



THE HOME
MISSIONARY

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

VOL. II.

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FOURTH SABBATH READING.

MEDICAL MISSIONARIES.

THE true medical missionary differs from other missionaries only in his mode of approach. His purpose is the same as that of his brother, who confines his attention to the spiritual interests of those for whom he labors. His sole aim and purpose is the uplifting of fallen humanity, the elevating to a higher plane those coming within the sphere of his influence. His plan of work differs from that of the ordinary missionary in that instead of endeavoring to lift him at once to a state of higher spiritual existence, — the ultimatum toward which all his efforts look, — he seeks to accomplish his purpose by lifting his subject through the intermediate steps of physical and mental improvement, preparatory to his spiritual advancement, which he contemplates as the triumphal completion of his work.

The medical missionary, then, should not be looked upon as belonging to a species of missionary workers wholly distinct from the Christian missionary, but rather as a Christian missionary who recognizes the intimate relation between physical, mental, and moral health; a Christian soldier who adds to those mighty weapons of warfare the "shield of faith" and the "sword of the Spirit," those no less powerful agencies for thinning out the ranks of the enemy, — the winning graces of brotherly kindness, compassion, appreciation, of human suffering, and the ability to offer ready and efficient means of relief. During the late war, many a rebel soldier was won over to Union sentiments by the skillful care and the kindly attentions of the surgeons and nurses in Union hospitals, even after they had been wounded by Union bullets.

The efficiency of medical missionaries in fighting the battle against error and superstition in foreign lands has long been recognized, and at the present time there are but few prominent foreign missionary societies who have not medical missionaries in the very foremost ranks of the advanced guard of their active fighting forces in the field of missionary work. The Catholic Church, which has had a longer experience in missionary work than any other existing religious body, learned the value of the medical missionary centuries ago, and for generations has been sending its medical monks and sisters of charity into every corner of the habitable globe. Columbus had scarcely planted his feet upon the soil of America when his footsteps were followed by Jesuit missionaries, prepared to serve the savages of the new continent both as priests and physicians.

These medical missionaries, filled with zeal to plant the papal banner in advance of every other religious standard, penetrated the undiscovered wildernesses of America long before they had been entered by other explorers, and to-day the converts of Catholic missionaries vastly outnumber those of any other religious denomination or, indeed, of all other missionary organizations together, the success of which must, in part, at least, be attributed to the prominence given to the medical missionary in their plans of work. Numberless illustrations might be given of the advantages secured to missionary enterprises through the assistance of the medical missionary.

I may mention one which has recently come to my knowledge: A large city in the interior of China had been practically closed to missionary effort. Repeated attempts to establish missionary stations in this stronghold of heathen superstitions had resulted

finally in complete suspension of missionary effort. The case was regarded a hopeless one. Under these circumstances a philanthropic lady residing in Chicago conceived the idea of establishing a hospital, placing it in charge of a medical missionary, who addressed his first efforts to the bodies rather than to the souls of the heathen, hoping thus to win their confidence and respect, and thereby in time acquire an influence for good in other directions. After months of labor without very great encouragement, it happened that a prince residing in the city fell ill, and the native doctors failing to give him relief, appeal was made to the American physician, who succeeded by his greater skill in promptly arresting the disease, and affording speedy relief. Royal honors were showered upon him, and shortly after the recovery of his patient, there was seen, marching through the open streets of the city, a royal procession carrying in front a placard; upon which was recorded in highly eulogistic terms the great deeds and the virtues of the doctor.

The procession, after traversing the city in this ostentatious manner, finally made a halt in front of the hospital building, and the placard was, by the hands of the royal servants, fastened upon the wall in a conspicuous place where every passer-by could read it, serving as the highest kind of royal indorsement of the doctor and his work. From this moment success for the mission was assured, and although it was established but a few years ago, a great work has already been accomplished.

When one considers the mighty influences exerted upon the sufferer by the gentle ministrations of the Christian nurse, the deep and lasting gratitude aroused even by the simple presentation of a cup of water to a fever-stricken soul, one can but wonder that many Protestant bodies have been so long in recognizing the importance of the medical missionary in their work. And the wonder experienced by one who gives this matter thought for the first time, must be increased to utter astonishment at the tardiness with which this powerful means for uplifting humanity has been recognized, when he looks back upon the example of the Saviour, — our great example as a missionary, the founder of gospel missionary work, and the fountain-head of the true missionary spirit. Let us consider for a moment the work of our Lord while here upon earth. Of the thirty-six miracles which are recorded in the Gospels, twenty-five consisted of the healing of the sick, the blind, the maimed, or those otherwise unsound physically or mentally. Of the remaining eleven miracles, three were performed for a life-saving purpose, leaving

only eight which cannot be said to be directly for the relief of human suffering. More than three-fourths, then, of the miracles of our Lord, which are described, were performed for the purpose of amelioration of human suffering, but the miracles described at length constituted but a very small proportion of those performed by the Saviour. What a world of compassion for human suffering and of tender sympathy for the afflicted, and what magnificent display of divine power in behalf of sick and distressed humanity, is included in the simple words, "He healed their sick" (Matt. 14 : 14), and similar expressions found in Mark 6 : 56 ; Matt. 4 : 24 ; Luke 4 : 40, and other texts of like import which abound in the Gospels.

It may be safely said that our Lord when here upon earth, notwithstanding the few brief days of his ministry, and the overwhelming importance of his mission, devoted a great share of his time and effort to the relief of physical suffering. Are we moved to ask the question, How could our Saviour so neglect the eternal interests of the soul in behalf of a maimed, diseased, corrupted, sin-cursed, and perishing body? Certainly it would be the height of narrowness to conceive that mere policy was the impulse which moved our Lord and Master to this incessant labor of philanthropy and beneficence; that each miracle wrought was intended to be simply an advertisement of his mission. Such a conception would be wholly inconsistent with the character of our Lord. We must believe that motives of pure philanthropy and unmeasurable and indiscriminating love for humanity was the real actuating motive. At the same time it is apparent that by no possible means could the real of divinity and indubitable evidence of supernatural and heavenly origin have been so indelibly stamped upon the work of our Lord as by the very course which he pursued.

Let us then ask ourselves, Why should we not imitate the example of the Great Missionary? Why should we not follow the pattern set for us by him, so far as our feeble capacity will allow? Why should we conceive that in devoting ourselves to the physical good of our fellow-men, to the relief of suffering, to such improvement of bodily conditions as will result in greater clearness of mind, greater ability to appreciate moral things, and to appreciate the great thoughts of the great mind which rules the universe, we are neglecting the Master's command, "Go ye into all the world, and preach the gospel to every creature"? Is not this kind of work the very loudest kind of preaching? Is it not the most practical kind of Christianity? Is it not the closest imitation of our Lord's work here upon earth? These are questions well worth thinking about.

A question of the greatest practical interest to us just at the present time is this, Should Seventh-day Adventists be especially interested in medical missionary work? If so, how may the work be successfully undertaken and carried forward? Next month we will devote an article to the consideration of these questions.

J. H. KELLOGG.

MARIA L. HUNTLEY.

ANOTHER standard-bearer in the missionary work has fallen. The earthly career of another faithful, devoted laborer is closed. A life of usefulness in the vineyard of the Lord is ended. The International Tract and Missionary Society has lost its most experienced secretary. The church has been called to part with an earnest and exemplary member. Our missionary workers all over the field are now deprived of the counsel and advice which many of us have appreciated so highly during the years that are past. Sister Maria L. Huntley died in Chicago, April 18, 1890. Although not entirely unexpected to those who were best acquainted with her condition, the news of her death came with a sudden shock to all. Sister Huntley was born in Washington, N. H., in 1847. While young, she gave her heart to the Lord, and grew up in the Seventh-day Adventist faith.

