or run as fast. He was a leader among the boys on Courtland street where he lived. But although Chris was well beloved by his friends and companions, he had not yet learned the beautiful lesson to "love his neighbor as himself." In fact, he did not seem to know that there was such a lesson for him to learn. But one day he found out about it. It was Sabbath—a cold, stormy day, but Chris was at Sabbath-school, and his teacher was talking earnestly to him and to the others in the class.

"I want all my boys to be missionaries," she said, with a pleasant smile. "Will you enlist in the cause?"

Some of the boys held up their hands, but Chris did not. Instead, he looked up fearlessly into his teacher's face, and said politely:—

"I'd like to oblige you, Miss Thorn; but I don't want to be a missionary. I wouldn't be one for anything — no, not if papa'd give me a hundred dollars."

"Why not?" questioned Miss Thorn.

"'Cause," said he, "I would n't go way over the ocean, and leave our folks behind. I'd be so home-sick I'd die."

"I understand," said Miss Thorn; "but, my dear boy, it is not necessary to cross the ocean to be a missionary. If you should do that, you would be a foreign missionary; but what I had in mind when I said I wanted you to be missionaries was home work."

"We haven't got any heathen at our house," observed Chris, at which remark they all laughed.

"I will try and explain how I would like to have you do missionary work," Miss Thorn said. "There are little things you can do at home to help your mother and father — little willing services, kindly attentions; and there are things you can do to please your sisters and brothers, — you who are blessed with such treasures."

"I've got two sisters and one brother," one boy remarked, "but they ain't 'treasures.' Sometimes they're just as mean as they can be."

Miss Thorn was much amused, but she said soberly: "Then you must be just as good as you know how to be to them. That will be missionary work."

"I've got one sister," said Chris. "She's older than I am, so I could n't be a missionary to her. Besides she's sick, Nellie is, and can't go out anywhere. I wish she could. I've got one brother, too — a little fellow only two years old. I could n't be a missionary to him; he would n't know what I was about. O Miss Thorn, you ought to see Tom! He's the biggest rogue you ever saw, and gets a spanking every single day of his life. I wish he did n't, poor little Tom!"

Were these really tears shining in Chris's sunny eyes? — Yes, Miss Thorn was sure of it; sure, too, that little Tom was very dear to Chris.

"It seems to me," she said gently, "that you could do missionary work for your sick sister and your busy little brother. There are a great many things one can do for the dear sick ones, and, as for the baby boy, it would be missionary work to keep him from getting so many punishings."

She smiled at Chris, and he smiled back as he questioned eagerly: —

"Why, Miss Thorn, could I keep Tom from getting punished?"

"I think so," said she, "if you would do your best."

"Then I will," he asserted with determination; "but I do n't know of anything I can do for Nellie. I do n't believe she'd want me to do things for her."

"I think she would like it."

"Why, it's mamma who does everything for her; curls her hair and cooks her nice things to eat, and makes pretty dresses for her doll."

"But, Chris, I do not expect you to do such things for Nellie. There are many other things. I knew a little boy once who had a sick sister whom he loved dearly. He picked flowers for her, made pretty little boxes for her, brought her water when she was thirsty, and was always doing some kind service."

Miss Thorn had no more time to talk with Chris, other scholars demanded her attention; but he went home resolved to be a "home missionary." He found plenty to do. His mother was flushed with heat and fatigue, for she was preparing the Sabbath dinner and trying to keep Tom out of mischief at the same time. Just as Chris entered the kitchen, she pulled Tom out of the coal-scuttle, where he had seated himself unconcernedly. His white dress and skirts were black from contact with the coal, his face and hands smutty.

Mrs. Steele, Chris's mother, was a very loving but impatient woman, so you will not wonder that, although she had kissed the pretty little fellow only a few moments before, she now threatened him sternly.

"You'll get a good spanking, sir, the minute I get this dinner ready," she said angrily.

Chris heard the threat with pity for the little fellow, who ran to him as if for protection. He took him to the clean sink, and coaxed him to let him wash his hands and face; then, when that was done, he asked his mother if he could take off his soiled clothes and put on others.

"Why, Chris," she said in surprise, "what's come over you? You never changed Tom's clothes in your life."

But she gave her consent. When the children came back to the kitchen just as the mother was serving up the dinner, her anger had vanished.

"Tom's sorry, mamma," said Chris, smiling, as he led the little fellow up to the range. "You'll forgive him — won't you?"

O yes, mamma forgave him with a kiss, and he was happy! So was Chris. So was the mother. The boys ran off to the sitting-room, where Nellie was waiting wearily for her mother.

"Where's mamma?" she asked, fretfully. "Is she never coming in?"

"She's been preparing the nicest dinner," said Chris, cheerily, "and she's just goin' to put it on the table. Shall I wheel your chair to the table, Nellie?"

"O yes," was the ready reply, "do, please, then I'll be all ready to eat when mamma gets the dinner on, and I'm so hungry."

Chris wheeled her in, Tom following closely. Then he put the latter on his high chair, and tied his bib on, got them both glasses of water, and put a stool under his sister's feet.

"Well, well," exclaimed Mrs. Steele, as she brought in the dinner, and saw what Chris had done, "what a help you are, my boy!"

When dinner was over, Chris made himself exceedingly useful, helping his mother faithfully until every dish was put away. Then he wheeled Nellie out into the pleasant yard, under a shady tree. Tom followed. There the children remained for an hour. Chris picked roses for Nellie, and amused Tom in various ways. Meanwhile the weary mother fell asleep on the sitting-room couch, and awoke refreshed.

The days flew by, and Saturday evening had come. Miss Thorn, the new teacher, called. Chris was not at home when she came; but Mrs. Steele greeted her pleasantly. Naturally, they talked about Chris.

"He has been like another boy since last Sabbath," said Mrs. Steele; "such a help to us all that it seems like another house."

"The best brother that ever was," observed Nellie, "the very best. O Miss Thorn, I just love Chris!"

"Me, too!" said little Tom. "Me lubs him, too; he's mine Chris."

At this moment Chris walked in. His face lighted as he saw his teacher.

"I've done it," he said, as he clasped her outstretched hand; "little Tom has n't had one spanking this week, not one, and I'm so glad."

Mrs. Steele looked mystified, but Miss Thorn, although her eyes were somewhat misty, said earnestly and joyfully:—

"My dear little home missionary."—*The Advance.*

LOANING LITERATURE.

IN the May number of the HOME MISSIONARY the readers are urged to give their experience in loaning literature, and thinking it may encourage others as it has encouraged me, I give my experience briefly as follows:—

The territory was in Ann Arbor, Mich. I was a member of one of the Christian Help Bands located at that place and had a small portion of the city assigned to me exclusively.

As there were but few sick or poor people in my district who were not able to provide for their own temporal necessities, I determined to do something; so after providing myself with a quantity of "Steps to Christ," I started out to sell them. I also carried with me a good supply of "Rome's Challenge" and "Christ and the Sabbath." I sold some of the books, and wherever I could not do this, I offered to loan a copy of "Rome's Challenge," stating that there was much discussion all over the world upon the Sabbath question, and Congress had been urged to make a national Sunday law which would compel all classes to keep Sunday. I told them that the tract, "Rome's Challenge" was written by a Catholic, and published in the *Catholic Mirror* and would give them the Catholic side of the question, and promised to call again and loan them one written by a Protestant, which would give them the real Protestant, Bible view, of the Sabbath question.

