



THE HOME
MISSIONARY

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

VOL. II.

BATTLE CREEK, MICH., APRIL, 1890.

No. 4.

FOURTH SABBATH READING.

THE NEEDS OF THE HOUR.

On a certain occasion, the Saviour spoke a parable to the multitude, which even his disciples did not understand. But when they were separated from the people, the Lord, at their request, explained to them the parable, and added certain others, in order to instruct them further in the work of the gospel. Having done this, he asked them if they understood the things which he had spoken. "They say unto him, Yea, Lord."

By this acknowledgment on their part, an occasion was offered for the Saviour to point out their duty in the matter, which he did, in the following words: "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. 13: 52. In other words, the disciples had, by their acknowledgment of the light, placed themselves where they should be like householders, constantly adding new things to their old stock of knowledge, from the treasure committed to them.

The treasure of the Christian is, or should be, a knowledge of God, of his Son Jesus Christ, and of his truth which has been given to the world. This treasure was committed to man, as in an earthen vessel, that the excellency of the power may be of God, and not of man." 2 Cor. 4: 7. With such a treasure, having back of it the excellency of God's power, it is only reasonable to say that every Christian should be able to bring forth from it new things as well as old.

But no householder lives for himself alone. The treasure he gathers is for the use of his entire household. Out of his abundance he constantly brings forth for their benefit those things which are new and satisfying, as well as those more familiar to them. Therefore, whoever receives a saving knowledge of God's truth, becomes, in the Bible sense, a householder; and it is his duty to dispense that treasure to others. And if this is true in a general way, of fundamental doctrines, how forcible an argument

does it provide, in behalf of zealous activity on the part of those who believe the special truth, also of the third angel's message.

Who, indeed, could have a greater treasure of divine knowledge from which to draw, than those who have been instructed in the specific doctrines of the Lord's coming, and those events which are immediately to precede his advent? If such treasure has been lavishly bestowed, the responsibility upon the receiver is increased in the same ratio. Yet it seems hard for some of us to realize that our obligations are in the least expanded by having received the knowledge of the truth for our time.

The affirmation is often heard, that the closing message must go to every nation, kindred, tongue, and people. This word *people* takes in all classes, the high as well as the low; and as each nation must have it brought to them in its own language, in order to be attracted by it, so each of the various classes of people in a nation must have it brought to them, in a way which will be adapted to their situation. Men in the lower walks of life may receive the truth by a method which does not arrest the attention of those in higher positions, and *vice versa*. Because the people of one class do not respond to the methods used in reaching another, it is not wisdom to pass them silently by. New plans must be formulated, by which all may be reached; and when the necessity for such plans arises, God often causes circumstances to transpire that will suggest the right thing to be done. We have a good illustration of this in the results that are being seen from the circulation of petitions.

No one has an idea that the signatures secured to the petitions will permanently arrest the progress of religious legislation. Every well-instructed Seventh-day Adventist is persuaded that the time is not far distant when religious liberty will be entirely cut off. But, while in the inauguration of the petition work it was desirable to secure as large a list of names as possible, in order to influence legislators toward religious liberty, still the large list of names

was not the full object of the work. The securing of those was to be but the first step in the way of reaching and instructing those whose attention could not so readily be called to the truth in the regular way. Men of influence, both in public and private, life could by this work have their attention called to a phase of the work which had not been plain to them before, even though they might have heard, in a general way, of us as a peculiar people; and many have been reached and interested who knew nothing about us and our work before.

The attempt to secure religious legislation furnished an opportunity for such work which could not have been secured in any other way, and the introduction of religious bills into the Congress of the United States was the call to action in this work. But the evident mistake made by many was, that when they saw their work telling against these religious bills, they relaxed their efforts, with the idea that the crisis was past, and further strain in that direction was unnecessary. Perhaps that idea was in a measure just, at the close of the last session of Congress, because all the bills then on the calendar died; and although it was certain in the minds of many that the next Congress would see the revival of these bills, the majority of people were not persuaded of this, and for that reason regarded all apprehensions in the matter as wholly imaginary. Under such circumstances but little could be done at petition work to advantage.

But the situation is now changed. The Blair bills are in charge of a committee, and so far as is known, are liable to be reported to the Senate for action at any time. The Breckinridge bill is also held in committee in the same position. While the situation remains as it is, there is a strong argument in favor of a petition against all such measures, and work can be done in the line of securing signatures, with comparatively small effort.

The first object to be gained in circulating the petitions is already being partially realized. Leading men in the nation are being apprized of the fact that there are conflicting sentiments on the question of religious legislation, and are already inquiring about the ground of those opposed to such measures. This is our opportunity to present to them what others have learned through the regular methods of labor. As they commit themselves according to their convictions, others are influenced to look into the truth, who would not do so did not their superiors lead the way.

Already the patient work of our people in this line, and that of addressing communications to members of Congress, has made us more widely and favorably known than heretofore. Some have taken occasion to inquire why so much earnest labor is bestowed in this one direction, and the information they have received has led them to see good and consistent reasons for such a strong movement. The reader may rest assured that through these very exertions, truth is getting a foothold in places where some day it is sure to carry a large influence in the work of God.

What is needed, therefore, just now is steady, persevering effort to do that which circumstances have

shown must be done, sooner or later, namely, go over the entire field thoroughly with this line of work. Spasmodic efforts under the excitement of some great impending crisis work injury, rather than good, to those with whom we labor. Because in the hurry to meet the demands of the occasion, time is not taken to make the matter plain to them, and though their names may be secured to the petitions, there is somehow a vague idea left in some minds, that our motive in circulating the petition is perhaps a selfish one, and they are not intelligently informed in regard to the movements we are opposing. In this case, their interest in the matter is not permanently enlisted, and they are not benefited as they should be by the interview. Work with the petitions should be done in such a way that it will be a stepping-stone to the reception of the whole truth.

What has been done thus far in this line has been largely experimental, and the demand will yet be made for a course of special instruction by experienced persons, just the same as in any other branch of the missionary work. This may call for the formulation of new plans, and the expenditure of more means; but as the conflict deepens, it will be recognized as an absolute necessity. It cannot be supposed that the promoters of religious legislation will be willing to let their interest in this question drop, even though they are foiled in the first or second attempt. It is true they have been successfully met, on the lines hitherto marked out for themselves, but this is only sure to make them change their tactics, in order to avoid future defeat, which will in turn call for counter-plans on our part, with which to meet them again. But while they are maturing their plans for a renewal of the conflict, every one interested in this work should be preparing for greater usefulness in this closing phase of the third angel's message.

There has been a remarkable time of quiet since the crushing defeat experienced by the Sunday-rest advocates, at the late hearing in Washington, but it may be only the ominous calm that presages a terrible storm. No one should be deceived by present appearances in this direction. While the winds are thus being held, all should take advantage of the occasion, to seek God for wisdom to meet future events in a becoming manner. Just so surely as this is God's work, he will grant the help needed for every emergency, and make the weakest of us efficient in advancing his work. Apparent obstacles are no real detriment to those who labor in God. On the other hand they are sometimes necessary to show us our own frailties, and to remind us of the words of Christ, "Without me ye can do nothing."

As all classes must be instructed on this important question, it is not necessary to withhold our efforts till some public excitement arises. It is far better to engage in the work while it may be done in comparative quiet, and then, when the storm does burst (as it surely will, in time), we shall have nothing to regret concerning our course in relation to the work. There is danger in delay, but everything to be gained by immediate and persistent effort in the name of the Lord.

J. O. CORLISS.

SHALL OUR MISSIONARY WORK FLAG DURING THE WARM SEASON?

"IN the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." Such should be the motto of the missionary worker. The results of our labors do not depend upon outward circumstances. If the seeds of truth are sown in the good soil of the heart, when watered by the spirit of God, they will spring up and bear a rich harvest.

As the summer draws on, many who have done faithful work during the winter months, will be tempted to relax their efforts. This will be especially true in the religious liberty work. While the friends of the Sunday bills were active, and making strenuous efforts to secure their passage, we were also active, and thousands of copies of the *Sentinel*, and hundreds of thousands of pages of religious liberty literature were circulated. Large lists of petitions were also sent in, and men were kept in Washington to watch every movement of the friends of the bills, and to take advantage of every opportunity which offered to call the attention of Congressmen and others, to the real character of the legislation they were with so much apparent innocence and philanthropy seeking to secure. God helped our brethren in a marked manner, and a complete victory was gained in favor of the truth. But the victories gained in the hearing before the Committee, and in the mass meeting for the District of Columbia, in themselves considered, are not the most important fruits of the winter's campaign; the education of the people on the subject of religious liberty, that has resulted from the agitation of this question, through the newspapers, and by the literature that has been distributed, is of more importance than the defeat of the Sunday bill in the Committee.

Now that the danger is in a measure past for the present, and the advocates of Sunday legislation have acknowledged their defeat in the hearing before the Committee, and to all appearance have retired from the field, there will be a greater tendency on our part to slacken our efforts in the religious liberty work; but this should not be so. This is the most favorable time to work we have ever had.

The champions of Sunday legislation have left the halls of Congress, and gone before the people to create sentiment in favor of their work, and recruit their strength for another stronger and more determined effort. Already notice is given of lecture tours covering the entire country from the Atlantic to the Pacific. More vigorous efforts will be made this summer than ever before to create a demand for Sunday laws.

While they are agitating the question is the time for the friends of religious liberty to work. We must

meet them in the field, and save as many innocent people as possible from this delusive snare of Satan. Where we can precede them, and get the minds of the people educated on this question, it is much better than to follow them. And this being true, we should increase, rather than slacken, our efforts in this work at every point.

Just enough has been done to show the unmistakable tendency toward a union of church and State in this country; and still the lines are not so clearly drawn as to prejudice the people and shut off investigation. The soil could not possibly be in better condition for sowing the seeds of religious liberty broadcast, than at the present time. Shall there not be just as vigorous an effort made to show the evil of such laws, and to create a sentiment against them, as is made in their favor?

The same principles hold true in all other lines of missionary work. All are not adapted to do religious liberty work. Those who are better adapted to other lines of work should do that for which God has given them a talent. But none should bury their talent in the earth, from fear of failure, thinking to return it to the Lord when he comes, without increase. God requires faithful work at our hands; and if we are faithful to him, we must be active laborers in his vineyard.

State and local societies should begin at once to plan for the summer's work. It should be ascertained who can give time to the missionary work, and how much time they can devote to it. These should be divided up according to their qualifications, and assigned to different lines of work; such as securing signatures to the petitions, distributing tracts and papers, and giving short Bible-readings, securing subscriptions for the *Sentinel*, *Review*, *Good Health*, etc. God has placed in his church a workman for every work. What we need most is to cultivate the talents which we have, and keep them bright by constant use.

D. T. J.

NOT APPRECIATED.

For the benefit of some of our missionary workers who become discouraged if they receive a response that is not favorable to their work, we copy the following, just received from the director of a mission in Jamaica, West Indies:—

"It is true I have received several of your little tracts and other papers, which in your letter of February 10, you are pleased to call choice literature. I do not see how you can dub mutilated scriptures, and garbled nonsense about the Sabbath and immortality choice! Save us from it, by sending no more to my address. You must have lots of time and money to waste, and a very limited supply of brains to circulate such concentrated twaddle. Infidelity has no stronger ally and the cause of Christ no more insidious foe than your International Tract and Missionary Society; still you do n't mind that so long as you can ride your wretched hobbies. Well, no more for me, please."