Those who have known her from childhood agree in attributing to her a life of unselfish labor for others. When the first State Tract and Missionary Society was organized in New England, in October 1871, she was chosen as secretary of it, and five years later when the General Tract Society (since changed to the International) was organized, her experience as secretary of the State Society in New England, together with her natural adaptability for such work, led them to select her for secretary of the new and larger organization.

She was retained as secretary of the International Tract and Missionary Society till the time of her death. As the work increased and the labors connected with her office grew heavier, assistants were provided for her by the society; but although she had been in comparatively poor health for some time, her services were so indispensable that she was retained as first corresponding secretary, and put in charge of the Chicago office of the society, when it was opened, in December, 1889, with an assistant to relieve her of the mechanical work, so that she might be free to devote her time to formulating plans by which the work could best be carried forward. To her we owe nearly all of the excellent plans for conducting missionary correspondence, the circulation of publications etc., which have been used so extensively and with such good results during these years in which she has been connected with the work.

Her remains were brought to Battle Creek for interment, and the funeral services were held at the Tabernacle, Monday, April 21, at 3 p. m., and were conducted by Elder U. Smith. The words chosen for the occasion were most fitting. They were the words of Christ found in Mark 14:8: "She hath done what she could." The remarks by Elder Smith were confined principally to a review of her life and work, and the application of the text expressed the mind of all of the large circle of friends who assembled to pay the last tribute of respect to her memory.

Her mother is the only surviving relative, and was not able to come from her home in the East to at-

tend the funeral, but there were many mourners who followed her to her last resting-place. Almost the entire school in Chicago accompanied the hearse from the mission to the depot, where Elder G. B. Starr and wife and Sister Addie Bowen took the train with the remains for Battle Creek. Waiting the arrival of the train here, were several carriages containing a few intimate friends, and the officers and secretaries of the International Tract Society, who formed a procession to the Tabernacle, and from there to Oak Hill Cemetery, where we laid her away to await the glorious morning of the resurrection, when those who sleep in Jesus will be raised, clothed with immortality, and together with those who are alive and remain, will be caught up with the Lord in the air, and so forever be with the Lord.

In a letter received from Elder Starr since his return to Chicago, he says, "Though so plain both in person and appearance, the ornament of a meek and quiet spirit shone forth clearly in the life of Sister Huntley; and now that she is gone, we realize more and more from day to day our great loss in our family and school and to the work in which she was so devoted." For about a week she suffered intensely, but with great patience. At the last, however, she was granted a day of quiet and rest, and free from pain, she cheerfully fell asleep.

Personally we shall miss Sister Huntley from the work more than words can express. Having been associated with her more or less for several years, and within the last year coming more closely in contact with her in the work of the International Tract Society, we had learned to depend very largely on her for advice about the work which we have undertaken. We visited her three days before her death, and talked freely with her about her work. While she did not seem to feel as though she would ever recover sufficiently to do as much as she had in the past, she expressed a strong desire to have strength to give some more definite counsel about the plans which she had in her mind for her work in the Chicago office, to one who was expected to arrive there as helper.

During the last few months she has had a great burden to see the work of circulating religious liberty publications thoroughly and systematically commenced, and has expressed herself often as being glad that our tract society organization could be utilized at this time in scattering information on this important question.

She will be missed throughout the entire denomination. The old will remember her words of encouragement; the missionary workers will miss the instruction which she would have given in her department of the HOME MISSIONARY; and even the children will regret that they will receive no more of her good letters in which they have been so much interested in the past. We cannot expect to fill her place, but with courage and hope we who remain will try to take up the burden which she has laid down, trusting that when our labors shall cease, it may be said of us also, that we have done what we could.

MISSIONARY WORK AT CAMP-MEETINGS.

WHILE we are considering the various openings for missionary work, we should not overlook the fact that the camp-meetings which are held in almost every State during the summer months, afford an opportunity for this class of work that is unexcelled. The missionary work of the camp-meeting should begin with the location of the meeting itself. If these convocations are located in large towns, or on thoroughfares where they will attract the attention of a large number of people, and care is then taken to make the camp attractive, and the services instructive, an influence may be exerted which will count more than a whole summer's effort by a tent company; and the meetings that will commend themselves to the public are such as will be of greatest value to our own people who attend them. What the public will appreciate most in professed Christians, is sincere piety, earnestness, and devotion, coupled with courtesy, integrity, and uprightness of deal.

Much can be done by reporting these meetings through the papers. If a little tact is used, newspaper reporters will be sent to visit the camp, and when there they should be treated courteously, and shown through the camp, and introduced to some of the ministers and leading brethren; the fundamental points of our faith should also be explained, in order to correct preconceived ideas that are usually very incorrect, and every effort made to give them a favorable impression of the people and of the meeting. When this is done, they will nearly always make good reports, and refrain from unfavorable comments.

Then there are other classes of missionary work in which all who are on the ground can engage. In the first place; the success of the meeting depends largely on promptness in attendance at the general services and the interest taken in the different lines of work which are under consideration. Every one should make a special effort to attend each meeting, and to be in the tent when the meeting begins, and remain until it closes. The habit of promptness is one that cannot be too carefully cultivated. Many professional and business men of high standing, attribute their success in life to the habit of always being on time, and giving their undivided attention to the business in hand, until it is finished. More and better work can be accomplished in the same length of time, with system and order, than without it. At our camp-meetings every moment is precious, and those who will attend each meeting, be in their seats on time, pay strict attention to all

that is said, remain in their places till the meeting closes, and enjoy the same upon others, will be doing a valuable missionary work by their example. The object of the camp-meeting should be constantly kept in mind, and other interests made to bend to that. If the mind is divided, much of the benefit that might be obtained from the meeting, will be lost. A bad example in these respects, set by a few, will be readily copied by others, until much annoyance is experienced by the small attendance at the beginning of the meetings, and by passing in and out of the tent while the meeting is in progress. Such a habit should be avoided, and great care should be exercised by persons of influence that their own actions are not made a precedent for others.

During the workers' meeting and camp-meeting, every one who has a special work given him to do should use every endeavor to make that work a success; and those who have no special work should seek out something, that every spare moment may be employed. The practice sometimes indulged in of visiting and engaging in ordinary conversation, and even light talk, between the services, is very detrimental to the interests of the camp-meeting. Such a seriousness and decorum should be observed as becomes the house of God. The conversation between the services should be in harmony with the spirit of the service just closed, and a preparation for the one to follow. Where business meetings are held, the time intervening before the next meeting can be profitably employed by those well acquainted with the character of the business under consideration, in explaining that particular branch of work to those not familiar with it, and answering such questions as may be asked, thus trying to awaken in them an interest in the work. In this way a general knowledge of all the different branches of work may be diffused among the youth and the strangers present.

Then, too, there are always those on the camp-ground who are either unconverted or more or less in discouragement. While it would not be prudent to press them too strongly, much can always be accomplished by a kindly interest and a few words of encouragement and hope. If the brethren and sisters who annually assemble at these meetings would talk more about the truth, the hope of eternal life, and the methods for getting the truth before others, it would have a salutary effect that would be felt throughout the succeeding year.

