



THE HOME
MISSIONARY

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

VOL. II.

BATTLE CREEK, MICH., MARCH, 1890.

No. 3.

FOURTH SABBATH READING.

THE PRESENT SITUATION.

THE present situation is one of deep interest, and worthy of careful study. We have reached a time in our work for which we have long been looking. For nearly forty years we have taken the position that the two-horned beast of Rev. 13:11 and onward, is a symbol of the United States. Its character and principles are represented by the two horns of a lamb and the voice of a dragon. Very opposite in their nature are the lamb and the dragon. We have for a long time enjoyed the blessings and the privileges of the lamb-like nature of our Government. The principles of civil and religious liberty and equality of rights, have placed our nation among the very first of the great nations of the earth. But the prophecy indicates a change from these lamb-like principles to those of a dragon; instead of freedom, there will be oppression and persecution; instead of liberty of conscience to act freely before God in faith and practice, there will be prescribed rules and religious regulations, and laws to enforce them, which will bring intolerance and persecution. We have now reached a time when we begin to see this realized. Strong efforts are being made to secure religious legislation, and the subject is being agitated over the whole country. As a people we claim that the third angel's message of Rev. 14:9-12 is now going to the world. The message contains the great principles of truth for this time, and a most faithful warning against the dangers now threatening the worshippers of the beast and his image.

We have expected that the time would come when

this message would go with power and a loud voice. We read: "And the third angel followed them, saying with a loud voice," etc. In its early history its adherents were few, the opposition great, and its voice feeble. We often find these characteristics in connection with the work of God at its beginning; and therefore the success and triumph of such a work more clearly reveals the divine power. This work beginning, as we have said, in weakness, has grown until it has become a power in the land. The last few years have seen a growth and advancement that is truly wonderful, and within the last year a most wonderful change is noticeable in the public mind. This agitation for religious legislation, and especially for a Sunday law, has brought our work to the front everywhere. This movement for religious legislation is diametrically opposed to the principles of the gospel of Jesus Christ.

The third angel's message bears a most positive warning against the worship of the beast and his image. The very things which will be brought about when this religious legislation carries, will be the making of Sunday a national religious institution, making laws by which it shall be religiously observed, and enforcing penalties for its violation; thus virtually establishing a union of church and State. When this is accomplished, we will have to all intents and purposes, an image to the beast, — the very thing against which the third angel's message pronounces such a terrible warning. The time has already come when more earnest efforts are being put forth to bring about this very thing. This being true, has not the time come for the third angel's

message to be proclaimed with a loud voice? As a people we profess to believe the truths of the third angel's message, and it devolves upon us to proclaim them to the world. The opposition has brought our work to the front. A little more than a year ago at the hearing before the Senate Committee, on the Blair bill, our denomination was totally ignored. Now it is acknowledged that the movement in favor of religious legislation has received more successful opposition from us than from all other sources combined. We found at the beginning of this movement that the public mind was perfectly indifferent, and had not the slightest idea that there was any danger. There was a general feeling that our liberties which had been so dearly bought, were so well secured that there was no cause for alarm. But as the agitation has gone on, many have come to realize the situation. The continued demand for a Sunday law, the introduction of new bills on this subject at the opening of the present Congress, and the circulation of reading-matter on the subject of religious liberty, have had a wonderful effect in educating the public mind on this question, and of awakening a public sentiment against all kinds of religious legislation.

This agitation has created a demand for our literature and our lecturers, such as we have never experienced before. Many that were in favor of religious legislation, or indifferent to the matter, have become thoroughly aroused to the danger of this movement. This has opened the way for us to bring the truth before the people in a most remarkable manner. In communities where heretofore great prejudice has existed against our work and our people, many are now anxious to read our literature, to hear preaching, and to listen to the whole truth. This is so not only in a few localities, but we find it to be very generally the case, and it becomes more and more so every day. This state of things is opening to us such opportunities as we have never had before. It is not only giving us the ears of the people, but it is urging us into the field. Never has the situation been so favorable for the general dissemination of the truth that God has given his people, as at the present hour; and the question is, Will we as a people appreciate the situation? Will we improve the present opportunities? Will we move out energetically in the work of God? Will we give the loud voice to the third angel's message, that the light and truth may go to the people everywhere? I am aware that we are in danger.

Last year at the close of Congress, when the bills then pending were lost, there was a letting-down

everywhere, a cry of peace and safety, and a feeling that the danger had passed. But we know that such was not the case. The danger will never be averted; it is bound to come; but it is our duty to warn the people of its coming, that all who will, may be saved, and none lost because of our negligence. By the energetic efforts of our people, the present bills will probably be defeated. If they should fail to pass the present Congress, will that be evidence that they will never become law, and that this measure will utterly fail?—No, No! It would only be a holding of the winds, a lengthening of our time for work a little longer, until the servants of God are sealed in their foreheads, and the work of God is accomplished. We are here in the providence of God with a message to the world. The final crisis will just as surely come as the flood came on the Antediluvians. Noah had a twofold work to do,—to build the ark and to warn the world. This called for entire consecration on his part; and will God require less of us in view of the work that he has given us to do?

The great day of God is at hand. His retributive judgments are already in the land. We can see the storm gathering. All things seem to indicate that the great controversy will soon be closed.

If there ever was a people who carried a great responsibility, it is those to whom is entrusted the last warning message to the world. Brethren and sisters, do we realize it? This is a message to the entire world; do we fully comprehend what that means? Does it not call for a consecration of men and means to the fullest extent? Does not this situation demand that we seek God, that we separate ourselves from the world, that we exercise a living faith in Christ, and that we humble ourselves to walk with God daily to a much greater degree than we have as yet done? Should we not be ready to use all the opportunities that are now opening before us as never before? I fear that the golden opportunity may pass before we realize it. Is it not high time to awake out of sleep? Surely our salvation is now nearer than when we first believed. The present situation is worthy of most careful study. Much depends on the attitude in which we now place ourselves. The foreign missionary work calls for both men and means. Let us not withhold our tithes nor our offerings. Great blessings are in store for God's people. May we so relate ourselves to God individually that he may be pleased to bestow them largely on us. Everywhere the fields are white, ready for the harvest. Let us work while the day lasts.

O. A. OLSEN.

SYMMETRICAL DEVELOPMENT IN THE MISSIONARY WORK.

IN missionary work, as in other things, there is danger that one branch of the work may receive a large share of attention, to the neglect of other branches equally important. This we regard as a mistake. There is no branch of the missionary work that is unimportant, nor is there any branch that we can justly say is secondary to the others. There may be times when circumstances are especially favorable for pushing one line of work, and such opportunities should be improved to the fullest extent. But even then it is a question whether our efforts should be slackened in the general lines of work, while some special line is receiving more than ordinary attention. In fact, we are decidedly of the opinion that it should not be so. As in a great house there are many vessels, some to honor and some to dishonor; and as in the body there are many members each having a different office; so in the church there are those who are especially adapted to each particular line of work, and who would be comparatively useless if changed off onto a line for which they have no natural adaptation.

When circumstances are especially favorable for a special work, and extra efforts are being made to push that work, it is natural for those engaged on other lines that are receiving no special attention to consider their work of little importance. But such should not be the case. There is no branch of the work which God has given his people to do that can properly be classed as secondary in importance; and when strong efforts are being made to push one line of work, it is all the more important that those engaged in other lines should not neglect theirs, otherwise there would not be a symmetrical development of the work as a whole.

For convenience, our missionary work is placed under five general heads, as follows: Home work, Foreign work, Religious Liberty, Health and Temperance, and Canvassing. For some time past the religious liberty work has received a great deal of attention. Much has been said and written in its favor, and our people have been urged to take hold, and do all they could to enlighten the people on this question; and this is right, for an important crisis is upon us, and an excellent opportunity is afforded to strike telling blows in favor of religious liberty and against the principles of a union of church and State. We are happy to note that much has been accomplished, and only regret that ten times more

has not been done; and we hope that our people will not slacken their efforts or let their zeal cool in this good work even though the present danger should seem to have passed.

But because the religious liberty work has come to the front, and attracted much attention and comment, does it follow that the other branches of our work have dwindled into insignificance?—By no means. The work of distributing tracts and periodicals, and of visiting the people and holding Bible readings with them, is just as important as it ever was. The same might be said of the foreign mission work, of health and temperance, and of the canvassing work. None of these lose a tittle of their importance because another line of work is made prominent, and those who are engaged in them should not think for a moment that their work is not just as acceptable as though they were engaged directly in the cause of religious liberty.

The question is often asked, Where can I do the most good?—That depends upon circumstances. God has given to each one certain talents, and these should be used in the line where they can be made to tell to the best advantage. One may have a gift to talk with the people, and win their confidence and sympathy, and by interesting them in the Scriptures, direct their minds in the search for truth. Some may feel a special interest in the people of foreign lands, and have a burden to carry the gospel of salvation to those who are in darkness. Others may have a knowledge of the physiological laws of our being, and understand how to keep the body in health, and to relieve disease by the use of proper food and clothing and the application of such remedies as are placed within our reach. Still others may have the ability to go out and sell books, and take subscriptions for papers, and thus scatter the gospel of Christ and the principles of the truth broadcast. Yet another class may understand the relation between civil and religious duties so as to be able to instruct others.

All these are precious talents—gifts of God—and every one should feel it his duty to improve the talent that the Lord has intrusted to him. Many who can do one line of work well are able to do but little at another. Officers of churches and tract societies should make a careful study of those under their charge, and encourage them to engage in the line of work for which they are best adapted. When this is done, we will see a symmetrical development of the missionary work.

THE CHICAGO OFFICE.

It is well known by many of the readers of the HOME MISSIONARY, that at the last annual meeting of the International Tract Society it was decided to open an office in Chicago, Ill., and to have the work of the society in certain localities conducted from that point.

The territory assigned to it included General Conference District, No. 2, the British possessions lying north of the United States, and some portions of the Old World. It was not until about the first of January that the arrangements were completed, and the work really begun.

Owing to the scarcity of laborers in the Southern States, and the necessity that a special effort should be put forth there in behalf of religious liberty, it was thought advisable that the attention of the Chicago office should largely be given to that field for the present. Accordingly an effort has been made with the *American Sentinel* and other religious liberty publications, we trust with good results. The *Signs of the Times* and other denominational reading-matter has also been furnished several schools. We give below extracts from a few of the letters received from the principals of both white and colored schools, also from editors, which show the spirit with which this reading-matter is being received.

FROM EDITORS.

"You may have the *American Sentinel* directed to this office a few weeks if you like; and I shall be pleased to notice any article bearing on the important subject mentioned in your letter."

"We shall be glad to receive the *Sentinel*, and will give such expressions of opinion in its policy as may present themselves to us."

"Your letter is received. I will be glad to receive the *Sentinel*. It is seldom one runs across one in my calling who professes Christianity. Yet, why should not the editors be the same men morally as the preachers? The press and the pulpit are to mold our young minds. I shall not lead the young hearts astray by ideas expressed of how popular vices make men; but I shall at all times remember my God, and remember him when at my editorial desk.

"Anything I can do for your society, let me know. Please send the *Sentinel* to _____, and send me the bill. Anything I may be able to do for the *Sentinel* or for your society, depend upon it I will do it gladly."

FROM PRINCIPALS OF SCHOOLS.

"Your letter with accompanying tracts, papers, and books arrived safely and are much appreciated. The *Good Health* is fine, and if you could spare me a few sample copies, I think I could secure some subscribers. All of the literature you sent is highly appreciated. The *Signs of the Times* is carefully read by me."

"Your letter with samples of publications is received. We have a large and inviting reading-room in which we keep on file all publications sent us, and at the close of the school year we distribute among the best students such papers as we think will be useful, and send them out among the people."

