



THE HOME
MISSIONARY
HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETERNAL.— John 4:36.

VOL. II.

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FOURTH SABBATH READING.

THE NECESSITY FOR ENLARGED IDEAS OF THE WORK.

THE present developments in connection with our work are very interesting indeed. Everywhere the providence of God is going out before us in a most remarkable manner, opening the way for the truth to be preached and published;—really a condition of things that our largest ideas did not comprehend a few years ago, and which the large majority of our people do not comprehend even now.

Evidences that the coming conflict is very near, are now much more striking than heretofore. Everything seems to be ripening the harvest for the sickle of Him who will come on the white cloud.

We believe that the present truth, as embraced in the three angels' messages of Rev. 14:6-12, is world-wide in its extent, and is destined to reach every nation, kindred, tongue, and people. When we take into account the shortness of the time in which this work must be done, we can begin to see the urgency of the work before us, and the necessity of taking enlarged views of the work. It is natural that we each lay our plans according to the work we have to do. If one has but a small piece of ground to work, he makes his arrangements accordingly; but the man whose farm covers several sections or a township, makes more extensive arrangements than he who has only forty acres.

Our work commenced small and under very adverse circumstances; much prejudice existed everywhere, and but comparatively few attended the preaching. These things created a feeling among many that not much could be expected. While the idea of the largeness and importance of the work has been held up before our brethren, it could not be appreciated. Every advance move has been criticised by those who have had too narrow views of the work. Many remember what a feeling was created when the first brick office was built in Battle Creek. It was thought that time was so short, and that the work was so near completed, that such a

building was superfluous, and, therefore, very wrong.

More or less of that spirit has been manifested all along; but the work has, nevertheless, steadily advanced. Not only has the publishing work been greatly increased by the addition of more buildings and more machinery from time to time, but every part of the work has advanced accordingly. Just stop and consider a little. But a brief time elapsed after the building of the first brick office, before the work had so increased that another building, like the first, was added. Then in a little while, a third. Still the work increased, and so more room was necessary; then two of the offices were built together, and another story added in height. Then later on, an addition was made in the rear. And still later, the large church which we had before the Tabernacle was built, was added, and this connected with the previous building. So from the small beginning, this printing-office has grown to be one of the largest and most complete in the country.

Besides our Central Publishing House at Battle Creek, we have a large and well-equipped publishing house at Oakland, Cal. This, too, has been enlarged several times to meet the growing wants of the cause. Then we have another publishing house in London, England; and others in Basel, Switzerland; Christiana, Norway; and Melbourne, Australia; also branch houses in New York City; Toronto, Canada; and Atlanta, Ga. Who of us could have comprehended this growth thirty years ago? At present we are employing some 200 hands and running twelve presses at Battle Creek; besides all the rest of our publishing houses here mentioned.

Then here is our health work. We began only a few years ago with a very small health reform institute. This was soon too small, and a substantial brick structure was put up. Then in a short time, an addition to this, and still other additions have been made from time to time, as the work has grown. So it is now the largest institution of its kind in the world. Yet with all this increase of room and facilities, it is crowded to its utmost capacity.

Some were very much tried a few years ago when we built the Battle Creek College; yet this was a very important move in the advancement of the truth. But the demand for the education of workers has increased so rapidly that larger facilities were necessary; and not only has the Battle Creek College had several additions and enlargements, but it has been altogether inadequate to meet the growing demand for educational facilities, and so other institutions have been added from time to time. An academy at South Lancaster, Mass., a college in Healdsburg, Cal., and now the Union College at Lincoln, Neb., is in process of building, which is to have a complete school in the German, Swedish, and Danish languages, as well as the English.

Another school is now being planned in the Northwest, which will be located in Oregon or Washington. Besides these, there are a number of Conference and church schools in different parts of the country.

From the small beginning forty-five years ago, we now have thirty-four organized Conferences, twenty-eight in the United States and Canada, and six in foreign countries. Just think; *only six Conferences outside of the United States and Canada!*

How do each of you feel about the work in your own State? Is it finished, or nearly so? Have all the people been warned, or is there still more to be done? Ah, instead of the work being finished, you say it has only fairly begun. And if this is so in the States where we have done the most, then what about the rest of the world?

What has been done in South America? As yet we have not one minister there. We have made arrangements for Brother A. Vuilleumier, of Basel, to go there; but even when he gets there, what can one man do in so vast a territory, with its millions of inhabitants? Then, think of the great Eastern continents. What have we there? We have a Conference in Denmark, one in Sweden, another in Norway, and one in Central Europe, embracing several great empires, with their millions upon millions of human beings. But what have we done for them?—Comparatively little. What about the work in Great Britain, Germany, France, Russia, Italy, and Spain, with their millions of souls?

Then there is India, China, and Japan, with a population of several hundred millions, and the great continent of Africa, with a dense population that is not known as yet, only estimated by the hundreds of millions. What a vast territory! When we begin to measure what has been done with what there is yet to be accomplished, we become overwhelmed with a sense of its vastness. Our present work, though large, is but very small in comparison with what it must become before time closes. We must not forget that this message is to go to every nation, kindred, tongue, and people. What a vast work, then, there is yet before us! Is it not evident that there must yet be a great enlargement in every direction?

And again: All this is to be done in the short time that is left of this generation. One will say, It

is impossible! It would appear so from the human stand-point. But God has said it; and though it may be impossible with men, it is not impossible with God; for with God all things are possible. He has also said, "Not by might, nor by power, but by my Spirit, saith the Lord." Being God's work, it will be done just as he has said. But God works through agencies, and man has always been his chosen instrumentality to carry the truth to his fellow-man. God's power is not limited; his hand is not shortened. "God is able of these stones to raise up children unto Abraham." God is able at this time to raise up laborers in some extraordinary way. But his plan is that men and women should turn to God, repent of their sins, cease to do evil, learn to do well, and become the willing instrumentalities in carrying out his work; "for it is God which worketh in you both to will and to do of his good pleasure."

Now stop a moment and take a review of the past. When Jesus left our world, he commissioned his disciples to go into all the world and preach the gospel to every creature; but he added, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." It was the power of God that was needed then to make the work successful. The same is the case now. On the day of Pentecost the Spirit of God rested on the disciples. They could preach with a convicting power that they had not had before. Thousands were converted in a day. And as to the extent of the work at that time, Paul writes in Rom. 10:18: "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."

Here was a great work done in a short time. This was in connection with the first advent of Christ. Now the closing work of the gospel is at hand; and the words of the Saviour are: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. The end is now at hand. The Lord is soon to return; not as a child in the manger; not in weakness and frailty; not to suffer and die; but he is coming the King of Glory; he is coming on the white horse at the head of the armies of heaven; he is coming in flaming fire, to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; and he is coming to save his waiting people.