Valuable missionary work can be done for those who attend from the outside, by kindness, courtesy, and a proper attention to their convenience and wants. In all this, however, and in the association of those upon the camp-ground, care should be taken to avoid too great familiarity. We should never forget to manifest proper reserve and dignity, and a due respect for the rights of others.

MANITOBA.

To many minds, this word conveys the idea of a province, embracing all the country north of the States of Minnesota, North Dakota, and Montana, between the Rocky Mountains on the west, Hudson's Bay on the east, and extending to the north pole.

This, however, is a slight error, as it is only a portion of that vast country. Man-i-to'-ba (accent on the third syllable) is a province of the dominion government of Canada, just across the boundary line from Minnesota and North Dakota, about the size of the States of Indiana, Ohio, and Pennsylvania combined, formerly known as the Red River settlement. The country of Manitoba is much like that of North Dakota, viz., level prairie, with timber on the rivers. The climate is healthful and cold, being an average of 65° in the summer and three below zero in the winter. The Red River of the North runs through the center of the province, and empties its waters into Lake Winnipeg.

Considerable stock is raised, and wheat, oats, and barley are the chief products. Winnipeg, the largest city, and also the capital of the province, has a population of about 20,000, is 458 miles northwest of St. Paul, and 860 from Chicago. The architecture of the building is very largely of English pattern. The principal street of the city is 120 feet wide, paved with cedar blocks, with sidewalks eighteen feet wide. The other important streets diverge from this one, and instead of being numbered or lettered, as in some cities, go by such names as Mary, Martha, Myrtle, etc., which makes it quite difficult for a stranger to find places in the city. As soon as you cross the boundary line, a difference is plain to be seen in nearly everything, buildings, teams, manner of speaking, etc. When introduced to a man, about the first question asked is, Where are you from? second, How long you here? third, What's your business? and fourth, How do you like our country? These four questions will come in about as many minutes. If you speak disparagingly of their country, you are at discount at once. If you speak well of it, and lay special stress on some one thing, if nothing more than the main street in Winnipeg, it is gaining a foothold for you at once. As you become acquainted with the people, you will discover the natural weakness of humanity, viz., to think that their country is about all there is, and what little joins them might as well become a part of their own. They talk of having the United States become a part of their province. I was informed that the people of Manitoba were more moral than those of the States, and as a proof of this they claim to have better Sunday laws.

F. L. MEAD.

IMPORTANT TO MISSIONARY WORKERS.

WE are indeed thankful to our friends and the friends of the cause of present truth who have united with us during the past few months, in giving the *American Sentinel* the largest circulation that it has ever had; but while we commend the efforts already put forth, we are compelled to say that more good might have been accomplished had one important feature of the work not been neglected in so very many cases. That to which we refer is the sending of a card or letter with the first paper sent, notifying the party to whom it is sent that he is to receive the paper for a few weeks, and remarking, incidentally, that it is to be free.

During the past three months we have received directly from persons to whom the *Sentinel* was being sent, and through postmasters, hundreds of requests to discontinue the paper, as they had never ordered it, and did not wish it. Most of those who thus refuse the paper are evidently under the impression that a demand will be made upon them to pay for the paper, and they are offended at what they regard as a trick of the publishers to force them to take and pay for a paper for which they have not subscribed. Of course the note at the head of the last page ought to correct this impression; very few, however, read it, and some who do, evidently do not believe it, and feel that an effort is being made to victimize them. The result is that they are prejudiced not only against the *Sentinel*, but against the truths which it seeks to teach, so far as they have examined it to know what they are.

It is safe to say that in nine cases out of ten, if a letter or a card was written when the first paper is sent, or when the order is sent to us, the *Sentinel* would not only be received, but it would be read with a very different feeling from that with which it is now received.

It may cost a little more both in time and money to do this work as it should be done; but is the cheapest and easiest way always the best way? In such a matter as this it certainly is not. We firmly believe that it would be better to send out fewer papers accompanied by letters or cards, than to send out a greater number, as they have been sent during the past few months. We trust that our friends everywhere will inquire after "the old paths" in the matter of re-mailing periodicals, especially the *American Sentinel*, and make it a rule always to notify those to whom they either send papers or to whom they direct us to send them.

PUBLISHERS *American Sentinel*.

The Children's Page.

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

DEAR CHILDREN :—

I have been enjoying the nice little talks that you and Sister Huntley have had on missionary work, and now I am told that I may talk with you. You have learned so many ways in which you can do good to others that I expect many of you are carrying out the plans given you, and have become home missionaries. That is right. Now I wonder who can tell what it is to be a missionary?—One sent to teach religion to others. Yes, if we are missionaries, we will teach others about Jesus. But first we want our own hearts pure and good, and only Jesus can make them so. He says that he will wash our hearts, and make them clean; then with his help we can do good. Jesus, when he was on earth, was a missionary, and worked for the good of others, even giving his life that we might have a home in heaven. We have all learned how he went from city to city and from village to village, that he might teach the people, and heal their diseases. Often the people were unkind to him, and tried to kill him; but he felt sorry for them, and prayed that God would forgive them. He bore insult, mockery, and abuse, and was finally taken by wicked men, and nailed to the cross. Even when the nails were driven through his dear hands, which never did aught but good, Jesus said not a word, but meekly bore it all. And why?—Because he was punished for the sins that you and I have done. Sin is a dreadful thing, and never goes unpunished. And if Jesus had not suffered and died for us, we could never have a home in the new earth, but would have to bear our own sins.

What wonderful love was this! You and I can never understand it, but we can love one another and those who know not the truth, and although we may never be called upon to die for them, we can do as Jesus did,—work for their good, and try to get them to do right, that they may have a home in his kingdom. Jesus left the work which he began on the earth, for us to finish. He said that to those who were faithful he would give a crown of life. He said, "Go ye into all the world, and preach the gospel." Ah, that means that other nations should hear and know the truth besides those who live in our own country, doesn't it? Now, Jesus did not mean for

every one of us to go away to foreign lands to preach, but he did mean that we should all have a part in sending others to teach the truth. Those who are sent to foreign lands to teach the Bible are called foreign missionaries.

I suppose you are taking your pennies to Sabbath-school each Sabbath, to give toward building the missionary ship. Well, that is good, and how interested you will be to hear from the ship as it sails from one place to another, taking the truth to the children as well as to their parents, who do not know that Jesus is coming soon again.

But there are other countries far away where we now have missionaries. They are poor, and they must have money to buy them food to eat and clothes to wear, and they must also have reading-matter to give to the people. While we are here in our nice pleasant homes, we should think about these missionaries, and pray that God will bless and care for them. There is another way in which we can help them. Open your Bibles, and turn to 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." That is, when God makes us able to earn a great deal of money, we ought to lay aside much. Some little girl asks, "What are we to lay it aside for?" That is just what I am going to tell you. To take care of these missionaries which we have sent to foreign lands. But as I was saying, when God makes us able to earn much money, we ought to lay aside a great deal to give to foreign missions, and when we cannot earn but little, then, of course, our gifts will be small; but, children, God will count little gifts, if they are given with much love, to be a great deal. How many of us will try to remember how much we should give to the foreign missions?

We ought to have something to keep these gifts in, separate from our other money. Do you not think it would be nice for all of you to have a foreign mission box, just as the grown people do? You can all have one given you, but you must take good care of it, for it holds money which belongs to the Lord. You can ask the librarian of your missionary society for one. If you do not live near a church, ask your mamma to write to the State secretary of the tract society, and she will send one to you.

We ought to learn all we can about the countries where we have sent our foreign missionaries. The older people studied last month about Russia, so I think it might be well for us to have a little talk about that country.

