



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

VOL. II.

BATTLE CREEK, MICH., JANUARY, 1890.

No. 1.

## FOURTH SABBATH READING.

### OUR DUTY AS CITIZENS TO THE CIVIL GOVERNMENT.

No CLASS of people are more loyal to the Government, or better citizens so far as respects their duty to the State, than Seventh-day Adventists. No class are more ready than they to render a proper measure of courtesy, and a due degree of deference to those who have been placed in positions of trust and responsibility. To this position, and this line of action, they are held on principle. They honor and reverence in their hearts the great law of God, as embodied in the decalogue, the fountains of all morality, and the measure of all righteousness. While in accordance with these principles, they endeavor to love God with all the heart, might, mind, and strength, and their neighbors as themselves, they can but strictly regard all the requirements of civility, not only from deference to the laws of the State, but on the higher principles of reverence for the law of God. In addition to this we find plain instructions in the New Testament, touching our duty in this respect. Indeed, it hardly seems necessary to do more than to quote some of the plain statements found in the writings of the apostles, to learn our whole duty to earthly rulers and human governments, subject of course to this limitation, that the governments to which these scriptures refer are those which are conducted on the principles of justice and impartiality, in defense of goodness and the suppression of evil.

1. *It is our duty to honor rulers, and obey those who are in authority.* Paul most fully and emphatically inculcates this duty in his epistle to the Romans.

In chapter 12 he dwells upon our duties one to another as individuals. In chapter 13 he extends the discussion to our relation to the government. Verse 1 opens with these words: "Let every soul be subject unto the higher powers." The expression, "higher powers," means any powers that are above us, and in this instance undoubtedly refers to the civil government. He continues: "For there is no power but of God; the powers that be are ordained of God." All legitimate power comes from God, and he has delegated to men, in the organization of human governments, the right to exercise such power as pertains to civil affairs. It is in accordance with this arrangement that there are governments among men, magistrates, rulers, laws, and penalties, to secure order, maintain justice, and preserve freedom in the world. "Whosoever therefore," we read further, "resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." He who resists a wise and righteous government, does so only because it restrains him from his wicked ways and evil intentions. In such a course his conduct is manifestly evil, and he will receive for it, as he is entitled to receive, only condemnation. The apostle continues: "For rulers are not a terror to good works, but to the evil." This is true only of good rulers, and plainly shows what kind of governments he is giving us instruction in reference to. "Wilt thou then not be afraid of the power?" Will you rise up in opposition to the prerogatives and op-

erations of a good government? None should do this, is the implied injunction. "Do that which is good, and thou shalt have praise of the same." All good citizens of any good government, are honored and protected by the government. Another apostle bears testimony to the same fact: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." 1 Peter 2:13, 14.

To the Romans (13:4) Paul continues: "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." If one conforms to the good laws of a good government, that government is bound, according to the arrangement which God has ordained, to see that his rights are maintained. But all laws must have penalties; and when the authority of the State is defied, and its laws transgressed, those penalties can be properly visited upon the offender. "Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake;" that is, do not obey simply because punishment will follow transgression, but make it a matter of conscience, and obey because it is right to do so. Paul to Titus gives the same direction: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1.

2. *We should help support the government.* Having so plainly set forth our duty to obey magistrates and rulers, Paul next mentions another duty; namely, the performance of our part in supporting the government. "For, for this cause," he says (Rom. 13:6), "pay ye tribute also. . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom." Our Lord, also, both by example and precept taught the same lesson. Through Peter he paid tribute both for himself and his disciple (Matt. 17:24-27); and when discussing the question of tribute with the Pharisees and Herodians, he said: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Matt. 22:21. The propriety of this instruction is evident. The necessary machinery and agents of the government involve inevitably a large expense; and this must be met by the payment of tribute or taxes by all loyal citizens.

3. *We should pray for our rulers.* It is our duty, not only to be subject to, and contribute toward, the support of the State; but we should remember, and

intercede for, in our prayers, all who are in authority. To Timothy Paul says: "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty."

4. *Exceptions.* High above all power which has been delegated to men, God holds his own supreme claims upon the individual heart; and when any human enactment is so framed as to conflict with our duty to God, we are not to regard it. That the foregoing instructions have referencæ to governments which are conducted on the principles of justice, and after the fear of God, there can be no question. For when tyrants demand of us a course of action which involves disobedience to God, we are just as plainly instructed both by the practice and precepts of the apostles, what we are to do. Peter and John struck the key-note in this matter, who, when the highest council of the Jewish nation had commanded them to strangle the truth which God had committed unto them, made this ringing answer: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. On this point appeal may safely be made to the decision of any one who believes that there is a God, whose authority in this world should be supreme.

For this reason we see that there are conditions in our duty to obey the authority of human governments. We believe in obeying such governments so long as they act within their legitimate sphere. It may be answered that outside of their legitimate sphere they have no authority. That is in one sense very true; nevertheless we do know, that governments are very apt to get outside of their legitimate sphere in their action; and we know that they *claim* authority to act therein, and we know further that there is a *power* behind their claim, which it is not so agreeable to antagonize. So our position will be less liable to be misapprehended, if at the outset it is clearly understood that we consider that governments do often deliberately go beyond their legitimate sphere of action, claiming a right to do so, as, for instance, when they trespass upon the domain of conscience, and legislate on religious matters; and that when they do enter that forbidden domain, and assume authority therein, that usurped authority we do not propose to obey. So long as we confine our opposition to those things wherein the claims of our duty to God stand first, we are upon safe and scriptural ground.

U. SMITH.

## THE "HOME MISSIONARY" FOR 1890.

WITH this number, the HOME MISSIONARY enters upon its second volume. It may be well to review briefly the work it has accomplished during the year just closed, and to outline its work for the coming year. Twelve regular numbers, of eight pages each, were issued in 1889, and three Extras besides the one containing the Christmas readings, making in all a volume of 128 pages.

The regular numbers have contained the fourth Sabbath readings, a children's department, a series of thirty-nine lessons on "National Reform," and much interesting and instructive reading besides. The August Extra contained some plans in regard to the work of circulating the national religious liberty literature; the October Extra, the quarterly report of first-day offerings, and some very interesting reports from different foreign fields; while the November Extra was issued to furnish an abstract of the proceedings of the session of the International Tract Society, and to give some of the plans that were proposed by its recommendations.

The following resolutions, with reference to the HOME MISSIONARY, were unanimously adopted by the International Society at its late session.

*Resolved*, That we recognize the fact that the HOME MISSIONARY has done a good work during the past year, and that we recommend its continued publication.

*Resolved*, That the English edition thereof be enlarged to sixteen pages, of the same size as heretofore, and that the price be twenty-five cents per year.

*Resolved*, That the HOME MISSIONARY contain a series of questions, notes of information, references, etc., on the following lines; viz., Foreign Missions, Religious Liberty, Health and Temperance, and the Home Missionary work; one lesson on each subject to appear every month.

At the meetings of the executive board of the International Tract Society, which were held after the regular session, plans were laid for carrying out these resolutions. The President and the Vice-President of the Society were chosen as managing editors of the paper, and a department editor was selected for each of the five departments which appear in this number, and which will be continued during the year 1890.

The year 1890 should be one of greater activity in the missionary work than any year that has passed. We cannot afford to work at random, and waste our time and efforts on useless plans. We should study to work in harmony with the best plans that can be devised. In order for those who are to make general recommendations in regard to plans of work, to do

so intelligently, they should receive reports freely and often from those who are actively engaged in the work, in all parts of the field. For this reason, it is hoped and expected that the workers in different fields will furnish to the editors of the HOME MISSIONARY, not only their successful experiences, but their failures as well; for the failure of one person on some particular plan of work may be turned to the success of many others. There was never such an opportunity before Seventh-day Adventists as *now*, to place before the intelligent people of this nation the truths of the third angel's message. Public sentiment everywhere is easily molded in favor of religious liberty, when we put the matter intelligently before the people.

Then, as a people, we need to become more intelligent on the subject of foreign mission work. We need to have our ideas of what *is* being done by other denominations, and what *ought* to be done by us, wonderfully widened. Until we do, we will not comprehend what it means for the third angel's message to go to all nations.

Our home missionary work must not be neglected. The instruction in this department of the HOME MISSIONARY will, we expect, be most timely. There is also a vast field open before us for the circulation of health and temperance literature. Only a very small work has yet been done in this line, compared with what might be accomplished. Our own people need to become more thoroughly informed on this subject.

The canvassing work is fast becoming one of the most important branches of our work. We cannot over-estimate its importance. Scores and hundreds of people are receiving the truth through this kind of missionary work.

Each of these five lines of work will have its share of attention in every regular number of the HOME MISSIONARY, and we expect that extra numbers will have to be issued from time to time, devoted to special features of the work, as circumstances may require.

We confidently desire and expect that our people all over the field will be interested in the study of the HOME MISSIONARY, and give it a wide circulation.

We humbly pray that the Lord will move upon the hearts of his people, to enlist in some line of his work, and by a careful study of the plans that may from time to time be recommended through these and other columns, prove themselves efficient laborers in his cause.

L. C. CHADWICK.

# HOME MISSIONS.

CONDUCTED BY MISS M. L. HUNTLEY.

## IMPORTANCE OF THE RELIGIOUS LIBERTY WORK.

THERE is no branch of home missionary labor which it is so necessary to push forward at the present time as that of securing signatures to petitions, and circulating religious liberty literature. For this and other reasons it is thought best not to introduce into the Home Missionary Department this month anything that is not closely connected with this work. It is expected that when the time comes for the consideration of home missions in the various local societies, the religious liberty work will at least have been well begun in all localities where our people live. The object, therefore, in this department, the present month, will be to strengthen this work, and to encourage any who may be backward in the part assigned to them.