"Your letter is received. We have in this University all grades of students, from those pursuing the common English branches, to those who are taking a complete college course. Whatever you may send us will be placed in the library or reading-room for the use of teachers and students. We have a library of over 4,000 volumes."

"I am a great reader, and will gladly put the *Signs of the Times* on our reading-room table, and give a place either there or in our library, as may seem most appropriate, for anything you may send us. We have a large school—over 500 students—coming from all parts of the South, and from Cuba, Honduras, and Mexico."

"Yours with samples of publications is received. I have looked them all over carefully, and think them excellent. We have 600 scholars and fifteen assistant teachers. We would appreciate the *Signs of the Times*, *Good Health*, and *Youth's Instructor*."

"I take pleasure in acknowledging receipt of your valuable papers and tracts. Each paper, book, and tract has been eagerly read by all my grade. I let them take the papers, etc., home, and read them to their parents. Hoping that you will do all you can to stimulate our pupils and others to noble purposes, I remain."

"I will be very thankful if you will send us the *Signs of the Times*. We have about 200 students, and most of them are men and women. I am district secretary for fifteen States in the South, and there are many in these States who are crying for tracts every day. If I had 10,000, I could use them."

The following report will show the amount of labor that has been done at the Chicago office during the months of January and February.

M. L. HUNTLEY.

	Pages denomi- national publica- tions distribd.	Pages Health and Temperance publications distributed.	Pages Religious Liberty publi- cations distrib- uted.	Total to each class of per- sons.	Denominational periodicals.		Health and Temperance periodicals.		Religious Lib- erty periodicals.		Total number sin- gle copies.	Total three mos.	Letters written.
					Single Copies.	3 mos.	Single Copies.	3 mos.	Single Copies.	3 mos.			
Schools.....	9,016	2,074	8,466	19,556	296	20	77	10	56	10	429	40	127
Legislators			5,656	5,656						707		707	1,414
Editors			2,480	2,480						1,550		1,550	1,550
Lawyers.....			6,224	6,224					1,985	60	1,985	60	778
Miscellaneous	4,775		3,340	8,115	156		19		18		193		83
Totals.....	13,791	2,074	24,306	42,031	452	20	96	10	2,059	2,327	2,607	2,357	3,952

FOREIGN MISSIONS.

WE are all deeply interested in foreign missionary work. This is right, and I only desire that we could be much more interested, could be much more intelligent in reference to missionary work in foreign lands. I hope there will be more studying of this subject than heretofore.

Some time since, it was arranged that Thursday of every week should be set apart for prayer for our foreign missionaries and the work in foreign fields. This was well, and we hope that this suggestion has not been forgotten. I was at that time in Europe, and it cheered my heart to know that our dear brethren all over the world, on that day would call to mind in a special manner the work and laborers in foreign lands.

In a recent meeting held at Battle Creek, in the interest of foreign missionary work and our relation to it, this matter was talked up, and it was the unanimous sentiment of the meeting to continue the arrangement of setting apart a time each week to pray for our missionaries and their work. But we decided to change the time from the *fifth* to the *first* day of the week. The reason for this is obvious. First, in the early part of the week our minds are more clear and free. The Sabbath having given us a time for reflection and meditation, we are better prepared to enter into the spirit of missionary work. Second, the first day is the time for our first-day offerings. These offerings go to the support of foreign missions. How appropriate after depositing your offerings in your mission-box, to engage in a season of prayer for God's blessing on our missionaries; you will also feel that you can pray with more fervency, knowing that you have contributed for their support according as the Lord hath prospered you.

We recommend that you do not forget our missionaries. Take pains to study up on the missionary subject. We have better opportunities for this now than at any time before. The Missionary Department in the *Review* is filled with interesting matter each week. The HOME MISSIONARY has a department on Foreign Missions which is of great interest every month. It is our duty to be intelligent on this subject; and we more than any other people ought to have the deepest interest in all missionary work. Let us not forget to pray for our missionaries. Mention them by name. You could not mention all at one time, but it might be well to take up a special field each week, and mention by name the missionaries laboring there. We feel very certain that if there was more praying for the missions,

there would be larger contributions to the first-day offerings. We say again, let us not forget to pray for our missions or our missionaries.

O. A. OLSEN.

WE would call attention again to the book, "Historical Sketches of Seventh-day Adventists' Foreign Missions," mentioned on the last page of the February number of the HOME MISSIONARY, as being a most excellent book to study, in order to become well informed on this subject. The International Tract Society still has some in stock from which they can fill orders.—ED.

[Written for the HOME MISSIONARY.]

MISSIONARY MURMURINGS.

BY W. M. HERD.

TUNE, "Home, Sweet Home."

THE waves that gently murmur, as they break upon the shore,
To those whose hearts are tender, tell the story o'er and o'er,
Of help so sorely needed, of harvest fields so white,
Of darkness that encircles those who look to us for light.

CHORUS.

Home, home, sweet, sweet home;
Prepare us, dear Saviour, for yonder blest home.

And the chorus grandly rises, as the deep-toned breakers roll,
Till the message loud and urgent is impressed upon the soul,
Telling how God's servant labors, far from home, 'neath foreign sky,
Till the silver cord is loosened, and he lieth down to die.

Are such sacrifices needed? None would have to work to death,
If our hearts and ears were open, heeding what the Master saith,
As he calleth long and loudly, "Harvest fields are ripening fast,
He who goes and works for Jesus, rich reward shall have at last."

Dear brethren, wait no longer, let us work with all our powers,
With heart and soul united, what a blessing may be ours!
Think of those who went before us, shall their lives in vain be given?
Rather may our souls be kindled with a zeal that comes from heaven.

Then, with old and young enlisted in the warfare now begun,
Satan's snares shall never turn us from the path in which we run,
But we faithfully will follow where before us Jesus trod,
And we soon shall meet with rapture round the glorious throne of God.

Battle Creek, Mich.

Extracts from Correspondence.

WE quote below extracts from three different letters received by one of our good missionary workers, from an ex-Catholic priest. There was much more of interest in them which we had to leave out for want of space. In the first letter he says:—

“Having read with deep interest ‘Thoughts on Daniel and the Revelation,’ the question of Sabbath observance has become with me and my family one of vital importance. I would like to make a thorough study of the question, for my conviction is that on a subject of such moment one cannot be too well posted.

From the second letter we take these words:—

“Your prompt and kind answer is received and appreciated. A few years ago I left Rome’s ministry, as I would have run from the corrupt and threatened city of Sodom. I have studied and observed a good number of our Protestant church organizations, and I never felt heartily satisfied. I never felt so uncomfortable in my life as lately, when entering an English church, I saw and read the commandments, framed and set up over the communion table. The fourth, the Creator’s great memorial, enjoining a holy Sabbath, and the minister and his congregation in open contradiction to their Maker’s teaching, treading his solemn injunctions under foot, to obey the decrees of heathenism, proclaimed and enforced by the dragon and the beast. I must thank you again for the sample copies of papers sent me. I have read again and again the *Review*, *Sentinel*, and *Signs of the Times*. They have done me and mine a vast amount of good.”

The third letter is a very lengthy and unusually interesting one, out of which we have chosen a few extracts, as follows:—

“Please accept my sincere thanks for the valuable papers you sent me. What a revolution would take place in the world if every family could read and inwardly digest the precious contents of papers and books, such as those which it is your mission to publish. In them one finds light, nourishment, and life. If every so-called minister of Christ, honest and devoid of all prejudice, would only avail himself of the opportunity, and teach his spiritually starving congregation the few but all-important points of Christian doctrine, so clearly developed in your publications, what a truly glorious church our world would possess; what a happy throng of redeemed would muster to welcome the dear Master when he comes to gather his own. Of late years I had been wandering, and seeking for something, I knew not what. Church-going would sometimes quiet the conscience, but my heart remained empty. To tell you the whole truth, I often came out of church feeling much worse than when I went in, for instead of hearing

the soul-stirring and all-sustaining word of God, a few pages of human-wrought composition were delivered us, with the sympathetic accents of a taskmaster, sometimes breathing nothing but envy and hatred towards a neighboring sect.

“I never felt more free than now. Being out of the theological labyrinth of fathers and councils, I can now rest with the confidence and love of a child on my God and my Father’s word. My earnest prayer is that all my friends, priests and ministers, and especially those who, every service day, can read the ten commandments traced in emblazoned characters on the walls of their church, may pause for a moment before God, and meditate on the injunctions of the fourth precept, before beginning the sun’s day service,—day of heathenish parentage, nurtured and set up by the power of the beast. May they quickly abandon the commandments and traditions of men, to obey their Lord and Maker, whose right and title to their obedience and worship is so clearly defined in that same decalogue. Obedience to that fourth precept of the decalogue will finally create that strong and united church, long dreamed of by Protestants. As for me, I can only give thanks; and I am determined, with the help of God, to communicate the light and comfort I have received, to my fellow-men, laity and clergy, French or English-speaking. I shall never forget the encouraging words with which you address me in your letters. I am alone here, in a sterile land, a wilderness I may call it, and a kind, spiritual word is manna to the soul. Soliciting the help of your fervent prayers, I remain.”

From a principal of a normal school:—

“If you care to send me some tracts on social purity, intemperance, etc., I think I can put them on the young men’s tables. I should be glad to have the pamphlet, *Good Health*, pass through my hands until I can get some subscribers for you. I think it decidedly the best magazine of the kind I have ever read. May I suggest that you send (if you send tracts to the Young Women’s Christian Association) some of your publications relating to health in dressing, also social purity.”

From Prof. —:—

“I have received packages of your valuable publications at three different times. The last one, containing ‘Social Purity,’ is a gem of great value. My wife says, ‘It ought to be in every home in this town.’ We are very much pleased with the matter sent to us. May God bless you in this work.

“You desire the names of worthy persons. I will give you the names of some who are worthy, and of others not so worthy, but whose daughters, now in their early teens, are members of my school, and in whom I feel deeply interested. Your work is a noble one, and I shall invoke divine blessings on your good endeavors.

“I sincerely wish that every person whose name I send, could have a copy of ‘Social Purity.’ They all have daughters to be saved.

“Command me if I can assist you.

“Yours for the right.”

The Children's Page.

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

DEAR CHILDREN :—

It is a long time since our last talk, and I wonder if you can tell what it was about? Yes, it was about a missionary ship, and how to earn money to pay for the new one that is to go to Pitcairn and other islands in the Pacific Ocean. I should like to know how many of you have found some way to earn money for this ship. I hope you all have, and that you have given it to your Sabbath-school teacher, for you know the ship will soon be built, and the money will be needed. Perhaps some of you are sending out papers and writing letters, and have taken some of the money you have earned to pay postage, etc. This is all right, and there are other good ways of spending money.

I know that some little boys and girls use their pennies to buy candy and other things that are not good for them, and that do not do others any good, but I hope that *you* all take more pleasure in spending your money to do good or for useful things, than for candy. Instead of thinking about what they want, and trying to get nice, pretty things to enjoy themselves, Christian boys and girls try to find ways to make others happy and do them good. Now can you tell me why this is so?—It is because they love the Saviour, and want to be like him. You know if he had only thought about being happy himself, and had never done anything for others that caused him pain and sorrow, we would all die never to live again. We never could go into the new earth, never see the beautiful golden city with its walls of precious stones and pearly gates; but now, because Jesus has died for us, we can *all* go to this beautiful place, when he comes for us, and always be with him. I hope that *not one* of us will fail to be ready when Jesus comes. Who can tell where we read about this beautiful city?