Russia is a large country, much larger than the United States. Look on your maps, and you will

see that it occupies almost the whole of the northern part of Europe and Asia. Russia in Europe consists almost wholly of plains. In the northern part scarcely anything grows, but in the middle and southwest the land is quite fertile. The climate of Russia in Asia is very cold. In the north the vegetation is chiefly mosses and lichens, while in the south there are large forests of pine and fir trees. They have very rich mines of gold, silver, and other metals, also precious stones. The capital of Russia in Europe is St. Petersburg, and here is where the ruler of the country, who is called a Czar, lives in the winter. It is said that his palace is one of the finest buildings in the world.

The children of the poor people are not sent to school, for they have no nice schools to attend, as you have. So when they grow up, they know but very little. The peasants, or people who live in the country, are very poor. They plow only patches of ground, here and there, where it is easiest to plow. The cattle look lean and hungry. The homes of the country people are log or mud huts, and one might go for many miles, and never see a school-house. In many of their houses they have no nice beds, not a table, nor even a chair, and they have very few dishes. Although they are so very poor, and have little to eat and wear, they have many beautiful churches. Almost everybody belongs to the Greek Church. Their religion is something like the Catholic, but they do not believe in worshipping images; instead, they have pictures of the Saviour, covered with shields of gold, and ornamented with jewels, which they bow down to and worship. Is it not just as wrong for them to worship pictures as it would be to worship the images? What does the commandment say about it? The priest's clothing costs more than the clothing of all the rest of the people of the village. How do you suppose they can afford to have such fine churches, and the priest dress so well? I will tell you. The people have to give one-third of what they earn to the church, and another third to the ruler, and they have but little left; but they are glad that all is not taken from them.

These poor people's religion does not make them any better, and many of them are dishonest, wicked people. But, children, the Saviour died for them just the same as he did for us, and he wants us to teach them a better way.

Russia is a very hard country in which to do missionary work, and our missionaries have a hard time there. It is against the law for people to teach any other but the Greek religion, and if they find them

teaching any other, they shut them up in prison, and perhaps send them way off to Siberia, where they would have to stay all their lives. Siberia is a very cold, dreary country that belongs to Russia. It has many mines, in which the people who are sent there have to work very hard.

So you see our missionaries have to be very careful or the police officers will take them.

Do any of the people accept the truth?—Yes; some of them do, and they love it, too, and thank the dear Lord for sending it to them. Now, don't you see why we should pray very much for them, and also for our missionaries there? Let us thank God that we live in a free land, and that we can worship God as we please; and do not let us forget to pray for our missionaries in foreign lands.

MARIAN KLAIBER.

WE insert the following poetry which has been contributed for the HOME MISSIONARY in the Children's Department, as it is adapted to the familiar tune "The Sweet By-and-By," with which the children are familiar, and would advise those in charge of the children's exercises to take time to teach the words to the children, so they can all unite in singing it:—

[Written for the HOME MISSIONARY.]

WILL YOU ENTER CHRIST'S VINEYARD?

BY MRS. LAURA L. TEFFT.

TUNE, "Sweet By-and-By."

THERE'S a call that we oft-times have heard
From a voice that we all should obey;
'Tis a message from Jesus, our Lord, —
Go and work in my vineyard to-day.

CHORUS.

Will you work, brother, work?
O, come, and make no delay;
Will you work, sister, work?
Will you enter Christ's vineyard to-day?

O the souls, precious souls, will you seek,
And gather them into the fold?
God's promises bless'd, will you speak,
That surpasseth all riches and gold?

Other lambs that are not of this fold
I have many; O hear Jesus say,
"Will you tell them of salvation free,
Of that home where the saints live for aye?"

Few now are the cycles of time;
Fast dawns that all-glorious day,
When Christ with the angels shall come,
To bear his vine-dressers away.

Logansport, Ind.

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

BEGINNING OF OUR WORK IN AUSTRALIA.

On Sunday afternoon, May 10, 1885, quite a company gathered at the dock, in San Francisco, to bid good-bye, on the Steamer *Australia*, to Elder S. N. Haskell, Elder J. O. Corliss, wife, and two children, Elder M. C. Israel, wife, and two daughters, and Brethren Wm. Arnold and Henry Scott, who had been chosen to go to Australia, to establish a mission, and carry the message as far as possible to the several colonies of Australasia.

The departing friends were full of courage relative to their future work; but it was a sad farewell, for, with the exception of Elder Haskell, who was to return as soon as the work was well begun, we knew not if we should ever meet them again. As time passes, and we receive each month letters from old friends there, and through reports in the *Review* and *Signs*, have become familiar with their surroundings and work, Australia and New Zealand do not seem half so far away.

After the ship had left the docks, Dr. E. J. Waggoner and the writer crossed the city to the Cliff House, and watched the *Australia*, as she passed out through the Golden Gate, and steamed away toward the setting sun. This was a new venture in our work; heretofore when laborers were sent to foreign countries, it had been in response to urgent requests from those who had already accepted the message through the reading of papers and tracts, and were keeping the Sabbath; and then but one or two laborers were sent at first, to learn more fully the character of the field, and the work to be done; but now we were sending out a company of seven laborers at once, to a field where there were none of our people, and that country nearly eight thousand miles away.

For several months our friends had been preparing for their work, by studying the country, and the history of the people. They had sent publications to many of the free reading-rooms, and had opened up an extensive correspondence. Not only was a choice stock of tracts and books taken with them, but 1,000 copies of the *Signs of the Times* were subscribed for, to be distributed gratuitously. We wondered what they would do with 4,000 *Signs* each month, but experience proved this to be one of their best investments.

After a prosperous journey of twenty-nine days, the party, minus Elders Haskell and Israel, who stopped for a few days to visit Sydney, landed at Melbourne, and four weeks later were settled in Richmond, one of the suburbs of Melbourne.

At Honolulu, where the *Australia* stopped for a few hours, the morning of May 18, the party went on shore, and visited Brethren Scott and La Rue, who had been laboring in the islands for about nine months as colporters, and had organized a company of thirteen Sabbath-keepers. From Honolulu, Samoa, and New Zealand, reports of the voyage, and interesting articles about the mission fields in the Pacific Islands were sent back, and for many months the *Signs* was well supplied with information as to these fields.

How to begin the work was a very perplexing question. It was midwinter when they arrived, and cold rains prevailed. Public halls were very expensive, and the newspapers would give no friendly notice of the new-comers. But the very difficulties of the case led to a course of action that gave permanency to the work, and insured success. As there was no opening for public meetings, Elders Haskell and Corliss visited several cities, becoming acquainted with many influential citizens, and distributing some reading-matter, and Brethren Israel and Scott engaged in giving Scripture readings with families in Melbourne. Meanwhile a tent was ordered, and by the time it was ready for use, the American strangers had many warm friends. There were many more whose curiosity to hear had been aroused, either by having heard one or two Scripture readings, by the very unfriendly notices in the city papers, or by reading a copy of the *Signs*, for they were freely distributed in every conceivable way, even to placing them in tops of the iron posts in the public parks. From the first, Brother Wm. Arnold had begun to canvass for "Thoughts on Daniel and the Revelation," and by October 10 had sold 300 copies.