All these things we profess to believe; but how does our present lack of earnestness and devotion correspond with what we profess? If, as we profess, we are to be the agencies in the hands of God to accomplish his work in the earth, is it not time that we were terribly in earnest? We take pleasure in showing what the Lord has wrought, and how from a small and insignificant beginning, our work has grown to what it is at the present. But think of the consecration, the earnestness, and the strong faith, that characterized the pioneers in this cause. See the self-sacrifice manifested in contributing of their means to help the work onward. When Elder Bates decided to write his first tract on the subject of the Sabbath, all his capital was one York shilling.

With half of this he purchased writing material, and with the other half he provided the dinner for his family. When he was ready to print his tract, he applied to a widowed sister, who sold her home, and put half of the proceeds into Brother Bates's hands, with which to publish his tract. When he had started out to preach the truth and circulate his little tract (there was no tract society or canvassing organization then), a young sister gave him \$5.00, to bear his expenses. She obtained this amount from her employer, in advance, on her wages, and was to earn it at fifty cents per week. This was the kind of spirit that characterized the early pioneers in this work. We have read of and listened to the earlier experiences of Brother and Sister White in connection with this work, and the spirit of devotion and self-sacrifice that was made so prominent at every advance step in the work; and to-day it is our rejoicing that the work has advanced so rapidly under the most trying circumstances.

Brethren and sisters, what could we not do if the same spirit of devotion and self-sacrifice was as prominent now? But it is evident that those who have more recently embraced the truth are not so devoted to the cause as were those in its early history. There is a tendency now to go after the world, and many, from this cause, become weak.

But few realize the importance of the issues before us. If we could but realize the shortness of time, the magnitude of the work, and the eternal consequences that are at stake, we would do differently, yes, very differently. There would be such a turning to God, such a repenting of sin and putting away of wrongs, such a consecration of ourselves individually, as would bring the light of God unto every soul, such as we have not realized as yet; and a new impetus would be given to the work of God. Then the means would come in in abundance. If we sensed the time in which we live, and our responsibility, there would be no withholding of the Lord's tithe, no robbing God in tithes and offerings.

We have noticed how the work has grown and advanced from time to time; we also call attention to the fact that God's providence is now going out before us everywhere, opening the way for the truth.

Our prayers for laborers are being answered. Already we see remarkable tokens in this direction. Last week, representatives of several nationalities were present in the General Conference Committee rooms, and we had these words, "Our Father which art in heaven," written in twenty different languages. God is raising up persons in different parts of the world, — men of different nationalities, — who will carry the truth to their own people. The time has come when the word of the Lord applies: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54:2.

The work must grow rapidly. God is answering our prayers in raising up laborers. We, as stewards of his goods, must furnish the means to carry it forward. Our salvation is now nearer than when we believed. The day of redemption and deliver-

ance is close at hand. Soon our God will come, and he will gather his saints that have made a covenant with him by sacrifice. Now is the time to work. Brother White said years ago, when calling for means to help the work, that \$100 would count more (at that time) than \$1,000 would by and by. That is so. Yes, and \$1,000 will count more now than \$10,000 will in a little from this. It is difficult for us to comprehend the magnitude of our work; God's ways are not our ways and his thoughts are as much higher than our thoughts as heaven is higher than the earth. May his Spirit enlarge our hearts that we may be able to take in more of God, and the greatness of his work. Now is the time to come up to the help of the Lord against the mighty. Soon it will be too late. Now is the time to send the message of God to every nation, kindred, tongue, and people. Soon probation will be past, and the sinner's doom sealed for eternity. Now is the time to bring all the tithes into God's storehouse, that there may be meat in his house, and not empty treasuries. Now our offerings will be acceptable; but soon the wrath of God will be the portion of all the unfaithful. God grant us the portion of the good and faithful servants. O. A. OLSEN.

THE EARLY AND THE LATTER RAIN.

"THEN shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

The missionary should never forget that he is simply an instrument in the hands of the Lord, — an agent to do that which is given him to do. His success depends upon his acquaintance with God, who has chosen him to do the work. As missionary workers, the closer our connection is with God, the nearer perfect our work will be; for it will be affected by the spirit which we ourselves possess, and the promise is, "Then shall we know, if we follow on to know the Lord."

Many of the important events in the plan of redemption had been foretold hundreds of years before they came to pass, thus showing that the great outline of God's purposes existed from the beginning. The Lord is not straitened for means to bring to pass that which he wishes to accomplish; but one of his plans from the beginning has been to use men to bring the knowledge of himself and his truth before those who have forgotten God. Those who have been selected for this have been individuals of great integrity and of high and noble aims. Such was Abraham. In speaking of him, God says, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Such a man

was Moses, who chose rather to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Such a man was David, who would not lift up his hand against Saul who was seeking his life, because he was the Lord's anointed. Such a man was Daniel, who would not defile himself with the king's meat, because it was forbidden by the law of his God. Such men God could use to accomplish great things for his people, and to them he gave power, because they had faith and confidence in him.

When Christ had selected and trained his disciples for the work which he would have them do, he promised them the Comforter—the Holy Spirit—to give them wisdom, and to strengthen and guide them in their work. They were commanded to tarry in Jerusalem till they were endued with power from on high. On the day of Pentecost the Spirit was poured on the waiting disciples in great measure, and they began to speak in other tongues, and to proclaim the wonderful works of God. There were dwelling at Jerusalem at this time, devout men from all parts of the world, representing not less than fourteen nationalities; and the gospel was proclaimed to them in such power that three thousand were converted and added to the church in one day. The enmity of those who opposed the truth was aroused; they began at once to persecute the disciples, putting them in prison and beating them with rods to enforce the command that they should speak no more in the name of Jesus of Nazareth. But such was the zeal and courage of the apostles, that nothing could stop their work, or cause them to relax their efforts; and a little later, when the persecution became more violent, they were scattered abroad and went everywhere preaching the word. A eunuch of Ethiopia, a man of great influence in that distant country, was converted and baptized, and returned with the knowledge of the gospel to his native land. Samaria received the word, "and there was great joy in that city." Saul was converted while on his way to Damascus to persecute the church there, and became a minister of the gospel—a chosen vessel to carry the gospel to the Gentiles. Cornelius, the Roman centurion, sent for Peter, and when the gospel was preached to him, accepted it with all his house.

This wonderful manifestation of the Spirit of God is known as the early rain; but the Lord says he will come unto us as the "latter and former rain unto the earth." From many scriptures we have evidence that the Lord will again visit his people in a wonderful manner before the work of probation closes. Before that time the gospel must be preached

to all nations, and not only the gospel, but that particular phase of the gospel which brings to view the second coming of Christ.

We have been plodding along for years, confining our labors principally to the English language and to the United States. We have rejoiced to see a few periodicals, books, and tracts published in other languages, and have hailed each new tract in a foreign language as an evidence that the message is broadening out in fulfillment of the prophecy; but there are yet many languages in which nothing pertaining to the present truth has been printed, and those who are leading out in the work have wondered *how* the truth would go to all kingdoms, nations, and languages of the earth. But they have relied upon the promise of God, and believed that in some way it would be brought about.