Now I want to talk with you about getting your playmates and friends to subscribe for the *Instructor*. I suppose that some of your fathers, brothers, and sisters are canvassers. Canvassing for our publications is a good missionary work, and I do not know why some of you cannot begin it now. Perhaps you can earn some money in this way for your Sabbath-school and other contributions; if so, you would be

doing good in two ways; one by getting people to read the *Instructor*, and the other by giving your money.

Now if you would like to try it, I will tell you how. You must make up your mind not to be discouraged if you do not at first get any one to subscribe. All canvassers have to learn how to canvass by trying, and sometimes it takes quite a long time; so the only way is to try. Try, try again until you succeed. But perhaps you will be successful the very first time; sometimes people are. Take the most interesting *Instructor* you can find, of a late date. Read it over several times very carefully, so that you can tell all about the pictures, stories, and other pieces in it. Then go to some of your friends, we will suppose to a little girl named Mary, who does not take it, show it to her, and tell her about the pictures, stories, and letters from the children in it, how you enjoy reading it, and that it comes every week. If she likes the paper, and wants it, tell her that you will go with her to her father or mother, and ask if she can subscribe for it. Supposing you should go to her mother and find her very busy, or talking with others, you must not trouble her then, but wait until she has time to see you. Then you can say that you have been showing Mary a nice little paper you are taking, and that she wants to take it too. Ask her if she will please be so kind as to look at it, and then show it to her as you have to Mary. If she says that she cannot afford to take it, you can say that it costs only about one cent a week, and you are sure that Mary would be glad to do without some other things that cost even more than that for the sake of having the paper. Show her what nice bits of information are given on the last page; tell her that there are no foolish stories in it; all have good morals, and the paper is all nice reading for the Sabbath.

There is much more that you could say, but we will not take any more time to-day to talk about it. I hope that you will all become either canvassers, Bible-workers, or workers in some other part of the Lord's cause.

M. L. H.

WE have received letters and cards from about 250 different Sabbath-schools since the February number of the HOME MISSIONARY was sent out, and every one of them without exception ask that at least one page be set aside for the children. Sister Huntley received a letter from one school in California, written before the matter was mentioned in the paper, signed by about a dozen children, asking that they might have a place in the paper. We think all will be glad to welcome this department again.

L. C. C.

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

PROTESTANT MISSIONS IN ROMAN CATHOLIC COUNTRIES.

WHY should such missions exist? Why, with the vast fields that are open in heathen lands where millions live who know absolutely nothing of Christian truth, should Protestants expend any part of their missionary money and effort in lands that are known to the world at large as Christian lands?

We live in times of religious toleration. Christians are at present not inclined to emphasize so much their difference on the things they hold in common. This is a matter for great rejoicing. But it is not to be overlooked that in this amiable mood we are in danger of losing sight of great essentials. Thus it is that Roman Catholics are commonly called Christians. Catholicism is very often named by Protestants as "a form of Christianity;" and he who raises a question at this point is sure to be regarded as narrow in his views, wanting in historic insight, and wanting also in proper refinement of Christian feeling.

It is to be admitted that Catholicism embraces certain great Christian truths. It is not to be denied that among Roman Catholics there are devout Christians. Nor have we any disposition to deny what is sometimes so passionately asserted, that the Roman Catholic Church has performed in the past and is performing in the present certain great and valuable services.

But still we find reasons for missions among Roman Catholics. Our general reason plainly stated is that Roman Catholicism is not "a form of Christianity," but a perversion and a corruption of Christianity. If Catholicism holds great truths, it overlays those truths with great falsehoods, which in a large measure nullify the power of the truth. If among Catholics there are genuine Christians, it is also to be remembered that Catholicism embraces great masses who are more like pagans than Christians; and the degradation of the people has most persistently remained where the sway of the Roman Catholic Church has been most complete. And if that church has performed great services, it has also stood, and still stands as a powerful foe to Christian progress. It would be a healthful exercise for some Protestants to read Lea's "History of the

Inquisition," or Prescott's "Philip the Second," or Motley's "Dutch Republic," or even to read more carefully the daily newspapers.

The fault of Catholicism is fundamental.

It is not merely a matter of outward forms, as the sign of the cross, the use of holy water, the ringing of bells, the burning of candles, the counting of beads, and the repeating of prayers in Latin. It is not that Catholicism makes appeals to the senses: appeals to the senses are no worse than appeals to curiosity or to love of novelty—things not exclusively Roman Catholic.

Roman Catholicism is fundamentally wrong in that it holds a fundamentally false conception of Christianity. Catholicism regards Christianity as a law. Christianity is not a law, but a gospel.

When Christianity came, it came not chiefly as a law, but as a gospel. It swept aside minute regulations. It laid down, it is true, certain principles and precepts not only for the outward conduct, but also for the hidden life of the heart. Christ announces his own laws. But the great glory of Christianity was not even in this law, but in the power it brought and offered freely to men to keep this law. In other words, Christianity proposes to save men, not by external restraints, but by endowing them with a new life. Men become Christians not through a churchly rite, nor a submitting to churchly rules of conduct, but by a new birth. The hope of men, according to the New Testament, especially, is not in the power of outward restraints, but in the power of the Holy Spirit working within.

Here we see one of the deepest distinctions between Catholicism and Protestantism. The one proclaims law, the other the gospel. It is a fact to be sorrowfully admitted, that Protestantism has not always been true to itself at this point. Rules for outward conduct, not authorized by the word of God, have in some cases been imposed upon members of Protestant churches. This is Jewish or Catholic rather than Protestant. But it is true also that in the main the just distinction has been observed. The leading idea of Catholicism as to Christianity is that of law rather than gospel; and with Protestantism it is the reverse. On the one hand we have, therefore, as the watch word, "authority;" on the other, "Christ." On the one hand the authority

of the church, on the other, "Christ the power of God and the wisdom of God." We look in the one direction, and we find a church commanding obedience to itself in all things. Legal ideas of merit and demerit are made prominent and controlling, and the law upon which they are based is that of the church. Works of supererogation are recognized. Indulgences are proclaimed and granted. Purgatory is a legal expiation endured by men destined to bliss, but first to be purified from their sins by its fires. In all this and in many other things we see Christianity conceived of as a law. We look in the other direction; and we find Protestantism proclaiming Christ, asking men to submit to Christ, to come directly to him, and to find in him forgiveness for their sins, and the power to lead holy lives. We are justified freely by his grace. We say, "Not by works of righteousness which we have done, but according to his mercy he hath saved us." The supreme motive of Christian life is not that of dread for the authority of the church, but that of love for him who has loved us.

The Roman Catholic Church has been for centuries a despotism. It has claimed for itself supreme authority. It has sustained despots in their most cruel oppression, if they would only acknowledge the authority of a despotism greater than their own. It has never stood for religious or civil freedom, and never can, as long as it claims the authority that belongs only to Christ. It may draw the velvet glove over its iron hand, but the iron hand remains unchanged. As long as it proposes to save men through imposing regulations upon them, instead of by enlightening them and leading them to Christ, it will not represent Christ, but misrepresent him.

The Roman Catholic Church, it is also to be remembered, has been logical with itself in withholding the Bible from the people, and in giving dogmas of its own. Luther was twenty years of age before he had ever seen a Bible, and the great bulk of Roman Catholics at the present day dare not read the Bible for themselves. Why?—Because the teachings of an infallible church are substituted for those of the Holy Scriptures. Teachings of men are given in the name of Christ. Divine honors are paid to the Virgin Mary in words of ancient psalms, which were written in honor and praise of Jehovah. Her intercessions are lauded as of equal if not greater value than those of the Saviour.

The priest has power to forgive or to withhold forgiveness of sins.

The privilege of direct access to God is replaced by a fancied access through sinful men.

It should not surprise us to find that the church

which makes such claims not only fails in a large measure to lead the people to a Christian life, but has so often exhibited undeniable and indescribable corruption, and has aided worldly influences in corrupting the people. The truth that it teaches, despite all errors, has penetrated some souls, more, perhaps, than we sometimes imagine; but the abominations that have been sanctioned and fostered by the Roman Catholic Church are so well known by every reader of history, and are so easily observed by every intelligent traveler in Catholic countries, that no room is left for doubt as to the practical tendency and effect of Catholicism. It is not Christianity. It must at last be replaced by the pure faith of the gospel, "the faith once delivered unto the saints."—*Gospel in all Lands.*

MEXICO AND CENTRAL AMERICA.

1. GIVE some of the reasons why Mexico as a mission field demands our special attention?
2. State its area, and tell something about its climate and products.
3. What is the form of its government?
4. How does its population compare with that of the two States, New York and Pennsylvania?
5. What different races are at present represented in its population?
6. Tell something about its early inhabitants.
7. What was its religious condition when Cortez entered upon his religio-political crusade in the early part of the sixteenth century?
8. What was the result of his effort to change its religion?
9. What are the results to be seen to-day of so many centuries of papal darkness and superstition?
10. In what lie some of the greatest obstacles to Protestant mission work in Mexico?
11. Tell something about what has already been done to ameliorate the condition of the people, and bring to them the light and freedom of the gospel?
12. Have we any mission there?—No.
13. Has anything been done by Seventh-day Adventists in the way of preparing literature in the Spanish language?
14. Are there any in our ranks preparing themselves specially for this field?—No.
15. Considering all these adverse circumstances and influences, can we say the field is a promising one?
16. How many States are there in Central America?
17. What is its area and population?
18. How long ago is it since the first religious service was held in Guatemala, the leading State?
19. What special interest have we in that field?

NOTES.

THE area of Mexico is about 800,000 square miles, equal to eighteen States as large as Pennsylvania.

Almost all the varieties of climate between the two extremes can be found in Mexico.

Its products are, rice, Indian corn, bananas, sugar-cane, tobacco, coffee, etc. Almost every kind of plant that can be found on the face of the globe will grow in some part of the country.

MEXICO is a republic composed of a federation of twenty-seven States, one Territory, and one Federal district.

NEW YORK and Pennsylvania have a population of a little over 10,000,000. Mexico has a population of about 10,500,000.

Twenty per cent of its population are whites, descendants of the Spanish, forty-three per cent natives, and the rest Indians.

THE earliest inhabitants of Mexico were the Toltecs. They came from the north in the seventh century, and were skilled agriculturalists and mechanics. Reduced in resource and number by war and its attendant horrors, they left Mexico in the twelfth century. They were succeeded in 1170 by a barbarous tribe called Chichimecs. The Aztecs, ancestors of the Mexicans, and the Tezucos soon followed. The latter were partially civilized by their contact with the Toltecs that still remained in the valley. In the latter part of the fifteenth century the Aztec dominion extended from the Pacific to the Gulf of Mexico.

CORTEZ found idol worship and the practice of human sacrifice to the extent of 25,000 victims a year. This he abolished, and in the place of the idols erected shrines to the Virgin. The new religion kept the people in ignorance, superstition, and vice.

THE following from the pen of Rev. F. F. Ellinwood, D.D. in the *Missionary Review*, of March, 1890, will give some idea of the religious history of Mexico:—

“Before the year 1519, heathenism bore unquestioned sway in the valley of Mexico. It was not without some redeeming qualities; it was attended by an advanced civilization; it was presided over by a mild and humane sovereign, whose laws promoted the general welfare of the people: yet in its prevailing religious rites it was one of the bloodiest

and most cruel of all systems. Under the Aztec rule it had taken on cruel observances as a war measure. The Aztecs, in conquering the Toltecs, substituted for their gentle and grateful offerings of fruits and flowers, the awful rites of human sacrifice. . . . In the full noontide of this Aztec power, the Spaniard appeared on the Eastern coast, and the mysterious symbol of a cross was borne before his dauntless troops. This was ostensibly a religious crusade—a missionary enterprise. Paganism was to be done away, and the beneficent reign of Christianity was to take its place. But over these opening scenes it were charitable to draw a veil. Perfidy, cruelty, robbery, bloodshed, wholesale murder, and a slavery which was almost worse than murder, are not edifying topics. Disgrace rather than glory was reflected upon the Christian name. . . . In 1572 another and peculiar missionary agency was established in Mexico in the form of the Spanish Inquisition. If this could secure purity of faith in one hemisphere, why not in another? Out of its dark history an occasional flash of lurid light appears, only to reveal the blackness of the night. . . . In 1825 the Mexican congress framed a constitution which declared the Roman Catholic religion to be the faith of the country forever, and it forbade the exercise of any other form of worship. . . . In 1867 every trace of the empire was obliterated; the Jesuits were again expelled from the country; the rich estates of the church and the fruits of centuries of extortion were largely confiscated; the monasteries were thrown open; religious liberty was proclaimed; the Bible hitherto excluded was granted free course, and Protestant enlightenment was welcomed.