L. C. C.

IOWA.			IOWA.—Continued.		
NAME.	MEM.	AMT.	NAME.	MEM.	AMT.
Ames,		\$7 86	Smithland,		3 02
Afton,		4 70	Sandyville,		12 11
Atlantic,		3 23	Storm Lake,		4 31
Atalissa,		5 46	State Centre,		3 73
Algona,		9 69	St. Charles,		2 50
Adel,		10	Traer,		5 00
Alta,		2 75	West Union,		23 99
Brighton,		1 33	Waukon,		3 06
Bonaparte,		3 42	Wilton,		1 32
Beaman,		5 95	Woodburn,		3 80
Bowman's Grove,		7 65	Winthrop,		3 31
Boone,		60	Winterset,		1 90
Clarinda,		1 30	Weston,		2 27
Clear Lake,		2 15	Individuals,		4 10
Croton,		2 22			
Castana,		2 73	Total,		\$385 10
Coon Rapids,		4 91			
Council Bluffs,		11 75			
Columbus Junction,		72			
Des Moines,		10 76			
Dayton,		1 00			
Elkhorn No. 1,		7 53			
" " 2,		10 80			
Elmville,		8 73	Amherst, N. H.,	21	
Fairfield,		60	Cornish, Newport and		
Fontanelle,		3 40	Claremont, N. H.,	15	
Gilman,		11 19	New Ipswich,	35	\$9 98
Grinnell,		1 41	Washington,	39	2 89
Hartley,		6 40	Boston, Mass.,	45	
Harlan,		50	Charlemont, Mass.,	23	6 18
Knoxville,		2 05	Danvers,	48	21 55
Lisbon,		4 72	Dartmouth,	18	12 57
Lansing,		5 00	Haverhill,	18	
Logan,		5 04	Ipswich,	18	85
Maquoketa,		2 54	Lynn,	17	2 89
Milford,		4 50	New Bedford,	22	2 35
Monroe,		2 65	Newburyport,	17	
Mt Pleasant,		3 38	Reading,	16	5 74
Mona,		20 74	So. Amherst,	16	10 67
Marion,		1 05	" Lancaster,	205	15 89
Moravia,		4 00	Vineyard Haven,	10	3 60
New Sharon,		1 76	Worcester,	27	75
Nevada,		1 75	Curtis Corner, R. I.,	28	11 90
Osceola,		2 54	Green Hill,	18	
Olin,		10 28	Greenwood,	14	3 62
Pilot Grove,		5 90	Niantic,		
Parkersburg,		8 61	Providence,	14	1 90
Riverton,		7 85	Slocumville,	29	4 92
Ruthven,		5 71	Berlin, Conn.,	12	
Salina,		3 10	East Canaan,	28	8 17
Sigourney,		1 57	Hampton,	7	2 45
Sharps,		8 27	Norwich,	29	
Spencer,		4 74	Scattered,		6 05
		2 19	Total,		\$134 92

NEW ENGLAND.

the commission which says, "Go ye into all the world, and preach the gospel to every creature."

The following summary report shows an increase over the preceding quarter of more than \$500.00. These reports should show \$10,000.00 per quarter, and that would not be quite three cents per week for the membership reported below. It is evident that but few are following out the plan of laying by an offering on each first-day for foreign missions.

The openings for work in foreign countries were never so numerous, or the prospects for success so encouraging, as at the present time. Those who lay by their contributions each first day of the week, whether they be large or small, show an interest in this work, and will have a share in the rewards that will soon be given.

General Report of First-day Offerings for Quarter Ending Dec. 31, 1889.

(COLLECTIONS FROM BOXES.)

NAME OF CONFERENCE.	Whole Amount for Quarter.	Mem. of Conference.	Amount per Member per Quarter.
Arkansas,	\$ 8.55	271	.032
Atlantic,	49.66	151	.33
California,	376.79	2,143	.161
Canada,	2.10	141	.015
Colorado,		316	
Cumberland Mission,		75	
Alabama,			
Mississippi, } Gulf,	12.	90	.133
Louisiana,			
Illinois,	2.10	831	
Indiana,	178.18	1,148	.155
Iowa,	327.74	1,760	.186
Kansas,	2.	2,183	
Maine,	4.	452	
Michigan,	533.38	4,443	.12
Minnesota,	505.40	1,913	.264
Missouri,	118.40	773	.153
Nebraska,	115.95	670	.173
New England,	134.92	736	.183
New York,	85.74	826	.103
North Carolina,	8.28	80	.103
North Pacific,		627	
Ohio,	321.26	1,068	.30
Pennsylvania,	128.	962	.133
Georgia,			
Florida,			
South Carolina, } S. Atlantic,	13.77	141	.097
South Dakota,	104.94	686	.15
Tennessee River,	5.22	171	.03
Texas,	25.42	425	.06
Upper Columbia,	31.94	438	.073
Vermont,	82.36	473	.174
Virginia,	8.83	118	.075
West Virginia,	25.46	125	.203
Wisconsin,	300.25	1,709	.176
Total,	\$3,512.64	25,945	.135

Received for quarter ending Sept. 30, 1889, \$3,004.80
 " " " " June " " 2,909.31

WE present this month a report of first-day offerings, by Conferences, so far as the Conferences have reported, for the quarter ending Dec. 31, 1889. Eleven Conferences have sent in itemized reports, against eight for last quarter. Kansas and Arkansas which reported last quarter, failed to report this; Iowa, Ohio, New England, Vermont, and South Dakota, were added to the list. Michigan and Virginia show an increase in the total amount of offerings. In many of the churches the average donation of each member per week is very small. The largest average is for the church at Dartmouth, Mass., where the average is nearly seventy cents per quarter, or about five and one-half cents per week; the lowest given is for Savoy, Tex., where the donations average one and one-sixth cents per quarter, or less than one-tenth of one cent per week. Can it be possible that either of these estimates represent the interest of the church in foreign mission work? Some churches do not report at all, showing that their attention has not been called to this matter, or else they do not care to invest anything in the foreign mission work, and thus have a part with those who are laboring under

The small sums reported for Illinois, Kansas, and Maine, are donations sent direct to this office. These States with some others failed to get their donations to us during the quarter.

Extracts from Correspondence.

THE following letter was received by the Illinois Tract Society with permission to publish it :—

"I have just read the copy of the *American Sentinel* sent me, and am well pleased to know that the true American spirit of maintaining religious liberty still lives. The priesthood of this country and its missions, are constantly on the alert to bring about a state of things by which the priestly power and priestly intermeddling will be recognized, and permitted in political and governmental affairs. They cannot, it seems, like the Shunammite, 'dwell with their own people,' but seek to control everybody and everything. Such a state will prove certain death to religious liberty in this country, but that is just what they secretly desire. I do not understand the *Sentinel* to be in any sense irreligious; but it simply seeks to maintain the true boundary to religious intermeddling, to require them to stay at home and attend to their own business, and not strive to appropriate Cæsar's property. In all of which I most cordially concur."

From a gentleman in Canada :—

"I received the publications you sent me a few days ago. I will be pleased to receive anything of the kind you may send. I am deeply interested in Bible study. The Sunday Sabbath has always been a problem to me. I have read other arguments on the Seventh-day Sabbath, and after perusing your publications I have to confess my conversion to your doctrine, but cannot bring myself to believe that the church and State should be entirely separate. I think a man who wishes to worship, should have the protection of the law from molestation, but complete toleration.

"I would be very glad to receive your periodical, the *Signs of the Times*, for a time, to get more light on this subject. It is also a great help in Bible study. There is another subject upon which I would like more light, and that is 'the state of the dead.' I think Uriah Smith has written an article on that subject, and I would be glad if you would send it to me, or any other good work on this subject. Whatever publications you may see fit to send will be heartily welcomed.

FROM PRESIDENTS OF SCHOOLS.

"It is fitting, after we have been reading your very excellent paper, the *Signs of the Times*, for several weeks, and other books which you kindly sent us, that we should give you an account of the use made of them. The *Signs of the Times* is read every week by myself, and then by many of our students in the reading-room. After it has thus gone around, I allow any of the students who desire, to take it home with them. The other small books were distributed, and have been read and re-read. I have made a different use, however, of the book on

'Social Purity.' That, after being read by my wife, has been kept in my desk.

"It has been my custom to give two lectures a week, one to the boys and one to the girls, and I have woven into my lectures nearly every sentiment in the book, and have read it more than once. Have been careful to acknowledge the source. The pledges for boys and girls, or rather for men and women, have been copied on the blackboards, and many of our students can repeat them from memory. Thus you see that your good deeds are not lost.

"They may be as bread on the waters cast,
Gathered while the ages last."

"I would have written you sooner, but I thought best to wait till I might give you an account of the use made of your much appreciated gifts.

"_____"

"Please accept my sincere thanks for your valued favor, and also for the most excellent literature mentioned therein. In a word, it is the best, purest, most appropriate matter ever sent to this institution. Scholars and teachers are delighted. Every piece has been read and changed hands since Saturday night. The temperance tracts are greedily devoured. 'Social Purity' is by far the best thing ever put into our reading-room. The organization of two societies will be the result of its being read in this school. A few of the pupils wish to purchase copies. Can they be had? Again thanking you, and wishing you health and prosperity, according to your highest desires, I am with respect,

"_____"

FROM EDITORS.

"In reply to your letter, I will say that I will be very glad to receive, and second the *Sentinel* in its work, if the inclosed tract, 'Religious Legislation,' in any manner voices the sentiment of the *Sentinel*. I am utterly and unalterably opposed to the union of church and State in the remotest sense, considering, as I do, religious liberty one of the fundamental principles of our government. It is the one cherished by me above all others of our free country, and for which I would freely shed the last drop of my blood to leave untarnished to our posterity. Hoping your society the most abundant success, I am,

"_____"

"I am deeply interested in all efforts made by Christian patriots to maintain the institutions of our country, as we have received them, and should be glad to see the *American Sentinel*, but I can give but little space in my periodicals to any subject except the Sabbath-school lessons. I will, however, notice your society editorially, and commend your work.

"_____"

"Yours of February 27, in which you propose to send the *American Sentinel* for several weeks, has been received, and your generous offer accepted. The *Commercial* being thoroughly Democratic, is consequently opposed to all fanaticism and fanatics. The Constitution is good enough as it is.

"_____"

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.

THE DISCOVERY OF AMERICA.

THE whole continent of America was unknown, till about 5,500 years of earth's history had passed. Before this time Europeans looked westward, upon the Atlantic Ocean, with terror. They were taught to believe that sea-monsters lived in its dark waters, ready to destroy every ship which dared venture upon them; or escaping this fearful danger, "it would fall a victim to the roc, that gigantic bird, which lifted ships into the air, and crunched them in the clouds." The Arabians, who were the best geographers of the time, represented on their maps "the bony and gnarled hand of Satan, rising from the waves of the Sea of Darkness, as the Atlantic was then called, ready to seize and engulf the presumptuous mariner."

But God's time drew on for the discovery of America. "Just when men were slowly learning to put confidence in the mariner's compass, there arose in Europe a vehement desire for the discovery of unknown countries. In the capitals of Portugal and Spain was one who, during eighteen years, had not ceased to importune incredulous monarchs, for ships and men, that he might open up the secrets of the sea. He was a tall man, of grave and gentle manners, and noble, though saddened look. He felt himself to be Heaven's chosen agent. His name was Christopher Columbus."

Columbus was born in Italy, in 1435, of poor parents. He thirsted for knowledge, with which he stored his youthful mind. His learning interested Marchena, a good prior, who introduced him to the court of Spain, and this finally led to the discovery of another great continent. All this was the result of faithful study, of deep religious interest, and perseverance under great discouragements.

Dear children, be studious; be faithful in all things. There is not another America to be discovered, but there is an infinitely greater work to do. There are souls to be converted, each of whom is of more value than the whole world. God has no use for another Columbus, but he does have use for every right-minded child.

Columbus applied to his native city, and then to Portugal, and three times to Spain, for ships; but in vain. Learned men considered his ideas absurd. Some said his views were dangerous, if not against the Bible; and some declared that if there were a country away out in the Atlantic, to counter-balance the Eastern Continent, as Columbus said there was, that the people there must walk on their heads, and they did not care to find it.

But Isabella, Queen of Spain, bravely facing all this opposition, sent a messenger to recall Columbus, who had left the city for the last time. He hesitated; then the courage of the Queen appeared to him so grand, that he returned to her. King Ferdinand wished it distinctly understood that he would have nothing to do in the matter. Thus he put from him the glory that might have been his. How many, like him, fearing to stand alone, will lose the eternal glory of the saved.