I was prepared to find on the second call that but few would care to read further on the subject, but not so. I found many interested readers. Nearly all were anxious to read "Christ and the Sabbath." Such an interest was awakened that one of the ministers of the place was so besieged with questions concerning the "reason of his hope" that he felt it a necessity to call his flock together and admonish them to read no more of that Adventist literature.

Notwithstanding this charge, I found many in whom such an interest had been awakened that they still continued to accept more tracts on the second advent and kindred subjects. I also had more invitations to hold Bible readings than I could fill. When I left Ann Arbor a few days ago, I had more interested readers than when I began to loan the literature.

I think I must relate one of the many interesting experiences: I loaned a lady a copy of *Good Health*, promising to call and get it again. She liked, it and I loaned her another, accompanied with "Rome's Challenge." On my third visit, she told me that her neighbor had borrowed the tract and wished to see me, and she would accompany me to her house.

Arriving at the house of the neighbor, I was informed that they were deeply interested in the subject of discussion, and that they wished me to show them how the observance of the first day became substi-

tuted for that of the seventh. We then had a Bible reading upon the change of the Sabbath, in which both were deeply interested, and they reminded me of my promise to give them "Christ and the Sabbath." I did not have the latter tract with me, but promised to return with it. On returning, the lady invited me to come in stating that she had several questions to ask me. The questions were all satisfactorily answered by a reference to the Bible, to which she turned, and read.

When about to leave, she told me that she was the president of the W. C. T. U. and would like several of the tracts to loan to members of the society. I gave her what I had, feeling glad that the Lord had already inspired in her a desire to do missionary work in letting the light shine, and thankful that he had permitted me to have a humble part in his work.

Brethren and sisters, there are thousands of honest souls all about us, hungering for the only truth that will fit them for the coming of the King in his glory. God has laid upon us the responsibility of giving them this truth: Shall we not do it? Let us scatter these leaflets of truth as the leaves of autumn, that all may be warned.

D. W. REED.

Health and Temperance

WHAT IS NOT GOOD FOOD.

OUR previous lesson closed with the statement of the fact that the stimulating properties in flesh meats cause them to be *not the best* food; and that these stimulating properties are greatly increased by impurities being multiplied in them. The fewer impurities, therefore, the less of stimulant.

There was a time when some flesh meats were eatable without special harm. At the same time there were, and are yet, certain flesh meats which were not to be eaten at all because they were not and are not fit to be eaten.

This distinction between flesh meats which might be eaten, and those which must not be eaten, is laid down in Lev. 11 and Deut. 14. The distinction is made so clear and by tests so easy to be applied, that every one who can get hold of a Bible is without excuse in not understanding the subject. Among beasts the rule is: Whatever is cloven-footed and chews the cud; these might be eaten. But they must have *both* of these requirements. Anything

that chews the cud only, or is cloven-footed only, or that goes on its paws, is not to be eaten, and never was fit to eat.

Among things that are in the sea, the rule is: Whatever has both fins and scales, might be eaten. If it has not both fins and scales, it is not and never was good for food.

Of winged creatures those that are not good are named, and all others might be eaten.

Yet the fact that these things were once eatable, does not prove that in all times and in all circumstances these same things are good for food. The truth is that the time will come when not a single earthly thing will be good to eat. When the plagues of the wrath of God are poured out upon the earth; when the curse is devouring the earth; then death will be in everything that is of the earth, and to eat of any earthly thing then will be only to partake of the elements of death: At that time the Lord himself will supply his people with bread and water as he did Elijah when he was persecuted and had to flee for his life.

As we come nearer to that time, the people of God, under his guidance and instruction, will draw nearer to the original diet of man. And before probation closes, we will exclude from our dietary everything that has come into the dietary of man since sin entered. And under the influence of this way of living, this people will reach the point before probation closes, at which, when every earthly thing becomes tainted with death, all can be dropped and the change made without inconvenience, to that which the Lord himself will supply.

God now gives us instruction and opportunity by which we can fully prepare for this time which we all profess is coming soon, and which *is* coming soon whether we profess it or not. Many at least of the children of Israel were not prepared for the change from their regular diet in Egypt to that which God supplied in the wilderness. They therefore lusted for the flesh-pots of Egypt, grew impatient with what they decided was a hard way, murmured against the Lord, and were destroyed of the destroyer. And this was written for our admonition upon whom the ends of the world are come. Any one now who will disregard, all through this time of preparation, the careful instructions that the Lord has so long and so patiently set before us to fit us for this all-important time that is now so near,—those who will disregard all this, and live on just what they please, expecting to continue so through the plagues, or to suddenly

drop it all and change to the other in a day or an hour, will, as surely as did the children of Israel, long for the flesh-pots of the former time, will grow impatient with "the hard way," will murmur against the way the Lord is leading and what he is giving, and will as certainly as were they be destroyed of the destroyer, and that irrecoverably.

If beef were as nearly perfectly pure as it was in old time when it could be taken quietly and fresh from the herd, as by Abraham, in Gen. 18 : 7, 8, it would *now*, in itself, be no more objectionable than it was then. But this cannot be so now with one person in a hundred of those who eat it. On the contrary, the beef that is used, except in very few instances, is put through the market in the way and with the results described in the previous lesson. The Testimony says even as much. Here are the words:—

"Could we know that animals were in perfect health, I would recommend that people eat flesh-meats sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do."—*Vol. II, p. 369.**

Instead of meat being of this character, however, it is the opposite. The animal creation is diseased. Flesh meat is diseased. And even though it was not diseased when it was in the herd in the field, by the time it has been put through the course of the market, it is laden with impurities. And the nearer we come to the end, the nearer we come to the time when none of it will be eatable because of the impure and injurious properties that will abound in it. For this reason, and for the further reason that a change will have to be made and that suddenly, at the beginning of the plagues, it is *now* time to take up the instruction that the Lord has given in this matter and apply it faithfully — that is, in a way *full of faith*.

When the Lord tells us that a thing is not good now, and that he does not want us to eat it now, it is not a sufficient answer to say, as many do, "It was eatable once and was allowed in the Bible, and why not now?" This is no answer at all, and for the simple reason that what was eatable and allowable once may not be so now, and what is now good will not be eatable in the time of the plagues — in fact cannot be eaten then at all.

Whether we can see *why* these things are not good, or whether the Lord ever tells us *why*, this can have

no proper bearing in the case. The Lord says that such and such things are not good food in this time, and if we are willing to allow that he knows more than we do, we shall be willing to take his word for it, and drop the use of that which he says is not good, and take that which he says is not only good, but *the best*.

Now I am going to cite passages from the Testimonies that name some more things that are not good to be eaten now. With respect to some, perhaps the most, of these things, the reason is given why they should not be used, the injurious effects being named. In some points perhaps the reason may not be given. But whether the reason is given or not, shall we not consent that the Lord knows more on this subject than we do, and take his counsel and act accordingly? Where the reason is not given, please do not require me to supply it, for it is altogether likely that I cannot do it. And where the reason is given, do not attempt to offset it by saying, "If that is so, why does such and such a person use it?" Just leave out all that part of it and accept it or reject it for yourself alone. Do not try to regulate what the Lord would have *you* to do, by citing what somebody else does. Do not forget that the health reform is an individual work, and each one is to apply it in his own case for himself alone. This is what *we* are to do, and whether other people do it or not is for them and not us to decide.