For months the calls from different parts of the world for help have been greatly increasing. Doors have been opening in a remarkable manner for the truth to enter; but consecrated laborers for the different nations and languages of the world have been wanting. This lack was so greatly felt that a season of fasting was appointed, to pray for the raising up of laborers. We believe God has heard and will answer these prayers. As an evidence of this, we will relate an instance that occurred a few days ago: Without any appointment or preconcerted plan, individuals came into the office of the General Conference to obtain advice in reference to preparing themselves for future labor in the cause of God. At one time representatives of several different nationalities were present, and it was suggested that we ascertain how many languages could be spoken by those present, and the sentence, "Our Father who art in heaven," was written in *twenty different languages*, including the Hebrew, the Syriac, the Arabic, the Sanskrit, the French, the German, the Kanakan, the Roumanian, the Russian, the Polish, the Chaldaic, ancient and modern Greek, etc. Since that time a lady came into the office to ascertain if a position could be found for a lady who has lately accepted the truth, and who has been for a number of years a missionary to Mexico, and is well versed in the Spanish language.

Thus we can see that God is beginning already to answer the prayers that have been sent up for laborers. If these individuals will consecrate themselves to God to labor unselfishly for the advancement of the truth, the Lord will use them in his work; but if they should not, he will raise up others and the work will go forward. When we think of these things, we feel like exclaiming with the psalmist, "Wait on the Lord; be of good courage, and he shall strengthen thine heart." The Spirit of God will again move on the hearts of men with mighty power in the closing work of the gospel.

REPORT FROM THE FIELD.

SINCE my last report through the columns of this paper, I have attended the camp-meeting at Eureka, Kan., and the State meetings at South Lancaster, Mass., and Salamanca, N. Y. At all these meetings we have made a special effort to give practical instruction in the missionary work, both home and foreign. I was glad to meet with a large number of young people at the Kansas meeting, many of whom are engaged in some branch of the work, and others who are planning to spend some time in school to fit themselves for more efficient work.

At South Lancaster, Mass., the annual session of the tract society was held, and the time of several meetings was spent very profitably in consideration of the different phases of the missionary work. There are more than 100 students in the Academy located in South Lancaster; and we found that through the efforts of Prof. Caviness, Principal of the school, quite a missionary spirit has been awakened and the students listened very attentively to two lectures upon missionary work, some of them responded with expressions of a desire to fit themselves for laborers in foreign fields.

The meeting at Salamanca, N. Y., was the regular State meeting of the Pennsylvania Conference. A special meeting of the tract society was called to consider some points, and a few practical resolutions were thoroughly discussed. A very interesting meeting was held in the opera-house Sunday evening, November 2. The writer lectured on the subject of missionary work, and was followed by Brethren D. A. Ball and Wm. Arnold, who were to leave the same night for New York, from which place they sail for their field of labor in the West Indies and South America. Salamanca has been the home of Elder Ball for some time, and at the close of the services a large number of friends and acquaintances gathered round to bid him farewell. Brother Arnold gave a brief description of his travels around the world and his efforts to place the truth in the homes of the people.

I am glad to see a spirit of willingness among our people to respond to the calls that are made for laborers; and we hear on every hand expressions of gratitude for the openings that are being seen in different parts of the earth where the truth may be carried. It seems to me that the greatest need among our people is to have that spirit of consecration to the work that will lead them to contribute liberally to the support of the laborers in the field that stands so invitingly open before us. L. C. C.

A PRACTICAL PLAN.

IN several States the plan has recently been adopted of having the canvassers take the names of those who are not able to purchase their books, but who express a desire to read upon religious subjects, and send these names to the State secretary. The secretary will furnish these names to the local societies in such numbers as they will be able to use, and they can furnish the persons with papers and tracts and begin a correspondence with them. In order to further the success of this plan, we made the following suggestions:—

First, let each State secretary send a circular letter to every canvasser, and give him some information with reference to the collection of these names. No name should be sent without some information in reference to the character of the person, his religious belief, if any, and what points he desires to read upon. The more information given, the better.

Second, the canvasser should not send in any names until after the delivery of the books in the territory where the names are secured.

Third, he should not send in any names of those to whom he does deliver books unless in some special cases they may express a desire to read upon some points that he knows the books do not treat upon.

Fourth, the names should be sent as soon as possible after the delivery is made in the territory where they are taken. If the canvasser has any choice as to what church or what persons in the church should take these names, he may express it.

Another circular letter should be sent to each librarian and to scattered families to ascertain how many such names can be used to good advantage, giving such information as may seem advisable in regard to the plan, how the names are secured, the work expected to be done with them, etc. When replies are received, the names can be forwarded with information in regard to them sent in by the canvasser.

We believe this plan will be a means of reaching many honest souls who cannot purchase our publications, and will be much more successful than our former method of taking a list of promiscuous names without any knowledge of them. Canvassers and librarians who read this article do not need to wait for a circular letter from the State secretary, but correspond with him at once, if you have any such names, and send them in, or if you are in need of any, send for them and let the work commence in every State, so that the winter months which are now upon us may be well improved by the circulation of literature to this class of people. L. C. C.

Extracts from Correspondence.

THE following lines were taken from a late letter received from one living in the West Indies, who has felt for some time that he must obey God and preach a "pure gospel." He says further :—

"I am fully prepared to remain here, if my services will be accepted, as I cannot at present come to America, and I wish to enter heartily into this great work of spreading abroad the glorious gospel, that I may show my brethren the errors that exist. The more I study the Sabbath question, the more I am convinced that the truth is on your side. In short, I find that all your views are scripturally true. I am praying night and day that I may soon be able to speak boldly, for my present circumstances hinder me.

"There are many here ready through personal conversation to embrace the truth. One young man is willing to labor for its advancement, and is anxiously awaiting Elder Ball's coming. May the Lord of the harvest bless the coming attempts in these islands, and soon may the churches see the popish error and return to the Lord, is the incessant prayer of your brother in the Lord."

From a teacher in Barbadoes :—

"There can be no doubt that I have been able to add much to my small stock of book-learning by a careful perusal of those tracts and hooks, and have loaned them to other gentlemen in this district. Indeed, some of the arguments set forth in them, — notably those bearing on the demoralizing and fatal effects of alcohol, its alluring and delusive property of giving or seeming to give relief, when in reality it only ruins and aggravates when the reaction comes,—are so very strong, that I have used them freely in denouncing the habitual use of the glass.

"With regard to the doctrinal points contained in the *Signs*, it may be sufficient for me to say that some of those points weigh very heavily with me, and furnish food abundant for a thoughtful mind."

From a business man living in Bridgetown, Barbadoes, West Indies :—

"I have to thank you for forwarding me the *Signs of the Times* and the *Good Health*, and any assistance I can render for the benefit of fallen humanity and for the extension of Christ's kingdom on earth, is hereby offered. You may forward some of your tracts in Norwegian, Swedish, Danish, German, French, and Spanish, — a few of each. Our little island is day by day becoming more and more the chief port of call for vessels of all nationalities, so that not a few of those nations mentioned above, are sometimes left on our shores."