“From 1519 till 1867, or through the entire period of 348 years, the Roman Catholic Church of Spain had been engaged in civilizing and christianizing Mexico. Waiving the question, Whether any advance had been made in civilization, whether the welfare of the whole people was in any degree better cared for before the arrival of Maximilian, than before the landing of Cortez, what had been done in the way of spiritual enlightenment as the result of a propaganda of 300 years? . . .”

The above question is answered by Abbe Domech. He says:—

“The Mexican is not a Catholic. He is a Christian, simply because he has been baptized. I speak of the masses, and not of numerous exceptions in all classes of society.

“I say that Mexico is not a Catholic country. First, because a majority of the native population are semi-idolaters. Second, because the majority of the Mexicans carry ignorance of religion to such a point that they have no other worship than that of forms; it is materialism without a doubt. Third, because the clergy themselves in general have little education, know very little of theology, and are ignorant of the canonical laws and of the decrees of the councils. . . . Mexican faith is a dead faith. The abuses of external ceremonies, the facility of reconciling the Devil with God, the absence of internal exercises of piety, have killed the faith in

Mexico. It is vain to seek any good fruit from this worthless tree, which makes the Mexican religion an assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice. . . . In vain you seek in this country, called Catholic, houses of refuge for the aged and indigent, for penitents fallen through betrayal and misery, or for works of benevolence and mercy. . . . In Mexico faith inspires nothing, invents nothing; it does not even imitate. It is a fossil. . . .

"The idolatrous character of the Mexican Catholicism is a fact well known to all travelers. The worship of saints and madonnas so absorbs the devotion of the people that there is little time left to think of God. . . . For want of serious instruction, you find in the Catholicism of the Indians numerous remains of the old Aztec paganism."

WE have one tract in the Spanish language, "The Second Coming of Christ," and it has been recommended by the Book Committee that "Prophetic Lights" and "Matthew Twenty-four" be immediately translated into that language under the supervision of the Central European Book Committee.

INFIDELITY does not prevail to the extent that might be expected from so many underlying causes. The people are indifferent rather than skeptical. All things considered, the field is a hopeful one and demands our immediate attention. It is our near neighbor, and bound to us by the ties of commercial relationship.

It is estimated that there are over 10,000 Protestants in Mexico. The gospel is fulfilling its mission there, and some of the fruits of vital godliness and living faith are to be seen. May the Lord of the harvest raise up workers for that field.

CENTRAL AMERICA.

THE five political States; Guatemala, San Salvador, Honduras, Nicaragua, and Costa Rica, are generally known as Central America. It lies between 7° and 18° north latitude, and is between 800 and 900 miles long and from 20 to 400 miles broad.

It has an area of about 200,000 square miles, and a population of between two and three million. The climate is temperate, and the products of the soil are the same as those of Mexico. The forests furnish some of the most valuable woods in the world.

THE Central American States have not been the theater of extended Protestant missions. Insalubrity of climate has doubtless been one obstacle supposed, and the unsettled state of the country, as well as the

general fanaticism of the people, has also had its influence. The impulse communicated to Mexico twenty-five years ago by the re-establishment of the republic, and the general awakening of the spirit of liberty among its people, did not extend to the smaller States on its Southern border. Nevertheless, at Belize and along the Mosquito Coast there has been a limited missionary work for several years, and there have been times of remarkable refreshing in the Wesleyan missions of that field. Altogether, the most progressive of the Central American States is Guatemala, and yet until within the last six years, there was no such thing as a Protestant religious service in the entire State, with its 1,500,000 inhabitants. — *Missionary Review of the World*.

THERE are a few persons in Central America who are observers of the true Sabbath. A few years ago a lady from California made a tour through certain portions of that country, scattering freely our publications. She awakened such an interest that subsequently, in answer to urgent pleas, Elder T. H. Gibbs was sent there to follow up the interest.

From correspondence with individuals in Central America, we learn that there is still an interest in the truth, and some are calling year after year that a laborer be sent them. W. C. W.

In addition to the above items, we are glad to report the recent progress of one case of missionary work in Central America. A few months ago, the International Tract Society had the name of a Christian gentleman sent to us by one who had become interested in the circulation of our literature. A few papers and tracts were sent him, and correspondence opened, as the result of which he became anxious to read "Great Controversy," and a few weeks ago ordered a copy of it. We sent it to him, and he was so much interested in it that he showed it to his neighbors, and in a short time sent us an order for twelve copies in different styles of binding, which we forwarded to him, and wrote him, encouraging him to take the agency for the book in his city (Belize), and to make a thorough canvass for it in British Honduras. In this way the sending of a few papers and tracts to this man may result in placing the truth in a large number of homes. Speaking of the book in his last letter, he says: "The people are craving for the book. They saw mine, and it is greatly beloved."

We shall do what we can with publications till a laborer can be found to go there.

L. C. C.

RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

THE CIVIL SABBATH.

THE advocates of Sunday legislation are making vigorous efforts to convince the country that they are working only for a civil rest day in the interests of the laboring man; and are disavowing all attempts at religious legislation. Without questioning their sincerity in making the denial, we will endeavor to show that it *is* religious legislation, and as dangerous to religious liberty as though it was asked for in the name of religion.

First, the Sabbath is the Lord's day, and God has commanded man to keep it holy. The duty to keep a Sabbath is therefore a duty we owe to God. Said Christ, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." For the Government to demand that we render to it the duty which God demands of us, is to require us to render to Cæsar that which belongs to God. It is argued that the Sabbath is two-fold, having a religious and civil side, the latter being within the jurisdiction of the civil government. Without stopping to discuss this position, we will apply it to the first and second precepts of the decalogue. It will be admitted at once that the worship of idols is degrading, and has a tendency to degrade man physically; but who will say that the Government should pass laws defining who the true God is, and demanding his worship on physical or sanitary grounds? Should we admit that there is a sanitary as well as a religious phase to the Sabbath, that does not make it a proper subject for legislation. Man needs sleep, but the Government does not retire its subjects at 9:30 p. m., and awaken them at five in the morning. It is necessary for man's physical well-being that he has food, but the Government does not say how much or when he shall take it. At this point in the discussion it is stated that man has a right to rest during one-seventh part of time, and that one man's right to rest demands a law compelling all to rest. According to this reasoning one man's right to marry demands a law compelling all to marry. The position to say the least is absurd.

Let us next notice whether the demands for Sunday legislation are in harmony with the statement that only a civil Sabbath for the benefit of the working

man is contemplated. Why, if this be true, do they propose to close the libraries on Sunday? Why close the theaters and other places of amusement? Why stop the running of Sunday excursions so much patronized by the working man? These measures are manifestly in the interests of the religious idea of the day. The Fourth of July is a civil rest day in the true sense of the term. All can rest if they choose, but such a day as this is the farthest from their ideas of a civil Sabbath, and betray the motive which actuates these so-called reformers. In one breath they declare for a civil Sabbath, and in the next deplore the sin of Sabbath breaking and the tendency toward secularizing the day.

Who are behind this movement is a fair question to ask to determine its character. Not the working man, for there is not an organization in the country that is active in support of the measure. The fact that there are organizations among them to remove almost every grievance both real and imaginary, except the rest day, is indirect proof, at least, that it is not considered by them as a grievance of importance. Some are opposed to it, fearing the religious aspect which we have mentioned. This is shown from the appearance of Millard F. Hobbs, Master-workman of the Knights of Labor, of the District of Columbia, before the committee having in charge the Breckinridge Sunday bill, and his speech against it.

The fact that this civil-Sabbath legislation is being urged by the American Sabbath Union and other religious bodies, gives us reason to doubt its civil nature. "Do men gather grapes from thistles?" Nor can we expect to reap a civil Sabbath from the agitation of the American Sabbath Union based on the following constitution:—

"ART. 2. Basis.—The Basis of this American Sabbath Union is the *divine authority* and perpetual *obligation* of the Sabbath," etc.

Granting for the sake of argument that it is a civil Sabbath that is desired, the difference is realized with them by a simple change in the name of the measure. The changes which transformed the Blair Sunday bill from a religious measure as introduced in the Fiftieth Congress, to the one now before that body which they insist on calling a civil measure, were

changes made in the title and the terms used in designating the day, the prohibitions and the penalties remaining the same. It would not greatly console a man who was behind the bars for doing honest labor in violation of such a law, to tell him he was not suffering from religious legislation, as the title of the bill had been changed.

Such a law would work hardship in the case of one who observed another day, although it were a civil enactment. To compel a man to rest on another day besides the one he believes God requires him to observe, is to rob him of one-sixth of his God-given time, — time which he needs to employ in providing for himself and family. To say that the law in most cases exempts such persons, does not remove the objection, as the exemption generally admits of such private work only as will not disturb others, and must to a certain extent operate against the individual.

There is, however, in these exemptions one of the strongest proofs that the measure is religious in character. If laboring on Sunday is made a crime, how can the crime be changed into a virtue, as in the case of an exemption, simply on the ground of religious convictions? Other laws are not placed on this basis. Laws against polygamy do not exempt because of religious convictions. On no other than a religious basis can it be argued that what is considered a crime in one individual is lawful in another.

In one particular there is a striking parallel between this movement and the one which crucified our Saviour. The charges made against him before the Sanhedrim were all of a religious nature; blasphemy, claiming himself to be the Son of God, and speaking against the temple; but when his accusers appeared before Pilate, knowing that he would not listen to these charges, they placed their accusations on a civil basis, declaring him to be an enemy of Cæsar in stirring up the people and refusing to pay tribute. These advocates of Sabbath legislation hate the civil Sabbath, that is, a Sabbath devoted to reading Sunday newspapers and pleasure seeking, as badly as the Jews hated Cæsar; but knowing the opposition of the people of the United States to religious legislation, they come to Congress, asking civil support for a day which in their Constitution they declare based wholly on "divine authority." We would not be understood to be opposed to the Sabbath or Sabbath reform; on the contrary we are in favor of both, but we believe the reform must come by agitation based on moral suasion, instead of an appeal to civil law which is dangerous to both civil and religious liberty.

QUESTIONS.*

1. Of what are the advocates of Sunday legislation attempting to convince the country in regard to their proposed laws?

2. Since the Sabbath is the Lord's day, show that obedience to the commandment cannot be rendered to Cæsar, or to God through Cæsar.

3. On what grounds do Sunday-law advocates pretend to base their civil Sabbath legislation?

4. Apply this sanitary argument to the first two commandments. To eating and sleeping.

5. Apply the argument that "all must rest to secure the privilege to the individual" to marriage, baptism, etc.

6. Show from the fact that open libraries, theaters, excursions, and other provisions for recreation are prohibited by Sunday laws, that they are not intended merely to secure a rest day for the working man.