October 23, the tent was pitched in North Fitzroy, in a thickly-settled community composed of Episcopalians, Catholics, Wesleyans, and Disciples. The first meeting was held Sunday evening, October 25. The tent, which was prepared to seat one hundred and fifty, was well filled. Good attention was given to the discourse, and a meeting was appointed for

Monday night, although the preachers had been told that the people would not attend evening meetings through the week. The attendance continued good; books were freely purchased, and during the first week sixteen dollars were contributed toward the expense of the meetings. After six weeks, the tent was moved to another locality, and at the end of six months, four courses of meetings had been held in the suburbs of Melbourne.

Jan. 9, 1886, a church was organized with twenty-eight members, and by the middle of February the numbers had increased to fifty-five. One of the most encouraging features of the work in Australia has been the earnestness of those accepting the message, to carry it to others. Many seemed to have a deep sense of their personal responsibility, and their earnest and intelligent labor for relatives and friends was often very successful.

Another encouraging feature of the work was the liberality of the people in contributing to support the meetings. At the close of the first tent season, it was found that the total expense of the meetings, outside the wages of the ministers and cost of the tent, was \$400. Nearly \$250 of this had been met by the regular contributions which were deposited, unsolicited, in a box near the door; and the balance was quickly made up by those present, when a statement of the expense account was read. The same liberality has generally attended subsequent meetings in Australia and New Zealand.

In the latter part of October, 1885, Elder S. N. Haskell went to New Zealand, to see what could be done in that country. Arriving in Auckland, he soon made the acquaintance of Edward Hare, who held many views in common with our people. He also fell in with a denomination called Christians, who held a Bible class each Thursday night, to discuss various points of doctrine. Each member was permitted to introduce any subject he chose, and Elder Haskell was invited to present those doctrines wherein he differed from them. This was done freely, and resulted in a discussion of the Sabbath question with their pastor. At a similar class in Mount Eden, one of the suburbs of Auckland, the personal and visible coming of Christ was introduced, and discussed in a similar manner. The result of these discussions was that a small company began to keep the Sabbath. At the solicitation of Edward Hare, a short visit was made to Kaeo, the result of which was that two families began to observe the Sabbath.

After two months' absence in Australia, Elder Haskell returned to New Zealand, and made a second visit to Kaeo. This is the home of William Hare, father of Edward and Elder Robert Hare and of a large family, most of whom reside in this vicinity. As a result of Bible readings, twenty of the Hare family were soon obeying the truth.

Baptism by immersion had never been administered in that part of the country, and although many were fully convinced by the Scripture read-

ings, of their duty, there was great hesitation about being immersed. Nine, however, were baptized, and a church organized; but as Elder Haskell was obliged to sail for America on a certain day, he left this newly-organized church to hold their first Sabbath meeting alone.

Soon after this, two members of the Kaeo company, Brethren Robert Hare and T. H. Brighthouse, were encouraged to go to America, to fit themselves to be laborers; and earnest appeals were sent to the General Conference, that an experienced minister be sent to New Zealand without delay. In response to this call, Elder A. G. Daniells was chosen for the work, and sailed from San Francisco, October 24, reaching Auckland, Nov. 14, 1886.

Elder Daniells has labored in Kaeo, Auckland, Napier, and other places, but principally in Auckland and Napier, where strong churches have been organized, and houses of worship built. A Conference was organized May 27, 1889, with three churches and 155 members. In a report written in September, 1889, Elder Daniells says:—

"We have many things to encourage us. The papers are very liberal in their notices of our work; people receive us kindly, pay our way, buy our books; and a fair proportion, compared with other fields, obey the truth. Last year we had 130 Sabbath-keepers; at present we have 230. Last year our tithe was \$852; this year it is \$1,403. God is good, and on the giving hand. We are of good courage to press on."

THE PUBLISHING WORK.

From the first, it had been anticipated that the publication of a journal in Australia would be necessary to defend and promulgate the doctrines of the Advent and the Sabbath; and when it was discovered that the newspapers which contained frequent attacks upon the "American Preachers" and their doctrines, would admit nothing in defense, preparations were hastened, and in January, 1886, the *Bible Echo and Signs of the Times* made its appearance, a sixteen-page monthly, edited by S. N. Haskell and J. O. Corliss, and published at North Fitzroy, by Israel and Corliss. This was the beginning of what has grown to be the *Echo Publishing Company, Limited*, a corporation organized on the same general plan as the Seventh-day Adventist Publishing Association and the Pacific Press Publishing Company. One year ago the company purchased a lot on Best St., North Fitzroy, and erected buildings, at a total cost of \$15,000. At its first annual meeting, held Jan. 17, 1890, the net worth of the company was shown to be \$10,934. The company now publish the *Bible Echo* semi-monthly, do a good business in general book and job printing, and are selling over \$15,000 worth of subscription books annually.

GROWTH OF THE WORK IN AUSTRALIA.

After the close of the tent meetings in Melbourne, the last of April, 1886, Elders Corliss and Israel, sometimes laboring in company, and sometimes separately, with such assistance as those newly come to the faith could render, held meetings in Ballarat

Geelong, in Victoria, and in Norwood and Stepney, two suburbs of Adelaide, South Australia. Success attended these efforts, and earnest appeals were made for additional laborers, both to preach the message, and to assist in the publishing work.

Aug. 30, 1886, Miss Eliza J. Burnham arrived to assist in the editorial work of the *Bible Echo*.

Six months later Brethren William Baker and Byron Belden, with their wives, were sent to assist in the publishing work. They reached Melbourne March 16, 1887.

Jan 16, 1887, Elder W. D. Curtis and wife, formerly of the Kansas Conference, sailed for Honolulu, arriving there January 23. After two months' earnest labor in the Sandwich Islands, they departed March 20, for Auckland, New Zealand, where, finding that Elder Daniells needed aid, they remained a month, and then proceeded to Australia, reaching Melbourne May 9, 1887.

May 5, 1888, Elder G. C. Tenney and family sailed from San Francisco, and after spending four weeks with Elder Daniells, in New Zealand, proceeded to Melbourne, arriving July 2.

Elder Robert Hare and wife sailed on the *Australia*, May 22, 1888, for Honolulu, where he labored a few weeks, and then proceeded to his old home, and future field of labor, arriving in Auckland, New Zealand, July 11.

May 5, 1888, E. M. Morrison and family sailed for New Zealand, where Brother Morrison spent four months and a half, instructing the canvassers in that field, and then proceeded to Australia to engage in similar work. He reached Sydney, October 17.

August 24, C. B. Driver sailed from San Francisco, arriving in due time to superintend the stereotyping work of the Publishing Company.

In September, 1888, the Australian Conference was organized, with five churches and 266 members. One year later Elder Tenney wrote:—

“Our Conference is composed of six churches. Two new churches have been organized in the past year, and one small company united with the Melbourne church. Our church membership has increased from 266 to 362, and the tithes have increased to \$7,968. In different parts of the colonies quite a number of people have embraced the Sabbath from reading, who have not identified themselves with us; and it is a matter of regret to us that we have no one to send to their help.

“In looking to the future, we see a large field of labor to which the doors stand open wide. I think that the Australian colonies are in all respects as inviting to our labors as any in the world, and call your attention to the urgent need in New South Wales and Queensland. The people are English speaking, intelligent, and as unprejudiced as in any part of the world. They are of religious tendencies. Many of our books have been sold there, a few persons have embraced the truth, and we receive most earnest entreaties to send them ministers. I have never experienced such feelings in reference to any work as I do regarding this; and yet we are powerless to help them. We have no minister to send. I cannot leave Melbourne. Elders Curtis and Israel also have fields which they cannot leave.”