Isabella sacrificed her jewels, to meet the expenses of the voyage. Did you ever think, that the first step in the history of this wonderful land was bought with the sacrifice of the most costly treasures of one of earth's noblest rulers? and that the work was accomplished through many severe trials and prayers? But has it not paid? Who of us will learn the lesson it teaches?

Palos, whose annual taxes were two ships, was ordered to give them to Columbus, while criminals awaiting trial were permitted to accompany him as sailors. Terror took hold of the people of Palos. Owners of vessels hid them in distant creeks. At last "the *Pinta* was seized, and laid up for repairs. All the carpenters turned sick, and no rope, wood, or tar were to be found." Finally three ships were furnished. The sailors were greatly afraid. "They confessed their sins (the best they knew how; they were all ignorant Catholics), and with Columbus at their head, they went in procession to the monastery, and received the Eucharist, that is, the Lord's Supper." And now, August 30, they were ready to start. The royal standard, representing the crucifixion, was hoisted at the main; and Columbus, standing upon the quarter-deck, gave the order to spread the sails in the name of Jesus Christ.

Day after day, and month after month, on, on came the little fleet, till hundreds had grown into thousands of miles; and yet no land appeared. Several times the sailors rebelled. At length, October 10, every soul positively refused to go farther, and commanded Columbus to return. The brave leader trusted in God, who did not forsake him; it is believed that the Lord subdued the revolt. Soon pigeons flew about in abundance. A bush, red with berries, a tuft of grass, etc., were recovered from the water. The ships were called together, and after the usual prayer, Columbus told his men that their trials were nearly ended. It was October 11, 1492. "No eye was closed that night. . . . The great mystery of the ocean was to be revealed on the morrow." Had they found a good land, or a desert? The morning revealed an island, clad in tropical verdure, and rich with summer fruits. A lake of fresh water glittered through the foliage, while birds of gorgeous plumage flitted around, and delicious fragrance filled the air. Columbus leaped upon the shore, kissed the earth, gave thanks, and planted the standard of the cross which he bore, naming the land San Salvador, in memory of the Saviour. To Seventh-day Adventists there is a deep meaning in the thought that Columbus, as he said, sought a new country for "the extension of the gospel."

M. E. STEWARD.

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

THE RUSSIA-GREEK CHURCH.

THERE is a tradition among the Russian people, that Christianity was first introduced into their country by the apostles. It is affirmed that St. Andrew planted a cross on the hills of Kieff, and predicted that the light should shine forth on that spot. But historians date the conversion of the Russians from paganism to Christianity no farther back than the ninth century. At that time, Reurik, the chief of a band of Scandinavian adventurers, conquered several Slavonic and Finnish tribes in the vicinity of the Black Sea, and established a new State, called Russia.

In 866 two chieftains, engaged in a piratical expedition on the shores of the Bosphorus, laid siege to Constantinople. A storm, ascribed by the Greeks to a miracle, partly destroyed the piratical fleet, and the terrified Russians are said to have demanded baptism. Be that as it may, there are many traces of Christianity having begun about this time to spread among the Russian people.

Near the close of the tenth century, Valdemar the Great was solicited by Mohammedans, Jews, and Latin and Greek Christians, to adopt their religion. He sent out ten leading men to examine these religions in the countries where they were professed. On their return, the envoys reported that they had seen Mohammedanism and Catholicism in poor and barbarous provinces; but they had witnessed with rapturous admiration the solemnities of the Greek religion in its magnificent metropolis, and adorned with all its pomp. The Greek religion was adopted; Valdemar was baptized, and married a sister of the Greek emperor, and then he ordered the pagan idols destroyed, and his Russians to be baptized. Having thus compelled the adoption of Christianity, he established schools in which instruction was given in the Sacred Scriptures.

Valdemar died in A. D. 1015, and his son, Yorslan the Wise, caused the Holy Scriptures to be translated into the Slavonian, and invited many Greek priests to settle in Russia for the instruction of the people.

For six centuries the Russia-Greek Church was governed by metropolitans dependent on Constantinople. Some of them were Greeks sent direct from the patriarch, while others were Russians, elected

by a synod of their own bishops, and sanctioned by the Greek patriarch.

In the sixteenth century the Russia-Greek Church became independent of the patriarch of Constantinople. Czar Theodore quarrelled with the Sultan, and formed the idea of establishing a patriarchal throne in Russia. This he was soon able to do, for Jeremiah II., patriarch of Constantinople, refusing to submit to some of the encroachments that the Sultan Amorath was making upon the privileges of the Greek Church, fled to Russia, and while there gave his consent that an independent patriarch should be consecrated for Moscow.

The consecration of the Russian patriarch took place in 1589. The other Greek patriarchs decreed that this should rank as the fifth and last; but the czar insisted that the patriarch of Moscow should rank above the patriarchs of Alexandria, Antioch, and Jerusalem. The Muscovite patriarchs were only ten in number, and they were obliged, until the middle of the seventeenth century, to obtain confirmation in Constantinople. In their own country, however, they exercised great influence both in ecclesiastical and temporal affairs, and as a token of the high respect in which they were held, it was customary for the emperor, on Palm Sunday, every year, to hold the bridle of the ass on which the patriarch rode through the streets of Moscow, in commemoration of Christ's entrance into Jerusalem.

"Peter the Great, when he succeeded to the throne, was not a little jealous of these ambitious ecclesiastics, and he resolved to put an end to the patriarchate. On the death of Adrian, the last of the ten patriarchs, which took place in 1700, the Russian bishops assembled to elect a successor, but their proceedings were suddenly interrupted by the entrance of the Czar Peter, who, bursting into a violent rage, struck his breast with his hand, and the table with his dagger, exclaiming, 'Here, here is your patriarch.' He then hastily quitted the room, casting a look of withering scorn upon the thunder-struck prelates. Thus Peter the Great, to use the language of Mr. Edward Masson, 'With the solemn sanction of the synod of Constantinople and the patriarchs of the Eastern Church, determined that for the future, the canonical superintendence of the Russian Church should be intrusted to a permanent administrative synod, consisting of a certain number of bishops, several presbyters, and an imperial procurator. This scheme was fully carried out, and is

still the existing ecclesiastical system for Russia. The presbyters sit and vote along with the bishops; and the business of the procurator, who is neither president nor a member of the synod, is merely to observe the proceedings, and to give or refuse the sanction of the civil power to all decisions not purely spiritual.

"To suppose, as in this country many do, that the Czar claims to be head of the Eastern Church, or even of the Russian, is a most egregious misapprehension. As absolute sovereigns, the emperors of Russia no doubt virtually control ecclesiastical affairs, and everything else throughout their empire; and it is notorious that their policy aims at maintaining an influence over the members of the Eastern communion. It is most certain, however, that they scrupulously profess to respect the canonical constitution, and the spiritual independence of the church. They merely claim, and solely in Russia, that *circum sacra* authority which even the Westminster Confession accords to the civil magistrate. To reconcile the church's theoretical independence with imperial interference, an explanation is given which is certainly more plausible than the fiction of the *lex regia* under the first Roman emperors, or the English *congé d'élire*. The Russians are told that the election of bishops and of all other pastors is a canonical right of Christian communities; but that in Russia the emperor is reluctantly compelled to exercise it in behalf of his subjects, till the mass of the people be sufficiently enlightened to exercise it safely themselves."

The college of prelates which Peter thus established under the name of the Most Holy Synod, was declared in 1723, to be the supreme authority in the church. The first meeting of the synod was held in Moscow, and at that period it consisted of twelve individuals; but it has since been transferred to St. Petersburg, and its numbers are entirely dependent upon the will of the emperor and the advice of the imperial procurator. It is usually composed of two metropolitans, two bishops, the chief secular priest of the imperial staff, and the following lay members: the procurator or attorney, two chief secretaries, five secretaries, and a number of clerks. The procurator has the right of suspending the execution of the decisions of the synod, and of reporting any case to the emperor. The synod decides all matters relating to the faith of the church, and superintends the administration of the dioceses from which it receives twice a year a report of the state of the churches and schools. In imitation of the Russo-Greek Church, the Greeks, since they became an independent kingdom, have established a Holy Governing Synod, its organization having been effected at Nauplia, in 1833.

"The rule of faith according to the Greek Church includes the Holy Scriptures and the decrees of the first seven general councils. They deny infallibility either to their patriarch, or to the church, and yet they refuse the right of private judgment to the laity in matters of religion. One of their distinctive doctrines refers to the nature and constitution of the

Holy Spirit, who they allege to be consubstantial with the Father and the Son, but to proceed from the Father only. The Sacred Scripture they hold is to be received according to the tradition and interpretation of the Catholic Church," which is believed to have an authority not less than that of Sacred Scripture, being guided by the unerring wisdom of the Holy Ghost. Election is maintained as proceeding on foreseen good works, and not on the sovereign decree of God. They admit the intercession of saints and angels, and above all, of the Virgin Mary, "the immaculate Mother of the Divine Word."

IS THERE HOPE FOR RUSSIA?

It is not without fitness that Russia is represented by the bear. The character of the nation is correctly set forth by the well-known tenacity of this animal. The nation is also as exclusive as tenacious. The strength with which it clings to ancient customs is equalled only by the persistency with which it resists the reforms of modern times.

The character of a nation is judged by its laws; and in this case its severity may be estimated by their number. The revised criminal code of 1868 contained 2,200 paragraphs! Enough, it would seem, to cover every act a man is capable of performing, both good and bad; and it is a fact that they do cover good acts. The State religion (Greek Catholic) is carefully guarded against all reforms, but the possibility of its members backsliding. Here are some brief extracts from the laws on this subject:—

"He who induces any one to leave the Orthodox national Church, and to join any other Christian denomination, will suffer the correctional penalty of the first class, fifth degree."

This penalty is banishment for life to Siberia.

"He who knows that his wife, his children, and other persons intrusted to his care intend to leave the Orthodox Church, and does not employ all means at his command to prevent it, will be imprisoned for from three days to three months, and, in case he belongs himself to the Orthodox Church, will be subjected to a church penance."

"He who disseminates the heretical and schismatic teachings of those who have left the Orthodox Church, or founds a new sect injurious to religion, forfeits all the rights and privileges of his rank, and will be transported and colonized for life."

This gives some idea of the character of Russian laws, and when considered that there are 2,200 paragraphs in this code, one can form an idea of the narrow limits to which *legal* actions are confined.

It is said that a religious war is the most cruel of all wars; this is because religion calls into exercise the highest attributes of the soul, and when these are turned to an evil purpose, they lead men to greater lengths than mere political motives would carry them. Likewise, great talents devoted to an evil work are much more injurious than ordinary abilities; on the other hand, if turned to good purpose, they are proportionately better. This principle

applies to the condition of things in Russia. If the Russians are the most persistent in resisting the truth, they will hold to it the most tenaciously and zealously when they accept it.

Although severe laws reduce to a minimum all chances for reform, the case is not rendered hopeless. While these restrictions tend to debar all efforts to introduce the truth, they engender a greater desire for freedom and reform on the part of the people. Most vigorous efforts have been made to resist the iron rule of Russia; many papers have been suppressed for their efforts in this direction. Thousands of lives have been sacrificed in the interests of political freedom. In the face of life banishment to Siberia, men have boldly stood up for the right; rather than violate their consciences, they were ready to lose positions of honor, be separated from their families, and be dragged from a life of comfort to the most dreary convict drudgery for life in the mines.

If men will do all this from mere political motives, what will they not do for religion? So long as Russia has men of this stamp, there is hope. If the truth is brought to the knowledge of such, they will not hesitate to embrace it, though it may cost all earthly privileges and even their lives.

But, we are not left to reason alone in reaching this conclusion. The experience of our work thus far in Russia teaches the same. In the face of these severe laws, our work has made more progress there than in any other field in Europe or America, in proportion to the amount of labor performed and money expended. Are we not warranted, then, in stating that Russia is one of the most hopeful fields? It is true, that those who labor there, and those that embrace the truth in that field may be obliged to endure more persecution than in any other field at present. But instead of frightening us away, this should arouse in us a greater spirit of sacrifice for that field, especially since the people there manifest such a willingness to sacrifice for the truth. Here is the largest empire in the world, with many honest souls that would rejoice in the truth, were it sent to them. Does not the responsibility rest upon us who know the truth, of carrying it to them? It certainly does; let us therefore remember this great field.