The time has fully come for the last warning message to be given to the world, and God requires his people to give it. This work is not committed to ministers alone, but also to the individual members of the church. Every one who has faith in this message is, to the extent of his ability and influence, responsible for its accomplishment. But many who might be active and successful workers, feel that they do not know how to approach people with the truth, how to secure attention and arouse an interest in Bible subjects, and have to a great extent remained inactive. This difficulty is now almost entirely removed. It is impossible to conceive of a work connected with giving the third angel's message in which it would be more easy to engage than that which is now presented before us. Those who wish to have an active part in the work of God for this time will never, so far as the work is concerned, have a more favorable opportunity to connect with it. We can now approach people with something relating to this life, in which they have an interest, and which naturally leads to the subjects we wish to present to them. We can show them that it is something that affects their welfare and the welfare of their children,—something that as American citizens they are bound to respect. The subject is one in which we can arouse an interest by referring to events transpiring, and those already in the past. It is a subject which persons of common intelligence can understand and appreciate, the presentation of which

will give us influence with the people. The goodness and mercy of God are manifested in thus making plain and easy the way in which we are to accomplish the work which he has given us to do. The fact that we shall not long have many of these advantages, and others not here mentioned, is another important consideration.

In most communities it is not difficult to secure signatures to the petition, and every one obtained is something definite accomplished. This is encouraging to the worker. It is an assurance to him that he is not laboring in vain. These signatures are valuable, but not more so than the opportunity which the obtaining of them affords for learning the sentiments of people on religious subjects. To a person engaged in this work many would be much more free to express their views and feelings than to a person who should approach them from a different stand-point. When these views are known, the way is open for further labor, which should be adapted to the circumstances of the person. Those who consider the work with an individual done when his signature is secured, make a great mistake. In many cases, if the right course is pursued, the work is but just begun. It may not always be possible, or even best, for the one who is soliciting signatures to carry on this work, especially if it takes a denominational turn; but by imparting the knowledge he has obtained of individual cases to others, he can open the way, and make it easy for others to take it up where he leaves it. For instance, suppose that a solicitor learns by conversation with a person that he is interested in some point of present truth, or is at least disposed to ask questions concerning it, he can say that he has not time to prolong conversation on the subject, but with the person's permission, he will ask his wife, sister, or some other person with whom he is acquainted, to mail to the one to whom he is talking some reading matter which will perhaps give light on it; or he can speak of an article or a book on the subject, which he has read with great profit, and say that he has a friend who would be glad to lend it. In one case the way would be open for a letter, in the other for a visit. In other cases it would be just as well for the person receiving the

reading matter not to know that the person soliciting signatures had any thing to do with its being sent. In this way a large and important field of labor would be opened to home workers. A person going from house to house will often find those who are in some kind of trouble,—needing sympathy and assistance which he cannot give. In such cases a similar course with respect to giving others an opportunity to engage in the work can frequently be pursued with good results. We are exhorted to do good to all men as we have opportunity, and we should make the most of every opening for bringing the truth before the people. We should be on the lookout for these openings, and no matter how small they may seem, if they are rightly improved, the results may prove great. A few words of conversation, even a single expression, may set in motion a train of circumstances the power of which for good will be far beyond our comprehension. Many such instances may be seen in the past, and it is in this way that God often multiplies the seed sown.

Other branches of home labor are no less important, because of the increased importance of the religious liberty work. All of those who can unite their efforts in this important move, should do so, but those who for any reason cannot, instead of feeling relieved of responsibility, should realize that upon them especially devolves the duty of carrying forward those other lines of work which are in danger of being neglected. Those who can only do a little in the more important work can also do something in other branches. Not how little, but how much and how well, should be the sentiment of our hearts, prompted by the love of God, and sustained by faith in his work.

M. L. H.

THIS department in the HOME MISSIONARY will be devoted to the consideration of the different branches of home work, with the view of showing their importance and the best methods of carrying them forward. It will embrace various lines of home missionary work, such as visiting and correspondence, also to some extent neighborhood Bible readings. There is scarcely any branch of labor connected with present truth that cannot, to a limited extent, be carried on with excellent results by the members of our churches everywhere. God has caused the message to reach people in different parts of the world, so that they may let the light shine to those around them. Many of our brethren and sisters are willing, some are even anxious, to engage in this work, but they hesitate, fearing that they will commit some error, and thus do harm rather than good.

It will be the aim of those who conduct this department to assist such, and to help all to see the importance of being faithful in their several spheres of action. It is not the sphere in which one acts, or the grade of work which he does that determines his usefulness, so much as the degree of faithfulness and of the love of God which he connects with his work. God will place all those who submit to his direction and training, in those spheres of action which are best for them, and in which they can accomplish the most for him; and in those spheres he will abundantly bless their efforts, however humble they may be.

M. L. H.

---

### QUESTIONS.

1. WHAT branch of home missionary work is it now most important to carry forward? Why?
2. For what has the time fully come?
3. To what extent is every one who accepts the third angel's message responsible for its being given to the world?
4. What, in the past, has kept many inactive?
5. How are these difficulties now largely removed?
6. With what can we now approach people?
7. What can we show them with respect to this subject?
8. Why are they bound to respect it?
9. What will a proper presentation of this subject to the people, give us?
10. How is the goodness and mercy of God especially manifested to us?
11. What encouraging features are connected with soliciting signatures to the petition?
12. What is as valuable as the signatures?
13. Should labor with an individual be considered done when his signature is secured?
14. Illustrate how a person soliciting signatures can open the way for others to take up the work where he leaves it.
15. How should we regard openings for presenting the truth to the people?
16. What, by the blessing of God, is it possible for even a single expression to do?
17. What is true of the importance of other branches of home labor?
18. How should those feel who cannot personally engage in the religious liberty work?
19. What should be the sentiment of our hearts?

---

A PROGRAM may be arranged for this department similar to those found in the Religious Liberty and Health and Temperance Departments.

## FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

### A GENERAL SURVEY OF THE WORLD.

THE following extracts from the stirring address of Arthur T. Pierson, D. D., at the World's Centenary Missionary Conference, so clearly set forth the condition of the world, the extent and influence of Protestant missions, and the needs of an increase of the missionary consecration, that we not only copy them, but recommend their diligent study by the readers of the HOME MISSIONARY:—

“Let us remember that apart from the evangelistic efforts of the first, and perhaps the second, century of the Christian era, there has been nothing attempted that deserves the name, in behalf of this perishing race, until within the last hundred years. The thousand years succeeding the time when Constantine ascended the throne, . . . were a thousand years of dark ages, in which the light of Christianity was almost quenched. And even when Luther sounded the trumpet of the Reformation, while he exhumed the doctrine of justification by faith, the right of the private interpretation of the Scriptures, and other kindred doctrines of the Reformation, he failed to emphasize the individual duty of consecrating one's self in personal effort to the evangelization of a lost world; and we had to wait three hundred years more before the church awoke to the sense of her duty to a dying world, and her debt to the nations of the Gentiles.

“And now look at this great map of the world to-day. It is said that facts and figures may sometimes be made to lie, and I have no doubt about it, and yet we find in figures at least a measure of an approximation to truth. Suppose we take the present population of the globe in round numbers at fifteen hundred million of people, it is safe to say that at least *seven hundred and fifty million* of that fifteen hundred million have never heard of Christ, have never seen a copy of the Holy Scriptures, and have never seen, to recognize it, the face of a living missionary.

“I want you to remember that whilst we talk of one hundred million of Protestants, or perhaps from one hundred and sixteen to one hundred and thirty million, we include in that number, as Protestants, everybody that does not belong to any other category. Robert G. Ingersoll belongs to the hundred million Protestants; the atheists, agnostics, and in-

fidels all come into the reckoning of the Christian element, because they do not belong elsewhere by any scientific classification. The simple fact is, that to-day, so far as we know, we have on the entire globe not more than from thirty to thirty-five million of Protestant church-members. Now let me call your attention to the fact likewise, that this whole body of Protestant Christendom sends to-day into the dark places of the earth and habitations of cruelty only from *five to six thousand* workers. The astounding fact has been before us, that of some thirty-six thousand workers *thirty thousand come from heathenism* itself, those that have been converted out of the midst of the pagan world. So that out of those that have been brought from heathenism there are supplied to-day from five to six times as many workers as all Christendom furnishes to evangelize the dark places of the earth.

“Look at that map. I wish I could in colors portray adequately the extent of the dark places of the earth. If we start, for instance, from the eastern limit of Liberia and Senegambia, toward the western limit of the valley of the Nile, and then go directly south, between the great lakes on the east and those noble stations which Henry Grattan Guinness and his heroic company of workers established, from Banana, at the mouth of the Congo, to Equatorville, we shall find one entire district of darkness scarcely lit up by a missionary station. If we start at the eastern boundaries of the Caspian Sea, and journey through Turkestan and Thibet to the mountainous limits of East Mongolia, we shall find another district scarcely lit up with a missionary station. If you start from the southern shore of Florida, and draw a line directly through Texas to the Pacific coast, the entire territory south of that line to the limits of Tierra del Fuego are dark, with scarce any light whatever, under the deepest degradation of the most superstitious forms of Roman Catholicism. There are three republics in South America in which, ten years ago, there was but a single Protestant Christian laborer, and she was a godly woman who could not allow these dark places to remain without at least an effort for their evangelization.

“I need not stop to speak of the awful and melan-

choly facts of the darkness of heathenism, and I shall not stop to speak of the apathy and lethargy of the Christian church. Think of ten million of dollars being the aggregate sum given by the magnificent nations of Christendom every year for the evangelization of the globe!