From Tokio, Japan :—

"The publications of your society have been received and appreciated. There is need of such work here. What arrangements can be made to bring out some publications in the Japanese language ?

"Wishing you the blessing of the Most High upon all your efforts to bring in the kingdom of peace and purity, and hoping for further favors at your hands, I am, yours very truly."

From Antigua, West Indies :—

"Some months ago I promised one of the secretaries of the International Tract Society a subscription of \$5.00, and I herewith inclose it, with an apology for having delayed so long. I still have

a goodly number of Purity and Abstinence tracts on hand. The *Youth's Instructor* is of course taken off as fast as it comes, while *Good Health* finds willing readers to whom I readily loan it. I wish your Society all prosperity."

From another teacher connected with Blackman's school at Barbadoes :—

"I have experienced great pleasure in the perusal of the package of papers which you sent me, and must confess that I have been greatly benefited thereby. I must commend you for your work of benevolence, and hope that a blessing may rest thereon. The package came very opportunely, and was in consequence doubly welcome ; for I was just at that time wishing for some reading of a moral and intellectual character, and your papers were exactly to the point."

From a lady who is engaged in works of charity in her island home :—

"I would return you my sincere thanks for the publications which you have been sending me. I am greatly interested in such, and will be extremely obliged to receive more at your good pleasure. I also send you the addresses of three of my friends who would be glad to receive the same from you. They are Sunday-school teachers and district visitors, so frequent opportunities of distribution will be afforded."

From Tortola, West Indies :—

"Instead of your letter and package of literature being considered an intrusion, I was very much pleased on receiving them, and thankful to my friend who has so kindly written to introduce me to such a worthy society, with which I am most happy to communicate. The literature has been read and appreciated, and I will try my utmost to circulate it."

From a new correspondent in St. Vincent, West Indies :—

"Your tracts have met the approval of many persons here, and are causing a great controversy about the Scriptures. Your argument is so clear that no one having right view of the Scriptures could doubt them. I am somewhat startled about the intermediate state ; things have never appeared so clear to my view before. I shall require a few books from you, and when I get your reply as to how I shall remit, I will send a list of books required."

From a gentleman living in China who wrote requesting us to forward him our publications without any solicitations upon our part :—

"Taking charge of the postal department in this port, I find some letters from your Society addressed to the former postal officer, with the kind offer in it to send some good religious publications, if desired. I have a large family, and am very much interested in missionary work, and will feel very thankful if you will be kind enough to send some religious readings either in English or German for me and my family. I am a German by birth."

From another lady living in St. Kitts, West Indies :—

"I have, besides distributing your papers among my people, counseled many to exchange error for truth, and impressed on them to observe the teachings therein contained. It is pleasant for me to say a word for the Master, when it is backed up by a society of Christians who have already done much good."

The Children's Page.

We hope that the older ones will do all they can to help make this page a profitable one for the children. In some schools it may be best to have the article read in place of the general exercises of the children's division. In others it may be better to have it read to the children while the fourth-Sabbath reading is being read to the older ones. In every case the children should be by themselves, even though it may be in one corner of the same room. Let such ones be chosen to arrange the matter as will best adapt themselves to the circumstances.

DEAR CHILDREN :—

It is just four weeks since our last talk, and I wonder how many of you can tell what it was about. Yes; it was about books, and I think most of you remember that we found that there are many books, good books and bad books, and that the Bible is the best book in the world. It is full of good things that will help us to do right. I suppose most of you have been reading and studying this good book since our last talk, and that you will read more in it during the coming month than you did last month.

To-day we will talk of some more of the things that the Bible tells us about. And I want you to try to remember the things we talk about. A few days ago I picked up my Bible, and in the 9th chapter of John, I read about Jesus restoring the sight of a man that was born blind. It was at the time the feast of tabernacles was going on at Jerusalem, and Jesus had come up to attend it. On the Sabbath he was going along with his disciples, probably either going into the temple or coming away from it, near to the place where the blind beggars usually sat at the gate of the temple. They sat there because it was where everybody went, and more people would pass by them there than anywhere else. Beggars always like to get where the crowds are, hoping, the more people there are, the more they will receive.

It was a fortunate thing for this blind beggar that he sat there on that Sabbath day. Jesus looked at the blind man earnestly. When the disciples noticed that, they also looked and stood still in the way. The blind man heard them stop, and put out his hands as if he thought they were going to give him something. But, instead of feeling a penny put in his hand, he hears them ask, "Master, who did sin, this man, or his parents, that he was born blind?" How bad that must have made the poor man feel! Perhaps the disciples forgot that the man could hear though he could not see, or else they would have waited before asking their question till they were out of hearing. They wished to understand God's reason for what he does. Any question they ought to ask and which would help to make them better, Jesus was always ready to answer; but he never would gratify idle curiosity. However, since they

had a wrong idea of how God rules the world, he told them,— and how pleasant his voice must have sounded to that poor man: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Christ did not mean that this man and his parents were not sinners, but that it was not for any sin that they had done that this man was born blind. He spat on the ground and made clay. The man could hear him talking, but could not see what he was doing. All at once he feels gentle hands on his eyes, spreading the clay upon them. When the eyes were well covered, Jesus for the first time speaks to the man. "Go, wash in the pool of Siloam." And then they went on their way, leaving the blind man by the wayside.

We know he was not sitting there alone. Jerusalem was filled with crowds who had come up to the feast. This feast was meant to celebrate their passing through the wilderness when they had no houses, but lived in tents, and so for seven days they lived in booths. These booths were made by putting up posts and laying sticks across them and covering them with branches of trees, to keep out the sun and rain. We may be sure a crowd of men and boys stopped to see Jesus mix the clay and put it on the eyes of the man. And they would stay and see what the blind man would do after Jesus had passed on. The blind man could not see a bit better than he could before. His eyes were unpleasantly stuck up by the clay—it is so sticky. Jesus had not promised that he should see; he had simply told him to go and wash in the pool. The man had faith enough to get up and go, feeling his way along to the pool of Siloam. If he had not had faith, he would have sat still saying, "It is no use; this clay stops up my eyes and does not open them. I know the water of Siloam cannot make me see." If he had talked in this way, he would have died blind.

At length he comes to the pool. The boys climb up all around where they can see, and the men gather close to the edge. Everybody is watching him. The blind man's heart beats fast as he stoops at the water's edge, dips his hand in, and slowly washes the clay from his eyes. At last it is all gone. He turns toward the temple and opens his eyes. Oh, wonderful! He could see as plain as any of them. Then the crowd scattered to tell the story of this great miracle which Jesus had done. "Since the world began it was never heard that one born blind received his sight."

Children, we are all born blind. Do you wonder what I mean? Well, we were born blind in the way in which Jesus told the Pharisees they were blind, though they had eyes that could see as well as yours. We were born blind to God and his love. Now the lessons I wish you to carry home in your hearts and remember, are that we are all born sinners as this man was born blind. No one can take away our sins and make us see, except Jesus who opened that man's eyes. Then we must do just as he did—trust Christ, and do what he tells us as well as we can. He will open our eyes if we will do this.