H. P. HOLSER.

INTRODUCTION OF OUR WORK IN RUSSIA.

In the summer of 1878, five Mennonites in Dakota began the observance of the Bible Sabbath, from the reading of German tracts furnished them by Danish and American neighbors. A few months later, thirty-five more near Milltown, Dak., accepted the Sabbath, through the efforts of E. H. Pullen, an American colporteur, who spoke but little German, but who pointed out texts in his English Bible, which they searched out, and studied in their German Bibles. In 1882, Elder L. R. Conradi labored for several months among the Germans in Dakota, and three churches were organized, and in 1883, Elders Conradi and H. Shultz held a tent-meeting at Sutton, Neb.

Those who accepted the Sabbath in Dakota and Nebraska, sent many papers and tracts to their friends and relatives in Europe, and as early as 1882, some in Russia began to observe the true Sabbath. In 1883 an aged brother from Milltown, Dak., returned to Russia, and spent a year among his old friends, endeavoring to teach them the true Sabbath. As a result, the Sabbath-keepers in Russia (about forty-two in number) plead that a minister should come, to teach them more thoroughly, and organize them into churches.

In response to the oft-repeated calls of the Russian brethren, Elder Conradi left Basel, Switzerland, June 28, 1886, reaching Odessa, July 8, where he was met by Brother Gerhard Perk, who understood both the German and the Russian language, and who from this time served as an interpreter, and shared his labors and imprisonment.

After two weeks of active labor in which several companies of Sabbath-keepers were visited, and a church organized, besides speaking to large audiences in friendly German communities, Elder Conradi and his companion were arrested, and hurried off to Perekop, where they were imprisoned for five weeks, during which time it was almost impossible for them to receive or convey information to their anxious friends. (For particulars see "Historical Sketches of Seventh-day Adventist Foreign Missions.")

The charge upon which Brethren Conradi and Perk were arrested, was that they were teaching Jewish heresy. The usual penalty for this offense is exile to Siberia. This charge made in anger by a gentleman whose family were deeply interested in a discourse by Elder Conradi on the Sabbath question, might have resulted in a long imprisonment without trial, had not the American Minister at St. Petersburg taken active and energetic measures to secure their release.

In this case, as of old, the imprisonment of the preacher resulted in the "furtherance of the gospel," for the report of the arrest, imprisonment, and release of Elder Conradi and his companion, going everywhere, has aroused much inquiry as to the doctrines that he taught, and has opened the way for reading-matter, and for the labors of Elders Laubhan and Klein.

A few months after Elder Conradi's visit, Brother Conrad Laubhan, who had spent several years in Kansas, where he received a knowledge of Advent and Sabbath truths, returned to his old home near Saratov, on the Volga, and labored successfully as a colporteur. In June, 1888, he attended the camp-meeting at Mars, Norway, where he was ordained to the ministry, and after a few weeks of labor and study with Elder Conradi, in Germany, and a brief visit to Basel, Switzerland, he returned to Russia, where he has labored since, meeting much opposition from the Lutherans, as well as from the Russian authorities. Brother Gerhard Perk labored effectively as a colporteur, till forced to leave Russia to avoid imprisonment, since which time he has labored with Elder Conradi, in Germany.

In the autumn of 1889, there were one hundred Sabbath-keepers in the vicinity of Saratov, and as many more in the Caucasus. There were also churches on the Don, and in the Crimea. These companies are far apart, and the laborer is so greatly hindered by the opposition of the Government, that an additional laborer was necessary, and Brother Jacob Klein, of Nebraska, after spending a few months in study and labor in the Hamburg Mission, was ordained, and sent to the Russian field. From the *Review*, of March 11, we see that although hindered by delays in getting his passport, he has been doing a good work in his own neighborhood. (See *Review*, Vol. 67, page 154).

And now, most earnest appeals are made by Elders Laubhan and Klein and the churches in Russia, that Elder Conradi shall visit them again, to counsel and instruct the laborers and church officers, and to establish a general organization of it is found to be expedient.

At a recent meeting of the Foreign Mission Board, a resolution was adopted, recommending Elder Conradi to visit Russia, as soon as his work in Germany will permit. In this perilous and expensive trip, he should have our prayers and such financial aid as those specially interested in the Russian work are able to render.

W. C. W.

QUESTIONS.

RUSSIA.

1. Where is Russia, and what is its size?
2. What is the number of its people?
3. What is the character of the Russian Government?
4. What is the prevailing religion in Russia?
5. To what extent are other religions tolerated?
6. What advantage has the State Church?
7. How is the Russia Greek Church governed?
8. Through what officers does the Czar control the "Holy Synod?"
9. Are there many dissenters from the State Church?
10. How does Protestantism compare with other creeds in Russia?
11. How did the Seventh-day Adventist doctrines first enter Russia?
12. When was a minister first sent there?
13. What was the result of his labors?
14. How long was he in prison? and where?
15. What was the result of this?
16. Who have labored in Russia since Elder Conradi's return?
17. Why is he requested to visit Russia again?

NOTES.

THE Russian empire is the largest in the world. In fact it is one-sixth of the territorial surface of the earth. Covering Eastern Europe and Northern Asia, and separated from Alaska by only a narrow strait, it is neighbor to the United States on the east, a terror to Turkey and India on the south, and the cause of much perplexity to Austria and Prussia on the west.

RUSSIA has a population of more than a hundred million, over fifty million of whom are Russians. The remaining millions are composed of more than a hundred other nationalities and tongues.

THE Government of Russia is an absolute hereditary monarchy; the legislative, executive, and judicial power being united in the Emperor, whose will alone is law.

TOLERATION of all religions which do not violate public morality or good order, exists in Russia, and not to profess the orthodox Greek faith,—the national religion,—does not disqualify for the enjoyment of any civil rights.

THE law does not allow those who already belong to the established faith to secede from it; and if, in a household, either of the parents be a member of the Greek Church, all the children must be brought up within that communion.

THE emperor is the head of the church, the affairs of which he directs by means of a synod composed of the chief prelates, who are summoned from their dioceses to attend its meetings.

DISSIDENT, in all its forms, has not only been discouraged, but in many cases rigorously and even cruelly repressed.

IN Russia there are 9,182,077 Roman Catholics; 76,343,279 Greek and Armenian Catholics; 3,574,627 Jews; 10,407,240 Mohammedans; 497,049 pagans; 3,476,925 Protestants; 106,327 Buddhists, Confucians, etc.; and 325,148 miscellaneous creeds. The total population of Russia is 103,912,642.

THE administration of the Government is accomplished through four great Boards: 1. The "Council of the Empire," which in 1885 consisted of sixty-three members, appointed by the emperor; 2. The "Ruling Senate" divided into nine departments; 3. The "Holy Synod" composed of the three Metropolitans.—of St. Petersburg, of Moscow, and of Kieff, the Archbishops of Georgia (Caucasus) and Poland and several Bishops; 4. The "Committee of Ministers," composed of eleven members.

EUROPEAN RUSSIA is divided into sixty-eight governments, with 626 districts. It comprises—

Russia Proper,	1,887,610 square miles.	Population,	77,879,521
Poland,	49,158 " " "	"	7,416,958
Finland,	144,254 " " "	"	2,176,421
Total,	2,081,022		87,472,900

Asiatic Russia is divided into twenty-six governments and territories, comprises the five general governments of—

Caucasus,	182,496 square miles.	Population,	6,534,853
Turkestan,	413,514 " " "	"	3,247,584
Khirgiz Steppes,	751,829 " " "	"	1,853,770
Siberia,	4,824,367 " " "	"	4,093,535
Transcasian,	285,908 " " "	"	710,000
Total,	6,458,114		16,439,742

RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

THE BIBLE IN THE PUBLIC SCHOOLS.

IN studying the subject of the Bible in the public schools, there are two important questions to solve; first, which, if any, of the Bibles shall be used? and second, what are the public schools?

The Bible to many means only the Bible adopted by the Protestants, or the King James version, and in urging that it be read in the common schools, they do not recognize the fact that the Catholic has a different Bible, which he regards as the only faithful translation of the Scriptures; or that the Jew accepts of the Old Testament only, regarding the New not only as false, but as cruelly charging his ancestors with the murder of the world's Messiah.

The difference between these Bibles is considered by each party as vital to the eternal welfare of the believer. Says the Protestant Bible, "Except ye *repent*, ye shall all likewise perish." Says the Catholic Bible, "Unless ye shall *do penance*, ye shall all likewise perish."

This is not an accidental difference in translation, but is a difference maintained throughout the entire Catholic Bible, based on the distinctive Catholic doctrine of penance, in opposition to the Protestant doctrine of salvation through faith, as the following quotation from the "Doctrinal Catechism," proves: "He (Luther), invented a thing, which he called justifying faith, to be a sufficient substitute for all the above painful religious works, an invention which took off every responsibility from our shoulders, and laid all on the shoulders of Jesus Christ; in a word, he told men to believe in the merits of Christ as *certainly applied to them*, and live as they pleased." — P. 37.

There are other important differences which appear in the text, and would be made apparent by the mere reading of the passages.

The difference between the Protestant and Catholic Bibles, and the Jewish Bible, is far greater, as the Jew rejects the entire New Testament as not only a base fabrication, but as containing an unjust charge against his people.

The infidel rejects the whole, and finds his views of religion met in the writings of Rosseau, Paine, or Ingersoll.

Which of these Bibles shall be read in our common schools? To this question comes a chorus of opposing answers. Who shall decide? Is it the prerogative of the State to decide which of these Bibles contains the truth, and which error? If we so decide, we adopt the theory which gave to the Dark Ages their moral gloom.

Leaving the difference in Bibles, there is another important difference with regard to the propriety of reading any Bible without comment. The Protestant position is, that "the Bible without note or comment is the infallible rule of faith and practice." The Catholic regards this as a dangerous doctrine, fraught with eternal ruin to the child, and to say that he is not sincere, is to sit in judgment on his conscience. And the conscience of the Catholic is as sacred in the eyes of the law as the conscience of the Protestant.

In studying this subject, we should not allow our pre-conceived ideas, or time-honored practices to prejudice us. The time was, when men as conscientiously believed that the Government should protect religion by burning heretics, as do some to-day that the Bible should be read in the public schools. One way of bringing this question squarely before us is to reverse the condition by placing the Catholic, Jew, or infidel in the majority. Would the Protestant, who believes that salvation comes alone through faith, be willing that his child be taught from the reading of the Douay Bible, that to obtain it, he must do penance? If infidels were in the majority, would the minority be willing to have the exercises of the day prefaced by the reading of extracts from Thomas Paine, Robert Ingersoll, or some other exponent of infidelity. Here it is that the Golden Rule has a practical application. "Whatsoever ye would that men should do to you, do ye even so to them."

The public school is created and maintained by the civil government, and is therefore a civil institution. Protestants, Catholics, Jews, and infidels are taxed alike for its support. They are not maintained in the interests of or in opposition to religion. As a part of the Government they come under Lincoln's immortal definition of government, — they are "of the people, by the people, and for the people." They are neither by nor for the Protestant, as such, but for the people without reference to religion. Since the support of the public school is compulsory as is the attendance upon it in most States, it follows that the parent is compelled to maintain, and patronize a place of worship, for such is the school-room while the Bible is being read. In other words he is taxed to support an institution which destroys the faith of

his child, and is compelled to send his child to an institution where its faith will be destroyed. This is the worst of tyranny.

While this view of the public school is regarded by the majority as self-evident, there are a few who, because of this attitude of our schools toward religion, declare that they are "Godless." This comes from a misconception of the mission of the public school. Had God delegated to the civil government the teaching of religion, a failure to do it by means of the public school would merit the above criticism. The State in providing for the teaching of reading, writing, and mathematics without teaching religion is simply attending to its legitimate business which the church does when it attends to the teaching of religion. The term "Godless," cannot be applied with any more consistency to the common school, because the Bible is not read or taught in it, than it can be to schools of phonography, telegraphy, or art, because the Bible is not taught or read in them. The place for the Bible to be read and taught is in the home, the denominational school, and the church.