I read:—

"Hot drinks are debilitating to the stomach. Cheese should never be introduced into the stomach. Fine-flour bread cannot impart to the system the nourishment that you will find in the unbolted wheat bread."—*Vol. II, p. 68.*

"If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers."—*Id., p. 352.*

"You place upon your tables butter, eggs, and meat, and your children partake of them. They are fed with the very things that will excite their animal passions; and then you come to meeting and ask God to bless and save your children."—*Id., p. 362.*

"Flesh-meats and rich cakes and pies prepared with spices of any kind, are not the most healthful and nourishing diet. Eggs should not be placed upon your table. They are an injury to your children."—*Id., p. 400.*

"The butter and meat stimulate."—*Id., p. 486.*

"Saleratus in any form should not be introduced into the stomach; for the effect is fearful. It eats the coatings of the stomach, causes inflammation, and frequently poisons the entire system."—*Id., p. 537.*

"We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh-meats, butter, spices, rich cakes, mince

*We understand the contrast here drawn is between the *combined* use of milk and sugar and the use of flesh meats. The use of milk alone, or the moderate use of sugar alone would not be open to so great objection.

pies, a large amount of salt, and all exciting substances used as articles of food."—*Vol. III, p. 21.*

"I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery, affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat."—*Vol. II, p. 370.*

"The mince pies and the pickles, which should never find a place in any human stomach, will give a miserable quality of blood."—*Id., p. 368.*

Now if you find yourself using some of the things that are here named as injurious, do n't fly to the other extreme and go to starving yourself by dropping everything at once without putting that which is better in its place. To do that is only to perpetuate the evil; for an impoverished diet will produce the same results as flesh-meats and rich food, — it creates a poor quality of blood. — "*Testimonies,*" *Vol. II, p. 368.*

"We would not recommend an impoverished diet. I have been shown that many take a wrong view of health reform, and adopt too poor a diet. They subsist upon a cheap, poor quality of food, prepared without care or reference to the nourishment of the system. It is important that the food should be prepared with care, that the appetite, when not perverted, can relish it. Because we from principle discard the use of meat, butter, mince pies, spices, lard, and that which irritates the stomach and destroys health, the idea should never be given that it is of little consequence what we eat. There are some who go to extremes. They must eat just such an amount and just such a quality, and confine themselves to two or three things. They allow only a few things to be placed before them or their families to eat. In eating a small amount of food, and that not of the best quality, they do not take into the stomach that which will suitably nourish the system. Poor food cannot be converted into good blood. An impoverished diet will impoverish the blood."—*Id., p. 367.* "These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those whom we would teach and help."—*Id., p. 370.*

Let us turn then to the consideration of

WHAT IS GOOD FOOD.

Yes, let us find what is the best food, and then enjoy ourselves to the full on that, in order that we may have the best of health and enjoy ourselves in every other right way. What then is good? What shall we find to put in the place of all these things that are not good to eat in this time? Here it is:—

"Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven."—*Vol. II, p. 352.*

"Fruits and grains, prepared in the most simple form, are the most healthful, and will impart the greatest amount of nourishment to the body, and, at the same time, not impair the intellect."—*Id., p. 400.*

Those who discard meat "need to supply its place with the best fruits and vegetables, prepared in the most natural state, free from grease and spices. If they would only skillfully arrange the bounties with which the Creator has surrounded them, parents and children with a clear conscience unitedly engaging in the work, they would enjoy simple food, and would then be able to speak understandingly of health reform."—*Id., p. 486.*

"God has furnished man with abundant means for the gratification of natural appetite. He has spread before him, in the products of the earth, a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we 'may freely eat.' We may enjoy the fruits, the vegetables, the grains, without doing violence to the laws of our being. These articles, prepared in the most simple and natural manner, will nourish the body, and preserve its natural vigor without the use of flesh-meats."—*Vol. III, p. 50.*

Adopt the free use of these things, and you will find that all those other things will drop away and never be missed. Then health such as the Lord desires that you shall have, enjoyment of life, and prosperity in all the things of God, will be yours. For "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

ALONZO T. JONES.

Foreign Missions

A WORD FROM INDIA.

SOMETIMES things are of value from the fact that they come from some distant land, or from some strange people; and so I am induced to write a few lines for our good paper — a very welcome messenger to me — away on India's sunny shore, among a people composed of nearly every nation on the globe. If our readers had been in India for the last month, they would surely think "sunny India" wrongly named for it has rained every day for five weeks, a part of the time the rain has fallen in torrents. This kind of weather will continue for three months more, and then sunny India will return to pay us a visit of eight long months.

Though India's antiquity is very great, and her people far different from those of the West; yet they are rapidly breaking from the bondage of caste, which has held them so long, and the light of the blessed gospel is shining in many hearts, and many are ready and anxious to learn more of the way of salvation. Rome is slyly weaving her web which entraps thousands who are seeking for that which they feel they have not.

The many missionaries from Europe and America are doing a great and noble work, which has and is preparing the way for the gospel in its purity. Many of these are very devoted laborers; yet it is evident that the fervor and zeal of the majority is on a par with the majority of the West.

The great mass of people can neither read nor write; still there is a very large number who speak English quite fluently. This class are very willing to purchase our literature when once their attention has been called to its importance. Perhaps some have concluded that the two who were sent to India were not meeting with success, as their reports never appear in the monthly reports of the canvassing work. I am only too happy to say that the Lord is greatly blessing the work in India. During the short time we have been in this land, we have sold thousands of dollars' worth of our publications.

This is a very promising field for our laborers of various callings. One lady to whom we had spoken several times of different phases of our belief, very urgently offered her parlor and said that she would invite her friends to come, if we would but take the time to explain the Scriptures to them. Many are anxious to learn, and various openings for Bible workers are constantly presenting themselves. I have been requested a number of times to tell these truths to congregations of considerable size. It seems sad that such calls for the Bread of life cannot be answered. In this country, as well as in the West, the same uneasiness is manifested with respect to the uncertainty of the future. It is the general belief among the thinking classes that something terrible is coming in the near future. Recently I was talking of the signs of the times with a Hindoo of high standing and good education. Though he believes neither in Christ nor the Bible, yet he felt quite sure that the world was very soon coming to an end. He said that fully two thirds of all the Hindoos believe the same. He also said that any preacher that would preach such doctrine would have a large congregation of Hindoos.

A Parsee lawyer of the High Court after learning of our mission and of the work which our society is doing, said that he would like to be a Christian if he knew some way of securing a livelihood aside from his profession. It means much more to break loose from one's social and religious ties in India than many in the West suppose, yet the heaven is doing its work, and the people are not slow to see the advantages that the Christian religion has over the various

native religions, and among the educated the bands of caste are fast crumbling. In no distant day the Christian religion will be the most influential of the land. Many are Christian at heart who are not outwardly, owing to their social position. Surely now is the opportune moment for us to do our work. Will these moments pass by, and this work be left unfinished? Let every heart earnestly answer, No.

WM. LENKER.

Bombay, India, July 14, 1894.

A MISSIONARY HEROINE.