AMELIA COOK.

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

SOUTH AMERICA.

THE providence of God is over the world. It matters not whether men are Christians, infidels, or heathen, they are all alike being made to act some part in the great plan of redemption. Believing this, the hand of God can be seen in diverting the course of the ship in which Columbus sailed, from the mainland of North America to the mouth of the Orinoco River in the southern continent. Thus South America was discovered, settled, and has ever since been governed by the adherents of the Roman Catholic Church; while North America was left by the same providence to be discovered by the vassals of the Protestant kings of England. For years Christianity has been doing its work in North America, and God chose the United States to be the cradle of the last warning message that is to prepare every nation, and kindred, and tongue, and tribe to meet the world's Redeemer when he comes in the clouds of glory. But the vast peninsula of South America waits to be "discovered" anew, — discovered by the gospel of Christ, and evangelized by Protestant Christians.

Here, as in all places where the legates of the Church of Rome have held sway, is to be found a state of society difficult for the missionary to work in, and which nothing but the power of high Heaven can counteract. The people, their politics, and their social and moral life, are stereotyped in the ways, customs, and habits of their ancestors.

The area of South America is 6,954,326 square miles; and the population, 34,453,026, or about one-half that of the United States. The continent affords almost every variety of scenery, from the stupendous heights of the Andean range, which extends from the Isthmus of Darien, or Panama, on the north, to the Straits of Magellan on the south, skirting the waters of the blue Pacific its entire length, to the broad table-lands, often 13,000 feet above the sea level. From the base of the Eastern Cordilleras stretches the barren pampas, where as far as the eye can see, there is not a tree to break the monotony of the scene. In other places are dark forests which as yet have never been penetrated since the white man has had access to the country.

The river systems are the greatest in the world; and should the resources of the country ever be developed, their utility in commerce would be almost invaluable. Every product that is known to man, and probably many more that are unknown, grow and thrive in different parts of South America.

It was in the year 1498 that Christopher Columbus discovered the mainland of South America. Many have followed him in the work of exploration, but there still remain vast areas that have never been traversed by the foot of man. There are mighty forests that are unpenetrated; great rivers, known at their source and at their mouth, but whose courses are as yet only conjectured. But more important than all this, there are hundreds of human dwellings where the sweet message of salvation through Christ has never yet entered.

But little is known concerning the history of the aboriginal tribes of South America. The dominant languages of the country are Spanish and Portuguese, although there are millions of the Indians who can speak nothing but their own vernaculars, of which there are legion. There is in the heart of the country a populous and wide-spread territory, untouched as yet by civilization or the gospel. The native tribes inhabiting it have never been lifted from the low and degraded state in which they were found when the country was first discovered. Christ came to earth to lift and elevate the human race, and the God of the universe saw that no one could do this work save his own dear Son, and it is his gospel and power alone that can ennoble and purify these poor creatures.

"When the statement is made that there are three millions of aborigines in South America waiting for the first ray of gospel light, the thought will strike most people that these will comprehend all the uncivilized tribes of Brazil, the Chaco of Paraguay, the Pampas of Argentine, Patagonia, and Tierra del Fuego — wandering savages speaking scores of different languages. Such, however, is not the case. We say nothing of the millions of wild Indians of Brazil; for among some of those on the Amazon something has been attempted by the South American Missionary Society. Neither do we include the Chaco Indians of Paraguay, among whom also this

society is at work ; nor the Indians of the pampas, now almost exterminated ; nor the three different tribes of Patagonia, now reduced to less than 1,000 souls ; nor the Fuegians, also numbering less than 1,000, and speaking three different languages. Among one of these tribes, the Yaghans, numbering about 300 persons, the South American Missionary Society is at work, and has translated into their language the gospels of Luke and John and the Acts."

We refer to the descendants of that once famous race, the subjects of the Incas, who, prior to the Spanish invasion, were much farther advanced in civilization than they are to-day. Speaking of the treatment that they received at the hands of the Spaniards, who had been welcomed with their characteristic hospitality, the historian says : "The ills that were suffered by the Indians were so many and so great, that it is impossible to conceive of them. They killed them, robbed them, enslaved them, without necessity and without motive. For forty years they treated innocent creatures with the cruelty of hungry wolves, tigers, and lions ; oppressed and destroyed them by all the means that they could invent. . . . The inhuman policy of the conquerors has caused to die twelve millions of Indians. The greed of gold has been the cause of this horrid butchery. The conquerors have not known any other god, and to fill themselves with riches, they have treated as vile refuse the people who received them as messengers from heaven."

The Spanish and Portuguese were the conquerors and colonists of South America. The race has been much modified by intermarriage with the Indian tribes. The population is therefore made up of three different elements ; whites, Indians, and *meztizos*, the latter term applying to the mixed race arising from the two former. To these must be added negroes, Creoles, and *Zamboes*, living largely in Brazil, and in less numbers in other sections. Portuguese in Brazil and Spanish in the remainder of the continent are the languages of civilization and commerce. All around the coast, and as far inland as civilization has reached, Roman Catholicism is the accepted religion, and in most of the countries is in direct alliance with the state. The sword and the stake, under the direction of the Inquisition, were employed to establish and maintain his power. As elsewhere, heathen superstitions were merely glossed over by so-called Christian terminology and dress. Resort was had to a thousand inventions of apparitions and miracles to win the acceptance of the ignorant and superstitious natives, and these half pagan beliefs and customs constitute, together with

blind, unquestioning obedience to an ignorant and corrupt priesthood, the religion of the masses. Few, indeed, go beneath and beyond these to lay hold of the fundamental saving truths of Christianity. Even the few who may be called intelligent Catholics are taught that their beliefs must be determined by an infallible pope, who is above the Scripture, because its authorized interpreter, and that grace divine can come to them only through priestly hands and outward sacramental forms.

We are now about to commence our work in South America. Our first missionaries to that place are on the eve of their departure, and we feel thankful indeed for this. The work, of necessity, must be carried on largely among the French, Spanish, and Germans, as they form the great part of the white population ; and while we trust in the near future to see some among them raised up to believe in the near coming of Christ, and the keeping of all of the commandments of God, it will be in all human probability some time before our work can penetrate to the interior, and to the Indian tribes. We must commence with those whose manners, customs, and habits are most nearly akin to our own, and then by degrees as the providence of God shall open, work our way to those who are separated from us by all their habits and customs of life, to say nothing of their languages and forms of government. Will our brethren and sisters remember the work in South America, and pray for the success of those who are going there ?

P. T. M.

THE WEST INDIES.

THE West Indies, or the Antilles, as they are often called, stretch like a string of emeralds around the Caribbean Sea, from the southern extremity of Florida to a point on the northern coast of Venezuela, South America, where the mouth of the Orinoco River enters the Atlantic Ocean.