QUESTIONS.*

1. State some of the questions which must be answered in deciding the question of the Bible in the public schools.
2. Name some of the Bibles which are regarded as sacred by different classes of citizens of this country.
3. State differences between Catholic and Protestant Bibles.
4. How do you prove that these differences are considered vital by the two different denominations?
5. Why would the Jew object to having the New Testament read to his children?
6. What book would the infidel desire read in the school?
7. Must we regard these parties as conscientious in this matter?
8. Why may not the State decide between them?
9. What difference is there between Catholic and Protestants on the mere matter of reading the Bible?
10. Would Protestants be willing to have the Douay Bible read in the public schools, if the Catholics were in the majority?
11. Apply the Golden Rule to the situation.
12. How and by whom is the public school maintained?
13. Since the common school system is a part of the Government, of, by, and for whom are the public schools?
14. Are they conducted in the interests of religion or religious worship?
15. What can you say of compelling a parent to send his child where he will hear a Bible read that contradicts his faith?
16. Are our schools "Godless" because the Bible is not read in them?
17. Where should the Bible be read and taught?

*A program can be arranged from previous programs, taking care not to get in any long or tedious exercises. A short essay or address on the different Bibles of the world would constitute an interesting and appropriate exercise in connection with the lesson.

WORK WITH NEWSPAPERS.

No one who believes in the speedy triumph of the truths of the third angel's message doubts that the newspapers of the world are to aid in their dissemination. We have long expected this, but not until the last year have we seen any marked indication that it was being realized.

Since the organization of the National Religious Liberty Association and the appointment of local agents, we have been surprised at the readiness with which interesting matter has been accepted and published by the newspapers of the country.

On receiving the news of the attack on Elder Wm. Covert and his congregation in Dyer Co., Tenn., and the subsequent fining of R. M. King for plowing corn on Sunday, we hastily prepared a report of the affair, and sent it to all our then appointed local agents, numbering three hundred and fifty, and from a careful estimate of the circulation of the papers sent us containing the article, we found that it had gone to at least a half million readers. We have in a number of cases communicated directly with the newspapers where no local agent was appointed, and have succeeded beyond our expectations. This we did recently on receipt of the report of the trial of R. M. King, at Troy, Tenn. About fifty reports were sent to the leading papers of the country, and although we have no means of knowing how many of them published the article, as we take but a few of the most prominent papers, we may judge from the papers taken, which published it, that it must have had a wide circulation. The following papers which come to our table, contained the report printed at the head of the column with large display head-lines: *The Chicago Evening News*, *The Detroit Journal*, *The Louisville Courier-Journal*. Among the display headings were the following: "Prosecution that smacks loudly of Religious Fanaticism," "A Seventh-day Adventist Punished for his Views," "His Prosecutors Were Desecrating their Sabbath when They Saw the Man at Work," "A Judge's Bitter Stand"

According to the newspaper directory, the account of this trial as published in the above newspapers went before a reading public of 350,000. These papers are to be found in the cottage of the poor as well as the mansion of the millionaire; in the study of the student and professor; on the tables of our legislators, State and national; on the desk of the chief-executive of city, State, and nation. The good done by this one published article will never be known this side of the final reckoning. The cost of placing it before the public will not be, all told, over \$5.00. There is no plan of work now in vogue among us which will accomplish as much in the dissemination of the truths of the third angel's message, according to amount invested, as the work being done with the newspapers. We hope that all interested in the truth will become members of the Association, and aid by their means and influence in disseminating its principles.

HOME MISSIONS.

CONDUCTED BY MISS M. L. HUNTLEY.

THE PARABLE OF THE TALENTS.

QUESTIONS.

1. To what time does the parable of the talents especially apply? (See note.)
2. Who is represented by the man traveling into a far country? *Ans.* — Christ.
3. What is the far country, and from what place is he represented as going? *Ans.* — The far country is heaven, and he goes from the place where his servants are, which is this earth.
4. What does he do before he goes? Matt. 25 : 14, 15.
5. What did Christ commit to his followers before he went away? Matt. 28 : 19, 20 ; 2 Cor. 5 : 18.
6. How much does God claim of a person who is converted? 1 Cor. 6 : 19, 20 ; Rom. 14 : 7, 8.
7. When a person is converted, what does he give to the Lord?
8. What in this world, then, in a special sense, belongs to the Lord?
9. Does the Lord assume the direct control of our bodies, minds, and worldly possessions, or does he make us stewards to use these things for him?
10. What, then, may we conclude are the "goods" here spoken of?
11. Are they any less the Lord's on account of being intrusted to man? (See note.)
12. If man uses them simply for his own gratification, what is he doing?
13. How many does the expression *his own servants* include, and what does the word *servant* imply?
14. To how many of his servants does the Lord give a portion of his goods, and in what proportion?
15. What are these servants represented as doing with these goods, or talents? Matt. 25 : 16-18.
16. What reward is given to the faithful servants? Verses 21, 23.
17. Did Christ while here on the earth look forward to any particular joy? Heb. 12 : 2.
18. What will this joy be? Isa. 53 : 11 ; Zeph. 3 : 17.
19. What is the only way in which any one can be prepared to share in this joy? 2 Tim. 2 : 11, 12 ; Rom. 8 : 17 ; 1 Peter 4 : 13.
20. Since this joy is given to the faithful servant because of his faithfulness in the use of his Lord's goods, what must we conclude constitutes a faithful use of his goods?

NOTES.

"I was shown that the parable of the talents has not been fully understood. This important lesson was given to the disciples for the benefit of Christians living in the last days. And these talents do not represent merely the ability to preach and instruct from the word of God. The parable applies to the temporal means which God has intrusted to his people."—"*Testimony for the Church*," Vol. 1, page 197.

"THE present is our day of trust. To every person is committed some peculiar gift or talent which is to be used to advance the Redeemer's kingdom. All God's responsible agents, from the lowliest and most obscure to those in high positions in the church, are intrusted with the Lord's goods. It is not the minister alone who can work for the salvation of souls. Those who have the smallest gifts are not excused from using the very best gifts they have ; and in so doing their talents will be increased. It is not safe to trifle with moral responsibilities, nor to despise the day of small things. God's providence proportions his trusts according to the varied capabilities of the people. None should mourn because they cannot glorify God with talents which they never possessed, and for which they are not responsible. . . . Although some may be restricted to one talent, yet if they will exercise that one, it will increase. God values the service according to what a man has, and not according to what he has not. If we perform our daily duties with fidelity and love, we shall receive the approval of the Master as if we had performed a greater work. . . . My brethren and sisters, have you become servants of Christ? Then if you devote the most of your time to serving yourselves, what answer will you give the Master when he shall bid you render an account of your stewardship? The talents intrusted to us are not ours, be they talents of property, of strength, or of mental ability. If we abuse any or all of them, we shall be justly condemned for our unworthy stewardship. How great are the obligations resting upon us to render to God the things that are his."—"*Testimony for the Church*," Vol. 4, pages 168, 619.

THESE talents or goods are nowhere spoken of as belonging to the servants. The expression in Matt. 25 : 14, is, *his goods* ; in verse 27, it is *my money*, and *mine own*, the pronouns all referring to the man traveling into a far country. The least of good, and all the good about us, whether working in or through us, is all of him who is himself all goodness and righteousness. Phil. 2 : 13 ; 1 Cor. 4 : 7.

MANY excuse themselves from missionary labor for want of time, but this is a poor excuse. The ques-

tion to be settled is, whether God requires it. If he does, the only safe course is to comply, as then the word of God is pledged for our support. Matt. 6:33. There can be no surer guarantee than this. The text does not read, "Seek ye first to provide for your own wants, and afterwards the kingdom of God," but those things which pertain to our eternal interest, and that of others, are to receive the attention first. Many not only give their first attention, but all their attention, to supplying their own real or supposed wants, and take such good care of themselves that, unless overtaken by special misfortune, the Lord has but little opportunity to do any thing for them. What is still worse, they are misappropriating the Lord's goods, — that which he has intrusted to their care for known work, — and are using them for their own gratification.

LABORING FOR CHRIST A PRIVILEGE.

THERE are various reasons why it is a privilege to have a part to act in the work of God.

First, it affords an opportunity to show our gratitude for what he has done for us. No one who has been bought by the precious blood of Christ, and has experienced the fullness of his salvation, would be happy without such an opportunity. In our intercourse with one another it gives us pleasure to reciprocate favors. We desire to do so, and take pleasure in the self-denial which it may involve, in proportion as we appreciate the gift or benefit bestowed upon us. The same is true with respect to our gratitude to God. Love demands and will have expression, and in the act through which this expression is made we find the highest enjoyment of which we are capable, even though the act in itself considered, may be painful. Christ so loved us that he longed for his baptism of blood, and if we love him in return, we shall long for some tangible way in which to express it.

Second, it is a privilege to be engaged in the work of God, because the work itself is elevating, and it places us in a position where we may have the especial aid of the Holy Spirit according to the promise of Christ. By the association which he thus has with Christ, the Holy Spirit, and the angels of God, in the work in which they are engaged, man becomes refined, ennobled, and elevated. The more noble traits of his character and powers of mind are called into exercise, and thus become strong, and gain the ascendancy. His attention is withdrawn from worldly objects, and placed upon those that are divine and eternal. By beholding these things, he becomes transformed into their image until he bears the likeness of the divine. The result cannot be otherwise, only so far as he fails to connect with Christ in his

work. The reader has doubtless, to some extent, seen this transformation take place in persons that have given themselves to the work of God. It may take place in every one, and it must take place in all who are fitted for translation. No one will ever be prepared for this important event while his interests are absorbed in the things of this life. The providence of God is now calling all, both old and young, to enter his vineyard, and he will make their efforts to do so, if put forth intelligently and with right motives, of great personal benefit to themselves.

Third, it is a privilege to partake of the labor and sufferings of Christ, because by so doing we shall be prepared to enter into the joy which he will experience when redemption is completed. The following on this point is from "Great Controversy," Vol. 4, page 647: "With unutterable love, Jesus welcomes his faithful ones to the 'joy of their Lord.' The Saviour's joy is in seeing in the kingdom of glory, the souls that have been saved by his agony and humiliation. And the redeemed will be sharers in this joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus's feet, and praise him through the endless cycles of eternity."

HOME MISSION EXERCISES.

IT is expected that those attending the weekly missionary meetings will be sufficiently well prepared on the lessons, so that it will not be necessary to have the notes, etc., accompanying them, read in the meetings. Especially those who take charge of these exercises should be familiar with them, so as to be able to bring out all the important points clearly by questions. By a good example and a few encouraging words they can do much to interest others in the study of the lessons. They should also secure letters of interest to be read at these meetings, and to encourage the members to make verbal reports of their personal labor. These are especially applicable and helpful, in connection with the consideration of home missionary labor, and should not be crowded out. Those reading letters should do so as intelligibly as possible, leaving out portions not likely to be of general interest, and the reports of labor should not be lengthy.

M. L. H

HEALTH AND TEMPERANCE.

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

RESOLUTION.

GOOD-BY to dreams, for the time has come
 That comes to every heart,
 When I hear the roll of life's battle drum,
 And must bravely act my part.
 Like wavering mists the shadows roll
 From the future, dim and gray,
 And I, welcoming, meet with dauntless soul
 The limitless, glad to-day.

There is never a good so vast, so grand,
 That I may not make it mine ;
 God aids the blow of the honest hand,
 And we strive with strength divine.
 What man has done that I can do,
 If I only dare begin ;
 There are heroes now as when earth was new,
 And as royal crowns to win.

Though jagged and fierce the peaks that rise
 Against the frowning sky,
 I can measure their heights with unfaltering eyes ;
 I can scale them by and by.
 For the end is sure if the will is strong,
 Temptations flee away,
 And the serried hosts of sin and wrong
 Strike tents in wild dismay.

— Sel.

PLANS FOR HEALTH AND TEMPERANCE WORK.