“My friends, I beg you to notice a few of the great principles that must underlie the prosecution of foreign missions. I want to say — and it is a most profound conviction of my being, on this subject — that the world will never be converted or evangelized at the present rate of progress. The fact is — and it is a melancholy fact — that although we have the Bible translated into nearly three hundred languages and dialects, with some five or six thousand missionaries at work, including lady missionaries, and about thirty thousand native ministers, teachers, and helpers also at work, gathered out from heathendom, there are more unevangelized souls on the earth today than during any previous decade of human history. The population of the globe is rapidly far outstripping all the efforts of the Christian church to overtake it.

“There is something radically wrong in the prosecution of foreign missions. I believe it; for it is obvious that our blessed Lord would never give us a problem to solve, impossible of solution. We have left out some great elements necessary to the prosecution of the missionary enterprise as projected by our Lord, or before now the world would have been illuminated. Now look at the four Gospels. See how Christ has given us the secret of this great success for which we are looking prayerfully and hopefully forward. Four principles he lays down. First of all, that Jerusalem shall be the radiating center from which the gospel shall go into the remotest parts of the earth. We have been following a policy of consecration. The gospel policy is the policy of diffusion, and we have yet to recognize that fact, — not concentration, but diffusion; not the selection of fields because they seem to be promising, or are attractive because permeated with modern occidental civilization. We are to go to every field and every class of people; and if we make any discrimination, it is to be in favor of the worst and lowest; for that is the Spirit of the love of God.

“I want to say again, that in my judgment our Lord gives us a second great principle that we have partially overlooked, if not wholly, and that is that the great work of evangelizing the world can never successfully be done by proxy. Not if you have a hundred societies, girdling the earth with a network of Christian missionary effort, can you absolve

yourself by any personal liberality out of your purse, from the personal duty of laboring for the lost. We can never bring this world to the knowledge of Christ by an ordained set of ministers of the gospel. We must do what the primitive Christians did when they ‘went everywhere preaching the word,’ except the apostles, who remained at Jerusalem;\* they went everywhere talking about Jesus; they simply told what they knew. Theirs was no eloquent discourse after the dialectical fashion of the schools. No, dear friends; the men that were in the apostolic succession stayed at Jerusalem, while the common laity went out; and the apostles are mentioned as being excepted, in order that we may understand that the preaching that was done was not done by the apostles, because they were not scattered abroad, but it was done by the common disciples; and the reason why in the first century heathen fanes began to be forsaken of worshipers, and heathen priests began to tremble lest their idols should have no more devotees, was because this magnificent work was taken up by the great bulk of the disciples; they were scattered abroad with the message of salvation flying from lip to ear, descending from ear to heart, coming up from heart to lip, and again going forth from the lip to the ears of others.

“I not only believe that we ought to have men in the foreign mission field that are not quite as well qualified as our doctors of divinity and our great translators and linguists, I not only believe that we ought to have men that are sent forth as evangelists because they have the secret of soul-winning; but I believe we ought to crowd pagan peoples with colonies of Christian workers, — blacksmiths, and masons, and carpenters, and seamstresses, and all these different trades, as well as the learned professions, being put down in the midst of heathendom to represent what a man can do in his calling, whatever it be — in the calling in which he is found by the Holy Ghost, if he therein abides with God. . . .

“I am deeply interested in having you familiar with missionary biography. Let any believer read the charming story of William A. B. Johnson, in Sierra Leone, whom the Church Missionary Society sent out in 1819, — a poor German laborer, who was warned of the darkness of that colony to which he was going, of the population of which it was composed, — the refuse from slave ships, of twenty-seven different tribes, speaking as many different dialects, and having no means of communication but a little

\* Acts 8 : 1-4 ; 9 : 19, 20.

broken English, living in promiscuous concubinage, warring with each other, and fighting and devouring one another; yet that poor German laborer said, 'Send me; for I am willing to go where nobody else is willing to go.' Johnson died within seven years; and yet before he died he saw that entire community transformed; every trade and even learned professions represented; a family altar in every house; thousands of children gathered in schools, and thousands more of adults in places of worship; a building built by the natives that would accommodate two thousand hearers. Within eighteen months after he landed in Sierra Leone, the Holy Ghost began to work among these people, and he could not go outside of his house without hearing in the jungles and the woods round about, or on the hills of the neighborhood, the voices of the penitent in sobbing prayer, or the hymns of praise for a Redeemer found. This is not an exceptional case. Study the story of Thomas Powell, and of William Duncan who, with all his mistakes, did a magnificent work in British Columbia. Then there is the story of Morrison and Burns, in China, and of Mrs. Grant, in Persia. Go and read about the six hundred people, blessed witnesses for God, whose dust sleeps in the soil of India. There is no history in the world that compares with the history of modern missions!

"I am only fifty years of age, and therefore a comparatively young man. I can remember when I was a boy of fifteen that the burden in our monthly concerts of prayer was that God would open the doors of the nations. There was scarcely a door opened in those days. Even India was closed when Carey went there, through the pernicious influence of that avaricious corporation that then practically ruled the country, but not in the fear of God. But look at what has been done, not only within the last century, but within the last thirty-five years. God, by mystic keys of his own manufacture, has thrown open the doors of the whole world. There is scarcely any nation to-day into the midst of which we may not go freely, and from end to end preach the precious gospel of the Son of God. Obstacles as broad as continents, obstacles as high as the Himalayas, have been prostrated in answer to prayer by a power not of man but of Almighty God.

"If this great Conference shall adjourn without kindling in our hearts the holy incense fires of a new devotion, so that from day to day, from the secrecy of our closets, at our household altars, and in the sanctuary service, importunate prayer shall go up to God for a blessing on the work of missions, we shall have met comparatively in vain."

## THE WORLD.

1. How many people live in your town?
2. How many in San Francisco? Chicago? New York? London?
3. How many in North America? South America? Europe? Asia? Africa? Oceanica?
4. What is the population of the whole world?
5. What are the principal religions of the world?
6. How many are called Protestants?
7. How many Roman Catholics?
8. How many Greek Catholics?
9. How many Jews?
10. How many Mohammedans?
11. How many heathen?
12. What part, then, of the world's population are Christians?
13. What part are heathen?
14. Why are not Mohammedans and Jews called heathen?
15. How many Protestant missionaries are laboring in the dark places of the earth?
16. By whom are they sent out and supported?
17. How much do the Protestant societies of the United States give annually toward this work?
18. Is this according to their ability?
19. If the membership of the Protestant churches in the United States is 19,000,000, how much is this per month for each member?
20. What part of the world's inhabitants have never yet heard of Christ?
21. Could these all be reached in a few years, if Protestant Christians would give themselves earnestly to the work?
22. Do we expect the gospel to shine into all the dark places of the earth before Christ comes? Matt. 24:14.
23. What favorable omens are there that many more will enter the field in the future than in the past?
24. Does the work of preaching the gospel in missionary countries depend principally upon the men sent out from Europe and America?
25. How many converted natives are now in this work?
26. Are there any reasons why we should act a part in this work? Matt. 28:19, 20.
27. Do the discouragements which attend this work alter the command of Christ or lessen our duty to obey?