THERE is something most wonderfully inspiring in the self-sacrifices made by many of the early missionaries; in fact the aggressive workers for Christ have always experienced untold privations and hardships, especially when they first carried the banner of the cross to those who knew not the Saviour of mankind. "Love lightens labor," and a soul filled with the love of God goes forth, happy in the thought that there is nothing through which he will not pass to win some to the Master.

In the *Golden Rule*, is found the following, concerning the missionary spirit that actuated Miss Anna Taylor, a Presbyterian missionary to Thibet, and who has lately returned to this country.

"Wealthy and cultivated, she decided, in spite of the opposition of her parents, to give herself to missions. She studied medicine and worked as a nurse in a hospital to prepare herself for the work. She also acquired a knowledge of dentistry. Largely at her own expense, she went to China, assumed native costume, settled on the borders of Thibet, and began to learn the language of that fierce people among whom Christian missionaries have not obtained a foothold. Having thoroughly prepared herself, she made an entrance into the country, and there she has lived for some time. She has been exposed to the most terrible dangers, but the people of Thibet have spared a woman where they would not have spared a man. The chiefs tried several times to poison her. She was made a prisoner. She was exposed, unprotected, to rain and snow and intense cold, sometimes sleeping at night in a hole dug in the ground, and yet, through thousands of dangers, through famine and death, and what was worse than death, she was safely carried, and has returned to tell us wonderful things of that dark nation, and to make ready a force that shall take Thibet for Christ."

W. E. CORNELL.

THERE is a story of a minister who pleaded so earnestly for foreign missions that, when he asked for those who would volunteer to enter upon the work, his own daughter came forward promptly, and offered herself. Taken by surprise the father said: "O, daughter, I did not mean you!" How easy it is to talk with fervor without meaning much!

THE GREAT DAY OF THE LORD.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mount
ain; let all the inhabitants of the land tremble: for the day of the Lord
cometh, for it is nigh at hand." Joel 2: 1.

The day of God is dawning,
Ye Christians, rise and sing,
And hail with joy and gladness
Our Saviour and our King.
The moments now are closing,—
The most eventful hour,—
And then we'll see him coming
In glory and in power.

The many signs and wonders
That tell his coming near,
Are daily, loud proclaiming
That Christ will soon appear.
Then every eye shall see him,
And every knee shall bend,
When he, the world's Redeemer,
From heaven will descend.

Those who have died in Jesus,
Will at his call arise,
And join the living righteous
To meet him in the skies.
He'll change their mortal bodies
To immortality;
And so with Christ the Saviour
Forever they will be.

While onward we are drifting
To this sublime event,
Let us be sober, watchful,
And steadfast to the end;
That when our blessed Master
In glory shall appear,
We'll greet him as our Saviour
With gladness— not with fear.

J. P. LORENZ.

Buffalo, N. Y.

FROM OUR MISSIONARY IN NORFOLK ISLAND.

[THE following interesting items we cull from a letter written by Elder J. M. Cole to his parents in Oregon, a copy of which he sent to the Foreign Mission Board. It was not designed for publication, but we know that our readers will be interested in the same, and Brother Cole will pardon us for the liberty we take in inserting extracts from it here. — ED.]

As some things of interest have of late been seen in our work here, perhaps we would better write them, even though we will not probably have an opportunity to mail for some time, but when the chance

does come, it may be all hurry and little time to write particulars. We have been so busy and interested reading the good *Reviews*, *Signs*, etc, that came last mail, and especially of our brethren who are in prison and the chain gang for the truth's sake, and as we received fifteen copies of the *Signs* and nearly as many of the *Review*, you see it takes a long time to read up, and we find ourselves all behind the times; but is had been so long since we received the mail that these events are all old to you, but nevertheless they have had their effect even here. The first Sabbath after the papers came, or after we read of these things, I felt just like praying for these brethren when opening the meeting and did so. As there were quite a number out who were not of our people, it seemed necessary to make some explanation, and I did so. Would you believe that it has seemed to rouse things here as nothing else has done? Of course some were interested in the Sabbath question before, but this has seemed to rouse them, and they are enquiring and talking about it now as they never did before; so our brethren who are lying in prison and perhaps feeling that they are doing nothing in the good work, can thank God and take courage, knowing that they are helping to proclaim the truth in at least one island of the sea.

One man and his wife who were somewhat interested when Brother Reed was here, I have tried for a long time to get a chance to visit with, and have had several good talks with him when at his work, but could never find them at home to have a visit with them both until one week ago last Monday, I found that they were both at home and would be there that evening, so I told them that perhaps we would call and have a visit with them. But just as we were starting out-of the gate, we met them coming to our house, as they said they thought they were the strongest, and better able to walk than my wife. We came back, and had an excellent visit. We came to the Sabbath question, and they were very free to talk. Among other things, I took up the 22nd chapter of Ezekiel, and showed them how men willfully turn away from the light on the Sabbath— not laying any great stress on that, as other things and scriptures impressed themselves more forcibly on my mind than that one, and I did not expect that particular one to make much impression.

After we were done our talk, the man spoke out: "That chapter in Ezekiel makes the Sabbath so plain. I never saw it so before." About midnight, after we had had a good season of prayer, they reluctantly

went home, saying that was what they wanted — to study the Scriptures like that.

We asked them to come again any time that they could do so, no matter if it was late at night. If we cannot catch the people in the daytime, we must be thankful that like Paul we can preach until midnight. Last Sunday I spoke in the church. My text was Gen. 1:1, first showing that there is comfort and hope in the word of God, because Christ is in it; next, that the gospel began at the first verse, and ran through the entire Bible; next, the same power that created all things recreates us, therefore creation spoke forth the power of God, or the gospel.

Lastly, how we can get that power in our souls; and drew some practical lessons from it all. The house was well filled, and they gave attention. On coming home from meeting that night, we found that same man and his wife waiting for us at our gate; so stopping to talk a few minutes, as they did not seem inclined to go on, we asked them in. They seemed to be waiting for that, so in we went, and what they wanted was to know where that chapter was in Ezekiel; for they could not find it at all after they went home from our house. We had another good talk, and right to the point too; for the Sabbath is what they want to know about now. Then after we had a good season of prayer, and they prayed for the Lord to let them see the light and help them to walk in it, the good blessing of God seemed very near; and when we arose, I felt to ask them whether they did not feel just a little guilty when about their work last Sabbath. He did not seem inclined to answer at first; but she spoke right out and said, "To tell the truth I did, brother." He rather admitted it, but not so freely as she.

They went home at last with more Bible testimony for the Sabbath, and we have good hopes of them. We do hope, and trust, and pray, that God will trouble them until they yield a full and willing obedience not only to the Sabbath, but to every ray of truth that may shine upon their pathway. We have had a good visit with another man and his wife of late, and he commenced to talk about the Sabbath himself, and wanted me to talk to him. They are, we believe, good, honest people, and we trust they may soon obey. Another man and his wife who attend our Sabbath meetings very regularly are deeply interested and praying God to lead them into all truth. Another, a lady, who was quite bitterly opposed before, is now quite well convinced on the Sabbath, and of her we have great hopes. She will not be apt to start, per-

haps, quite so quickly as some others; but if she does start, it will be from principle, we feel quite sure, and it will take considerable to move her from it if she once takes her stand. May God grant to these trembling souls that they may have strength from on high to rise above all fear of their relatives and what man will say, and walk in the light.