WE are glad to be able to say to the readers of the Health and Temperance Department of the HOME MISSIONARY, that plans are being laid for increased activity in the health and temperance work. The Testimonies have all along given this work prominence among the reforms that are to prepare a people for the coming of the Saviour. Not that the reforms in eating, drinking, etc., should take the place of the great moral reforms on the commandments of God, but they assist in these reforms, by bringing the mind and body into a condition where such reforms can be more readily carried out. Such a work should receive the attention of the entire body of our people. It is the design of this article to present some of the plans that are being laid for this work.

By the advice of the General Conference Committee, a field secretary has been appointed by the International Health and Temperance Association, who will attend as many of the camp-meetings, institutes, and other general meetings the coming season, as he can, in the interests of the health and temperance work. An agent has also been appointed in many States, to act as an assistant to the State canvassing agent, whose special duty it will be to take charge of the canvass for health books and periodicals. A number

of these have just received a drill at the Sanitarium, for their work, and returned to their respective fields of labor the first of this month. These agents will enlist canvassers to work exclusively on health books, and in securing subscriptions for *Good Health* and the *Pacific Health Journal*. Many of these canvassers will be outside of our own people, but we should not get the idea that the people of the world are going to carry on this line of work exclusively. Some of our own people have a burden for this work, and are better adapted for it than any other. These should be encouraged to engage in the health and temperance work.

The General Conference Committee has also recommended that suitable persons be selected in each Conference, and sent to the Sanitarium to receive a drill in cooking, that they may return to their Conferences prepared to conduct cooking-schools, and give instruction in the principles of hygienic cookery. These will teach classes in cooking at institutes, workers' meetings, and other general gatherings. They will also conduct cooking-schools among those not of our faith, as philanthropic missionary work, and to prepare the way for other work. Every local society should select one or more of its members to take advantage of the first opportunity to attend these schools, that through them the whole society may get the advantage of this instruction in hygienic cooking.

The State agents and those who have taken the course in cooking will also be prepared to give talks on health and temperance subjects, including disease germs, the effects of narcotics and stimulants, diet, ventilation, dressing, bathing, and the simple treatment of diseases. The plans also contemplate the education of a corps of nurses and medical missionaries. The history of missions in foreign lands shows this class of workers to be as valuable as any other.

We believe our people everywhere will regard the revival of the health and temperance work as a move in the right direction, and that they will give it their indorsement and support. In attempting to carry out health reform without a practical knowledge of the principles on which it is based, many have made grave mistakes, injured their health, and in some places have hurt the cause of health reform. It will require patience and faithful work to correct these mistakes, and place this work in the position where reason and the Testimonies have placed it ; but it can and must be done.

ELDER W. H. WAKEHAM has been appointed field secretary of the International Health and Temperance Association. He will devote his entire time to this work.

THE correspondence of the International Tract Society for the past few weeks has been especially interesting. One mail brought twenty-six foreign letters and another twenty-five, mostly from the West Indies. A special effort has been made with names furnished from these islands by Brother Wm. Arnold, who canvassed for "Thoughts" there. The publications sent were about equally divided between the health and temperance and religious, and those who have responded have manifested a special interest in the health and temperance work, and were anxious to receive more publications of this kind to distribute. We are glad to find these people ready to distribute temperance literature, for there is much need of its being done, and we pray that they may be lead to accept the whole truth. The following letters are a specimen of many received:—

"Your esteemed favor came promptly to hand, as *Good Health* and other publications, and must say I have read them with the greatest satisfaction, for I am always ready and ambitious to get good literature and information of all kinds, especially in favor of 'total abstinence.'

"I was most interested in reading *Good Health*, got abundant information from same, and consider it one of the best journals I have ever read, and will be grateful to receive that and any other you may kindly send me, and in return I offer you my services to do anything whatsoever you may require here, in aid of the International Tract Society.

"No later than four hours after I received them, I showed them to several persons, some of whom you had already sent to; up to date I have not finished showing them around. I either give reading-matter or read to every person whom I know would be interested, and I do n't think I will be through for a month to come."

C. E. L. J.

THE following letter shows that the work of reform has already begun, as the result of health and temperance literature sent to the West Indies. This letter is from a gentleman in one of the Barbadoes:—

"An elderly man, _____ of Holder's Hill, St. James, was, for the greater part of his life, given to strong drink. His wife had a favorite cat, and on _____ return home one evening, the cat leaped on him as usual, and he being in a state of intoxication, dashed it on the floor, and injured it. His wife felt so much hurt that she burst into tears, for which he gave her several blows, one of which broke her hand, and had it not been for the daughter's preventing him, the result would have been fatal. For all that, he still continued to drink, and his family often times were victims of his drunken whims.

"A few weeks ago he was sent by his employer to inquire the price of molasses and sugar on this estate. I was bringing your tracts, and presented them to him, asking him to have a read. He was greatly interested in one, as it seemed to apply to his case. He also took them home with him, and to my surprise, the following Sunday he and family attended divine service, and they have since continued to do so.

"I gave him the *Signs of the Times* and a copy of *Good Health*, and he is following the instruction given by _____ the water cure Dr., and he is much the better for it. Thus the prophecy of Daniel speaks for itself, 'Many shall run to and fro, and knowledge shall be increased.'

"Where a bottle or two of liquor was used by him on Sunday, a book or two is now read; where a hundred oaths came from his mouth, a thousand tears to God are now shed, all of which he acknowledges due to your works.

"Would to God such a society existed here."

WE omit this month the questions that have appeared in this department since the beginning of the year. Instead of having the usual lesson, we recommend that the time be taken up in discussing plans for doing health and temperance work; first, among ourselves until our own people have a knowledge of the principles of health, or are supplied with literature that will give them this knowledge; and then among our friends and neighbors till the circle becomes as wide as possible. People can be reached through this line of work, and won to the truth as effectually as through any other. There is no good reason why there should not be some in every local society who will devote themselves to the health and temperance line of missionary work. These, to begin with, can canvass for *Good Health* and "Social Purity," and distribute the leaflets.

The most suitable person should be selected at once to prepare the address or essay provided for in the program, and others should be invited to prepare for the general discussion of the subject. When this is finished, the remainder of the meeting can be devoted to discussing plans for work. As one item of business, it would be well to consider the propriety of using a reasonable proportion of the time and means devoted to missionary purposes, to the health and temperance work.

PROGRAM.

1. Song.
2. Responsive reading.
3. Prayer.
4. Address or essay, subject, "What should be done in the Health and Temperance work, and how can it best be accomplished?"
5. Discussion of the subject.
6. Business.
7. Closing song.

The programs furnished in this department need not always be carried out just as presented, but are only put in, hoping they may assist those who have charge of the meeting. The leader can vary them according to circumstances.

CANVASSERS' DEPARTMENT.

CONDUCTED BY C. ELDRIDGE.

WHILE we as a denomination are a small people, numerically speaking, we have a gigantic work to perform, and but a limited time in which to do it. Consequently we must make the most of every opportunity, by which the greatest amount of work can be accomplished with the least possible expenditure of time and means. Our system of canvassing is simply organized missionary work, and is well adapted to enlighten the world through the medium of the printed page. Canvassers are missionaries, and as such should respond promptly to any call that may be made to rally to any part of the field. These facts should be impressed upon the hearts and minds of those who are interested in the promulgation of the important truths of the third angel's message, and in such a manner that their actions will be in accord with their profession. Where is the person who fully realizes the importance of the work we have voluntarily taken upon our shoulders? How many are there that can say they are faithfully carrying out their part of the contract they assumed when they decided to become yoke fellows with Christ? Do we not agree to give him all that we are, and all that we can make of ourselves, to labor earnestly and tirelessly for the salvation of souls and the glory of God? Are we to choose our work, or to labor in that part of the field where our service is the most required? The need of consecrated laborers in every branch of the work is urgent and pressing. Canvassing presents the most expeditious and economical method of presenting the truth to the world, and we shall be held accountable for the manner in which so important a factor is used.

Much valuable time has been lost to those States which have waited to see whether the plans presented to them would work or not. Individuals have lost time by waiting for some evidence that they should engage in the canvassing work. Many of the States stand shoulder to shoulder in the advance movement; but many of our brethren seem to hesitate, waiting for still further evidence that their services are required, before entering the field to perform that part of the contract they so faithfully promised when they gave themselves to God and his service. What assurance have we that any more evidence will be given as regards individual duty and responsibility than has already been presented? What evidence have we already received that we are even willing to acknowledge? A message has been placed in our hands to give to the world. Time is short, and laborers are few. We can discern the face of the sky; why can we not discern the signs of the times? Surely the evidences already received should be enough to start every worker into the field. The world is to be

warned. We call for missionaries for Europe, but the responses do not savor of those expressions of zealous enthusiasm which we frequently hear in our meetings.

God employs no conscripts in his service; those who serve him must be volunteers. His work must go forward in the earth, and accomplish its purpose. We may all take some part if we will, but we should bear in mind that the ultimate triumph of this grand work is not dependent upon us, for if we do not take hold of it, others will be raised up to do it. It will go on, even though we shall be left behind. The question for each one to decide for himself is, shall I have a part in the struggle, hear the pæans of victory, and receive the victor's reward?

C. E.

HINTS ABOUT CANVASSING. — NO. 2.

FITNESS to labor in any department of the cause of God depends upon one's natural capacities and temperament; his physical, mental, and moral development; his spiritual condition, and his regard for the word of God in general, and of his chosen branch in particular; a special preliminary qualifying for the work; and constant improvement ever after entering the field. All of these things have a bearing, and together they determine the measure of a man's usefulness in the cause. Every person has more or less to overcome, and all must cultivate and develop the desirable traits of character and powers of their being. The candidate may be considered as material to be transformed into —

AN IDEAL WORKMAN.

The process involves an understanding of the material of the work to be performed by the ideal workman, the means of educating and training to be employed, and human and divine aid and co-operation, as well as skill and good judgment on the part of the teacher or operator. Hopefulness, patience, and perseverance are also quite essential.

The formation of habits which effect the work of life in all its various phases and changes, or character-building, begins in infancy, and progresses with age. Some of the traits acquired are a help, while others are a hinderance; and the first thing in fitting workers for the cause is a work of reconstruction. The foundation, or previous building, must be examined, and all the faulty stones and timbers replaced with good ones; vices must be exchanged for virtues, and then for the future building the material must be carefully selected, and skillfully shaped and joined together. The more nearly perfect and symmetrical the previous development, the more hopeful the case in the hands of a specialist,

and the more efficient will be the worker when trained for a special work.

PRÉPARATION FOR CANVASSING.

The canvasser should make thorough preparation. See "Testimony No. 32."

His manner of presenting the truth may decide the destiny of a soul. *Idem.*

"Study to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2:15.

"Cursed be he that doeth the work of the Lord deceitfully [margin, *negligently*]. Jer. 48:10.

The degree of thoroughness that should enter into the preparation for any pursuit or calling would most naturally be determined by the importance of that pursuit or calling. If it is to be followed only for a short time and but little is to be realized from it, then but little should be expended in preparation; but if it is to be a life work and the means of support for one's self and family; and if it involves eternal consequences, even the salvation of souls, then the case assumes quite a different aspect, and warrants any outlay of time and money and effort necessary to the highest possible efficiency.

Such is the canvassing work, and such the preparation which it deserves. Lack of preparation brings poor success; poor success brings discouragement and failure; failure is followed by a withdrawal from the work, and in too many instances with backsliding and eternal loss. This train of results is certainly anything but desirable, but they are almost sure to follow in a majority of cases when the work is taken up without due preparation. A few will have a measure of success, and continue crippling along, while others, after repeated failure, will have sense enough to go back and begin right; but who can estimate the fearful consequences to the people among whom this lame work was done, or how many more might have been saved in the end as the result of better work?

Well may every one feel an individual responsibility in this work. Well may he consider how he may best arrest the attention; for his manner of presenting the truth may decide the destiny of a soul. If he makes a favorable impression, his influence may be to that soul a savor of life unto life; and that one person, enlightened in regard to the truth may enlighten many others. Therefore it is dangerous to do careless work in dealing with minds.—"Testimony No. 32."