MICHIGAN. — Continued.			PENN. — Continued.			KANSAS. — Continued.			TEXAS.		
NAME.	MEM.	AMT.	NAME.	MEM.	AMT.	NAME.	MEM.	AMT.	NAME.	MEM.	AMT.
<i>Brought forward,</i>		\$447 99	<i>Brought forward,</i>		\$42 14	<i>Brought forward,</i>		\$49 63	Black Jack Grove,	13	\$ 35
Rockford,	1	26	Painted Post,	15	1 90	Palermo,	60		Cedar Grove,	20	1 15
Riverside,		2 50	Philadelphia,	49	8 86	Pittsburg,		1 25	Cleburne,	35	3 65
Sand Lake,	23	2 09	Pittsburg,	35	20 64	Preston,			Clifton,	20	2 20
Shelby,	43		Port Allegany,	37	4 81	Richland,		6 82	Corsicana,	27	6 31
Sherman City,	46		Portville,	11	2 03	Rotate,	47		Dallas,	18	8 90
Spencer Creek,	47	1 00	Randolph,	9		Reese,	21		Ladonia,	16	4 40
Spring Arbor,	28	3 23	Randolph, N. Y.,	19	5 33	Sterling,	40	1 56	Peoria,	62	4 50
Stephenson,	30		Raymond's,	23	4 05	Stover,	20	4 57	Plano,	32	9 05
St. Charles,	115	16 81	Reading,	20	71	Severy,	22	1 45	Rockwall,	15	6 50
St. Louis,	14		Roaring Branch,	42	1 30	Springside,		50	Savoy,	38	2 75
Saranac,	19		Salemville,	18	5 21	Topeka,	96	8 44	Terrell,	15	
Scotts,			Shingle House,	25	3 05	Traer,			Wilmer,	7	3 38
Stambaugh,	18		Shuclairville,	20	2 67	Tampa (German),			E. Cole,	1	60
Summer,		2 98	Shunk,	26	38	Valley Center,	23	4 23	Mrs. M. E. Draper,	1	25
Theftford,	20	2 25	Steamburg,	17	86	Valeda,					\$50 00
Tustin,	16		Sunderlinville,	18		Winfield,		1 36			
Vanderbilt,	25		Seventy Six,	13		Wichita,		1 43			
Vassar,	46	6 78	Waterford,	16		Yates Center,		2 24			
Vermontville,	15	2 30	Wellsville,	52	10 16	Wamego,					
Ventura,			West Pike,	12	1 35	Kirwin,	5				
Watrousville,	37	3 14	West Valley,	31	2 00	Scattering,		1 00	Quicksburg,	52	\$10 14
Westphalia,	15	1 45	Wheeler,	19	4 00	Eureka,		3 00	Marksville,	26	30
Wright,	102	12 37	Williamsport,	36	5 05	Concordia,		25	Port Republic,	6	84
West Liberty,	6	89	Youngsville,	15	1 60	Individuals,		79 09	Mt. William,	14	86
Westville,			Personal,		16 05						
Whittaker,			Total,		\$143 65						
White Lake,	10										
Webberville,	13										
Total,		\$510 63						\$166 83	Total,	98	\$12 14
<b>NEW YORK.</b>			<b>ARKANSAS.</b>						<b>VIRGINIA.</b>		
Adams Center,	31	\$ 85	Little Rock,	21	\$2 50				Marksville,	26	30
Auburn,	19	4 85	Cincinnati,	18	1 73				Port Republic,	6	84
Buffalo,	33	5 57	Hindsville,	17	1 90				Mt. William,	14	86
Batavia,	10	1 86	Springdale,	100	50						
B. Bridge,	42		Malvern,	8	50						
Brookfield,	30	14 00	Fulton,	12	15						
Frankfort,	15	50	Mrs. C. J. Lewis and daughters,	4	1 95						
Gouverneur,	14	1 35	Total,		\$9 23						
Genoa,	33	1 55									
Jeddo,	20	2 00									
Keene,	26	10 77									
Lancaster,	34	2 50									
Mannsville,	32	3 75									
Middle Grove,	13	80									
N. Parma,	14										
Newfane,	25	3 87									
Norfolk,	11	1 59									
North Creek,	37	6 17									
Newburg,	24										
Osvego,	20										
Pulaski,	33	8 27									
Pierrepoint,	23										
Roosevelt,	37	1 75									
Rome,	78	11 26									
S. Hill,	32	1 22									
Syracuse,	63	4 11									
W. Monroe,	12	1 00									
Watertown,	18	3 18									
Williamstown,	32	2 05									
W. Bangor,	17	5 00									
Individuals,	3	6 40									
Total,	829	\$105 72									
<b>PENNSYLVANIA.</b>			<b>KANSAS.</b>								
Alba,	13	\$5 98	Alton,	49							
Albion,	13	60	Amboy,	34	\$ 04						
Alentown,	13	1 60	Altoona,								
Bear Lake,	29	75	Beloit,	37	2 60						
Blackville,	16	2 35	Busby,	18	1 85						
Bradford,	17	1 85	Centerville,								
Cadlin,	16		Clyde,	15	6 90						
Cherry Flatts,	24	2 60	Canton,	15	1 00						
Clinton,	14		Cherryvale,								
Conneautville,	20		Columbus,								
Corydon,	20	3 81	Caney,	27							
East Otto,	40	12 31	Chetopa,								
Edinboro,	17	1 56	Crestline,	4							
Emporium,	5	64	Canvassing Co., No. 1,								
Fleetwood,	13	90	"                    "                    2,	10							
Jamestown,	40		Dennis,	36							
Lowville,	10	35	Deer Creek,	22	2 60						
Niles Hill,	8		Devizes,								
North Warren,	26	78	Emporia,	3 00							
			Effingham,								
			Eldorado,	25	1 58						
			Fellsburgh,	20							
			Fort Scott,	37							
			Grenola,								
			Geneseo,								
			Greenleaf,	4 12							
			Hutchinson,	41	3 94						
			Hallowell,	16							
			Hillsboro (German),	45							
			Harvey Co.,								
			Lone Elm,	28	4 44						
			Lehigh (German),		10 54						
			Lowc,								
			Milan,	5							
			Monud City,	25							
			Moline,	39							
			Newton,								
			Neosho Rapids,								
			Neodesha,								
			Ottawa,	47	2 40						
			Osborne,	17	1 25						
			Oronoque,								
			Olney (German),	48							
			Ozawkie,	26	1 83						
			Portis,	31							
<i>Carried forward,</i>		\$42 14	<i>Carried forward,</i>		\$49 63						

### General Report of First-day Offerings for Quarter Ending Sept. 30, 1889.

(COLLECTIONS FROM BOXES.)

NAME OF CONFERENCE.	Whole Amount for Quarter.	Mem. of Conference.	Amount per Member per Quarter.
Arkansas,	\$ 9.23	271	.034
Atlantic,	29.34	151	.194
California,	342.85	2143	.16
Canada,		141	
Colorado,		316	
Alabama,			
Mississippi,			
Louisiana,	} Gulf, 3.25	90	.036
Illinois,		831	.219
Indiana,		1148	
Iowa,	353.74	1760	.21
Kansas,	166.83	2183	.076
Kentucky,	17.54	75	.234
Maine,	71.80	452	.157
Michigan,	510.68	4443	.115
Minnesota,	1.00	1913	
Missouri,	1.49	773	.002
Nebraska,	123.00	670	.184
New England,	189.39	736	.257
New York,	105.72	826	.128
North Carolina,		80	
North Pacific,		187.52	.22
Ohio,		1068	
Pennsylvania,	143.65	914	.157
Georgia,			
Florida,	} So. Atlantic, 30.13	141	.214
South Carolina,			
South Dakota,	229.98	686	.335
Tennessee,	21.50	171	.126
Texas,	50.00	425	.118
Upper Columbia,	37.83	438	.086
Vermont,	6.55	473	.014
Virginia,	12.14	118	.103
West Virginia,		125	
Wisconsin,	227.73	1709	.133
Total,	\$3,004.80	25,897	.116
Rec'd for quarter ending June 30, 1889,		\$2,909.31	
" " " " " March 31, "		2,570.55	

# HEALTH AND TEMPERANCE.

CONDUCTED BY MRS. C. E. L. JONES.

## HOW TO VENTILATE A COTTAGE HOME.

At this season of the year, the question of fresh air is an all-important one. It is astonishing with what apathy the majority of persons regard this subject. Thousands of persons congregate in churches and lecture halls, and with the utmost unconcern spend hours in a stifling and polluted atmosphere. In their dwellings, millions of human beings barricade themselves against that most essential of all the necessaries of life, God's life-giving oxygen. As a result, consumption has become the scourge of civilization. The annual sacrifice to ignorance and heedlessness of nature's requirements in this respect, sends to untimely graves nearly one-fifth of all who die. There is no sanitary subject which ought to interest every intelligent person more than the question of how to ventilate a home.

In the construction of a dwelling, attention should be given to, and ample provision made for, the adequate supply of fresh and pure air. It should be remembered that each person requires not less than from forty to sixty cubic feet of pure, fresh air per minute, or from 2,400 to 3,600 cubic feet per hour. To secure this amount of air requires for each person an opening not less than one-sixth of a square foot in area, and absolute safety requires a still larger area. Some fresh air will find its way through cracks, between window-sashes, under and around doors, and even through brick walls; but this is an uncertain and inadequate supply, and openings should be provided at convenient places for this purpose.

If provision for the proper ventilation of a house is made at the time of its construction, very little expense need be involved; hence, the importance of giving this matter attention when planning a dwelling. The following is a brief summary of the principles of correct ventilation, which ought to be familiar to every one, whether or not interested in house-building:—

1. For efficient ventilation of each room in a building, two openings are necessary, one for entrance of fresh air, and one for egress of foul air.

2. When the fresh air enters a room warm, as when furnaces are used for heating, the foul-air opening should be at the bottom, as the oldest air in the room, and consequently the most impure, will be that

which has been in the room the longest, and has been gradually cooled by contact with outside walls and window surfaces. When a room is heated by stoves, the foul-air opening should be near the ceiling.

3. The size of openings depends upon the number of persons to be supplied with air. It may be laid down as a general rule that an opening of twenty-four square inches' space in both inlet and outlet is required for each individual in a room. The openings should be of sufficient size to allow a passage of at least 3,000 cubic feet of air per hour without creating too perceptible draughts. Air cannot travel through a room more rapidly than five feet per second, without a current being perceptible. A sick-room needs two or three times the ordinary amount of ventilation.

4. The foul-air openings should connect with heated ventilating shafts. Cold air shafts are uncertain ventilators, and are not to be relied upon. The amount of draught in the shaft depends upon the height of the shaft and the amount of heat in it. Various methods of heating the ventilating shaft may be adopted. In a building heated by steam, steam-pipes may be employed. In ordinary dwellings, the waste heat of smoke-pipes or chimneys may be utilized for the purpose. An oil-stove or a gas-jet may be used for heating small shafts in dwellings; or a small stove may be used to accomplish the same purpose in larger shafts.

5. Rooms on different stories should not open into the same ventilating shaft, as the upper rooms are certain, under various circumstances, to receive the foul air from the rooms below.

In constructing a dwelling-house with reference to health in the matter of heating and ventilating, we know of no better plan for heating than to provide an improved form of furnace as a means of supplying warm, pure air, and a grate for every room or suite of rooms, as a means of ventilation.

J. H. KELLOGG, M. D.

As our readers will notice, the HOME MISSIONARY has made several changes in its appearance for the year 1890. One of the leading features in the improvements made, is the addition of a Health and

Temperance Department. We believe the readers of the HOME MISSIONARY will welcome such a department, and hope they will find some helpful things in it for this line of work. There will be a short article each month on some important health subject, by writers of experience. Since the plan has been adopted of having the missionary meetings each week devoted to some special line of the work, and as health and temperance is one of these lines of work, we hope it will be made one of the most interesting meetings during the month. A program for the health and temperance meeting will appear in this department monthly, and will be made so simple and practical that all the societies everywhere can carry it out. Frequent references will be made to articles in *Good Health* and other health publications. We recommend that our readers supply themselves with *Good Health* and other health and temperance literature, that they may have material at hand to make the meetings interesting and instructive.