The name *Antilles* is generally supposed to have been given by mistake to the West Indies. Before the discovery of America by Columbus, a tradition existed that far to the west of the Azores there lay a land called *Atila*, the position of which was but vaguely located. Columbus was the discoverer of the islands, and he is said to have supposed that they were the mainland, or the only land lying in the Western Hemisphere. It was on Oct. 12, 1492, that he landed at San Salvador, where he solemnly planted the cross ; and the Roman Catholic faith established at this early date has ever been a prominent one in the West Indies. In the cathedral at Havana, on

the island of Cuba, is a marble tablet fixed against the wall; on it a poorly executed figure in high relief. Somewhere near this molds the dust of the discoverer of the New World.

Spoken of as a whole, the physical aspect of the West Indies is all that the most exorbitant beauty-loving eye could wish. Hills and valleys and wooded dells adorn the landscape on every hand. Almost all the tropical fruits and precious spices, and gums and plants of the rarest medicinal value, will flourish with the smallest care. The limes are as large as lemons, and in the markets of the United States are considered the best that the world produces. Mangoes and bananas grow in abundance, and oranges like balls of gold adorn the boughs of the trees. Nature is truly beautiful in all its aspects; but here as elsewhere man has fallen from the primitive state of glory and purity which adorned him in his Edenic home.

The ancient inhabitants of the group were called the Caribs. Once they were numerous and powerful, a warlike and aggressive people, who vigorously opposed the advances of the Europeans. Their religion, if any, was a kind of demon worship. Tradition says that they were addicted to cannibalism; but this has not been proved.

The modern population of the islands is in large measure made up of negroes of the same stock as those found in the United States. Formerly they were slaves to the British planters, but in 1808 this nefarious traffic was declared illegal, and although it prevailed to a greater or less extent for some years after, it was finally eradicated, and a large indemnity paid to the slave holders.

Although the islands are as a rule densely populated, Barbadoes being more so than China, the people as a rule are anything but industrious, in fact so great is their disinclination to labor that of late years the government has been obliged to import coolies from India proper in very large numbers.

In the island of Jamaica women do the most of the work, even the hard manual labor, the men taking life comparatively easy. At Port Royal, where most of the large shipping for the island comes, many of them are employed in coaling the vessels; and yet they appear contented with their lot. Surely while this state of things exists, the mission of the gospel of Christ cannot be said to be fulfilled. Missionaries whose hearts are aglow with the love of God can find here a vast field in which "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free." It is true that there are missionaries at work among them, but

more help is needed, and just the help which we can give if our hearts are consecrated to the service of God.

For many years there were only three religious bodies represented to any great extent in the islands, the Roman Catholics, the Anglicans, and the Moravians. Prior to the time when the slaves were emancipated, the Anglicans labored but little for the blacks, as the clergy held that it was wrong to baptize the black children, on the curious ground that Christians could not lawfully be held as slaves, and the slaves therefore were not to be made Christians. Even now they refuse to baptize illegitimate children, and it is sad to state that nearly two thirds of the children in these islands come into the world thus irregularly. For this reason the Anglican Church in the West Indies is no more popular than it used to be.

Cuba, or the "ever faithful isle," as it has been styled by the Spaniards, on account of its having ever remained loyal to their government, is the largest of the group. The soil is very fertile, and the nature of the products gives it unrivalled advantages. A chain of stately mountains extends from east to west, some of the elevations reaching to a height of 8,000 feet.

Space will not permit to give the size, population, and general statistics of all the islands, but some idea of the vastness of the work to be done can be gathered from the fact that in Cuba alone there is a population of 1,521,684. Of these, 521,604 are Chinese, and 100,000 whites.

San Domingo is the second island in size, and has an independent government of its own. Besides the natives, there are many Spaniards inhabiting it.

Jamaica ranks third in point of area, but first in importance. Immense quantities of sugar are grown, and Jamaica rum is famous all over the world. According to the last census, the population numbered 700,000 blacks, and 15,000 whites.

With the exception of the Lesser Antilles, or the most southerly islands of the group, the West Indies cannot be said to have a healthful climate. It is true that the natives stand it well, and while the efforts put forth in their behalf will be perhaps of a *bona fide* gospel nature, among the whites the medical missionary will find a vast field for usefulness. The planters and settlers become worn out with the climate, lose their interest in the things of this world, and order their lives with a view to regaining health. For this reason many of them go to the mountains, and other places where the climate is not so fatal. It is then when the heart is sick, and the body racked with pain, when the thread of life is frail and ready at any moment to be sundered, that the soul is the most susceptible to the influences of the Spirit of God. "Man's necessity is God's opportunity," and a godly physician can in this way win souls to Christ, and reach a class of people which the purely clerical laborer has a comparatively small chance to benefit.

The Lesser Antilles are possessed of a lovely climate, and of late have become great health resorts, so that for another reason the same class of laborers

will be appreciated there as in the larger islands. Ladies and gentlemen from fashionable cities, worn out with the constant whirl and excitement of society circles, repair thither to recuperate their failing health, and at this time can be influenced for good better than at any other.

The colored population is as a rule a peaceful, pleasure-loving, and harmless race, not burdened with an ultra amount of mental calibre, although some of them when educated have made very efficient government servants; but if the seeds of truth are well sown and tended, there will be those among them who will appreciate it, and God will have a people from every nation, and kindred, and tongue, and people.

As a rule, the people are poor, as the inhabitants of any country are sure to be where there is only one staple industry. Here sugar is the main crop.

As yet the rays of the third angel's message have shone but dimly in this field. Some work, however, has been done. Brother William Arnold has been there and canvassed some of the islands with very good success. Ere this number of the HOME MISSIONARY will appear in print, he will be on his way back again to continue that work. Sister Roskruge, who accepted our views in England, has been laboring in the island of Antigua for some time in the past, and God's blessing has rested on her labors. Her efforts have been principally for the English families located there, holding Bible readings with them, etc.

The harvest is great, but truly the laborers are few.

P. T. M.

TRINIDAD. — ITS HINDOO MISSION.

TRINIDAD is the most southerly of the West Indies, within sight of Venezuela, from which it is separated by the Gulf of Paria. It is fifty-five miles long by forty broad, and contains 180,000 inhabitants, of whom 60,000 are natives of India. About nine-tenths of these are Hindoos and one-tenth Mohammedans. The languages used by them are Hindi and Urdu.

Great Britain acquired Trinidad from Spain in 1797. The ruling classes were then Spanish and French, the laboring classes Africans and their descendants. These were never adequate to the demand for labor, and when slavery was abolished, the slaves who wished to realize and enjoy their freedom refused to work more than their necessities required. To save the island from ruin, the local government sent to India and China for immigrants. At the present time the majority of those imported come from Northern India.

About 2,500 arrive in Trinidad and 500 return to India every year, which gives an increase of about 2,000 per annum.