So far I have spoken on the Sabbath directly only once, and there seems to be a spirit of inquiry aroused. There is quite a spirit of study among the young people now, and for this we feel thankful, indeed. The older ones, too, seem to be partaking somewhat of the same spirit, so that, altogether, things have not looked so hopeful here before; and we feel to thank God and take courage. The work is the Lord's, and he will carry it forward, no matter what men can do.

MISSIONARY WORK IN SCANDINAVIA.

An interesting and encouraging missionary meeting was held June 5, 1894, in connection with the Conference which assembled at Copenhagen, Denmark. This was the eighth annual meeting of the Scandinavian Society.

The report of labor for the year was as follows:—

	Denmark	Norway.	Sweden.	Total.
Membership.....	216	204	124	544
Reports received.....	265	256	93	614
New members.....	35	112	10	157
Missionary letters written.....	296	602	469	1,367
Missionary letters received.....	119	256	279	654
Missionary visits made....	689	1,471	1,351	3,511
Bible readings held.....	170	320	288	778
Subscriptions obtained for periodicals.....	187	92	48	327
Pages of tracts and books sold, loaned, given away.....	125,385	162,992	118,495	406,872
Periodicals sold and given away.....	8,291	10,834	5,084	24,209
Paid to district secretary..	\$78.37	\$153.66	\$81.26	\$313.30

The report shows that much more has been accomplished the past year than in any previous year. The number of pages of tracts distributed during the past year exceed those of last year by 102,000. No. of papers, 10,000. Missionary visits 1000, and Bible readings 300; besides receiving twice as many subscribers for our periodicals. Considerable has been done during the past year to help the poor and needy both by feeding and clothing them in accordance with Matthew 25.

It has often been realized that when in making

visits, the people's, temporal as well as spiritual wants are taken into consideration, a deeper impression is made and much more good accomplished.

In the selection of officers, L. Johnson was again chosen president, and M. M. Olsen secretary, Emil Lind was chosen district vice-president for Sweden, P. Christensen for Norway, and C. C. Hansen for Denmark.

M. M. OLSEN.

Canvassers' Department

THE SCIENCE OF CANVASSING.—NO. 1

CHARACTER OF THE CALLING.

IN taking up the consideration of the canvassing work in its various features, it would seem proper to consider for a moment the relation which the canvassing work sustains to the other branches of the work and to the message as a whole. When this is done, and its proper sphere understood, it may help many to see more clearly how they can so relate themselves to the work as a whole, and to the canvassing work in particular, that all their powers may be devoted to the work of the Lord.

Generally speaking, the canvassing work is a pioneer work, and in prosecuting his work, the canvasser is expected to enter the mansion of the great, the palace of the rich, the office of the business man, the home of the laborer, the cabin of the lowly, by the way-side, in public thoroughfares, and in every place where opportunity presents itself, in all lands and climes where the third angel's message is to be sounded, — there the canvasser is expected to be instant in season and out of season.

When the disciples accepted the first great gospel commission to go into all the world and preach the glad tidings to every creature, they accepted a vast amount of pioneer work. That gospel which was to be sent to all the world must enter every city and country. None were to be omitted. Consequently some one or ones must pioneer that work into every place to be entered. So when one undertakes to do his duty in connection with the last work of mercy to the world, he will connect with a message that will also have a large amount of pioneer work to be done, and with a message that has order and system in it as well as plenty of hard work, trials, disappointments,

and a glorious victory promised to every faithful worker.

A careful study of the truth in all its bearings will convince any one that the great Master Mind that has charge of the third angel's message, has the work so planned and thoroughly systematized that he has work for every man, in some capacity, and further, that every man that will work where the Lord wants him, will be of use in the world; but if he is willful and gets out of the place where the Lord wants him, he will be of but little or of no account.

The Lord has so wisely arranged this work that the various agencies through which he operates are all kept constantly in motion, and each agency ministers to the other's success. And, among other things, he has arranged that the canvassing work, sale of papers, pamphlets etc., treating upon present truth, shall be employed as pioneer agents.

The canvassing work may be, in a measure, compared to the scouts in an army. The work of the scouts keeps them in advance of the main portion of the army, to learn the location and intended movements of the enemy. Their work is usually attended with much labor, great risk, hardships, and privations, and therefore they go prepared to put up with many inconveniences in food, lodgings, etc. Being in an enemy's land, prudence teaches them to be discreet in their conduct lest by unguarded words or actions, they destroy in a moment all they have gained or hope to gain.

The canvasser enters both new and old fields, sometimes where the truth is little known; at other times where prejudice exists in a very marked manner, and which is very difficult to contend with. Hard work and perplexities surround him on every hand. Privations and difficulties are his daily companions.

If the canvasser is working in a new field, where the truth is unknown, his work and conduct will make lasting impressions upon the minds and hearts of the people with whom he comes in contact, and this will have very much to do in shaping results of the future work to be done by ministers, Bible workers, etc. If the canvasser's work is well done, if he has left a favorable impression, then the labors of those who follow him will be productive of great good, and that with comparative ease. The people who purchase his books will read them with a mental photograph of the face, conduct, and spirit of the man who sold it to them, and this silent influence will weigh heavily in the decisions they make for or against the truth.

ADVANTAGES OF THE CANVASSING WORK.

Of the many advantages which the canvassing work offers, a few may be mentioned with profit.

1. It enables men and women of ability to place a large amount of reading matter upon present truth in the homes of the people, and at the same time they are self-supporting.

2. There is scarcely any limit to the amount of work that can thus be accomplished, and the more that is done the better for all concerned.

3. The work is conducted in a quiet, unassuming manner and thus the truth is carried into fields where the living preacher cannot possibly enter, even if there were enough to occupy all of the fields.

4. Although the work of the canvasser may be quietly done, and in a short time he may be called to distant fields, yet the books he leaves will continue to bear witness to the truth after his departure.

5. It is a field where scores of men and women can engage in missionary work who could not be successful as ministers or Bible workers.

6. Canvassers can sell books to people who will read them with profit, but who would not go and listen to a minister preach upon the same topic, even if they had an opportunity.

7. Although a large majority of the canvassers would not be able to speak with acceptance to a congregation of people, yet he can, through the books he sells, place in the hands of thousands of people the best thoughts of those who can both write and speak to edification.

8. As a school in which to learn tact, push, adaptability, self-reliance, perseverance, and stick-to-it-iveness under difficulties, economy, and the value of time and money, the canvassing work stands at the head of the list.

9. The practical experience which the canvasser is gaining in dealing with minds will be of lasting value to him, if, in future days he is called to the ministry or to any other line of public labor.

A practical knowledge of how to deal with minds and how to succeed in calling people's attention to present truth, will soon be at a premium. And there is no field for gaining such a knowledge like the canvassing work, and happy is the man who obtains this knowledge as early as possible. F. L. MEAD.

CANVASSING IN THE SOUTH.

As I have just finished canvassing Cleburn Parish, I thought the readers of the HOME MISSIONARY would

like to hear how the work has been progressing in this part of the South.

In the HOME MISSIONARY for June, we read that if we would have success crown our efforts, we should be brief, and right to the point, make our exhibitions short, and do not tell all we know. That has been my plan for over four years, and I have always had good success. I sell the book, and let it tell the story.