7. Name a civil rest day in the true sense of the term.

8. Is the lack of a rest day one of the important grievances of the working man?

9. Show that it is not.

10. How do some of the Knights of Labor regard this movement for Sunday laws, as shown by the hearing on the Breckinridge Sunday bill?

11. May we not judge from the sentiments of those urging Sunday laws something of the result of the movement?

12. Who are behind this movement?

13. What is the basis of the American Sabbath Union according to Art. II. of their constitution?

14. Can we expect to reap a civil Sabbath law from agitation on this basis?

15. According to the history of the Blair bill and the attitude of these reformers to it, what in their mind can change a religious measure into a civil one?

16. Is there any difference between persecutions under a law with a civil title and one with a religious title, providing the prohibitions and penalties are the same?

17. Show that exemptions in favor of those who "conscientiously observe another day" prove the law to be religious.

18. Show the striking parallel, in one particular, between this movement for Sunday laws and the one which crucified Christ.

19. Is the National Religious Liberty Association opposed to Sabbath reform?

20. How should Sabbath reforms be brought about?

*A program can be arranged from previous programs, taking care not to get in any long or tedious exercises. A reading or narration of the latest news from Washington regarding the progress of the religious measures, would make an interesting part of the exercise.

HOME MISSIONS.

CONDUCTED BY MISS M. L. HUNTLEY.

QUALIFICATIONS FOR MISSIONARY LABOR.

1. For what purpose has God chosen or purchased his people? 1 Peter 2 : 9.
2. How only can we show forth the praises of him who called us?
3. In connection with the formation, of what kind of character does the apostle Paul enjoin the "holding forth of the words of life"? Phil. 2 : 15, 16.
4. Does God accept the efforts of any one to advance his cause who is knowingly transgressing his law? Ps. 50 : 16, 17.
5. If any one who is blind spiritually should lead another, what would be the result? Luke 6 : 39.
6. What does the Saviour call a person who attempts to correct faults in others before correcting his own faults? Verses 41, 42.
7. What will qualify one to labor successfully for others? Verse 42.
8. What does the psalmist say with respect to teaching transgressors, and of the results of his efforts? Ps. 51 : 2, 10, 13.
9. What point in his Christian experience was it necessary for him to reach before feeling this assurance? Verses 11, 12.
10. What was the language of his heart? Verses 14, 15.
11. How does the prophet Isaiah speak of his sins being removed? Isa. 6 : 5-7.
12. What did he then hear? Verse 8, first part.
13. How did he respond? Verse 8, last clause.
14. What is always the first impulse of a renewed heart? (See note.)
15. How did the Lord answer Isaiah? Verse 9 first part.
16. How is God now calling for persons to go with messages to the people?
17. If those who profess to serve God fail to recognize this call, or understanding it are not inclined to respond, what is the cause?
18. What is their first work?

NOTES.

PSALMS 51 : 13. The psalmist here reaches a point where he is prepared to teach transgressors the ways of God with the assurance that his labor will result in their conversion. There is no doubt in his mind

respecting the matter. "Then *will* I teach transgressors; . . . and sinners *shall* be converted unto thee." The word *then* implies that he had not at all times occupied that position, and the preceding verses show not only the hindering cause, but the means by which it was removed. The first four verses of this psalm show a painful consciousness of sin, confession, and turning from it. Verse seven expresses unwavering faith in the power of Christ to remove sin, and cleanse the heart from its effects. In the two following verses he pleads for the joy that comes with the knowledge of sins forgiven, for a pure heart, one mind, and a right or constant spirit, not overcoming temptation one day, and falling beneath its power the next, but a steadfast, constant spirit to do right at all times. In verses eleven and twelve he prays especially for the presence of God's holy Spirit and the joys of his salvation. Thus, no longer burdened with sin, or benumbed by its deceptive influence, his integrity of purpose restored, and having communion with God, his heart filled with joy, peace, and the love of God, he is prepared to labor successfully for others.

EVERY true Christian will possess a missionary spirit; for to be a Christian is to be Christ-like. "No man liveth to himself," and "if any man have not the Spirit of Christ, he is none of his." Every one who has tasted of the powers of the world to come, whether he be young or old, learned or unlearned, will be stirred with the spirit which actuated Christ. The very first impulse of the renewed heart is to bring others also to the Saviour. Those who do not possess this desire give evidence that they have lost their first love; they should closely examine their own hearts in the light of God's word, and earnestly seek a fresh baptism of the Spirit of Christ; they should pray for a deeper comprehension of that wondrous love which Jesus manifested for us in leaving the realms of glory, and coming to a fallen world to save the perishing. . . . Just as soon as a person is really converted to the truth, there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining forth from the sacred pages. In his unselfish labor to save others, he is a living epistle, known and read of all men. His life shows that he has been

converted to Christ, and has become a co-laborer with him. — *Testimony to the Church, No. 32, page, 142.*

ONE way in which God speaks to his people is through his providences, and the wants of his cause. Although we may not hear the audible voice of the Lord, saying, "Whom shall I send, and who will go for us?" still he is in this way addressing this language to his professed people at the present time, and giving them individually the opportunity of responding, "Here am I; send me;" and as certainly as this response is made understandingly, and with a right motive, the answer will be, "Go." Every opening for the presentation of the truth, whether in this country or other countries, is an appeal to believers who are giving their attention, strength, and energies to worldly objects, — an appeal which as Christians they are in duty bound to respect.

EVERY one who connects himself with the church makes in that act a solemn vow to work for the interest of the church, and to hold that interest above every worldly consideration. It is his work to preserve a living connection with God, to engage with heart and soul in the great scheme of redemption, and to show in his life and character the excellency of God's commandments in contrast with the customs and precepts of the world. Every soul that has made a profession of Christ has pledged himself to be all that it is possible for him to be as a spiritual worker, to be active, zealous, and efficient in his Master's service.

M. L. H.

PREPARATION FOR THE WORK.

God does not call men to work for him without fitting them for his work, if they will allow him to do it. They may refuse to be benefited by his effort to instruct them, but it is nevertheless true that he does give them an opportunity and means of preparation to fit themselves for his work. It is not for the honor of God that men should enter into his work till they are prepared to do it in a manner that he can approve.

God gave to Isaiah a vision of heavenly glory. When he had seen it, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isa. 6: 5. Upon this, one of the seraphim took a live coal from off the altar, and laid it upon his lips, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Then he heard the Lord make this inquiry, "Whom shall I send, and who will go for us?" And thus he records his response: "Then said I, Here am I; send me." And the Lord then bade him go forth to fulfill his solemn commission. This teaches us a great lesson. Before men go out to work for God, they must have his work first wrought within themselves. When the live coal from the altar had been laid upon the lips of Isaiah, his iniquity was purged. Then he could speak for God, for he had something to say, and he was fitted to say it in a manner that God could accept.

God does not want men to go out to labor for him till they have had their iniquity taken away. No man can lead others to Christ till he has first become personally acquainted with him. When our hearts are right in his sight, our motives will be pure before him. We shall not then seek our own worldly interest, the praise of men, nor our own ease and convenience, but shall seek only the honor which comes from God, and for this will cheerfully bear burdens and make sacrifices without one word of complaint. God will regard what men do, with such motives as these. He will not accept that which is done from other motives.

It is no light thing to work for God. The sacredness of the work cannot be overestimated. God will not be trifled with. He sees through all disguises, and he detects the most secret motives of the heart. The action is valued according to the motive which prompts it. Those who name the name of Christ must depart from all iniquity. They must not bear the vessels of the Lord without being themselves clean in his sight. Who is then sufficient for these things? — *J. N. Andrews, in True Missionary.*

KEEP OUT OF SIGHT.

A GENTLEMAN, with fishing-tackle and all the necessary appliances, went forth to a stream where he toiled all day and caught nothing. Toward afternoon he espied a little ragged urchin with tackle of the most primitive order nipping the fish out of the water with marvelous rapidity. Perfectly amazed, he watched the lad for awhile, and then went and asked him if he could explain the reason why he was so successful, in spite of his meager outfit, while the expensive apparatus could catch nothing. The boy promptly replied: "The fish 'll na' catch, sir, as lang as ye dinna keep yersel' out o' sight." Here is a suggestive lesson for "fishers of men." They may spend much more on style and rhetorical adornment, in all of which they may attract much attention to themselves, and yet utterly fail to win men to Christ. "Keep yourself out of sight" — the wisest advice that can be given — for only thus can the sinner be brought face to face with the Saviour. "For we preach not ourselves, but Christ Jesus, the Lord; and ourselves your servants, for Jesus's sake."

HEALTH AND TEMPERANCE.

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

[Written for the HOME MISSIONARY.]

KEEP IT BEFORE THE PEOPLE.

BY FANNIE BOLTON.

KEEP it before the people, —
That law is good for man,
That to eat and drink
And work and think,
According to God's great plan,
Brings the best of joy to mortals
And the highest good to the race ;
For the law of God
Is a blossoming rod,
And touches the life with grace.

Keep it before the people, —
That appetite must not reign,
That lust and greed
Serve not man's need,
Nor bring him a moment's gain ;
The flesh makes war with the spirit,
And would take the ascendant throne ;
But the lusts of the flesh
Use a stinging lash,
When the power is all their own.

Keep it before the people, —
That temperance is not trial,
But in every word
Works naught but good,
In body and soul the while ;
Roses and snow for the features,
Glory and love for the eye,
Health for the heart,
Rich thought and fine art,
And hope for eternity.

FOOD.

THE purpose of food is to furnish material to repair the waste which is constantly taking place with each activity of the body. Every breath, every thought, every motion, wears out some particle of the delicate and wonderful house in which we live. Various processes remove these worn and thenceforth useless particles ; and to keep the body in health, their loss is made good by constantly renewed supplies of material properly adapted to make the living substance needed.

This renovating material we must supply through the medium of food and drink. In reality, then, our bodies are made of the food we eat ; and it is evident that such important building material should be the very best obtainable in quality, since poor food must necessarily make poor blood, poor brains, poor muscles, poor bodies.

So true is this that it has been said, The quality of a person's food determines his character. Although this may not be true in the strictest sense, it has been proved that man's dietary has much to do with his moral nature and intellectual ability as well as

his physical condition. It is certainly reasonable that, since the brain is nourished by the food eaten, if that blood be formed of improper food, or clogged by too much of it, the result will be a disordered organ incapable of first-class work.

The great diversity in character of the several tissues of the body, makes it necessary that food should contain a variety of elements, in order that each part may be properly nourished and replenished. These elements, likewise, are needed in certain proportions, as the system is only able to appropriate a certain amount of each, and all excess is not only useless but even injurious ; since to rid the system of the surplus imposes an additional task upon the digestive and excretory organs. Food, then, that is lacking in some of these essential elements is poor food ; for it will certainly render the blood deficient in some of its important constituents, and thus impoverish the nerves, muscles, and other tissues which are nourished through its medium.

These essential elements are principally five in number, — albumen, starch, sugar, fat, and mineral, to each of which belongs some special part in the work of the vital economy. According to most eminent authorities, albuminous elements are the chief supporters of the vital activity and of muscular and nervous efforts ; hence we may say a food that is wanting in these elements is particularly a *poor* food.

Most food substances are deficient in one or another of the food elements, and need to be supplemented by other articles containing the deficient element ; for it has been proved, and at the expense of numberless small animals, that no food element alone is capable of supporting life. It often happens, also, that although an aliment naturally contains all the requisites of proper food, it may come to our tables so prepared that it cannot be utilized by the system. It is not enough to provide good and proper food material ; it must have such preparation as will not lessen, but increase, its alimentary value.