On account of the antipathy which the Hindoos entertain for the Africans, the former will not attend the government schools, so that here a door was opened for the missionaries to labor in establishing schools expressly for them. Many of the wealthy men of the island took an interest in a mission of

this kind, and now there are forty schools, with over 20,000 children in attendance. Every school is a center of religious influence, and every school-house a local chapel.

The work has been steadily growing, and in 1888 there were 272 baptisms, and the pecuniary aid from the island amounted to \$11,139. This local interest and aid has been a great source of encouragement to the missionaries.

The field is an easier one than India; for those who have gone there have of course broken the tyranny of caste.

Bibles, books, and tracts are imported from India by the ships which bring the immigrants. About \$240 worth is imported and sold every year.

P. T. M.

AREA AND POPULATION OF SOUTH AMERICAN COUNTRIES.

	Area Sq. Miles.	Population.
Argentine Republic.....	1,095,013	4,200,000
Bolivia.....	472,000	2,300,000
Brazil.....	3,219,000	14,000,000
Chili.....	256,850	2,715,000
Columbia.....	331,420	3,500,000
Ecuador.....	248,380	1,100,000
Guianas.....	142,952	370,038
Paraguay.....	145,400	476,000
Peru.....	405,040	2,970,000
Uruguay.....	72,112	700,000
Venezuela.....	566,159	2,121,988
Total.....	6,954,326	34,453,026

SOUTH AMERICA.

1. Who discovered South America? Where did he land, and what was the date?
2. What religion did the early settlers of South America profess, and what have been its influences on the country?
3. What is the population and the area of South America?
4. Tell what you know concerning the physical aspect of the country.
5. Tell what you can about the aboriginal tribes.
6. What nations and languages rule chiefly in South America?
7. What would be your opinion of South America as a mission field?

THE WEST INDIES.

1. DESCRIBE the location of the West Indian Islands.
2. Where did Columbus land? What did he do upon landing? Where is he buried?
3. What can you tell about the products of the West Indies?
4. Give the name and characteristics of the ancient inhabitants.
5. Tell something about the present inhabitants of all classes.
6. Why can medical missionaries do much good in the West Indies?

RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

THE MICHIGAN CONFERENCE OF SEVENTH-DAY ADVENTISTS INDORSES THE WORK OF THE N. R. L. A.

THE following memorial was presented by the executive committee of the National Religious Liberty Association, to the Michigan Conference of Seventh-day Adventists, recently held in Battle Creek, Mich. The memorial was favorably received, and the subsequent action of the Conference is appended.

How many State Conferences will do likewise?

To the Michigan Conference Assembled.

DEAR BRETHREN: At a late meeting of the executive committee of the National Religious Liberty Association, it was thought to be a proper thing to present a memorial to your body respecting the work which ought to be done in the State of Michigan the coming winter. After taking a view of the situation as it is now presented before us, the committee voted to ask the corresponding secretary to prepare a memorial and present it before you in the name of the Association. We therefore take this occasion to make the suggestions recommended.

The delegates here assembled are probably well aware that while the efforts of those who have done battle for religious liberty have served as a temporary check upon the movement which looks to the securing of a national Sunday law, they cannot for a moment think that the battle is entirely won. Those who are behind the Sunday movement are determined men, and while their movement has been stayed for a short time, it is gaining force by the daily accession of men and means to their cause; and unless we greatly increase our efforts and God blesses those efforts, we shall soon be overwhelmed by the torrent that is sure to follow quickly.

Already a stupendous scheme has been organized for creating public sentiment in favor of closing the World's Fair on Sunday. The plan of the National Reformers is to hold public meetings in every county of every State and Territory in the Union, and thus secure the co-operation of all church members in the nation in an appeal to the managers of the World's Fair to induce the closing of the exposition on Sunday. Should this movement succeed, it will add additional strength to the one already set on foot for a national Sunday-law. In view of the strenuous efforts being made on that side, we ought to make corresponding efforts to place before the people the principles of religious liberty. The National Religious Liberty Association has already done a great work, and one that we are all proud of. Its press agents have been a power in the land, through the weighty arguments which they have caused to be inserted in the secular papers of the country. The

secretaries also, who have devoted their time to lecturing, have done a noble work in their line.

But we should not be satisfied with what has already been done in these two directions. Existing necessities require deliberate and wise planning. To let the enemies of religious liberty gain a single victory, is to add to their strength and boldness of operation.

In order that you may understand more definitely the line of work proposed by the National Reformers, we give you the text of the petition which they expect to circulate in the county conventions above referred to:—

“TO THE WORLD'S COLUMBIAN COMMISSION: In harmony with the Sunday-laws of the States and Territories of the Union; in the interests of public morals and religion which are the bulwarks of free institutions; for the benefit of the exhibitors and employees of the World's Fair; in compliance with the well-known and express convictions, habits, and desires of many millions of our fellow-citizens who respect and keep the Lord's day; and for the more complete success of the Columbian Fair Exposition to be held in Chicago in 1893, your petitioners hereby respectfully and earnestly request your honorable body to order that its gates shall not be opened to the public on the weekly Sabbath rest-day.”

Now, while we cannot go before the country with a petition, and ask the people who believe Sunday to be a sacred day to petition the commissioners of the World's Fair to open their fair on Sunday, we may lay our plans so broadly, and execute them so fully, that the people may be instructed with reference to the folly of making Sunday a special hobby in the exposition work.

Permit a few words at this juncture, with reference to plans of labor by which to meet this exigency: First, the State should appoint one good organizer capable of taking the entire oversight of this work. He should lay his plans, by which he will keep informed concerning the time when county meetings will be held for circulating these petitions, and have a proper force of laborers on the ground, to disseminate the truths of religious liberty. While it would be impossible for him to visit, in person, all the counties in the State, he could arrange to be present at the most important points, with an efficient corps of workers. There ought also to be those in other parts of the State on whom he can depend to visit other points, with sufficient help to do the work at those places. As these conventions will in all probability be held at the county seats, it would be important to have lecturers at those places where the meetings are to be held. But in order that no mistakes may be made by rash or wrong statements, the lecturers should be selected, and devote a certain amount of time to receiving instruction as regards

the matter and manner of presenting these subjects. Our lecturers should not only speak intelligently, but they should speak in such a way as to command the respect of those who would listen to their words.

The value of this line of work cannot be over-estimated. Instead of working at random, as much of our labor has been done in the past in this line, the entire State could be visited in the course of the winter. At the county seat are located the county officials, members of legislatures, lawyers, leading merchants, and other men of influence. Besides, the columns of the principal county paper, which is usually issued at the county seat, could be secured for the insertion of crisp, bristling articles, setting forth the principles of religious liberty, and this paper would reach nearly every family in the county. It will be readily seen that, by publishing in county papers instead of in the city papers, there is a manifest advantage; because whereas the large daily papers do not have a great circulation in the country, the county papers coming but once a week to the homes of the farmers and villagers, are generally thoroughly read and digested. In this way, everybody will know something of the work of the Association. Then again, the intelligence of those who would probably listen to these lectures, would cause them to see the truth on the points presented, and the sympathy and co-operation of many (and, in some cases, the most influential men in the county) would be thus secured in the promulgation of the principles we advocate; and thus the way would be opened for a better hearing by and by, when our ministers shall be called to visit those places to present our doctrinal points before the public.