I have worked just 100 days in the South, and have taken 920 orders, valued at \$2100. In this work I have had much opposition, ministers have told their people not to buy "Bible Readings;" for by twisting the Scriptures, the book teaches error. Three papers have also worked against us. But the Lord has given me grand success.

The people are very kind and hospitable and seem very anxious to get their books. My delivery begins the first of October. I find many favorable to the truth, and many whom I believe will accept it.

T. M. CLARK.

EDITOR HOME MISSIONARY.—Perhaps the following item may be of interest if you have not already received it:—

During the second quarter of this year thirty-eight agents have been active in Sweden. They obtained orders for \$5147 worth of books and delivered books to the value of \$4936.40.

J. S. MATTESON.

FROM THE LONE STAR STATE.

It is not because we have been idle in Texas that we have had nothing to say through the columns of the HOME MISSIONARY, but quite the contrary.

By a glance at what we have done since the close of our institute in April, I find that twelve agents in fourteen weeks, have taken 4066 orders amounting to \$12,049.50 in value. Though our number of workers is somewhat smaller than last year, yet we feel that a good work has been done. Notwithstanding the cry of hard times which is so prevalent everywhere, our agents have averaged twenty-four orders each, per week; while last year, our average was only fifteen each, per week. I think this is largely due to a more careful selection of canvassers, also careful, constant attention given those who are in the field. I have spent most of my time with the individual canvassers; and while they have been benefited, I also have been greatly blessed.

We have sought to stick to the one special line of work, *selling books*, and have endeavored to follow

the instructions given in the August and June HOME MISSIONARIES from the pen of Sister White. Instead of dwelling upon doctrinal subjects we have presented the love of God as brought to view in the plan of redemption. This gives the people more confidence in the Bible and awakens in them a desire to know more of God. By dwelling upon themes which the people profess to believe in, only carrying their minds deeper into our subject than they have ever dreamed of, many are made to rejoice, and readily give their order for the book. And it is easy to see the development that is taking place in those who are following this plan. My own mind has been much broadened concerning this line of work, and many times have I praised God for the privilege of canvassing. It is plain to be seen that none can make a success of this work now who do not for themselves know Jesus as their personal Saviour, walking daily in his counsel. To this class the Lord is saying, "Go work in my vineyard and whatsoever is right I will give you." And just so surely as those who hear the call obey, just so surely will they receive what is right.

W. W. EASTMAN.

THE WORK IN WESTERN AUSTRALIA.

ABOUT three years ago Brother Stockton sold quite a number of health works here, many of which we find highly appreciated; some, of course, are not valued, the people not having read them.

One year ago we started work in Fremantle, and in that time we have delivered in Perth and Fremantle, 500 copies of "Patriarchs and Prophets," and we have 187 orders to be filled. We have also sold ninety-five "Steps to Christ," about forty copies of "Social Purity," forty copies of "Christ and His Righteousness," and the same of "Angels; Their Nature and Ministry."

We believe "Patriarchs and Prophets" to be the best pioneer book we have; dealing with subjects that all sects are deeply interested in, without stirring up a spirit of controversy, and is thereby well fitted to place in the hands of all parties, Roman Catholics included. It thus creates an interest for our other books which treat more directly of the third angel's message.

We have sold several among the Catholics, and have spoken with some since delivering the book, and find it well liked. One lady told us to call on her again any time we were around with anything else.

We meet many interesting cases who, we believe, are hungering for the truth, and will take their stand when it is fully presented to them. Many ask the question, "Why do you not have a minister here?"

We are thankful that the Australian Conference is thinking of sending one, so that the gospel may be preached in its fullness, and another country added to the list where the truth has gone.

F. W. REEKIE.

THE CANVASSING WORK, AS RELATED TO THE PRESENT FINANCIAL DEPRESSION.

DOUBTLESS many are sorely perplexed, as to the propriety of giving up the canvassing work entirely, during the prevalent hard times, and waiting until there is a change for the better. But will times ever be better? and are people ever going to cease crying "hard times"? I think it very doubtful. It is a fact, some people sing this "hard times" song all their lives. Were times ever so good, and business prospering on every hand, some would have the same old story. In a western State two years ago, where I took something over eighty orders in about twenty-four hours, and all seemed to be prosperous, I met one person who was complaining of the hard, dull times there. I never saw times better anywhere. From his standpoint it was just the reverse. I do not think it policy to be influenced by such talk. I make it a rule not to talk hard times. I talk of something else, or when people begin to tell of the dull, hard times, I begin to tell them of the wonderful success I am having, and how our books sell. They do enough of that kind of talking to satisfy me. I prefer to talk upon the other side. In fact, I suppose I have talked more about hard times in this article, than I have before for some time. It is not a pleasant, inviting theme for me to discuss.

Many who talk hard times do not mean half they say; it is only the most convenient excuse to evade you. Often when an interest is awakened, and a desire created, it is surprising how readily orders can be secured for our books. The prevailing excuse is then forgotten all about. This is the Lord's work, and it cannot, will not stop, as long as books can be read, and money is still in circulation, and is to be had with which to purchase them.

In Rapid City, S. Dak., some years ago, I was trying to get a lady to order "Thoughts on Daniel and Revelation." The prices were \$3.50 to \$4.50.

She thought times were so hard, money so close etc., that she could not think of ordering. Just then the subject of General Grant's "Personal Memoirs" came up, which was a book that at first sold for twice what "Daniel and Revelation" cost, or some \$10 for the set. At once she said she was going to have those books. Hard times were forgotten then; they cut no figure at all, when it came to something that was really wanted. Once in Montana I was desirous of getting a lady to order one of our books; it cost 1.50. She could not do it; times were too close; money too hard to get; it was too much of a task for them to meet all their expenses, etc. Just then I called her attention to something else, that cost about double what the book did, and at once she gave her order. It was something she wanted. I wondered what had become of all the array of financial troubles of a few moments ago. They were all gone. They were not once mentioned, or seemingly ever thought of again. The fact is, they really did not exist. The desire had not been created; the interest had not been awakened.

Let me say to my fellow-workers, Just seek the Lord's help! Ask him to open the way before you; to rebuke the objections, indifference, and carelessness of the people, and launch forth, trusting, in him. Work hard, early, and late, and you will get an order here and there, and soon you will be surprised at the way it will amount up, if you keep on a few weeks or months. Give God all the glory, honor, and praise. He only it is who can make our efforts to succeed, and give us courage, perseverance, and a desire to stick to the work. If you come to hard and difficult places, seek the Lord's help earnestly with prayer and fasting, and he will regard your plea, and send angels to your help. I have seen it O so many times! Then do not forget to acknowledge his benefits, and give him all the honor and glory.

Be of good cheer, and go on trusting in our mighty Helper. Keep at it. Work hard, and you will be surprised at the results. Many will try our books, who had no thought of it, before. Very often have I seen it so, when I had no idea a sale would be made.

WALTER HARPER.