C. E. L. J.

---

#### BIBLE READING.

---

1. What relation does man sustain to God? Ps. 100 : 3.
2. How are man's needs supplied? James 1 : 17.
3. Are temporal blessings bestowed only on the righteous? Matt. 5 : 45.
4. How great is God's mercy toward his children? Ps. 103 : 11.
5. Upon what does Paul base his earnest appeal in Rom. 12 : 1?
6. In view of the many mercies of God, what does he entreat us to do?—*Idem*.
7. Does God then desire that we should have physical prosperity as well as soul prosperity? 3 John 2.
8. What kind of sacrifices were acceptable to God in the old dispensation? Lev. 22 : 18-25.
9. What sacrifices does God require in this age? Rom. 12 : 1.
10. What are our bodies said to be? 1 Cor. 6 : 19.
11. How will those be punished who defile their bodies? 1 Cor. 3 : 17.
12. Can the body be defiled by improper food and drink? Dan. 1 : 8.
13. Should we not, then, seek to know what is the best diet for man?
14. Why was the light of health reform given us? "Testimony to the Church," vol. 3, p. 161.
15. When light is given us, what ought we to do? John 12 : 35, 36.

W. H. W.

MAN sustains to God the relation of creature to Creator. God supplies all of man's needs. Certain of his blessings come alike upon the righteous and the wicked. This shows God's great love to man. After recounting his many *mercies*, the apostle Paul exclaims: "I beseech you by the *mercies* of God." It is our Creator's will and desire that we should have physical health and prosperity as well as spiritual prosperity.

The Lord required of his people in the former dispensation that they should offer unto him an animal without blemish, as a burnt-offering, to be consumed upon the altar. He now requires of us that we present our *bodies* a living sacrifice; and the apostle declares it to be only our reasonable service.

Again: our bodies are said to be the temple of the Holy Ghost which is in us; and the sacred writer declared that he who defiles the temple of God, him will God destroy. Do we not defile our bodies, when, by eating improper food, breathing impure air, or otherwise abusing them, we bring upon ourselves suffering and disease? God has given us the light of health reform, "that we might see our sin in violating the laws which he has established in our being." ("Testimony for the Church," vol. 3, p. 161.) When light is given us, we should walk in it; for when the light which God gives, is slighted, it will be withdrawn, and we will be left to walk in the sparks of our own kindling.

---

For appropriate articles for select readings at the health and temperance meeting, we recommend the article in the January number of *Good Health*, page 26, entitled, "Combating Germs in the Sick-room," or the article entitled "Disinfection after Diphtheria and Scarlet-fever," on page 27 of the same issue. Where other appropriate matter is at hand, it can be used. The readings should be short, pointed, and well rendered. It might sometimes add to the interest to have two or three short, pointed articles read by different persons, when they will come within the limit of the ten minutes assigned to this part of the program. Great care should be taken to avoid long, prosy, poorly read articles.

---

#### PROGRAM.

---

1. Song.
2. Responsive reading (Dan. 1 : 8-21), 5 minutes.
3. Prayer.
4. Select reading, 10 minutes.
5. Bible questions, 20 minutes.
6. Essay, "Importance of Pure Air," 5 minutes.
7. Bits of experience, 10 minutes.
8. Business, 20 minutes.
9. Song.

# RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

## QUESTIONS ON NATIONAL REFORM.

1. What three educational and religious measures introduced by Senator Blair, of New Hampshire, are now pending in Congress? See Note.

2. Explain how a bill becomes a law, also how an amendment becomes a part of the Constitution. See Note.

3. What is the title of the new Sunday bill? and how does it differ from the title of the bill introduced by the same Senator in the ~~Thirty-third~~ Congress? See *Review and Herald* of January 7, and the *American Sentinel* of January 9, also Note.

4. As stated in the title, what is the object of the present bill?

5. If the object is to secure to the people the privileges of rest and of religious worship, free from disturbance by others, on the first day of the week, is there any need for such a law? See Note.

6. Against what are the provisions of Section 1 directed? and what territory do they cover?

7. Against what is the second section directed? and what part of the country would be affected by it? See Note.

8. Against what is the third section directed? what is its jurisdiction, and what the penalty for its violation?

9. Against what is the fourth section directed?

10. Show the injustice of the fifth section. See Note.

11. What labor is exempted in the first part of Section 6?

12. Are seventh-day observers exempted? See Note.

13. What organizations are directly championing the bill? *Ans.*—The National Reform Association, the American Sabbath Union, and the Woman's Christian Temperance Union.

14. What are the plans of their promoters?

15. What are we doing to oppose these bills?

16. If passed, what will be the result?

### NOTES.

THREE measures of interest to every American citizen are now before Congress: 1. The Educational Bill, which provides for the appropriation of seventy-seven million of dollars, to be apportioned to the

several States and Territories during a term of eight years, according to the illiteracy of their inhabitants. This bill has no connection with the two following religious measures, having been before Congress for several years prior to their introduction at the last session. 2. The Educational Amendment, which provides for the support and maintenance of free public schools, in which, among other things, are to be taught the principles of Christianity. 3. The National Sunday bill.

A bill becomes a law by receiving the support of a majority of both houses of Congress, and the signature of the President; in case of the President's veto, it becomes a law by receiving the support of two thirds of both houses.

An amendment to the Constitution, besides the above, must be ratified by the legislatures of three fourths of the States.

Those expressions which in the original Sunday-rest bill revealed its religious character, have been omitted. The original bill, according to its title, was intended "to promote its [Sunday's] observance as a day of religious worship;" the present bill, although just as stringent, is presented as "a bill to secure to the people the privileges of rest and of religious worship, free from disturbance by others, on the first day of the week." A change in the title only, will not change the object of the bill.

If the object as stated in the title of the Sunday-rest bill is the only object of its passage, then it is not needed; for there is not a State or a Territory in the United States which does not secure to its citizens the privileges of rest and religious worship on the first day of the week. Although there is no law "to secure to the people the privileges of rest and of religious worship, free from disturbance by others," on the seventh day of the week, Seventh-day Adventists have always enjoyed these privileges undisturbed.

The writer interviewed three Seventh-day Adventists who had attended worship on or near Main St.,

Battle Creek, Mich., for over thirty-four years, within two blocks of the Michigan Central Railroad, and during all that time they testify that they have never been disturbed in their Sabbath worship by a daily newspaper, an open post-office, the construction of public works, or common street traffic. And although as much opposed to Sabbath labor as any first-day observer is to Sunday labor, they had no complaint to make of disturbance in religious worship, and would strenuously oppose any law compelling rest on the seventh day.

In the recent trial of several seventh-day observers in Tennessee for the violation of the Sunday law, every witness for the prosecution testified that he was not disturbed, annoyed, or inconvenienced by the labor for which the arrests were made. All this goes to show that the bill is to "secure" respect for a religious idea, and not "privileges" of rest and religious worship.

The second section would have the effect of stopping all transportation and delivery of mail matter in the United States during the first day of the week, except as provided in the bill.

According to the provisions of Section 5, any uncivil street-loafer can sue for and receive from an honest man, the latter's hard-earned wages, for the performance of a civil act on a civil day.

Seventh-day observers are offered—not without a protest, as indicated by the word *sanction*—what the friends of the Sunday-rest bill are pleased to call an "exemption"; but the last clause of the bill destroys its usefulness as such. This gives permission to seventh-day observers to do such work, only, as will not disturb others, a provision given to all, as seen by the title of the bill and the first and third sections. A disturbance may be interpreted to mean plowing corn, hoeing in the garden, or splitting wood with which to cook breakfast.

The program laid out is to concentrate their forces on a Sunday bill for the District of Columbia, worded much like the national bill, and to be introduced by Senator Breckenridge, of Kentucky. By this they hope to commit Congress to Sunday legislation, and thus pave the way for the passage of the national bill.

**RELIGIOUS LIBERTY LITERATURE.**—As a people, we should be thankful to God that we find ourselves in possession, in the present crisis, of such excellent literature with which to oppose religious legislation.

The value of the *American Sentinel*, which is fast earning a national reputation, can hardly be over-estimated as an educator of public sentiment in favor of religious liberty. During the next few months it should be placed in the hands of thousands of public men, such as legislators, lawyers, judges, State, county, and city officials, superintendents of public instruction, etc.

"Civil Government and Religion," "The National Sunday Law," "Views of National Reform," and *Sentinel* tracts, are all opportune publications, dealing as they do with questions that are of vital interest to every American citizen. Those soliciting signatures to the petitions should carry these publications with them, and as they are offered to workers at a very liberal discount, their sale will go far toward paying the expenses of the agent.

The petition has been prepared in two sizes, a large one for general use, a small one for use by lecturers. The large petition can be obtained in the English, French, German, Swedish, and Holland languages.

A new leaflet has just been published for the use of those engaged in soliciting signatures to the petition. It is entitled, "My Reasons for Signing the Petition Against Religious Legislation." It gives sixteen plain, forcible reasons for signing the petition, and is intended to be left with the signer, to fortify him in his position, call attention more fully to the subject, and advertise the Association, the *Sentinel*, and religious liberty literature. It is furnished free to workers.

#### PROGRAM.

1. Song.
2. Responsive Scripture reading (Dan. 3 : 1-25).
3. Prayer.
4. Roll call.\*
5. A short history of the rise and progress of the Sunday-law movement.†
6. Questions on the Blair Sunday bill.‡
7. Notes of experience.§
8. Song.