Poor food is quite as often the result of bad cookery as of poor selection of material. To serve the end for which it was designed, food should be both nutritious and digestible ; the first requisite depends mainly upon its selection, the second upon its preparation. Cookery ought to make food more digestible ; it should be a sort of partial preliminary digestion of the food elements. Proper cookery changes each of the food elements with the exception of fats, in much the same manner as does the digestive juices ; and at the same time it breaks up the soluble portions of the food so that they are more readily acted upon by the digestive fluids. Cookery, however, by no means always attains the desired end ; and often the very best of foods are rendered useless, unwholesome, and even dangerous by improper preparation.

MRS. E. E. KELLOGG.

Just before sailing for England, Brother Wm. Arnold spent less than six days, canvassing in Battle Creek for *Good Health*, principally among people not of our faith, and obtained sixty-three subscriptions. Much of this work was done among the business men, and some were found who had never been asked to subscribe for *Good Health*.

A letter just received from New York State says that a little girl not over eleven years old took three orders for *Good Health* in less than three hours.

These examples show what can be accomplished with a little effort. All of us can do something in this work. Even our sisters who are tied at home by the cares of the household can solicit subscriptions for *Good Health*, of their neighbors, distribute health and temperance leaflets, etc., and do them good by putting literature in their houses that will give them correct ideas of health, and how to preserve it.

C. E. L. J.

On the fourth Wednesday evening in February the Battle Creek Missionary Society carried out the program found in the Health and Temperance Department of the HOME MISSIONARY for January. At the close of the exercises the following resolution was passed by the Society:—

Resolved, That we, as missionary workers, will devote a reasonable proportion of the time and means which we give to the missionary work, to the distribution of health and temperance works."

The question of employing one or more persons to spend a part or the whole of their time in health and temperance work, was referred to the officers, and will be considered at the next officers' meeting. We should like to see all of our societies take hold of the health and temperance work, and give it the attention that its importance demands. We see no reason why this branch of the work should not receive its due proportion of time, talent, and means. Every well-directed effort that has been made in the interest of health and temperance has met with success that is truly encouraging.

D. T. J.

THE interest manifested during the past three months in the health and temperance missionary work in Bay City, Mich., has far exceeded our most sanguine expectations. We found people of all classes, especially the intelligent and cultured, anxious to learn more of these principles, and to put them into practice. Written testimonials in favor of our work were given us by the leading physicians and clergymen of the city, as well as the ladies of the Woman's Christian Temperance Union, and other prominent persons. Beside the quantities of health publications sold, over 200 ladies and some gentlemen attended the cooking classes held in the parlors of the First Baptist church.

Many encouraging expressions were given us as we closed up the lessons. One lady who did not look upon our work with any favor at first, said before we left that she considered this system of cookery *perfect*, and that her son, though he had been accustomed to flesh food three times a day, did not care now if he never saw meat upon the table, since they had so many other things in the place of it. Another lady told us that her husband said he would not go back to the old way of living for anything. They wish us to return, and give them a *special* course, which we are anxious to do, if it shall be thought best.

EVORA BUCKNUM.

BIBLE READING.

1. WHAT kind of food did God give man in the beginning? Gen. 1:29; 2:16.
2. Name some of the seeds and fruits that are the best food.
3. When was meat first permitted by the Lord to be eaten? *Ans.*—After the flood. Gen. 9:3.
4. Is it necessary for health and strength? See "Testimony," Vol. 2, p. 63.
5. What was the average length of life of the patriarchs before the flood? *Ans.*—About 912 years. Gen. 5.
6. What was the average about 1,000 years after the flood? *Ans.*—Seventy years. Ps. 90:10.
7. Why was man's life so rapidly shortened? *Ans.*—Because of the increase of sin. Prov. 10:27; Ps. 55:23; Josh. 23:16.
8. Is it not probable that the use of flesh aided somewhat in shortening man's life? Prov. 23:20, 21. "Testimony," Vol. 2, pp. 64, 404, 405.
9. What did God give Israel to eat in the wilderness? *Ans.*—Manna. Ex. 16.
10. Did this food satisfy them? Num. 11:14.
11. Did God grant their desire? Ps. 78:27-29.
12. How did this affect them spiritually? Ps. 106:15.
13. Why does God sometimes give people things not good for them? Matt. 19:8; Eze. 20:24, 25.
14. What kind of diet did Daniel and his companions choose? Dan. 1:12.
15. What is pulse? *Ans.*—Legumes, as peas, beans, etc. Dr. Clark says, *Pulse*, hazzeriam, seeds or grain, such as barley, wheat, rye, peas, etc.
16. What was the effect of this kind of diet? Dan. 1:20.

W. H. W.

PROGRAM.

1. Song.
2. Responsive reading (Revelation 22), 5 minutes.
3. Prayer.
4. Bible questions, 20 minutes.
5. Address or essay, subject, "The Preparation of Foods," 10 minutes.
6. Select reading, "Testimony," Vol. 2, pp. 354-357, 10 minutes.
7. Business, 20 minutes.
8. Song.

CANVASSER'S DEPARTMENT.

CONDUCTED BY C. ELDRIDGE.

WE are in receipt of a letter from a brother in Illinois, stating that after he had worked hard to secure a large list of subscribers for "Bible Readings for the Home Circle," and was looking forward to a good delivery, by which he might reap the financial fruits of his labors, he was somewhat discouraged by an article appearing in the columns of a religious paper, warning its readers against the agent and the unorthodox teachings of the book he was handling. The lessons taught by this book may not be considered strictly orthodox by every denomination, although the questions asked are answered by the Bible, which all must admit is orthodox. Some denominations hold that immersion is the only true mode of baptism; others seem satisfied with sprinkling; all profess to take the Bible as their rule and guide. Who will claim the Bible is not orthodox, simply because the different denominations cannot agree as to what it teaches? Is it fair to judge a book by the standard of any denomination? Would it not be better to apply the level and plumb, the word of God, before one condemns and seats himself in judgment upon it, or proclaims himself the definer of orthodoxy, or the corrector of heresies? The book is of necessity either orthodox or heretical. Is the mission of orthodoxy to injure our brethren, and to prevent them from delivering books to parties who are willing and anxious to take them, and are only prevented from doing so by some zealot who declares the work unorthodox?

To show that these would-be guardians of orthodoxy are not infallible, we will relate a circumstance that lately came under our observation: A brother had worked long, faithfully, and honestly in a Canadian town where he had secured a long list. About the time he was to make his delivery a good minister of the place called upon him, and gravely stated that he considered it his duty to warn the people through the medium of the press and pulpit that the book he was handling was unorthodox. No one can question the honesty of his intentions, for that is shown in the very fact of his first going to the canvasser and telling him what he intended to do.

The canvasser felt discouraged. The following Sunday the warning was to be sounded from the pulpit, followed by an article in the paper. What was to be done? A brother canvasser came to his assistance, and by a little judicious management the matter was arranged to the satisfaction of all concerned. They went to the minister in question, and asked him what he objected to in the book. He replied that he could not agree with the readings given on pages 144, 168, 159, and some others. On being asked if the Bible did not answer the questions, he stated that he would consider the matter further, promising not to give the threatened warning until

he had satisfied himself as to the correctness of his own position. He had no desire to injure a brother, or to impede any good work. Subsequently he admitted that while he did not believe all the positions taken, he saw no good reason for opposing the book, and thus the matter dropped.

Another case: An agent in Ohio could not deliver his books, owing to the warnings of a minister through the columns of the village paper, and became discouraged and returned home. He was advised to return to the field, and again try to fill his orders. He did so, calling upon the editor of the paper, asking him to read the book he had warned the people against. He read it, and the result was that the very next issue of that same paper contained a glowing article in its favor, which completely turned the tide of public opinion, and enabled the agent to deliver not only the books for which he had taken orders, but many others. We are not in the field in person, and cannot, of course, know all that is going on, but so far as our observation extends, we have yet to learn that any harm has been done the work in general by reason of the gratuitous advertising our books and views have received from both press and pulpit. We would advise the canvasser to pursue the even tenor of his way, and pay no attention to what may be said or written. Deal fairly and honestly with the public at all times, use no deception whatever, and answer all pertinent questions without equivocation or hesitancy, and leave the rest to the Lord, who, whenever difficulties arise, will endow him with wisdom to meet and surmount them.

Use the good sense he has intrusted to your keeping, and conduct yourself in such a manner that no accusation can be brought against you, except that the book you handle, judged by the standard of various and conflicting creeds, is *unorthodox*. C. E.

HINTS ABOUT CANVASSING. — NO. 1.

LIKE Christ and Paul, the canvasser who works with our publications is supposed to be *seeking and saving* the lost; he *goes about doing good*, — a *house-to-house* work. He is acting in direct fulfillment of the gospel commission, for his work results in making disciples or Christians; hence he is Christ's ambassador, appointed of Heaven, and sent forth with a greater message than was ever issued from an earthly court, — as much greater as God's purposes and plans are superior to man's, and as eternity is greater than a few brief years of time. So much by way of introduction to the thought that —

CANVASSING IS AN IMPORTANT WORK.

It is a department of Christian endeavor which is not well understood even by our own people. Our

leaders are but just coming to realize its importance, and what it is destined to accomplish; and the masses of our adherents are yet to be persuaded that it is worthy of their most cordial sympathies and hearty support. This is not strange, for it is a new work which is scarcely under way. It has taken some long and rapid strides in its brief career, but it is evident that with the added experience and constant and continued efforts of its friends, it will be pushed forward to still greater triumphs. We can see enormous heights that have not yet been scaled in its onward march; and we believe that, notwithstanding the fact that great advancement has been made during the last five years, it is still true that as stated in "Testimony No. 32," "Very much more efficient work can be done in the canvassing field than has yet been done;" and due respect should be paid to the facts alluded to in "Testimony No. 29," where it says, "In all parts of the field canvassers should be selected, not from the floating element in society, not from men and women who are good for nothing else and have made a success of nothing, but from among those who have good address, tact, keen foresight, and ability. . . . If there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures. . . . Every one is not fitted for this work. Those of the best talent and ability who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be faithfully carried out."

It would appear from this language, and experience has already demonstrated it, that men and women of mature years and judgment, and those possessing superior qualifications, should be employed to canvass. This important work must not be left to the youth alone, but the wisdom and experience of years must be brought into it, and the most highly developed manhood and womanhood. Successful business habits and trained and cultivated faculties are indispensable to its success. Let these elements predominate, then it will be safe to connect with it those who are younger in years or younger in the faith, and others who have but moderate abilities. Canvassing admits of a great diversity of talent, but there must be a high standard so that progress and improvement shall be the motto. A high grade of work should be done, and a good influence cast on every hand, because canvassing is a great work of itself, and it prepares the way for other labor, and the success of subsequent efforts depends upon the impressions made by the canvasser, as well as his efficiency and thoroughness. Is not this a good time to —

MAKE AND EXECUTE PLANS

To enter upon a calling so elevating, ennobling, and useful? We say make plans, for we have learned that those who serve the cause best are, as a rule, already filling places of practical usefulness, and it requires an effort to get liberated. It is a good time because your attention is now arrested, and with some the circumstances are more favorable than they would

be at a later date; and we would suggest that this matter receive favorable consideration before future engagements are made which would take more of the precious, fleeting moments of probationary time. Elevating, ennobling, — this is in accordance with statements in "Testimony No. 32:" "The canvasser is engaged in an honorable business," and "The canvassing is God's means of reaching many who would not otherwise be impressed with the truth. The work is a good one, the object high and elevating; and there should be a corresponding dignity of deportment." These passages bring in the additional thoughts that canvassing is honorable, that it is God's means of saving many who would otherwise be lost, and that it is a work that calls for dignity of deportment. How unlike the prevailing ideas concerning the canvasser and his work.