A word, a look, a gesture, may turn the scale, so sensitive are human beings; and this is the work of the canvasser,—mind dealing with mind. All of the endowments of nature, and the accomplishments of education and of grace may well be brought into this work. No work needs them more, but lest some be discouraged, we would say that God can use material which is more crude, if the heart is right, and if there is a teachable spirit and a disposition to improve. "Foolish" and "base" things may be turned to good account in the hands of God (1 Cor. 1:27, 28), and it is possible to become "a vessel unto honor; sanctified, and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:21.

A SET FORM OF WORDS.

"He should make thorough preparation, but should not be content with a set form of words;" this is the language of "Testimony, No. 32," and it implies that a thorough preparation *does embrace a set form of words* or the committing to memory a prescribed canvass. This is not a hard task. First get the thought well fixed in your mind, then notice how nicely it is expressed in the clear, concise, and forcible language of the publisher's description, and then adopt that language as your own. Having mastered one sentence, be assured that there is nothing more difficult in the entire canvass, and all that is required to enable *you* to learn it is patient and continued application.

The authorized canvass is, in most cases, superior to anything that would be devised by the canvasser, and vastly better than an extemporaneous canvass, as it is supposed to embody all the points of excellence, and to exclude all questionable features or things of doubtful propriety; and it requires less talk, and hence does not give rise to hoarseness and sore throat, nor disgust sensible people.

The canvass should not be so far abbreviated that it will not fairly represent all the leading features of the book, and tell the exact truth. It should mention the subjects, and describe the methods or plan of the book in bringing them out, but it should not indicate which position is taken where there are differences of opinion; and the canvasser need not feel called upon to take any position to show what the book teaches, nor where he stands unless he is questioned, for he could not take time to go into the details of every subject, and consistency would allow him to treat all subjects alike. Questions should be answered frankly and without hesitation, and the canvass continued without any signs of discomfort or anxiety, otherwise suspicion would be aroused. Most questions are asked out of courtesy, and a ready answer would not arouse any prejudice.

To avoid a sing-song or parrot-like canvass,—

THINK.

Language is a medium of thought, and every expression used should *always* be well freighted with thought. Think when you speak, and you will maintain a natural tone, and be able to adapt your canvass to different persons and different circumstances. By differences in speed, and inflection, and emphasis, and by transpositions and changes in the order of rendering, the same words can be very closely adhered to without becoming tiresome or monotonous. The canvasser can also add to the variety by being grave and sober, or full of snap and sparkle, according to the case in hand.

E. E. MILES.

MARITIME PROVINCES.

OUR convention is in progress, with most favorable conditions to success. We have an interesting class of nineteen, and the most of them are planning to devote their time wholly to the canvassing work the coming season.

F. W. MORSE, *Gen. Ag't.*

LADY CANVASSERS.—NO 2.

ON entering a place preparatory to opening the work, the leader should procure a map of the city, upon which the streets are distinctly marked. This will enable her to judge more accurately of the center of population, and the general lay of the territory. This map should be preserved for future use, as it is indispensable to the leader in assigning territory, and a great help to all in keeping their whereabouts. It can be fastened to the wall in any convenient place, by means of a few touches of paste or some small tacks. A general idea of a place of 50,000 or 100,000 inhabitants can be obtained by inquiry, and a couple hours' ride on the street car. After having decided in what part of the city it is best to locate, a list of the vacant houses in that part can be easily made by calling on the real estate agents. Each will readily give a list of the houses he has to rent in that part of the city.

In choosing a house, the convenience and healthfulness of the location should be considered, rather than the amount of the rent. Regarding it only from a financial stand-point, this is true. A house centrally located may rent for twice or three times as much as a similar one more remotely situated, yet the time consumed in going to and from work, together with the extra street-car fare, will usually be much more than is saved in rent.

It is not true economy to choose too small a house. In order to have a suitable place to study, one room at least must be kept quiet from the necessary noise of the kitchen and dining-room. As far as possible, the rooms should be on one floor, to avoid going up and down stairs.

As soon as convenient, a daily program should be made. The more order and system brought into the work, the more will be accomplished; and as companies in cities are associated together as a family, it becomes comparatively an easy matter to arrange all the work and study according to some plan. But it will take vigilance and the co-operation of all to maintain these plans. Owing to the diversity of circumstances, it would probably be impracticable for companies in all localities to follow the same outline. The following program, however, with no special change is being used with quite satisfactory results in companies of ladies, quite differently situated.

PROGRAM.

5.00 o'clock, rising.
 5.00-5.30, toilet and silent devotion.
 5.30-6.15, part work while others study.
 6.15-6.45, breakfast.
 6.45-7.15, worship.
 7.15-8.00, part work while others study.
 8.00-12.00, canvass.
 12.00-2.00, noon.
 2.00-6.00, canvass.
 6.00-6.30, cash accounts and reports.
 6.30-7.30, worship.
 7.30-8.30, general exercise.
 8.30-9.00, silent devotion.

Some may think five o'clock a little early to rise, but if care is taken to retire promptly at nine every night, eight hours of sleep will be secured. The very

best time for work is from eight until eleven o'clock. And it is difficult to get out promptly at eight if we rise later than five. During the thirty minutes devotion morning and evening, the sleeping rooms should be kept quiet. No one should enter into conversation, as others may wish to occupy the time in meditation and prayer. At half-past five a part of the girls go to work, as the cook, etc., while others are free to study. It will expedite matters for the one who makes fires to do so at five o'clock, and attend to toilet and secret devotion afterward.

The bell should be tapped at ten minutes past six, thus giving all five minutes to prepare for breakfast. The worship should close promptly at fifteen minutes past seven, otherwise it will be difficult to get to work on time. During the next forty-five minutes, those who worked before breakfast, study while the others work at washing dishes, etc. At ten minutes before eight the bell should be tapped again, so that no one need be late in getting off. All should begin promptly at this time, even if they are not able to work more than an hour. There is a charm in beginning on time that almost entirely removes the dread of canvassing, even from the most timid.

Few young ladies, although they may be earnest and devoted to the work, have a sense of the value of time. As a rule they are not accustomed to bear responsibility, and have not formed business habits, hence it will take line upon line and precept upon precept, to get them to realize the importance of making business of the canvassing work. Some definite hour should be fixed for beginning canvassing, and nothing should be allowed to interfere with it. No business whatever could prosper if the employees felt no responsibility in getting to their place of business on time.

All are expected to be home at twelve o'clock, and as dinner comes at one o'clock, there is ample time to warm the dinner, which has been prepared in the morning, before the bell rings for silent hour at half-past twelve. During this time not a loud word should be spoken in the house. But all be silent for meditation and prayer. It will be observed that eight hours are allowed for canvassing. This will be found too much for those not accustomed to walking. Here the leader must exercise much judgment, for all become so enthused by the success and the encouraging experiences, that unless the more feeble ones are held in check, they will overdo.

In winter all must be home before dark. But the noon hour can be shortened so as to secure nearly the usual amount of time for work. During the first thirty minutes of the evening, every one should fill the blank furnished for the daily record.

Then comes the evening worship. The first few minutes can be profitably spent in relating instances where the Lord's hand has especially been seen in directing the work, and other interesting experiences. There is plenty of time for all to take part in prayer in the evening. This is the most precious hour of the day, and the Lord's spirit is often present in a remarkable degree, to revive and encourage the weary workers.

The hour for general exercise may be used as circumstances or the desire of the company may dictate. For a time, three or four evenings each week can be profitably employed in studying the book for which they are canvassing, and later, some of the common branches, ancient history, or Bible subjects may be taken up. One evening may be devoted to the study of the Sabbath-school lesson, another to vocal music, if some member of the company is competent to teach it. One evening should always be reserved for missionary meeting. The company can be well organized into a missionary society, and bring in weekly reports of labor, read replies to missionary letters, and relate the most interesting experiences of the week. All these things, of course, to have the desired effect, must not be told until the missionary meeting.

It will be observed that no time is allowed in this program, for sewing, washing, correspondence, etc. These things will be noticed in connection with the Sunday program in a future article. H. C.

THE CANADIAN FIELD.

WHEN the matter of establishing the publishing work in Canada was taken hold of a little more than a year ago, the hopes and prospects for its success were based principally upon conjecture. Enough had been done in the Maritime Provinces and the Province of Quebec to demonstrate that books could be sold in Canada, but the extent to which the work could be carried on, and the success or failure of a general effort carried forward according to the system in operation in the States, were matters for experiment. Thus far the experiment is proving highly satisfactory, and henceforth the Canadian field may be considered fully equal in points of desirability, as a book canvassing field, to any section of the States.

In quite a number of important particulars, differences exist between this field and the States, and much has had to be learned by those who have engaged in the work here, to enable them to adapt themselves to these differences. But in most cases, those who have come here from the States to engage in labor have succeeded admirably in adapting themselves to the changed conditions. For the most part, canvassers from all parts of this field report that they are treated with all possible respect and kindness by the people whom they meet. The actual success of canvassers in soliciting orders varies from what may be called practical failure, to a business of securing from fourteen to seventeen orders per day—the last mentioned number having been secured in only one instance that we are aware of. There are, however, quite a number of cases of canvassers' taking from ten to fourteen orders in one day. Success in making deliveries has varied all the way from a loss of seventy five per cent of the orders, to a delivery of double the number of books for which orders had been secured. There is found to be great diversity of circumstances and conditions, even in the same county.

The judicious use of newspapers published in the localities where canvassers are at work, has been found to be of great value; and for the most part publishers can be advantageously dealt with. It has also been proved that by proper management an abundance of testimonials can be secured from ministers. The mere exhibition of a goodly number of printed pages of testimonials, carries with it a powerful influence. Orders are secured by means of influence, and there are four sources from which this influence must come; viz., the canvasser, the book, other people, and divine aid. It is the business of the canvasser to learn how to bring to bear the greatest amount of legitimate influence from each of these four sources.

We can safely say that for the most part, our publishing work has the esteem and good wishes of the better classes in Canada, so far as our knowledge and observation extends. As we pass around from place to place, and meet those whom our canvassers have come in contact with, it is very encouraging indeed to hear the hearty commendations of the work and the workers. In nearly all cases, the testimony is that our canvassers are a decided blessing to the communities where they labor. Earnest solicitations have been made in a number of cases for our canvassers to return and continue their labors. There are already several very interesting cases of worthy individuals embracing our faith from reading the books that have been placed with them. On the other hand there are cases of bitter opposition on the part of some, who care more for maintaining human traditions than for the truths of God's word. But even this is resulting favorably in some cases, as it awakens a spirit of inquiry on the part of many. If we would always bear in mind that both the tares and the wheat must be ripened before the harvest time; the evidences that point to an increase of wickedness, both in extent and intensity, need not have a discouraging effect upon us. It is our business to pursue the even tenor of our way, and with our trust firmly in Jesus, endeavor to be co-laborers with him.

One great source of encouragement for the Canadian field is the spirit that seems to exist among those of our faith in the States, who formerly resided in Canada. Already, several such have returned to this country, and taken hold of the canvassing work with marked success. They removed from here to the States, and there learned of "present truth," and having a deep interest in the welfare of the people of their own land, they gladly embrace the opportunity of taking hold of the good work here. May the Lord bless them, and put it into the hearts of many more to go and do likewise.

The Canadian field is a large one, and although more than ten thousand volumes have been sold here since the work was opened, a little upwards of a year ago, only a very small beginning has been made. With help from the Lord in planning and executing, and with ten times the number of canvassers now employed, the possibilities for this field are beyond computation. G. W. MORSE.

HOW TO WORK AMONG THE FRENCH ROMAN CATHOLICS. — NO. 2.

THE influence exerted upon their parishioners by the Roman Catholic priests is very great, and the canvasser will have this to meet. But by a frank presentation of the "Life of Christ," the people will be convinced that that book does not controvert any doctrinal points of their faith, and they will become friendly with you at once. In your canvass, show an anxiety that they should know the nature of the book. Give it into their hands, if they wish, and let them turn to any part of it. Study the people well, and be assured that almost everything you say to them will be repeated to the priest at the confessional. This need not alarm the good canvasser, so long as he obeys the golden rule, doing as he would be done by. Say nothing to the people about their priests that you would not want them to say concerning you, bearing in mind that they will listen attentively to any one who does not attempt to speak against their religion or priests. If any one in your presence should speak disrespectfully of either, let them see by your manner that you do not approve of such a course. This will gain their respect. Be sure to approach them in a polite and pleasant manner, having your mind free from prejudice, and you are certain to gain their good-will and confidence.