\* This exercise can be made very interesting by each member's responding with a scriptural quotation bearing on the subject of religious liberty, such as, "My kingdom is not of this world" (John 18 : 36) ; "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Also, Acts 4 : 19 ; Dan. 3 : 16, 17 ; 6 : 10 ; Rev. 14 : 9-12 ; 15 : 2, etc.

† This should not occupy more than ten minutes, and should be carefully prepared and read as an essay or given as an address. Matter for this can be found in "Thoughts on Daniel and the Revelation," "Marvel of Nations," "Civil Government and Religion," "National Sunday Law," and *Sentinel* tracts.

‡ Extended answers to these questions will be found in the *Review and Herald* of January 7, the *American Sentinel* of January 9, and the "National Sunday Law."

§ These should be short, interesting experiences by those who have spoken, written, or canvassed with the petition in the interests of religious liberty. They should not consume more than ten minutes.

# CANVASSER'S DEPARTMENT.

CONDUCTED BY C. ELDRIDGE.

## MISSIONARY HYMN.

*Abv.* — "From Greenland's Icy Mountains."

"WHOM shall I send?" He sayeth;  
 "What servant shall it be?"  
 'T is Faith's strong voice that prayeth,  
 "My Master, O send me!  
 Send me to tell thy story,  
 Abroad or here at home;  
 Send me, O Lord, before thee,  
 Where thou thyself wilt come.

"Send me, for I have known thee;  
 I would thy witness be,  
 To speak thy message only;  
 My Master, O send me!  
 Send me to speak of Jesus,  
 Of what my Lord hath done,  
 His finished work most precious, —  
 Of this and this alone.

"To bring the lost and sinning  
 To thee, the sinless One,  
 To speak sweet words and winning,  
 Of Christ, the Father's Son.  
 Send me to darkest places,  
 To many a shadowed home,  
 Where, with thy shining graces,  
 Lord Jesus, thou wilt come.

"Send me to work appointed,  
 But, Master, let me be  
 By thine own power anointed;  
 Then, Master, O send me!  
 Not unto us the glory,  
 When lost ones find their home;  
 We only go before thee,  
 Where thou thyself wilt come."

— *Missionary Review.*

Owing to the rapid growth of our canvassing work, it has become necessary to provide some medium by which we may keep our canvassers informed in regard to the progress of the work in which they are more especially interested, and afford a channel through which any individual can present subjects of general interest. Many have thought that a paper devoted to the interests of the canvassing work should be started, and some may feel not a little disappointed that this department has but four pages at its disposal. But, when they come to consider the difficulties in the way of conducting such an enterprise, and the real advantages to be gained by having this branch of the work appear at the same time in the same issue with the various other branches of the work, they will be willing to concede that this is the wisest plan.

The Review and Herald Office will furnish to all canvassers actually engaged in the field, and as long as they shall remain therein, one subscription to the HOME MISSIONARY. By this means we shall not only keep the canvasser well informed in regard to the movements of the canvassing corps, but concerning other important phases of the work. In fact, it will become a cyclopedia of our work, and no one need be ignorant concerning any branch of it.

We earnestly solicit communications from all, especially from the district and State agents. It is our design to make this department instructive and interesting, and worthy the patronage of all. We shall not be able to do this, however, unless every canvasser feels and manifests a personal interest in the enterprise. Now, send us communications from all parts of the field, not too long or prosy. Come right to the point with short and spicy articles, facts concerning the work in that part of the field where you are stationed. We want every State to be heard from in every number. If you are friendly to this department, remember that whether it shall succeed or fail, depends upon its friends. It is a new departure in the canvassing work. Let us each see to it that we do what we can to keep it afloat. C. E.

## DISTRICT AGENTS.

THE canvassers, and those interested in their welfare, will be pleased to learn that the General Conference Committee has appointed, as district agents, the following: —

- E. E. Miles, District No. 1.
- A. F. Harrison, District No. 2.
- J. E. Froom and F. E. Belden, District No. 3.
- F. L. Mead, District No. 4.
- W. R. Smith, District No. 5.
- S. N. Curtiss, District No. 6.

This is in harmony with the action taken by the late General Conference. The above-mentioned territory comprises the Conference districts referred to in the Conference *Bulletin*.

The duties of the District agents will be to render the State agents and canvassers in their respective districts such assistance as they may require, attend State meetings, hold canvassing conventions, give instructions, etc., etc., under the supervision of the General Canvassing Agent. C. E.

**STATE AGENTS' CONVENTION.**

A STATE agents' convention will convene at Battle Creek, Jan. 30, 1890, at 9:30, A. M. We look forward to this meeting of district and State agents with much interest. This will be the first meeting of this nature ever held in any country. A convention of agents in the interest of canvassing, marks a new era in the subscription book business. We fully believe that the results of this meeting will be felt throughout the whole civilized world, and that our book work will receive an impetus that will be noted by all. Our work is thoroughly organized in nearly every State in the Union, and to make the system perfect, it only requires a meeting of all the leading workers, to discuss local difficulties, and to adopt such plans as may be considered for the best interests of the several localities. This convention affords just such an opportunity, and we hope to see every district and State agent in attendance. Questions pertaining to the work, together with plans for the future, will be brought up for consideration.

We request any canvasser having questions to ask, to send them in to the convention, where they will receive proper attention.

C. E.

**HOW TO WORK AMONG FRENCH ROMAN CATHOLICS.**

It is generally thought to be extremely difficult to introduce present truth among Roman Catholics. Our American brethren and sisters especially, seem to fear them to such a degree that less effort is put forth to enlighten Catholics than any other denomination. I wish I might remove from your minds these fears, that hinder your being to them what God would have us to be to *all* men — his representatives. It is with this aim that I here relate my experience during the last six months, and endeavor to show how to work effectively among this people.

It is an arduous task, it is true, but not a hopeless one; so let us look at it in its true light. The difficulties of the work should not make us shrink from attempting it, or question whether or not it will succeed, when the salvation of souls depends upon the effort to be made. That it is to be done is evident; the query is, *How shall we do it?*

To know how to approach a person, we must know that person, in order to present the truth in such a manner as not to arouse prejudice. Those, therefore, who would work for Roman Catholics, should know what Catholics are in belief and in practice, and also how they regard Protestants. In general, they are

a sincere people. The church, and its ceremonies, teachings, etc., are mysteries to them, which hold them in awe and in a spirit of submission.

What is needed in every branch of the work, is frankness in deal, but especially in our dealings with Catholics. I have found that we have the best success when we do not try to hide anything from them. When I am asked if I am a Protestant, I always reply: "Yes; I was brought up by Protestant parents, who taught me to love the Lord Jesus Christ." I have never, to my knowledge, lost an order by acknowledging that I was a Protestant.

There is no stereotyped manner of meeting their objections, but there are general precautions to be observed. The worker must know the doctrines of the Roman Catholic Church; for if he does not, he will, despite the care he may take, say something unwittingly that will injure their feelings, and turn them against himself and his work. They possess strong affections and strong aversions, and will either love and defend you, or as vigorously oppose you.

There were some with whom I had to be more reserved than with others; but, as ever with those who love God, I could be more free with the strongest and most faithful Catholics than with others. I also found that good language, simple and well expressed, and gentle, polite conduct, were a power to keep them in good spirits. To talk about Christ, his sufferings, and those of his mother, the holy apostles, etc., will command their attention as will nothing else. It takes from their minds all ideas of discussion, which, should you foster it, would ruin your prospect of accomplishing any good.

One may expect to hear many very superstitious stories. Listen quietly, and when opportunity is afforded, give some historical facts about the "saint" in question, or turn the conversation to some truth contained in the narration. The Lord gives presence of mind to say such things as just suit the case. You have to listen to stories only when you stay over night with families; for in canvassing we tend to our business — selling the book.

I will leave for another number of the HOME MISSIONARY, other points of interest regarding the work among this people.

E. P. AUGER.

**FOREIGN REPORTS.**

ENGLAND.

451 HOLLOWAY ROAD, LONDON, ENGLAND.

DEC. 17, 1889.

*Dear Brother Eldridge:—*

Knowing your anxiety in regard to the canvassing work in this part of the great harvest field, I give you below a summary of the report just received from Brother Ellery Robinson, of the work of the company at Hull, for last week:—

	Hours worked.	Orders taken.	Cash received.
Elery Robinson,	29.	10	37s
W. H. Covell,	19	6	8
E. H. Covell,	28½	24	20
C. J. Schwartz,	27	24	
G. W. Bailey,	31	15	5 9d
T. B. Bolton,	6	2	
Totals,	140½	81	£8 10 9

You will see from this that in less than seventeen days, of eight hours length, or about twenty-three and one-half hours each, the above was done. So I am now sure that the canvassing work is a success in England. We had a little hitch on account of price, but have reduced that to three shillings and two shillings, 3s cloth and 2s paper covers (this is for "Prophetic Lights"), and the canvassers are well pleased. They expect to do better hereafter. I hope you will send many such companies. Rejoice with us. We are well and courageous. Yours, etc. WM. SAUNDERS.

Verily, we have reason to rejoice over this report from our brethren in England, and assure them that we feel as deep an interest in the success of the work there as themselves. Our interest in their success goes even further than England. It reaches out and beyond, for upon the success or failure of this canvassing company will depend the practicability of establishing other canvassing companies here and there in other parts of the great harvest field.

The company sent to England was selected with great care, and received final instructions under the direction of Brother E. E. Miles, and started with bright hopes and anticipations to do duty in a foreign land. We rejoice that they have neither disappointed themselves nor their friends. We look upon this as an advance move in the work of presenting our literature to the world; suffice it to say that it has proved an unquestioned success. Let us take courage from this, and press forward in the work, fully believing that when we work, the Lord will work with us.