Again we quote from "Testimony No. 32:" "Young men are wanted (to canvass) who are men in understanding, who appreciate the intellectual faculties that God has given them, and cultivate them with the utmost care. Exercise enlarges these faculties, and if heart culture is not neglected, the character will be well balanced. . . . Jesus and holy angels will give success to the efforts of the intelligent, God-fearing men who do all in their power to save souls. Quietly, modestly, with the heart overflowing with love, let them seek to win souls to investigate the truth. . . . Those who are doing this work from right motives are doing an important work of ministering. They will manifest no feeble, undecided character. Their minds are enlarging, their manners are becoming more refined."

Read the foregoing again, and see how effectually all —

BRASS OR CHEEK IS EXCLUDED,

With due preparation, and right principles, and right motives, and approved methods, the missionary canvasser is welcomed to the homes of the people an unobtrusive guest; success attends his efforts, and he is sent on his way with a hearty Godspeed, and he leaves a train of light to brighten and cheer the hearts of men in this life, and lead them on to enjoy the glory of the eternal world. Love is the main-spring of all his actions, and it is so stamped upon his countenance, and inwrought in his life that it cannot be disguised. The people know that he has come to do them good, and the sacred flame which is kindled upon the altar of his own heart soon thaws its way through the icy barriers, and finds a response in their hearts; thus —

THE INNER DOOR IS OPENED

Which is quite as essential as it is to secure admission to the homes of the people; but the man whose only object is to make money, carries the signs of his greed just as visibly stamped upon his face as love is marked upon the other man's countenance. What wonder that he fails to reach the hearts of the people, or that even the outside door is very soon closed upon his departing presence, if indeed he gains admission at all. This is not such

an unjust world after all; people get about what they deserve. Another reason why the missionary canvasser does not meet with —

ONE-TENTH PART OF THE DIFFICULTIES

That are generally anticipated and which, perhaps, the worldly canvasser does experience, is that he is engaged in a work that all heaven is interested in; and he has the companionship of the holy angels and their help. It might be added that in the providence of God our methods of canvassing are such that we do not arouse the combativeness and antagonism of the people, and our books are such as give character and dignity to the work, and command attention and respect.

In subsequent articles we hope to write upon the principles and best methods of the business: but we can only say at this writing, let the higher motives cause you to enter the work; spare no pains or expense of time or money that may be necessary to enable you to attend a canvassers' institute, and to qualify yourself for efficient work; connect with others of experience when you enter the field; be constant, persevering, devoted, and go on from strength to strength.

E. E. MILES.

“LATTER-DAY DECEIVERS.”

UNDER this title has appeared an article in a late number of *The Michigan Christian Advocate*, which claims that agents engaged in selling “Bible Readings for the Home Circle,” and “Thoughts on Daniel and the Revelation” have practiced deception in securing subscriptions to these books. It is declared that one agent canvassing for the latter book asserted that it was undenominational, and contained no doctrines peculiar to the Adventists, and in proof of which produced a testimonial from the Rev. D. F. Barnes, who was then located at Battle Creek.

We quote the subscribers own words:—

“I then wrote to Brother Barnes, who assured me that he never gave any such testimonial, and further stated that the book was peculiarly an Adventist book, which I afterwards found to be true. . . .”

“And lastly, an agent came here a few weeks since selling a book called ‘Bible Readings,’ another Adventist book, and just flooded the country with them. He positively declared to some that they were not denominational in any sense. In answer to a question from his landlady as to what church he belonged, he said, ‘I do not think it best to tell when I am canvassing for books.’ I found out what he was doing, and published him from my pulpit. The people who had been deceived by him were indignant, and many refused to take the book. I accord to them the right to sell their books wherever they can, but I protest against this sort of deception. Let them tell the people what they have to sell, and then if they want to buy, all right.”

These are grave charges. If true, how can they be met? Falsehood and deception are weapons that cannot be used without wounding those who wield them. We have no doubt but the one preferring these charges has stated the case as it appears from

his stand-point. The canvasser may be equally honest, viewing it from his point of observation. Let us examine the charges carefully; first, the agent claims that “Thoughts on Daniel and the Revelation” is undenominational. Is this a fact?—In one sense it is undenominational, being a fair exposition, or commentary on the books of Daniel and the Revelation. This has been conceded by many eminent theologians, the Rev. Mr. Barnes among the number, but can we say that the book contains no points of doctrine peculiar to the Adventists? What about the two-horned beast? There is no other denomination in the world that holds to the views presented in that book relating to the image of the beast. So that part, at least, is peculiar to the teachings of Seventh-day Adventism. The facts are that a portion of the book is denominational, and no agent, when asked a direct question concerning it should deny the fact or attempt to evade or equivocate. We are prepared to state that the Rev. Mr. Barnes will not deny that he gave a testimonial for the book in general, but we do not claim that he ever said, or meant to convey the idea that there was nothing in it peculiar to the views held by Seventh-day Adventists. This, as we understand, is that part of it which the Rev. Mr. Barnes has denied. The agent, without a doubt, presented the testimonial of the Rev. Mr. Barnes, as a recommendation for the book, as a whole, while the subscriber took it for granted that the testimonial was a guarantee that there was nothing in it peculiar to Adventism.

Again: It is claimed that the agent handling “Bible Readings for the Home Circle” declined to say to what church he belonged. This created suspicion at once, which resulted in greater disaster to his prospects than if he had given a direct answer to the question. More than that, we are published throughout the land as hypocrites and deceivers.

The greatest care should be taken in all our deal with the public. We have a perfect right to sell our books by every honorable means at our command, but we have no right to take an unfair advantage of any one, and while it is not necessary for us to carry a banner, announcing ourselves as Adventists, we should and must answer all such questions frankly. What will it avail us to put our books in circulation by fraudulent means? The deception will be discovered; discredit will reflect upon the canvasser and the cause he seeks to advance, and create a disgust for that book or any other emanating from the same source.

We claim only the same rights accorded other book sellers and publishers, namely, fair treatment from the public, and without being obliged to wear a badge so that our religious belief shall be advertised to the world. In return we owe honesty and courtesy to every one. Every member of the Seventh-day Adventist denomination should ever bear in mind that he holds in his hands the reputation of every brother and sister, which constitutes the moral and spiritual standing of the church, and that no individual member can do wrong in any particular, without injuring his brethren or casting a stigma upon the whole denomination.

C. E.

LADY CANVASSERS.—No. 1.

[OUR readers will be pleased to learn that Sister Helen Cowles, after earnest solicitations, has agreed to furnish the HOME MISSIONARY with articles on "Lady Canvassers." This part of the work is becoming an important feature in canvassing, and demands our attention.—C. E.]

The charge of a company of young ladies in some city would be much preferable to this task of suggesting plans for others to work by. The necessity of lady canvassers in cities is continually becoming more apparent. There is opened an almost endless field to our sisters, which, with few exceptions, the brethren find difficult to enter. There are scores of young ladies among us who have experience as teachers, and many others of less experience and ability and perhaps of limited means, who could not only make a success financially, but do a noble work for the Lord in the distribution of literature and the saving influence they would everywhere exert, could they have the encouragement afforded by a well-disciplined company. At the same time they would be gaining an experience that would be of inestimable value to them in future years.

Since districts judiciously supplied with our literature have proved fruitful fields for the Bible worker and minister, the importance of having well drilled companies capable of thoroughly and systematically canvassing the cities, towns, and villages can hardly be overestimated. How to organize these companies, and maintain the necessary enthusiasm, are questions well worth our consideration. The plans here offered, either in organizing or in the general management of the company, have been developed from time to time as circumstances seemed to demand, and they are presented with a hope of drawing out suggestions from others.

In the first place, the company should recognize a head; yet all regulations for its government should be freely discussed, and only such principles carried into effect as are mutually agreed upon, unless it be regulations made by higher authority than the company. Next, a program giving the hour of rising, study, meals, work, etc., should be formulated and posted in a convenient place for reference.

A bell of sufficient size to be distinctly heard in each room of the house is almost indispensable to establishing regular hours. Then the work in the house should be divided as equally as possible among the members of the company, always excepting the leader, who should be left free to take the oversight of the work, and suggest plans by which tardy ones may be enabled to finish their tasks on time. There is probably nothing in the company discipline that so tends to the general welfare, as having an appointed time for every thing; and then, as far as possible, things should only be done at the proper time. This will many times cost considerable self-denial, yet all should support the leader in bringing about this state of affairs. Its importance should be continually urged with patience yet with untiring determination. When once established, it saves confusion and disorder, and brings in a general feeling of satisfaction and harmony.

HELEN COWLES.

INTERESTING LETTER FROM ENGLAND.

"79 CONSTABLE STREET, HESSEL ROAD,
"HULL, YORKSHIRE, Jan. 28, 1890.

"Mr. C. H. Jones.

"DEAR BROTHER: I am glad to say that the work is prospering, and the canvassers are working with a will. The total number of orders taken for 'Prophetic Lights,' as counted at the close of last week, was 826, also one for 'Ladies' Guide' and one for 'Man the Masterpiece.' The profits coming to the canvassers for this work would be a little more than sixty pounds, providing they should make a full delivery. We have already delivered 216 'Prophetic Lights,' and lost ten orders, which is not a large percentage. The cost to maintain our company up to February 1, including rent, gas, etc., was twenty pounds (from the time we began to canvass). We will say for the sake of reckoning, that the loss of orders in delivering is ten to every hundred, which I believe is setting the rate of loss too high. Taking one-tenth from canvassers' profits—sixty pounds—would leave fifty-four pounds net. And then taking out the cost of living, it would leave thirty-four pounds. I don't see why the canvassers cannot live in England. Last week we took 147 orders.

"It must be remembered that in my reckoning for the total work, there were some weeks in which the report was meager, but now I can see no reason why we should not be able to round up a good report every week. It has been demonstrated to my full satisfaction that the canvasser of ordinary ability, with a heart in his work, can do well and make a good living in this field. I should not wish to hold up as an inducement to canvassers to come to this field to work, the fact that they might accumulate riches, or that they might receive great financial benefit by so doing; but I would hold up the fact that there is a great need of workers, and that there is a great work to be done, and that God calls upon us to make a sacrifice for him wherever we are. If you can raise a company of workers whose chief motive is to do the will of God and to advance his truth in the world, and will stand ready to go to the remotest parts of the earth for the sake of the gospel, those are the ones we want. God has promised to provide for his people, and it matters not where they are called to labor; they will be provided for. Send us all of the Calebs and Joshuas you can spare, and we will give them something to do.

"Brother Smith, of Liverpool, is expected to unite with us to-morrow. Brother Bartlett, of London, is doing well, and we have great reason to take courage and press on in the work.

"May the Lord guide you in selecting workers for this field, and give you success in the enterprise. If they arrive by the first of April, it will be quite as soon as I shall look for them, but will be ready to give them work any time.

"Yours with respect and Christian love,

"ELLERY ROBINSON."

MISSIONARIES FOR FOREIGN FIELDS.

THE attention of our canvassers is called to the 'Appeal in Behalf of the Canvassing Work in the British Field,' which appears on the first page of the HOME MISSIONARY Extra, also to Resolution No. 1, on page 19. Shall this appeal be made in vain? The district and State agents in convention assembled, have by resolution answered in the negative. I cannot believe the canvassers will revoke their decision, or neglect to respond to their names when called. Here is an opening for those who have wished for an opportunity to engage in foreign service. The class of workers wanted is fully set forth in the February number of the HOME MISSIONARY. We have already made a call for five workers to come to the Sanitarium to take a drill of five or six weeks, before going to England to engage in the health and temperance work, and by the time this reaches the reader, another call for twenty more workers will be made to engage in the canvass for our denominational books in London. These will be divided into four companies, each under the direction of a competent leader. For further information concerning this field we cite you to the letter from Brother Robinson in this issue. We hope no one will be surprised when asked to go. We simply ask you to look the matter over carefully and candidly, and see if there is any good reason for staying at home. Read the last HOME MISSIONARY carefully and prayerfully, together with the published proceedings of the canvassers' convention in the Extra, and you will see what is required. No persuasion or inducements will be used. You must act upon your own judgment. Your service must be a free-will offering. We can only present the wants of the field, and there we leave it. The agent for each district will make a call for such persons as in his judgment he may deem best. He will try to select those who will make the most efficient workers abroad, and at the same time not weaken the work at home. Missionaries are wanted for the work in foreign fields. Who will respond "Here am I, send me"?