There is another great advantage in the plan proposed: it will be an efficient factor in the development of laborers. At the present time there is a dearth of men who are qualified to do special work, such as visiting the legislatures in time of a crisis. But if this line of work proposed should be entered upon, our workers would by coming in contact with the leading men of the country, get the experience which would fit them for these special lines of labor, when they would be needed. Doubtless there are now scores of men in the good State of Michigan who have undeveloped talent, and who might be secured to fill the vacancies in the great field of labor, that are now so painfully apparent. Besides, the time is not far distant when there will be men needed to go into the Southern States and other parts of the country where our laborers are fewer than here, and they need this very training to fit them for future emergencies.

Already too much time has been lost in preparing for the emergencies of the future. The training of men for the winter's work should already have been commenced, and it is to be hoped that the points mentioned in this memorial will receive the serious attention of the delegates here assembled. In view of the importance of this work, this memorial is presented to you at the beginning of your meeting, so that it may receive the most thorough criticism and careful consideration of this body.

One word more with reference to the extent to which this work should be carried: If possible, every county seat in the State should have a few lectures upon religious liberty; but if there are some county seats which the State is unable to reach by the lecturer, there should be workers sent there to distribute literature, and get inserted in the county papers articles that will help the people to a knowledge of the principles of the truth. The executive committee of the National Religious Liberty Association recommend for use in these county meetings, the following leaflets: "God in the Constitution," "Sunday and the World's Fair," "Public Schools. — What are they: For what purpose maintained?" "Legislation upon Religion," "Sunday Laws, their Origin," and "Shall Religion be taught in the Public Schools?"

Of course this should be considered a Conference enterprise. No one knows so well the laborers, or those who may make laborers in their State, as the officers of the Conference. Workers should be drawn from all parts of the State, who could come together at some convenient point, and have the training referred to before being sent out to take an active part in this work. The National Religious Liberty Association will agree to furnish a man as instructor to train a class of workers, provided the State will pay the expenses of such a teacher.

One thing more before closing: We suggest that the man who has charge of the work in the State should be known as Field Secretary for the State of Michigan, and he, in his labor, shall keep in close communication with the corresponding secretary at the Central Office, reporting as often as once a week, so that the executive committee may be able to offer suggestions that would be of benefit to him in his work.

Praying that the Lord may guide in your consideration of this matter, I remain as ever,

Yours for the right,

Ex. Com. N. R. L. A.

A committee of five was appointed to consider the memorial, which subsequently reported as follows: —

"In harmony with the suggestions of that memorial, the committee would recommend that the State Conference Committee appoint a man of executive ability to superintend the county work throughout the entire State; and, whereas, it is impossible for one man to visit more than one-third of the counties in the State in a reasonable time, the committee also recommend that two other men be appointed as assistants, to look after the work in the counties which the superintendent of that work may not be able to visit in person, but to labor under his supervision.

"We also recommend that the Conference Committee select from the various parts of the State as many workers as in their judgment will make an efficient force for their section, to labor in conjunction with the three before-mentioned laborers appointed by the Conference.

"We further recommend that the State provide a sufficient supply of the literature recommended in the memorial for the work, and that the work suggested, be started as soon as possible."

The report was unanimously adopted.

HOME MISSIONS.

CONDUCTED BY L. C. CHADWICK.

[Written for the HOME MISSIONARY.]

THE HARVEST IS PLENTEOUS.

BY MRS. NELLIE M. HASKELL.

THE harvest is plenteous, truly ;
 We can see on every side
 The tired and weary toilers,
 As they battle life's raging tide ;
 And we cry with the Lord of the harvest,
 When their many needs we view,
 "The harvest truly is plenteous,
 But the laborers are few."

Oh, where are the faithful gleaners
 Who should work in the harvest field ?
 Where are the hands, which in strength of God,
 The sickle of truth should wield ?
 Where are the feet which should swiftly run
 On errands of love each day,
 To lead the weary, sin-sick soul
 Unto Jesus, of life the way ?

Where are the lips which should tell of his love
 To the souls who know it not ?
 Which should speak his name, and sound his praise
 E'en to earth's remotest spot ?
 Should uphold the truth in every place,
 Till error is fully slain
 By the Lord of truth, in the blessed day
 When he comes to earth again ?

Where are the gleaners, — where, oh, where ?
 Why are the lab'ers so few ?
 Why are the ranks so thin, so small,
 Which the hosts of sin pursue ?
 Why do the many refuse to glean
 In the harvest-field so white,
 When God has promised his aid to give
 To the gleaners for truth and right ?

My brother, my sister, pause to-day,
 Of the past take an honest view ;
 What have you answered when came the word,
 "The Master hath need of you" ?
 What will you answer in time to come,
 As again for your help he asks ?
 Will you refuse, or in strength of his
 Perform the God-given tasks ?

Hallowell, Maine.

WEEKLY MISSIONARY MEETINGS.

FOR several months the matter for this department of the HOME MISSIONARY has been prepared with special reference for use in the weekly missionary meetings of the different churches throughout the land.

We find, however, that in some States only a small part of the churches have ever adopted the plan of holding weekly missionary meetings, and in others

where these plans have been adopted, there seems to be a desire for further instruction with reference to conducting them. For these reasons we have decided to take the space of the Home Missions Department for this month for something on this subject.

About the beginning of the present year we commenced to recommend the organization of weekly missionary meetings, wherever practicable, for the consideration of the different phases of the missionary work by a study of the lessons we have been providing in the HOME MISSIONARY from month to month. Many churches adopted the plan at once ; and as we travel from place to place, we find that those who have continued this plan, are the most interested in the work, and best informed with reference to plans and methods of work.

We have now come to the time of year when every church in our ranks ought to be maintaining weekly missionary meetings. The pressure of work which is considered a hinderance during the summer months, is past, and the long evenings of fall and winter have now come. Our work in the field this summer has brought us in contact with every objection that could possibly be raised as to the feasibility of the plan of holding weekly missionary meetings, and we will speak of some of them in this article, and of some of the ways of overcoming them.

The most desirable thing to do, where the church is situated so it can do so, is to have the regular Sabbath meetings ; then have a weekly prayer-meeting some evening during the week, and also a weekly missionary meeting on another evening. Where the churches, are located in cities or towns, or the members live near together, this can be done.

The next best thing, where this plan cannot be carried out, is to combine the weekly prayer-meeting and the missionary meeting, by having them both on the same evening, some time during the week. It is generally the case in the most of our churches that they do not have preaching very often, and the Sabbath meeting is generally a prayer and social meeting. For this reason, many churches do not think it advisable to try to keep up a weekly prayer-meeting. When the evening meeting during the week is made a missionary meeting, this provides something new and fresh every week, and after