In many foreign fields we meet the double perplexity of scarcity of laborers, and lack of funds to support the few men who are in the field. In Australia and New Zealand, the great need is men of experience and consecration. “Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest.”

W. C. W.

QUESTIONS ON AUSTRALASIA.

1. NEXT to Australia, what are the largest and most important islands of Australasia?
2. To what government do they belong?
3. Name some of the smaller islands and groups.
4. Tell us something of the people of these islands.
5. In what parts of Australasia have the doctrines of Seventh-day Adventists been preached?
6. When was this work begun, and by whom?
7. Who have since been sent to these countries?
8. Are you personally acquainted with any of these laborers?
9. What can you say of the success attending the work in Australia? In New Zealand?
10. What can you say of the fields not yet entered?
11. What are the chief hinderances to our work in the Old World?
12. What marked contrast do we observe in Australasia?
13. Does the duty rest upon us to send missionaries to the savages of the uncivilized island? Matt. 28: 19, 20.
14. Who will prepare for this work?

AUSTRALASIA.

AUSTRALASIA is the southwestern division of Oceania. Next to Australia, which for its great size may be called a continent, its most important countries are New Guinea, New Zealand, and Tasmania.

NEW GUINEA.

New Guinea, having an area of 200,000 square miles, is divided into three nearly equal parts, the western, belonging to Holland, the northwestern, to Germany, and the southeastern, to Great Britain. Of the interior of this island but little is known, except that it is mountainous, some of its peaks rising above the snow line, and that its mountains are covered with immense forests. The climate is quite different from Australia, being very moist. There are only a few species of native animals, such as the wild boar and the kangaroo. Birds of beautiful plumage abound.

The natives are Papuan negroes. They are smaller than the African negroes, have a comparatively vague idea of a Supreme Being, go almost naked, and indulge in hideous painting of their bodies. In the interior of the island the tribes are still quite savage,

and cannibalism is practiced among them. An interesting account of mission life among the Papuans will be found in the little work entitled "James Chalmers, Missionary and Explorer of Raratonga and New Guinea." It is one of eight biographies comprising the Popular Missionary Biography series.

NEW HEBRIDES.

This group, lying northwest of Caledonia, is composed of many volcanic islands, about thirty of which are inhabitable. They have an aggregate area of 5,700 square miles, and the population is upwards of 140,000. Aurora, the most fertile of the group, disappeared in 1871 during a volcanic agitation.

These islands were discovered in 1606, but little was known of them till 1773, when they were visited and named by Capt. Cook, since which time they have been controlled by the French.

The natives belong to the same class of oriental negroes that inhabit surrounding islands, but are less intelligent, and are said to be still addicted to the practices of cannibalism. Their habits are disgusting, and their persons filthy.

The mission work on the New Hebrides Islands has resulted in much good. In 1885 sixteen islands were occupied by twelve ordained and one medical missionary, with an estimated total of 8,000 real converts to Christian faith and practice. Fourteen islands, on which are 70,000 natives who are still cannibals, are without missionaries, but the work of evangelizing, educating, and civilizing the natives is steadily going on.

SOLOMON ISLANDS.

This group of islands, discovered by the Spanish in 1567, is composed of nine principal and several smaller ones, the area of the whole being estimated at 10,000 square miles.

The natives are a small sturdy race of Melanesians, with dark hair and skin. They are intelligent, and quick to learn, but are crafty and revengeful. They are somewhat superstitious, believing in, and evincing a great fear for, the spirits of departed friends.

The mission work has not progressed in the Solomon Islands as rapidly as in other South Sea islands, and the natives are substantially savage yet. Different missionary efforts made during the last fifty years have resulted in death to the missionaries, and the abandonment of the stations.

NEW IRELAND.

This island is over 200 miles in length and twenty miles broad, with an area of 4,300 square miles. The population is upwards of 11,000.

The inhabitants are of the Australian negro race. Unlike the natives of most of the South Sea islands, they are very neat in their habits, and are remarkable for the cleanliness of their villages. Portions of the island are well cultivated.

NEW CALEDONIA.

Since 1853 New Caledonia has been controlled by the French, by whom it has been used as a penal colony.

The length of the island from northwest to southeast is 240 miles, and its average width about twenty-eight, giving it an area of 6,769 square miles.

The population is estimated at 60,000, of whom in 1870 more than one-tenth were convicts, and less than 2,000 were colonists. The natives closely resemble the Papuan, or negrito, race, and the several tribes differ much in degree of civilization, some being honest and hospitable, while others are cruel, ferocious, and treacherous. Cannibalism, which less than half a century ago was practiced, is no longer extant.

French missionaries have made several prosperous settlements, and as a result of their labors, a great number of the islanders have embraced Christianity. The method of their work has been to move in among the natives, cultivate plantations, introduce the culture of fruit and grains, the raising of live stock, etc., and quite an advance in civilization has resulted. The natives are found to be honest, industrious, and averse to drunkenness.

NEW ZEALAND.

New Zealand, which is almost identical in size with Colorado, our Centennial State, having an area of 104,406 square miles, became a British colony in 1840. The European population is considerably more than half a million. (See Historical Sketches of Seventh-day Adventist Foreign Missions, pages 102-108.)

The native population is about 40,000. They are entirely in the north islands. They cultivate maize and a little wheat, but chiefly the sweet potato. Though these natives paint hideously, they are more intelligent than the natives of most of the islands.

TASMANIA.

Tasmania, formerly called Van Dieman's Land, was formed into a separate British colony, in 1825. Though a small island when compared with Australia, it is considerably larger than our four States, Massachusetts, Vermont, Connecticut, and Rhode Island. Its area is 26,375 square miles, and its estimated population about 200,000.

RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

THE EXEMPTION OF CHURCH PROPERTY FROM TAXATION.

THERE are few persons in this country but declare against a union of church and State. There is, however, a difference of opinion as to what constitutes such a union, or what are tendencies toward, or fragments of, such a union.

We are apt to be enthusiastic in the advocacy of principles, the exemplification of which requires no sacrifice on our part, or on which depend our own cherished liberties; but if those principles involve a sacrifice, they are apt to dampen our ardor in their advocacy. This should not be so, and it is hoped that it will not be, in the investigation of this subject.

We shall take two positions in the discussion of this question, either of which, if sustained, will prove the exemption of church property from taxation to be wrong:—

1. To accept exemption is to accept State aid.
2. It compels men to aid in supporting a religion in which they do not believe.

How does the State aid the church to the amount of the tax exemption? Here is an illustration. Smith owns a lot valued at \$10,000, upon which he pays an annual tax of \$300. Jones has \$10,000 in cash upon which he pays taxes to the amount of \$300. Thus the State receives \$600 in taxes from the two valuations.

Next Jones purchases the lot of Smith for \$10,000, and there is a church erected upon it. The State still taxes the \$10,000, which now belongs to Smith, but receives no taxes from the lot, because it has become church property. In other words, the State donates \$300 each year, which it previously received, to the support of the church.

Here is a practical illustration: "In the city of New York, Trinity Episcopal Church owns a block of land one-fourth of a mile wide, by three-fourths of a mile long, valued at \$25,000,000. Taxed equally with other property, it would contribute \$1,750,000 per annum to support the State, but being exempt, this amount goes to the church coffers, and the people of New York, who are taxed the extra amount in order to make good this deficiency, positively pay \$2,000 a year for the religious instruction of each attendant at Trinity Church." This is but one church

property in a single city. If all the church property in the United States was taxed, it would amount to many millions annually, and would materially affect the individual tax rate.