The French are an honest people. They walk according to the best light they have, and with more faith than do many Protestants. The common people are not responsible for the teaching of error, and know not why they are commanded to do this or that, for they do not study the Bible for themselves. Do not fail to speak of those things which are held sacred to them, with the same reverence you would have them show for the truths you hold dear. Give them liberty to express themselves fully, and to ask any questions that may occur to them. Reply quietly, thoughtfully, and never at random. Be sure your answer is sensible and to the point. Never appear at all embarrassed, for it is better to say, "I do not know," than appear to know what you do not. There is a satisfactory answer in the Bible for every pertinent question.

It is very easy to get recommendations for the French "Life of Christ" from the priests and other influential men, if you will approach them prayerfully. Here are a few I secured last summer:—

"I hope you will sell one in every Catholic family, for it is just the kind of book we want instead of novels."

Another says: "It is a good book, as far as I can see, only I do not want you to use my influence to sell it, for my people are poor, and they would make too great an effort to buy it if I recommended it."

Still another said: "There is nothing bad in the book, only it is not printed by Catholics."

A lady inquired of the priest at the confessional if she could read the book. He replied, "The reading of this book will not turn you Protestant more than the Bible would. If any one turns Protestant after reading it, it will be because he was already turned before."

E. P. AUGER.

ENGLAND.

THE following extracts from a letter just received from London will give a correct idea of the work there:—

"I have taken the liberty to inclose herewith a condensed summary of the work accomplished by the canvassers at Hull. This report covers all the time they have been at Hull, up to March 14, 1890. I submit this report for your examination, in order that you may know exactly the status of the canvassing work in this country. I have no doubt that in answer to your earnest appeals many will be found willing to come to England to engage in the canvassing work, and have thought that such as are selected, should know what has been done, and what they may expect. While it is true that a great and effectual door is open in this country, for the canvassers, it is also true that they will not be able to earn as much money as in the United States. Every person who comes to England should count the cost, and having done so, and fully consecrated himself to the work, success is certain to follow, but if individuals come here with great expectations, and find it impossible to realize all they had expected, there is sure to be discontent.

"I think the number of orders taken by the canvasser at Hull, is fully up to the average taken by our brethren in America, and have no doubt that with a higher priced book, such as "Bible Readings," the canvassers in Great Britain will be able to make a fair living. But what we want here is men with *back-bone, Calebs and Joshuas*, who are willing to put up with inconvenience, in order that the truth may reach the people.

"It is very evident, from the omens we have already had, that the work in London will assume large proportions in the near future. Our success will depend largely on the class of men who come here to engage in the canvassing work."

Summary of work accomplished by company of canvassers at Hull, England, for sixteen weeks, to March 14, 1890: Number of orders taken for "Prophetic Lights," 1,309; number delivered, 551; 70 orders lost; 688 yet to be delivered; fail to deliver about 10 per cent of orders.

APPOINTMENT FOR DISTRICT NO. 6.

THE district and State canvassing agents will attend both the workers' meeting and the camp-meeting to be held in Fresno, Cal., April 2-16.

The District agent will attend the workers' meeting and the camp-meeting in the Upper Columbia Conference, to be held May 7-21, also the North Pacific meetings May 21 to June 4.

We earnestly request our brethren and sisters in these Conferences to use their influence to secure a large attendance of those interested in the canvassing work, *at the workers' meeting*. Do not wait until the camp-meeting proper begins, for it does not give sufficient time for the work which we want to do.

S. N. CURTISS, *Dist. Agent, No 6.*

FROM DISTRICT NO. 6.

AFTER an absence of a little over four months, I returned to this coast, arriving at Oakland, February 18. I find that the canvassing work in this district has suffered very materially on account of the heavy rains during the winter. Whole districts have been, and still are, flooded. As a result, the agents have been unable to get out to work, and even where this has been possible, the people feel too poor to buy books. In many cases they are suffering for the necessities of life. In San Francisco, \$27,500 have been raised by popular subscription, for the relief of the unemployed in that city, and a thousand or more men, representing nearly every trade and profession, have been given work in excavating in Golden Gate Park.

The weather has cleared up somewhat, and we trust that the mud will soon dry off so that work in the country can again be resumed. Many canvassers have left the work during the winter, who write that they will soon be ready to take hold again.

In California, the canvassing work has in the past been in charge of the Pacific Press. But it has been thought that it would be better for the tract society to take the management of this work, as soon as arrangements could be made, and a vote to this effect

was taken at the State camp-meeting last October. At a recent meeting of the tract society officers, with members of the Conference Committee, and representatives of the Pacific Press, it was voted that this change take effect April 1, 1890. We think this is a move in the right direction, and trust that this action may mark a new era in the canvassing work in this Conference. Brother Geo. H. Heald, who has been connected with the subscription book department of the Pacific Press for the past two years, is to act as State agent.

The canvassers in Utah are meeting with good success, and calls are being made for more workers to be sent there. Montana also needs two or three good canvassers.

A letter just received from the president of the North Pacific Conference, states that there is prospect of their having "a good strong force to take hold after the camp-meeting." We expect to attend this meeting, and trust that the excellent material which there is in this Conference may be developed into successful workers.

California hopes to have fifty canvassers by the first of May, and we hope that each of the other Conferences in this district will do its best to have a full complement of canvassers this summer.

S. N. CURTISS.

REPORT OF THE CANVASSING WORK FOR MARCH, 1890.

NAME OF STATE.	Days.	Exhib.	Ord's.	Mor.	Half Mor.	Libr'y	Gilt.	Marb.	Plain.	Value of Books.	Miscel.	Total value.
Arkansas.....	11	93	43	1		17	14	7	4	\$114.25	\$17.20	\$131.45
Atlantic.....			112	9	12	7	52	32		298.25	1.50	299.75
Australia and Tasmania.....	262	2098	1179	132	47	248	479		273	3644.54		3644.54
California.....			307	16	14	18	121	52	86	602.25		602.25
Colorado.....												
Georgia.....	42	568	257	38	5	39	44	131		668.00	20.00	688.00
Illinois.....	114 $\frac{3}{4}$	740	481	12	15	57	50	69	278	1076.75	8.35	1085.10
Indiana.....			278	19	29	30	92	93	15	722.25	15.85	738.10
Iowa.....	61		234	5	8	49	60	107	5	538.50	57.40	595.90
Kansas.....	209	1916	495	34	15	36	93	302	15	1156.50	56.54	1213.04
Louisiana.....	208	1193	520	19	14	41	130	309	7	1202.75	74.00	1276.75
Maine.....												
Maritime Province.....			111	2	4	12	15	55	23	329.00		329.00
Michigan.....												
Minnesota.....												
Missouri.....	198	1667	516	30	12	55	142	264	13	1296.50	48.80	1345.30
Nebraska.....	44	267	142	12	2	31	28	65	4	355.00	.70	355.70
New England.....	379		785	108	63	88	287	218	21		1.25	2236.50
New York.....	32		105	11	11	13	29	37	4	274.75	5.30	280.05
North Carolina.....	17	125	34	2	2	3	7	19	1	81.00		81.00
North Pacific.....												
Ohio.....	73	198	287	13	19	26	112	109	8	705.75		705.75
Ontario.....			139	13	16	24	57	77	2	481.75		481.75
Pennsylvania.....	331	3499	1088	102	59	155	376	386	10	2327.00	615.00	3442.00
Quebec.....												
South Dakota.....	84	230	110	3	6	29	14	7	51	287.75	80.90	368.65
Tennessee.....		358	131	11		14	22	84		370.75	59.00	430.25
Texas.....												
Vermont.....												
Virginia.....												
West Virginia.....	98 $\frac{1}{2}$	742	187	13	13	23	41	97		466.25	62.90	529.15
Wisconsin.....												
Totals.....	2164 $\frac{1}{4}$	13694	7591	605	366	1015	2265	2520	820	\$17,499.54	\$1,124.69	\$20,859.98

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., APRIL, 1890.

Will each of our friends who sends in his own subscription or that of some one else, state with what number he desires it to begin. We still have some back numbers, and as long as they last, unless otherwise specified, will begin all subscriptions with the January number, and put them on the list to expire with December, 1890.

Our readers will notice that beginning with the March number, we changed the arrangement of the departments of the HOME MISSIONARY, and they will hereafter be found in the order in which the lessons are to be taken up, and studied during the month; viz., 1. Foreign Missions; 2. Religious Liberty; 3. Home Missions; 4. Health and Temperance.

We have just received a report of the New Zealand Tract Society, for quarter ending Dec. 31, 1889, which shows that with a membership of 117, 1,325 missionary visits were made; 215 periodicals, and 206,944 pages books and tracts were distributed during the quarter, and that \$1,647.12 was received for the sale of subscription books. We would gladly give other items of the report if we had space.

Will not our English readers take an interest also in extending the circulation of the German, Danish, and Swedish editions of the HOME MISSIONARY? These foreign editions are translated and printed at a large expense, which with the present subscription list is several times larger than the receipts for them; but with the assistance of all our friends, these editions may be placed more nearly on a self-supporting basis, by largely increasing the lists. They are sixteen pages in size; have the same departments that are in the English, and are worthy a place in the homes of all Christian people of the tongues in which they are issued.

The International Tract Society has purchased for its library a set of the International Cyclopedia, and after giving it an impartial examination, we feel warranted in saying that it is first-class in every respect. It has several points of superiority over others, and the price is much lower. Messrs. Waterbury and Emery are general agents for the State of Michigan. Any of our readers in this State can purchase of them by addressing them at Lansing, Mich., and those in other States who contemplate purchasing such a set of books will do well to correspond with them, and they will refer them to the agent for their State.

The International Tract Society has placed in its main office at Battle Creek, Mich., a suitable book-case for a library. It is our desire to have this library contain at least one copy of every book, pamphlet, tract, and paper published by our various publishing houses. The publishers have generously donated for this purpose all that are now in print; but there are several books which are now out of print, which would be valuable additions to this library. If any of our readers have such books, or complete files of any of our denominational papers, or other books of information about the missionary work which you will furnish us for this library, you will confer a favor by writing to us, giving a list of whatever you may have, and we will correspond with you in regard to it.

THE WORK AT OUR MAIN OFFICE.

REPORT of matter sent from the main office of the International Tract Society at Battle Creek, Mich., for the month of March, 1890.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	28,994
“ “ “ “ “ United States.....	14,039
Number periodicals sent to foreign countries.....	1,329
“ “ “ “ “ United States.....	1,411
Number letters written to foreign countries.....	86
“ “ “ “ “ United States.....	200

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	13,209
“ “ “ “ “ United States.....	5,196
Number periodicals sent to foreign countries.....	134
“ “ “ “ “ United States.....	221

RELIGIOUS LIBERTY WORK.

Pages of tracts and pamphlets.....	370,181
<i>Sentinels</i>	765
Association manuals.....	3,910
English petitions.....	6,246
French “.....	400
German “.....	410
Holland “.....	400
Swedish “.....	600
Danish “.....	418

FRENCH WORK.

Pages books and tracts sent.....	19,504
Number periodicals.....	318
Number of letters written.....	245

GERMAN WORK.

Pages books and tracts sent.....	6,436
Number periodicals sent.....	10
Number letters written.....	90

CHICAGO OFFICE.

REPORT of the Chicago Office, during the month of March, 1890.

Pages National Religious Liberty publications distributed, ..	6,439
“ Health and Temperance “ “ ..	5,666
“ denominational “ “ ..	3,586
National Religious Liberty periodicals (<i>Sentinels</i>) distributed	406
Health and Temperance “ “ ..	61
Denominational “ “ ..	125
No. leaflets, “My Reasons for Signing Petition,” sent out,	225
“ large petitions.....	102
“ small petitions.....	30
“ letters written.....	154