#### CENTRAL EUROPE.

We are much pleased to receive a report from this field, showing a working force of thirty-one canvassers, and a sale of 1,140 books for the month, thus further demonstrating that no one country or people can justly claim a monopoly of the book business. We are daily reminded that the work begun in feebleness is onward, and that the task we set out to perform; viz., to organize the denomination and canvass the world, is entirely practicable. The work is already well under way.

Canvassing in Europe is attended with far greater difficulties than in America. There the workers have to meet and overcome obstacles which we have never been called upon to meet. Let these honest and self-sacrificing workers have our sympathies, help, and prayers.

#### CANADA.

This has proved to be a splendid field for the canvasser. The establishment of a branch office of the

Review and Herald Office, at Toronto, where books can be published and obtained without the annoying delays and difficulties incident to having them shipped from one country to another, rendering them subject to duties, has placed the Canadian canvasser on an equal footing with his brethren in the States. During the past year we have sold over 10,000 copies of "Bible Readings," to say nothing of other books, pamphlets, and tracts. The sales for the last six weeks foot up \$5,016.50.

A late report from that field shows that they have a present canvassing force of thirty-five, distributed as follows: Nova Scotia, 5; New Brunswick, 5; Providence of Quebec, 5; Providence of Ontario, 18; Manitoba, 2; while a much larger force was at work during the summer, which is usually the case. Many more contemplate entering the field soon. The prospect for this large field is all that could be expected, considering the limited time it has been occupied.

The two canvassers sent into Manitoba have done well, having sold over \$1,000 worth of "Bible Readings." We have received the most flattering reports from our canvassers in that field, relative to the country and its people, with whom the canvasser comes in daily contact.

While canvassing presents its difficulties in every field, even in Canada, we believe the Canadian canvassers meet with fewer hinderances than those working elsewhere. The people are kind, honest, and hospitable, and as a rule feel in honor bound to take any book for which they have subscribed. This, of course, tends to make the delivery of books even more pleasant than taking orders for them.

#### THE GERMAN AND THE FRENCH "LIFE OF CHRIST."

It is gratifying to be able to announce that these valuable and important books have been carefully revised, and will soon be ready for the canvasser. Six more illustrations have been added, which, with the thorough revision they have received, will make the books even more useful and interesting than before, and partly atone, we hope, for the delay experienced in getting them ready for circulation.

#### NEW YORK.

This State, with nineteen canvassers in the field, sold books enough in one week, in December last, to amount to \$442.90. Owing to there having been until lately, no State agent appointed who could give his whole time to the work, this State has been somewhat behind in the race; but now, as we note the added number of canvassers, and the consequent and constantly increasing book sales, we believe the wisdom of the action taken in securing the services of an efficient State agent will be apparent to all.



## NEW ENGLAND.

We have no very recent report from this part of the field, owing to the fact that Brother Miles has been engaged in visiting different parts of his district, and giving instructions to those at work therein. We had the pleasure of meeting him in Brooklyn, N. Y., two weeks ago. He had just returned from a tour of instruction, and was then engaged in holding a canvassers' drill in that city. The meeting was well attended, and good attention was given to his instructions. He reported a satisfactory trip, and was well pleased with the canvassing outlook. He also assured us that the work in New England was still onward, and that the last report he had received showed sales to the amount of \$500 per week.

## LOUISIANA.

A late letter from Brother A. F. Harrison brings the information that he now has three companies at work in his territory, located at New Orleans, Baton Rouge, and Shreveport. The work in this part of the field has been steadily increasing from the first. In addition to the canvassers sent to that field from Kansas, many local workers have been developed. It is from these companies that we expect to find workers to take the lead in other Southern States. They are now gaining an experience which will particularly fit them for work in that warm climate, and among the Southern people.

## GEORGIA.

We presume the canvassers are aware of the fact that a branch of the Review and Herald Office has been established in Atlanta, Ga., which we are pleased to state, gives evidence of a move in the right direction. The prospects are most flattering. The adjacent States seem to appreciate the situation, and are looking to Atlanta as a base of supplies in the South. The Atlanta imprint on our books seems to take well with the Southern people, and the prospect of developing the South into a profitable field is certainly encouraging.

## PENNSYLVANIA.

This State still stands in the front rank of book-selling States. Their last report shows that their sales amounted to \$643.40 for the week, forty canvassers reporting. When we stop to consider that the above report is for a week in December, we are led to contrast the present prosperous state of affairs with the work done in that State two years ago. This happy result has been brought about by means of thorough organization and the employment of a State agent.

## WEST VIRGINIA.

During the month of November, 1889, this State,

with but fourteen canvassers, sold books to the value of \$691.35. This demonstrates that our books can be sold anywhere.

## ATLANTIC CONFERENCE.

For the week ending Dec. 6, 1889, the seventeen canvassers at work in this field took orders to the amount of \$378.40. This is comparatively a new field, and the work is only fairly begun there. Brother Parmelee has been appointed State agent, and we have reason to expect a good work done in that Conference.

## SOUTH DAKOTA.

The last report received from this State is very encouraging, and contains the remark, "Taking everything into consideration, we think all bids fair for a profitable winter's work." They also report that one family has accepted the truth, as a result of reading "Thoughts on Daniel and the Revelation," purchased of one of their canvassers. Another lady in that State has begun a life of obedience from reading a copy of "Tabernacle Lectures." The total amount of sales for the week ending Dec. 20, 1889, was \$191. Certainly South Dakota has no cause for discouragement. Let the good work go on.

## MISSOURI.

While some of the canvassers in Missouri have temporarily retired from the field, as is to be expected at this season of the year, those who remain are meeting with good success, and deliver all their books. While one canvasser failed to deliver three books for which he had taken orders, the extra copies which he disposed of more than made up for it. Some new canvassers are soon to enter the field; and upon the whole, the outlook is cheering, and we have no doubt that the future has great things in store for this State.

## WISCONSIN.

We are assured, from the last report from Wisconsin, that the German canvassers have already caught up with the press on the German "Life of Christ," and have turned their attention to the canvass for the German "Thoughts," hoping soon to catch up on that book also. There seems to be a determination upon the part of our German brethren to dispose of books in that language as fast as the press can turn them off. We hope the brethren and sisters of other tongues will catch the spirit and example, and in friendly emulation, endeavor to even distance them in the good race. Eight new canvassers have been added to their force, and we learn there are more to follow. Wisconsin seems to be in earnest, and other States will have to look out, or relinquish their laurels.

# THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

L. C. CHADWICK,  
DAN. T. JONES

EDITORS.

BATTLE CREEK, MICH., JANUARY, 1890.

SOME of our readers will receive more than one copy of the HOME MISSIONARY this month. All who do are requested to hand the extra copy to some one who will be interested in its contents.

A LARGE number of old subscribers, whose subscription expired with the December number, will receive the first number of Vol. II. All such are requested to send in their subscriptions at once. We believe all who have read Vol. I. will want Vol. II., also. Very important matter for our workers will appear in the next two numbers.

THE January number of the HOME MISSIONARY has been increased to twenty pages. The extra four pages have been added to the Foreign Mission Department, which, this month, contains six pages. Some excellent extracts are given from Dr. Pierson's address, delivered before the World's Centenary Missionary Conference, held in London last year. We would call especial attention to the plan he suggests, of sending colonies of Christian workers into new fields. If such a plan can be made successful in planting Christianity in heathen countries, could not a similar plan be made effective in introducing the third angel's message in countries that have not yet been entered?

WEEKLY missionary meetings should be organized in every church and company where it is possible, and one evening of each week be given to the study of the subject for the week, and plans for the work. One sister, to whom a rude outline for a program for the weekly meetings had been sent, writes: "I am happy to say that our missionary meetings are very interesting. In fact, they are more so than any other meetings we have; for in working for other poor souls, our own hearts have been watered, and the more we do in this work, the more we see to do." This is only a brief quotation from the experience of one church, which may be the experience of every church and company in the denomination, that will undertake the work in the same spirit.

THE subjects for the weekly missionary meetings should be taken up in the following order: first week, Foreign Missions; second week, Religious Liberty; third week, Home Missions; fourth week, Health and Temperance. The program laid out in the January number of the HOME MISSIONARY should be used for February, and so on through the year. The librarian should act as secretary of the society, and a president and executive committee of three or more, should be elected quarterly. The ones best qualified for the different lines of work should be appointed by the executive committee to take charge of the different meetings, and to see that the programs are carried out, and the meetings made a success. Where the society is large enough, and there is sufficient talent, different persons should be appointed for each of the different lines of work. Where the church is small, the same person can take charge of more than one kind of work. In either case the persons should be appointed AT ONCE, so that they may have ample time to prepare for their work.

IN the Foreign Mission Department will be found the reports of first-day offerings for quarter ending Sept. 30, 1889. These reports show a total for the quarter of only \$3,004.80. With the work that is before us, and the many calls for help from different parts of the world, the first-day offerings for foreign missions ought to be increased ten-fold. We cannot believe that these small offerings represent the interest which our people feel in the foreign mission work. It is a perplexing question to understand why the plan of first-day offerings does not receive a more hearty support from our people. Can it be that the cares of this life so fully occupy our thoughts, that the first-day offering-box is forgotten, and often the first day of the week passes away without our consecrating a part of what God has given us, to him, to be used in carrying the light of the third angel's message to distant quarters of the globe? Shall we not be more careful, during 1890, to do something every week, that the light of truth may reach the distant parts of the earth?