It may be argued that it is just, because all churches are treated alike. However, that does not affect the position that it is the church receiving aid from the State, which is to that extent a union of church and State. And again, it is not just because accorded to all, for all are not church members, and that brings us to the second proposition, that "It compels men to aid in supporting a religion in which they do not believe."

Another illustration: There is a small town, in which reside a few Catholics, Methodists, Baptists, Presbyterians, Congregationalists, and Adventists. There is a hall owned by a private citizen which he rents to all parties, and on which he pays \$60 taxes. The Catholics purchase the building for church use, and thus lessen the tax revenue received to the amount of \$60, which must be made up by the citizens of the place. In this way the other denominations are compelled by law to assist indirectly, to support a religion which they regard as false. The same would apply to the infidel, who, while disbelieving in all these religions, is taxed by this system to support them.

Because this support is indirect, and because aid given by the State is by way of exemption instead of an actual gift of money or lands, does not alter the fact that the church accepts State aid.

Having shown why the State should tax the church, we will next show why the churches should pay taxes. A church receives all the privileges and protections which are the result of a well-organized government. The city drains its foundations through its sewers, repairs its sidewalks, and furnishes street lamps for the benefit of its attendants. In case of a fire, the city dispatches its fire department, at the expense of the city, to extinguish the flames. In case of a disturbance, which is not infrequent, the city furnishes police protection, and if necessary the Governor will call out the State militia to protect church property, or the person of a single worshiper. Should not the church pay for these benefits?

It is suggested that as the church aids the Government in preserving order by teaching religion, that

it is entitled to tax exemption. Why the church any more than the individual? If the church is exempted because of its virtues, why not exempt from taxation every good man and woman in the community for the same reason? This is done in Canada; only the exemption is restricted to ministers.

The argument is not only weak, but unbecoming a laborer in the vineyard of the Lord, who should perform his work, not for State reward, but for the love of humanity and humanity's God.

It is further argued that church property does not bring any financial returns as does other property. The Government should not and does not make this distinction in taxing other property. If a farmer transforms a part of his corn land into a park from which he receives no income, the State does not take the loss in yearly returns into consideration when the tax valuation is determined. When a citizen exchanges his farm for an elegant residence, the same is true. If it were known that all church property was to be taxed, much of the unnecessary means expended upon it would be used for better purposes than in such extravagance.

It is inconsistent to oppose the Government in granting appropriations to Catholics and others for sectarian purposes, while defending the exemption of church property from taxation. Let us be consistent, and as a body boldly declare for the taxation of all church property, as the Baptists of Canada are doing.

QUESTIONS.

1. WHAT is liable to influence us in the discussion of the question of exempting church property from taxation?
2. Is it right for the church to ask or accept donations from the State? Why?
3. Give an illustration, showing that the State does donate to the church, when it exempts church property?
4. Illustrate this point by the Trinity Episcopal church property of New York.
5. Why does not the fact that all churches are exempted alike make it right?
6. Give an illustration to show that this custom of exempting church property compels men to help support a religion in which they do not believe.
7. Show the fallacy of the argument that because the church aids the State by teaching morality, that it should exempt it from paying taxes.
8. How do you meet the argument, that because church property does not bring financial returns, it should be exempted?
9. Can we consistently oppose the State's granting appropriations to Catholics and others for sectarian purposes, while defending exemption of church property?

ODE TO LIBERTY.

BY MRS. L. D. A. STUTTLE.

TUNE, "America."

PROUD "Mecca of the Free,"
My country, can it be,
'Neath thy fair sky
Grim despots shall be found?
And tyranny abound
On this thy hallowed ground?
Shall freedom die?

Gone are the true and brave,
Who died their land to save
From Slavery's chain;
Gone are those men of might,
Who struggled for the right
'Mid superstition's night
And error's reign.

They fought for Liberty;
They struggled to be free,
In days of old.
And shall the boon they bought,
For which they bravely fought,
Be yielded up for naught,
Sweet freedom sold?—

Freedom to worship God,
Free from the tyrant's rod,
On thy fair shore?—
Freedom where all may be
From persecution free,
And dwell in liberty
Forever more?

On Plymouth's rocky strand,
Where ocean surges grand
In fury beat,
There our forefathers dwelt,
Sacred the peace they felt,
'Mid savage tribes they knelt.
In freedom sweet.

Oh! save us, freedom's God,
From vile oppression's rod,
Save us to day.
Oh! may there ever be
Freedom to worship thee
In this land of the free,
Oh! God, we pray.

Bancroft, Mich.

ELDER J. H. COOK, Vice-President of the National Religious Liberty Association for Nevada, writes very encouragingly of the work in that field. Several mass-meetings have been held with marked success. The newspaper reports of these meetings show that the work of the Association in the defense of religious liberty, is appreciated by the best citizens in the State.

E. W. Webster and G. W. Cady, of Wisconsin, who are engaged in the school district work, report that in the first three days they secured prominent men in all the school districts of two townships and part of the third, to work with the petitions.

HOME MISSIONS.

CONDUCTED BY MISS M. L. HUNTLEY.

STUDY.

THERE is no religious denomination in the world that needs to heed the admonition of the apostle Paul, "*Study* to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15), as much as Seventh-day Adventists do. Not that we are more ignorant than other denominations, but in proportion as our work is more important, we ought to be better informed in the Scriptures and more intelligent in our methods of doing the work of God.

The language quoted above was addressed to Timothy in that valuable letter of instruction which the apostle sent him with reference to his work as a gospel minister; but we can give it a much wider application than simply to the ministers, because we claim to be a missionary people, and as such, are *all* engaged in "dividing the word of truth." We have our tract and missionary societies organized in nearly every church in the denomination, and through this means we are trying to circulate literature which is calculated to shed rays of light upon the minds of those who read it, with reference to the precious truths of God's word, which we have ourselves learned to love.

Let us examine the text carefully, and see how we can apply it in our individual experiences. We will start with the supposition that the text applies to each one who reads this article, for the reasons drawn from the following scriptures:—

When Christ was about to leave the earth, he gave a commission to his disciples to "go, . . . and teach all nations, . . . teaching them to observe all things whatsoever I have commanded," and giving the promise that he would be with them "even unto the end of the world." Matt. 28:19, 20. Mark records the same commission, "Go ye into all the world, and preach the gospel to every creature." This shows us that the gospel work was committed by the Saviour to his disciples, and not simply to the ones whom he addressed, but to those who should be his disciples in all ages, "even unto the end of the world."

The Saviour himself speaking of this in a parable said, that when he should thus leave his work in the hands of his disciples, he would give "to every man his work." Mark 13:34.

The "work" spoken of is to carry the gospel to every nation and to every creature, and this we find to be in exact harmony with the work which characterizes us as a denomination, for we read in Rev. 14:6, that the work of the first angel was to preach "the everlasting gospel" "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And that "the third angel followed," saying, "If any man," etc., showing that the work in which we believe we are engaged is world-wide in its nature. Our work is to teach the gospel, or in other words, to "divide the word of truth," and we see from the texts quoted above that if we are Christ's disciples, *every one* of us has something to do, and, having a part in the work of "dividing the word of truth," we can apply the exhortation of Paul to ourselves as individuals, and feel that we need to *study* to show ourselves "approved unto God, a workman that needeth not to be ashamed."