In a recent letter written from Buffalo, Wyoming, Brother Harper speaks of his own success in canvassing as follows:—

"I am well and still busy at work, and God gives marked success. Sunday I came over to this place from Sheridan, Wyo., some forty miles by stage. Went to work at once about 5 P. M. that day, and took four orders before night, and while stopping an hour or two for dinner, got three orders on the road. Yesterday at this place and at Fort Mc Kinney near here, I did the largest day's

work of any day since I left Oakland in May, or any day this year or any one day in the last year. Yesterday the Lord gave success in taking forty-seven orders for our books, helps, etc., or between \$90 and \$100 worth. But I worked hard all day; began about 8 A. M. and worked till dark or about 8 P. M., never even stopping for a noonday meal. I now have worked about seven weeks, and a kind Providence has given success in taking over 920 orders or about \$1600 worth.

"Last week was favored to the extent of 134 orders or about \$250 in value. Have now only two more days to canvass, then I return and deliver.

"How good the Lord has been to me! In all the troubles of strikes, etc., I never lost a day from that cause, and in our section of the country the trains were not stopped from their regular runs a single trip."

FROM OLD VIRGINIA.

Editor Home Missionary.

DEAR BROTHER: I have long purposed writing a short note for the HOME MISSIONARY—but I have been detained by the busy scenes of life to which a worker in God's cause is subject. One year ago last May, I came from Michigan to Old Virginia to engage in ministerial work. During the season, I was made to rejoice to see some precious souls accept the truth for our times.

At our State meeting in February last, I was appointed State agent, to fill a vacancy. On returning home after the meeting preparatory to entering my new sphere of work, I found my companion very sick, and after a severe illness of about nine weeks she fell asleep. This was a hard trial for me but "God doeth all things well." These were her last words, and I feel to accept them.

June 1, I began visiting among the workers; found all of good courage and enjoying much of God's blessing in the work. As an encouragement to all who are in the canvassing work or to those who contemplate entering soon, I would relate the history of the work in one of our towns.

Lynchburg Virginia has about 20,000 inhabitants; two years ago three girls entered it with "Bible Readings" and "Great Controversy." I found as a result of their faithful labor, a record of 700 books being delivered in the place, and already thirteen honest souls rejoice in the truth, and many others are trembling in the balance. These have never heard a minister of our faith but are wholly the fruits of the canvassers' work. God's Spirit is out before us; the work here in Virginia never was more prosperous. For the past three weeks I have been doing practical work in the field, and find that the Lord is ready to help us there..

My sales have amounted to ninety dollars in thirty hours, twenty-seven dollars in three hours, twenty-five dollars in two and one half hours, etc. In spite of hard times and forboding trouble, God's truth must go. I rejoice that we have no discouraging report to bring

from this State. I would love to tell of many precious seasons experienced in the work here, but my letter is already long. Our motto here is, "Courage, Courage, Courage."

C. A. WATKINS.

REPORT OF THE CANVASSING WORK FOR AUGUST, 1894.

(Furnished by the General Canvassing Agent.)

STATE.	No. canvassers	Av. No of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Distr. No. 1.	Atlantic.....	15	10	86	514	175	\$ 441 90	182	\$ 402 20	\$ 40 50	\$ 462 70
	Maine.....	6	3	52	529	52	.....	115	239 75	64 30	304 05
	Maritime Prov...	16	8	71	447	25	63 47	114	280 50	.....	280 50
	New England....	24	18	258	1,611	223	626 00	383	1,046 12	11 73	1,057 85
	New York.....	32	25	352	2,322	525	1,278 25	993	2,316 25	213 26	2,529 51
	Pennsylvania....	40	18	192	1,061	259	.....	471	1,121 75	98 15	1,219 90
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Vermont.....	10	7	108	796	55	.....	175	490 00	20 39	510 39
	West Virginia....	3	11	30	192	89	248 00	47	128 15	29 65	158 40
No. 2.	Alabama.....	12	.....	.....	1,194	40	84 80	445	685 50	32 00	717 50
	Cumb. Mis. Field	17	.....	.....	1,837	88	194 25	524	1,206 75	65 50	1,272 25
	Florida.....	6	3	46	366	54	124 00	122	328 50	45 60	374 10
	Georgia.....	8	.....	.....	587	22	46 00	163	366 00	29 55	395 50
	Louisiana.....	8	.....	.....	641	38	92 50	386	1,004 60	6 55	1,011 15
	Mississippi.....	4	.....	.....	271	18	41 00	81	197 25	38 10	235 35
	North Carolina..	8	.....	.....	759	6	9 00	169	356 25	17 75	374 00
	South Carolina..	5	.....	.....	428	50	123 25	123	294 75	6 25	301 00
	Tennessee.....	15	7	83	733	129	316 75	188	427 25	23 67	450 92
	Indiana.....	19	19	169	1,173	72	170 00	312	497 00	.....	497 00
No. 3.	Illinois.....	18	17	207	1,379	41	116 75	342	825 25	.....	825 25
	Michigan.....	15	13	163	1,163	67	172 75	236	627 25	.....	627 25
	Ohio.....	17	17	174	1,322	53	127 25	220	527 50	.....	527 50
	Ontario.....	12	12	174	1,063	186	494 25	311	696 00	.....	696 00
	South Dakota....	25	16	.....	1,424	.....	.....	144	371 40	126 40	497 80
	Iowa.....	30	25	351	3,151	130	302 25	641	1,604 08	136 85	1,740 93
	Manitoba.....	6	6	79	468	15	29 00	187	511 25	.....	511 25
	Minnesota.....	50	15	.....	.....	119	284 90	771	1,766 80	.....	1,766 80
	Nebraska.....	22	20	345	2,971	.....	.....	639	1,670 30	69 12	1,739 42
	Wisconsin.....	28	19	267	1,967	118	334 10	276	679 25	101 84	781 09
No. 4.	Arkansas.....	4	4	18	122	.....	.....	92	260 25	2 50	262 75
	Indian Territory..	6	4	72	591	84	216 00	420	1,077 75	8 05	1,085 80
	Kansas.....	39	.....	.....	4,924	45	129 00	1,039	2,783 45	221 63	3,005 08
	Missouri.....	42	28	588	5,057	84	222 75	984	2,472 75	196 95	2,669 70
	Texas.....	12	10	174	1,495	.....	.....	879	2,150 75	.....	2,150 75
	Colorado.....	11	8	.....	854	16	38 25	160	364 25	7 85	372 10
	California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	North Pacific....	13	10	128	806	.....	.....	229	601 25	.....	601 25
	Upper Columbia..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 5.	N.S.W.&Q'ns'Pnd	15	11	165	990	.....	.....	541	2,236 92	306 74	2,543 66
	Australia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New Zealand.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Great Britain....	20	18	329	2,179	.....	.....	814	1,477 70	.....	1,477 70
	Central Europe..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Germany.....	10	9	167	1,159	105	151 00	225	370 00	79 00	449 00
	Norway.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Denmark.....	28	23	272	2,506	1,433	1,620 00	890	1,166 07	36 17	1,202 24
	Sweden.....	32	62	.....	2,451	.....	2,025 54	850	1,174 64	.....	1,174 64
	South Africa....	8	7	111	676	355	1,626 00	274	902 22	.....	902 22
Misc'l.	South America...	8	5	82	560	69	161 00	122	315 00	23 60	338 60
	Jamaica.....	8	.....	.....	.....	38	66 48	636	1,045 80	22 80	1,068 60
	Bahamas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	West Indies.....	2	2	25	.....	.....	.....	68	179 00	7 80	186 80
	Totals.....	729	491	5,338	54,749	4,930	11,976.44	16,983	38,095 40	2,090 15	40,185 55

Two or three years ago, Brother and Sister F. J. Hutchins opened up the work in the Bay Islands, off the coast of Central America. Later, Brother and Sister C. E. Emerson were sent to assist in the work. Under the faithful labors of these workers, an excellent work has been accomplished. One or two churches have been organized, a church building has been erected by native donations, and recently in answer to the urgent call for such an enterprise, a school building has been also erected. This last enterprise was also paid for largely from native contributions. Brother and Sister W. A. Miller went to the Bay Islands in June to take charge of the school. A letter received from Elder Hutchins states that the school was opened July 4, with an enrollment of thirty-two scholars. Later, word comes that this number has been increased to thirty-six, and still others expect to enter soon. Sister Miller has ten, to whom she is giving music lessons.