We would recommend that some one be appointed in each church to collect the first-day offerings, and that it be a part of the duty of the one appointed to this work, to see that every one in his church, who will accept it, is supplied with a box, and to collect and open the boxes at the close of the quarter, turning the money over to the librarian of the tract society, and returning the boxes to the owners for further use.

NOTES.

THE present population of the ten largest cities in the United States, has been estimated as follows: New York, 1,611,092; Chicago, 1,500,000; Philadelphia, 1,050,000; Brooklyn, 805,000; Boston, 450,000; Baltimore, 450,000; St. Louis, 450,000; Cincinnati, 330,000; San Francisco, 320,000; New Orleans, 250,000.

The annual *Statistician and Economist* gives the population of the ten largest foreign cities, as follows: London, 5,100,613; Paris, 2,344,550; Canton, 1,500,000; Aitchi, 1,390,702; Berlin, 1,315,297; Tokio, 1,288,907; Vienna, 1,103,857; So-Cham-Foo, 1,000,000; Sian, 1,000,000; Singnan-Fu, 1,000,000.

The population of the world, in its six great divisions, is given in the *Statistician*, as follows: North America, 79,841,809; South America, 30,776,426; Europe, 341,838,528; Asia, 714,000,121; Africa, 219,932,621; Oceanica, 37,610,495; total, 1,424,000,000.

The population of the world, according to creed, is given in the *Missionary Year Book*, as follows: Protestants, 135,000,000; Roman Catholics, 195,000,000; Greek Catholics, 85,000,000; Jews, 8,000,000; Mohammedans, 173,000,000; heathen, 874,000,000.

The *Statistician* gives the population of the United States according to creed, thus:—

Protestants, 18,986,874; Roman Catholics, 7,712,875; Greek Catholics, Armenians, etc., 43,936; Jews, 82,390; Mohammedans, 1,205; Buddhists, Confucians, etc., 106,980; Pagans, 275,000; creeds not stated, 29,576,196.

There are about 31,500,000 Protestant church-members in the world.

They send out to work among more than 1,000,000,000 of heathen and Mohammedans—

Ordained male workers.....	4,000
Lay male workers.....	700
Women workers.....	2,000
Total.....	6,700

They are assisted by—

Ordained natives.....	3,000
Other native helpers.....	30,000
Total.....	33,000

The Protestant Church expends for this purpose about \$12,000,000 annually.

The native Protestant converts number about 750,000, and the adherents number about 2,250,000, making a Christian community of about 3,000,000.—*Gospel in all Lands.*

There are more than 150 Protestant societies whose purpose and work is to send out and support missionaries in foreign lands, besides many auxiliary societies that assist in various ways, especially in the raising of funds. Nearly one half this number are in Great Britain and the British colonies. About forty are in the United States, and the remainder in the various countries of Continental Europe.

The annual expenditure by Protestant Christians for missions, is about \$12,000,000, of which \$6,000,000 is furnished from Great Britain, \$4,000,000 from the United States, and \$2,000,000 from Continental Europe.

The annual increase of wealth in the United States, is 124 times as much as all that is given to support Protestant missions.

The *Missionary Review of the World* in its November issue, gives, under the heading "The Students' Missionary Uprising," a most interesting account of the movement which has stirred the hearts of so many young men and women in our American colleges, and led them to offer their life service to the work of foreign missions. "The movement has outgrown the early expectations of its nearest friends," says Mr. J. R. Mott, author of the article, "To-day there are recorded 3,847 volunteers ready, or preparing, to preach the unsearchable riches of Christ in every land under the sun."

It must be borne in mind, that the law of duty stands before any question of failure or success. Obligations are not to be measured by results; and the degree of our obedience cannot be tested by the consequences of our work. All that we have to do is to ascertain, and in faithful simplicity to follow, the will of the Master. Once to a prophet it was said, "Thou shalt speak my words unto them, whether they will hear or whether they will forbear."

Another truth to be remembered is that delay is not failure. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." It is true that the husbandman has his calendar, and can tell with some exactness how long his patience must be exercised; whereas we know not the seasons that in their course are to bring the great harvest of the world. Of this, nevertheless, we are assured, that "the Lord is not slack concerning his promises, as some men count slackness." What appears to us

delay, not only tests the churches, but prepares for the final issue. We know that generations of hope deferred reduced the ancient church almost to despair, before "the fullness of the times" appeared. What wonder that we sometimes cry, "Lord! how long?" But as in these cases, could we see all, we should assuredly discern that not an hour has been wasted, that the most apparently inactive season has been a time of real preparation, that there has never been a mysterious disappointment, or strange disaster, or unexpected catastrophe, which has not contributed its share to the consummation; and that even when the church was readiest to say, "I have labored in vain," it might have added in triumphant confidence, "yet surely my work is with Jehovah, and my reward with God." — *S. G. G. in Missionary Year Book.*

#### SUBJECTS FOR MISSIONARY STUDY FOR 1890.

THE following topics are suggested for consideration at our monthly foreign missionary meetings for the year. We shall furnish in the Foreign Mission Department of the HOME MISSIONARY, a short catechism on these topics, with items of information, and choice selections from the utterances of missionaries, in each number, also brief notes as to the progress of our own workers in foreign lands.

January, "The World."

February, "The Islands of the Pacific."

March, "Mexico and Central America."

April, "Russia."

May, "Oceanica."

June, "Argentine and Brazil."

July, "Germany and Switzerland."

August, "Papal Europe."

September, "Africa."

October, "Scandinavia."

November, "South America and the West Indies."

December, "The United States."

THE opportunity for Christian missions in Brazil, says the *Presbyterian Observer*, is very extraordinary. The people are without confidence in the Romish priests. The attitude of the Brazilian mind, high and low, is largely either of disgust or indifference. Everywhere the Protestant evangelist can have an assembly at a few hours' notice. Everywhere he can have a nucleus of a church after a little loving and right teaching of the truth. A hundred additional missionaries could be set to work at once.

STUDY the people of all lands. We cannot become much interested in those of whom we know but little.

## ITEMIZED REPORT OF FIRST-DAY OFFERINGS.

FOR QUARTER ENDING SEPT. 30, 1889, AS FAR AS THE STATES HAVE REPORTED IN DETAIL.

NEBRASKA.			MICHIGAN. — <i>Continued.</i>		
NAME.	MEM.	AMT.	NAME.	MEM.	AMT.
Albion,	17	\$4 08	<i>Brought forward,</i>		\$230 25
Alliance,	4	1 00	Denver,	41	
Aurora,	9	5 03	Deekerville,		
Blair City,	17	75	Dimondale,	24	
Bloomington,	12	92	Detroit,		
Broken Bow,	22	1 45	Douglas,	32	7 19
Blue Valley,	42	1 14	Eaton Rapids,	41	
Columbus,	3	65	Edenville,	51	4 02
Dunbar,	31	7 81	Elmwood,	44	3 19
Decatur,	42	11 29	Escanaba,		
Elba,	4	1 68	Ely,	13	
Fremont,	29	2 00	Estella,	26	
Ft. Calhoun,	27	7 14	Ewart,	17	
Humbolt,	12	1 10	Edmore,	40	1 88
Halifax,	3	01	Fairgrove,	34	65
Harvard,	4	29	Ferry,	17	
Grand Island,		75	Flint,	76	
Lincoln,	63	16 17	Freeland,	62	
New Era,		3 50	Fremont,	24	
Omaha,	12	6 44	Fentonville,		
Otis,	15	50	Frontier,		
Richmond,		5 33	Grant,	18	
Rushville,	16	14 69	Gowen,	26	3 83
Raeville,	48	2 80	Greenbush and Duplain,	23	6 46
Stromsburg,		1 68	Greenville,	35	6 78
Shelton,	33	6 31	Gaines,		
Seatered,		4 21	Grand Rapids,	45	8 17
Red Cloud,	10	1 00	Grandville,		1 60
Culbertson,	33	2 72	Hanover,	16	1 58
Jackson,	4	1 75	Hastings,	26	2 80
Hastings,	4	2 50	Hazelton,	96	3 00
Trunk Butte,	39	2 28	Hillsdale,	66	16 36
Waco,	12	28	Howell,	30	1 50
Wilsonville,		30	Hoytville,	11	
Personal,		50	Hudson,		
Total,		\$123 00	Hesperia,		96
			Holly,		
			Ithaca,	67	9 72
			Inlay City,	8	6 04
			Ionia,		
			Iron Mountain,		
			Individuals,		31 93
			Jackson,	57	9 22
			Jefferson,	57	1 01
			Kalamazoo,		
			Kent City,		5 40
			Lakeview,	37	6 20
			Lapeer,	49	
			Leslie,	41	
			Lockwood,	9	10
			Lowell,	46	6 50
			Maple Grove, Barry Co.,	5	
			Maple Grove, Saginaw		
			Co.,	23	66
			Mason,	12	
			Matherston,	14	
			Memphis,	80	5 77
			Monterey,	88	7 56
			Morley,	27	
			Morrice,	16	2 87
			Mt. Pleasant,	34	
			Muir and Lyons,	39	1 05
			Muskogon,	18	
			Marshall,		
			Mundy,	10	43
			Montague,	11	
			Milan,		
			Napoleon,		
			New Era,		4 70
			North Branch,		
			Ogden Center,	21	
			Orange,	27	6 01
			Orleans,	21	
			Osseo,		
			Osego,	63	5 27
			Ovid,	21	7 61
			Parkville,	40	6 73
			Potterville,	56	8 35
			Partello,		
			Potoskey,		
			Quincy,	27	12 48
			Ransom,	27	5 00
			Reese,	23	80
			Rochester,	17	
			<i>Carried forward,</i>		\$230 25
			<i>Carried forward,</i>		\$447 90