C. E.

THE MARITIME PROVINCES.

I HAVE been here but a few days, yet I am more than ever impressed with the importance of this branch of the work from what I see of its fruits among the people. Not only has the first interest ever awakened in the hearts of our people here been largely due to the work of the canvasser, but also the courage and zeal so manifestly with them, may, I apprehend, be set down as the natural outgrowth of the goodly proportion of their number who have been more or less actively engaged in the canvassing cause.

We are looking forward to the two weeks' canvassing drill, appointed to convene at Truro, Nova Scotia, March 14, as an event that will date a new and better time of prosperity for our cause here. We are glad to be able to announce that Elder E. E. Miles will be with us.

F. W. MORSE, *Provincial Agt.*

NORWAY.

A REPORT of the canvassing work in Norway, for five weeks ending Jan. 19, 1890, gives the following sales: 35 "Life of Christ," 56 "Prophecies of Jesus," 54 "Thoughts on Daniel and the Revelation," 33 "Thoughts on Daniel," 5 "Home Hand-book," 139 yearly subscribers to the Health Journal, and 86 for six months, 126 copies having been sold. One yearly and one six months' subscription were also obtained for the *Tidende*, and \$7.36 worth of tracts, making a total of \$433.57.

This is certainly a good showing, and we hope to hear from our Norwegian brethren every month.

GERMANY.

A LETTER lately received from Elder Conradi brings the welcome intelligence that a general agent has been appointed for that field, and that the canvassing work is being organized on a systematic basis. A canvassing school is now in session in Hamburg, with an attendance of twelve, one brother coming from the borders of Siberia to receive instruction. This school is conducted upon the same plan as the one held a year ago in Milwaukee, Wis.

From May 9, 1889, to the present time, over 3,000 orders have been taken, 2,259 books of which have already been delivered. This certainly is a good beginning, and promises well for the efforts which are to be put forth in the near future. C. E.

CANVASSERS' REPORT FROM SWEDEN FOR 1889.

THE following is a report of the work done by canvassers in Sweden during the year 1889: Eighteen have been at work most of the time; a few others have also done some missionary work. They have sold 983 copies of "Life of Christ"; 897 "Prophecies of Jesus"; 41 "Thoughts on Daniel and the Revelation"; 1,241 "Home Hand-book"; 200 "Sunshine at Home"; and other books to the value of \$948.62.

They have also obtained subscriptions on the following periodicals: 1,817 yearly subscriptions for the Swedish Health Journal, and 26 for six months; 154 yearly subscriptions for the *Harold*, and 7 for six months.

Total amount received on these sales is \$5,402.40.

AUSTRALIA.

WE have just received the November and December number of "The Monthly Summary," containing the report of the Australian canvassers.

The report for November is: 231 "Great Controversy;" 138 "Sunbeams;" 71 "Ladies' Guide," and 31 "Thoughts on Daniel and the Revelation," valued at \$1,330.40. The sales for the month of December show a total of \$3,308.04, or \$4,638.44 for November and December. This is certainly a remarkable showing, and is proof positive that our brethren in Aus-

tralia are coming to the front in the book business. If space would permit, we should like to give some extracts from "The Summary," but figures must suffice. Our readers will certainly appreciate the system in which the canvassing work is reported.

If all are faithful in reporting, there is no reason why each country in which our canvassers are at work should not be heard from each month.

THE ATLANTIC DISTRICT.

THE outlook is good for increased activity throughout this district. Courses of instruction have been planned which will cover the entire time from now until the first of July. These institutes will come in the following order: New England, March 12-17; Nova Scotia, March 20-31; Maine, first half of April; Vermont, last half of April; South Lancaster Academy, May 1-15; Washington, D. C., or Virginia, last half of May, and in June they will be held in connection with the workers' meetings and camp-meetings in Pennsylvania, New York, and New England. Let all who are interested take note of these appointments, and for any special information address their State agent, or the district agent, E. E. Miles, South Lancaster, Mass.

Special notices concerning each of these efforts, stating place of meeting, and the exact dates will be given in due time through the *Review*, or otherwise.

THE OUTLOOK IN NEW ENGLAND.

NEW ENGLAND is looking toward an increase of business in the canvassing line. It has had a convention recently of the workers in the western part of the Conference, and advertises another for the eastern part to be held March 14-17. In connection with this, and beginning two days earlier, will be given a course of instruction for beginners.

Elder C. L. Kellogg has been appointed by this Conference to take charge of the health and temperance work, and he is now in this city attending the special course of instruction at the Sanitarium, better to qualify himself for the duties of the new office. His address and the address of the State agent, Elder Miles, is South Lancaster, Mass. These brethren would be pleased to correspond with any in the Conference who desire to canvass; and a favor would be conferred by sending to Elder Kellogg the names and addresses of all proper persons, without regard to religious faith, who might be induced to canvass for *Good Health* or any of Dr. Kellogg's books.

REPORT OF THE CANVASSING WORK FOR FEBRUARY, 1890.

NAME OF STATE.	Days.	Exhib.	Ord's.	Mor.	Half Mor.	Lib'y.	Gilt.	Marb.	Platn.	Value of Books.	Miscel.	Total value.
Alabama.....												
Arkansas.....	32	276	96			7	23	65	1	\$ 209.50	\$ 2.20	\$ 211.70
Atlantic.....	80½	1,077	280	14	23	14	132	82	10	709.25	43.50	752.75
California.....			353	16	20	32	146	39	100			673.00
Colorado.....												
Georgia.....												
Illinois.....	110½	805	537	14	7	66	55	73	322	1,035.79	7.70	1,093.49
Indiana.....			327	33	21	56	90	127		360.75	8.50	369.25
Iowa.....		69	307	3	9	65	164	59	7	774.25	24.75	799.00
Kansas.....	328	2,229	619	18	27	85	101	381	7	1,447.50	63.75	1,511.25
Louisiana.....		785	532	12	7	40	77	383	13			1,179.00
Maine.....												
Maritime Province.....	25		66	1		3	13	44	5	143.00		143.00
Michigan.....			142	5	7	9	42	77	2			333.75
Minnesota.....												
Missouri.....	266	2,397	687	26	14	65	187	336	59	1,573.50	41.95	1,615.45
Nebraska.....												
New England.....	295½		674	34	60	80	222	253	25	1,680.50	83.00	1,763.50
New York.....	136		433	43	23	33	126	177	26	1,077.75	33.85	1,111.60
North Pacific.....												
Ohio.....	19	85	68	5		7	27	29		168.75		168.75
Ontario.....	70		301	21	21	28	95	136		1,054.00		1,054.00
Pennsylvania.....	1,432	4,432	1,192	139	57	199	367	423	7	3,179.25	551.15	3,730.40
Quebec.....	9		67	1		9	3	54		153.75		153.75
South Dakota.....												
Tennessee.....												
Texas.....			308	21	6	75	34	48	124			608.11
Upper Columbia.....			23		6				17			60.50
Vermont.....	20	203	32	2		1	6	21	2			70.50
Virginia.....												
West Virginia.....	112	907	200	6	5	25	63	100	1	476.50	52.90	529.40
Wisconsin.....		367	131	1	1	13	41	23	52	247.90		247.90
Totals.....	2,935½	13,687	7,365	415	324	912	2,014	2,930	780	\$14,841.94	\$913.25	\$18,680.05

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., MARCH, 1890.

SUBSCRIPTIONS to the HOME MISSIONARY have been coming in at an average rate of over 300 per week, since our last issue. We hope our readers will not slacken their efforts to extend its circulation, till it is placed in the home of every Seventh-day Adventist family, and many others besides.

THURSDAY evening, February 27, Prof. Travis, of Lansing, Mich., delivered an interesting lecture in the Tabernacle, on the "Journeys of Christ," and "The Study of the Gospels." He illustrated his lecture by means of a large map of his own making, outlining the travels of the Saviour, giving the journey of each year in a different color. These maps, and a carefully prepared set of slips showing the harmony of the Gospels, and the relations of the different writers, can be procured of the International Tract Society, with whom Mr. Travis has left a few copies. The slips are printed in different colors like the maps, and contain a small copy of the map which can be pasted in an ordinary sized Bible. Price of the maps, \$3.50; slips, fifty cents per set.

THE WORK AT OUR MAIN OFFICE.

REPORT of work done from the main office of the International Tract Society at Battle Creek, for the months of January and February:—

FOREIGN WORK.		
Pages denominational books and tracts sent.....	71,198	
Number denominational periodicals.....	2,050	
Number letters written.....	2,047	
HOME WORK.		
Pages denominational books and tracts sent.....	29,698	
Number denominational periodicals.....	2,159	
Number letters written.....	1,017	
HEALTH AND TEMPERANCE WORK.		
Pages books and tracts sent to foreign countries.....	32,340	
“ “ “ “ “ United States.....	16,574	
Number papers sent to foreign countries.....	1,206	
“ “ “ “ “ United States.....	564	
RELIGIOUS LIBERTY WORK.		
Number English petitions large.....	5,400	
“ “ “ small.....	4,681	
“ German “.....	1,019	
“ Swedish “.....	960	
“ Danish “.....	750	
“ French “.....	360	
“ Holland “.....	310	
“ copies of <i>American Sentinel</i>	1,267	
“ reasons for signing the petitions.....	136,112	
“ “ Constitution tracts ”.....	1,650	
“ pages tracts and pamphlets.....	22,590	

WHAT WE ARE DOING.

WHAT is the International Tract Society doing? what is your work? what are you accomplishing? how do you all keep busy? in what territory are you working? etc., etc., are questions that are constantly being asked us, both personally and by letter. Judging from the number of such inquiries, we have concluded that there has not been a well-defined idea throughout our denomination as to what is being done by the International Tract Society. Hence we have thought it would be advisable to give through the columns of the HOME MISSIONARY, a brief report each month of some features of the work, hoping that a more complete knowledge on the part of our readers, of what we are doing, and something of the results of our work, will inspire in them a greater interest in it, and secure their hearty co-operation in any way where they can assist us.

Since the February number was issued, I have visited the office at Chicago, and was pleased to find that not only were the two secretaries (Sisters M. L. Huntley and A. S. Bowen) kept very busy in looking after the work of that office, but that they are enlisting the assistance of many of those who are attending the Bible school in that city, thus securing their help in the work they have to do, imparting to them instruction, and giving them a practical experience in a line of work which they may be called upon to engage in when they return to the different States from which they have come. Our readers will find on page forty-eight a brief report from the Chicago office, and we shall endeavor to give a report from there every month. We should be glad to give more extended reports if we had the space.

The work in our office at Battle Creek has been divided into four general departments; viz., Foreign work, Home work, Religious Liberty work, and Health and Temperance work. The foreign work embraces the denominational literature and correspondence sent to places outside of our own country. Home work is that done in the United States. The Religious Liberty and Health and Temperance Departments, each include the literature sent out and correspondence conducted on these two lines of work.

In another column we give a brief summary of the work of these four departments for the months of January and February, and will give a monthly report hereafter. We invite a careful examination of all these reports, and will be glad to give by letter any further information which any may desire in regard to the work of the society.

I. C. C.