We hope soon to have something definite to lay before our readers regarding the opening up of our Mashonaland mission. At last reports, the company enroute for that field had reached Bulawayo, the capital of Matabeleland. Here encouragement was received of a good mission site being donated to our work by the South Africa Land Company. The brethren were well and of good courage.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.					
10 Mail Ex.	8 Erie L'n.	4 L't'd Ex.	6 Atl. Ex.	42 M'kd Tr'n.	2 Pt. H Pass.		11 Mail Ex.	1 Day Ex.	3 R'd L't'd	23 B. C. Pass.	7 Erie L't'd	9 P't'd Ex.
a m	a m	p m	p m			D. Chicago A.	p m	p m	p m		p m	p m
8.40	11.25	8.10	8.15	a m	8.00	Valparaiso..	7.28	4.50	9.10	10.30	8.00	
11.10	1.20	5.05	10.30			South Bend.	5.05	2.45	7.10	8.30	5.45	
12.40		6.35	6.30	12.00	10.05	Cassopolis..	9.10	1.20	5.44		7.10	4.10
1.29	3.07	7.12	13.45	12.40		Schoolcraft..	2.15	12.40	5.13		6.30	3.25
2.21			11.33	8.42		Vicksburg..	1.20	12.02				
2.39		7.55	1.43	4.10	a m	Battle Creek.	1.10	11.59		p m		2.37
3.40	4.30	8.36	2.40	6.20	7.03	Charlotte..	12.25	11.15	8.55	9.35	5.18	1.50
4.35	5.11	9.26	3.25		7.47	Lansing..	11.14	10.29	8.07	8.40	4.38	12.53
5.19	5.40	9.55	4.05		8.20	Durand..	10.40	10.02	2.40	8.00	4.03	12.20
6.30	6.30	10.45	5.00		9.30	Flint..	9.35	9.05	1.55	6.50	3.20	11.25
7.30	7.05	11.17	5.40		10.05	Lapeer..	8.35	8.35	1.28	5.47	2.53	10.35
8.42	7.35	11.50	6.15		10.43	Imlay City..	7.49	8.02	1.00	5.10	2.25	10.01
8.42	8.45	a m	6.35		11.08	Pt. H'n Tunnel	7.25	6.25		4.48		
9.50	p m	p m	7.30		12.05	Detroit..	6.25	6.40	10.40	4.05	a m	p m
9.25	9.25					Toronto..		6.40	10.40		a m	p m
	8.40	8.30	5.25			Montreal..		10.10			7.20	1.00
	p m	p m	a m			Boston..		4.00			10.45	
	8.05	7.50	7.25			Susp'n Bridge.		7.30			11.30	
	a m	a m	p m			Buffalo..		a m			a m	p m
	8.12	8.12	7.15			New York..		12.00			p m	p m
	a m	a m	p m			Boston..		8.20	6.10		5.00	8.00
	3.45	7.55	4.25								p m	p m
	a m	a m	p m								3.03	7.00
	4.15	8.30	6.40									
	p m	p m	a m									
	4.52	9.23	8.03									
	a m	a m	p m									
	8.12	10.20										

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. † Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Battle Creek Health Foods.

.. Sanitarium ..

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

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

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

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

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

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

"We have used your 'Health Foods' in our family for three years, and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten, are the only foods that I can eat with safety. "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., SEPTEMBER, 1894.

FAMILY WORSHIP ON FIRST-DAY MORNING.

SEVERAL years ago a plan was started among us of making first-day offerings to foreign missions. We presume that most of our people are more or less familiar with this plan, and we hope that efforts may be made by our workers in every part of the country to acquaint those with the plan who may not now understand it.

As a part of this plan it was arranged that the subject of our foreign mission work should be made the special topic of study in family worship, on each Sunday morning. A pamphlet was written by Elder Haskell that was designed to furnish a study for each first-day morning during the year. This plan was used to some extent; but we believe that comparatively few families ever took up this work, and of those who did, very few are continuing it. We believe that a great deal of good will result, not only to our foreign missions, but also to the families themselves who will thus systematically take up the work and faithfully carry it forward.

It is our plan to have a good deal more to say upon this in the HOME MISSIONARY than we have heretofore, and we hope by this continued agitation to get our people to see the importance of this exercise in the family. It will not only result in interesting us to give to foreign missions, but it will result also in teaching our children, as they are growing up, what our work is and how it is extending; and instead of going out into the world, they will grow up to be missionaries for Christ. We believe a good deal more thought should be bestowed upon the question of family worship than is done in many families, and we think that this is a good subject to consider for at least one day out of the week.

We will not have space in this issue to set forth the principles of this matter as we would like, but will have more to say concerning it in the next number. We simply speak of it now that our brethren may be

thinking it over. We hope through the columns of the HOME MISSIONARY to furnish interesting matter from time to time that will assist families in making these exercises in their worship Sunday morning, both interesting and instructive, and we trust, also, that heads of families everywhere will be studying the matter for themselves.

OUR RELIGIOUS LIBERTY WORK.

A SHORT time ago, we sent out notices to all the members of our International Religious Liberty Association in regard to their annual dues. We are gratified that, notwithstanding the hard times, our brethren and sisters have responded promptly and liberally to this call for means to help forward this important line of work.

Our brethren and sisters must be impressed with the fact, from reading the reports in our various papers, that the spirit of persecution is rising in all parts of the country. Quite a number of cases where our brethren have been fined and imprisoned have been reported. But threats have been made in many localities where there are no arrests as yet. These threats are not reported very much through our papers, but our brethren and sisters are constantly reporting them to us, and it impresses us with the fact that the spirit that would compel us to observe Sunday, is rapidly gaining ground.

We believe that now is the time when we should be earnestly devoting all of our powers to the circulation of our literature and thus disseminating the true principles of religious liberty. We are receiving reports almost every day from various parts of the country telling us of the effect that the literature we have circulated is having. This certainly is very encouraging. The full effect of the circulation of this literature may never be known till the Judgment day, but nevertheless let us go on with the good work. The coming winter bids fair to be one of more interest than we have ever had yet in our religious liberty work. There will be no end to the opportunities for disseminating the truth.

We trust that those who may not yet have sent us their annual dues, together with such donations as they may feel free to make, will send the same to us at their earliest convenience, so that we may know, in planning for our winter's campaign, what funds we can depend upon. Any money designed for the religious liberty work should be sent to the undersigned at Battle Creek, Michigan. A. O. TAIT.