First, we are to *study* to show ourselves approved unto God. How can we do this? Shall we depend upon our good works to bring us into favor with God so that he can approve of us, and use us in his work? Rom. 4:1-6 will answer this question, and we have the record that Enoch pleased God, and that it was because of his faith that this was so, followed by these words, "Without faith it is impossible to please him." Heb. 11:5, 6. Then, we are to cultivate that measure of faith in God that will lead us to have unlimited confidence in his word, which we are to "divide," and to understand intelligently the glorious gospel of salvation which, as ambassadors for Christ, we are to carry to others. We should not be contented until we have the positive assurance in our own hearts, that our faith "is counted for righteousness," and that we are accepted of God, "approved." Then, and not till then, ought we to undertake so solemn and important a mission as "dividing the word of truth." Then, and not till then, can we fully appreciate the gospel ourselves, and be prepared to teach it to others.

Second, we are to *study* to show ourselves workmen that need not to be ashamed. We cannot overestimate the importance of this admonition. Let us examine our work and our connection with it in the light of a comparison with the work of a mechanic.

The first thing that a skilled mechanic does, when he is preparing to begin a piece of fine work, is to examine his tools, and *know* for himself that *every one* of them is in the very best condition, so that the material which he is to mold and fashion may be turned from his hand perfect, in a condition that he will not be ashamed of his workmanship. What would we think of a mechanic who, when sent for to undertake a piece of fine work for us, should send for a set of tools which he had never examined, and begin his work without any effort to learn whether they were the kind he wanted, or whether they were in a good condition to use? We would all agree that such a workman would be likely to be "ashamed" of his work when it was completed, or at least we would be sorry that we employed him.

If study and care are so necessary in mechanical work of this kind, how much more should the one who is God's workman, study the nature and condition of the implements which he uses in molding the minds of those with whom and for whom he labors in spiritual things.

Study the literature you circulate. Do not venture to place a book, pamphlet, or tract, in the hands of those whom you wish to benefit by it, until you have first studied it carefully yourself, and become familiar with its contents, so that you know just what impressions it will be likely to make on the mind of the reader. Many of our missionary workers have been circulating hundreds and thousands of pages of literature which they have never read.

Study those for whom you labor. In no other way can you be at all sure that you are giving them the right material, even though you may have studied the material carefully. A paper or tract may be well adapted for molding the mind of one individual in the right direction, and yet give the wrong mold entirely to another person who is of a different temperament, and holds different ideas on the subject treated. Just as a wood engraver selects different knives with which to carve different kinds of wood, so the careful missionary worker will select different publications to meet the different classes of minds with which he may come in contact.

Our missionary workers should be much more than machines, through whose hands the literature goes for distribution, according to some prescribed rule or method. We should *study*, not only that we ourselves may be "approved of God," and that we need not be ashamed of our workmanship, but *study* that we may be found "rightly dividing the word of truth."

None of us should be satisfied with our belief of the Scriptures simply because some one has explained them clearly to our minds, but we should *study* the Bible for ourselves, and become well informed our-

selves from the "word," as to what the "word" teaches, else how can we "rightly divide" it. It is a lamentable fact, that our missionary workers have often had to depend on tracts or papers to answer questions, which they should have been able to answer from the "word," themselves. When Christ was talking with the two disciples on their way to Emmaus, and he found that they did not understand clearly what the scriptures had said concerning himself, we read that "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24:27. As Christ's disciples, claiming to understand and believe those prophecies which refer to his soon coming, ought we not to be sufficiently well informed, so that when we come in contact with people who do not clearly understand these prophecies, we can explain them from the "word?"

We have an interesting illustration of this thought in the case of Philip. He found the eunuch puzzling himself over the prophetic description of Christ. Did Philip have to hesitate and delay till he could study the matter up himself, before he could give the desired information? No! we have the record: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." And the eunuch believed, was baptized, and went on his way rejoicing. Acts 8:26-40. This is the condition of preparation in which every follower of Christ should continually be found. There is a spirit of inquiry on every hand, and in all parts of the field, to understand more perfectly the word of God. As calamities thicken around us, the people are anxiously inquiring into their significance, and what a grand opportunity it presents to those who have themselves had the prophetic word opened before them, to explain it to others.

We might speak especially of the agitation upon the question of religious legislation. As the petitions are circulated, and the printed matter left with those who sign, how important that the ones who circulate it should themselves be well informed in regard to the principles involved, and the contents of the literature which they circulate. Every church society ought to subscribe for the *Sentinel* Library, and have it mailed regularly to some member of the society, and as fast as each number is received, have it carefully and critically examined by such persons as may be chosen by the society, and at the next meeting ask them to report in regard to its merits, what field it should occupy, and how many their society could use to good advantage in their work. If this is done, we will see a much more intelligent movement made in circulating literature upon this important question.

Let us bear in mind in all we do that it is the Lord's work, and we are not our own; that we have been bought with a price, even the precious blood of Christ; that we are ambassadors for Christ; that we are "in Christ's stead," trying to do the work which he has committed to us to perform; and let us each as individuals study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.

HEALTH AND TEMPERANCE.

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

HYGIENIC COOKING.

MUCH of the food that is cooked is prepared without any thought of the real purpose for which it is intended; if it suits the taste, it is passed as good. While the taste should be consulted, it should not be the criterion by which to test the quality of food.

With many the appetite has become so perverted by the constant use of highly seasoned and stimulating foods, that it no longer relishes a simple, plain, and nourishing diet.

The best material for food can be made wholly unfit to do its work of replenishing the system, and repulsive to the appetite, by being improperly prepared, first, by combining the wrong food elements; second, by not cooking enough, or over cooking; third, by the manner in which it is served.

For many years we as a people have been studying the subject of healthful living, and have discarded many things from our tables that are accepted by people generally as very choice articles of food, yet we find after all these years of study and practice that there is still much to learn.

That a diet composed largely of grains and vegetables is best for man, almost every one who has thought upon the subject will agree. That these can be prepared in a palatable way that will be inviting to the sight and taste is being demonstrated.

For the past few years the subject of hygienic cooking has received the special attention of a few, and as the result of careful study and experiment, it is shown that food can be prepared in a palatable and inviting manner without the use of grease and condiments which destroy the nutritious qualities of the food, and cause numerous diseases of the body.

Those who will go out into the world, and teach the people how to select the most nutritious quality of food and to prepare it in a healthful manner, will be doing valuable missionary work,—work which will in the end result in creating an interest in the truth. In order to disseminate hygienic principles and to teach people how to adopt them, companies are being organized to work in the cities and large towns to canvass for health and temperance literature, and also to conduct classes in hygienic cooking. Many openings for this kind of work are being found, and we hope at no distant day to see them all filled.

This is a work that calls for consecrated, studious men and women, who are willing to make sacrifices for the good of others.

Several classes in hygienic cooking have been conducted at the Sanitarium in the last two or three years. The health and temperance missionary class that has just completed its first year's training, received a thorough drill in hygienic cooking, and most of the members have returned to their respective States prepared to give instruction to others. The opportunity to receive this instruction should be appreciated by all, and every one should endeavor to get as much benefit from it as possible. Arrangements are being made to have instruction in cooking at each of the State camp-meetings. Competent persons will be present at these meetings to take charge of the health and temperance work, and to conduct a class in hygienic cooking.

Special effort should be made to have representative persons present from each church to take this instruction, that they may return home prepared to teach the same in their churches. Will not the elder of each church plan to have some one from his church present at the camp-meeting, to receive the benefit of this important instruction?

It is at considerable expense and effort that provision has been made for this kind of work at the camp-meetings, and a corresponding effort should be made to secure the attendance of as many as possible at these meetings to receive this instruction. Each year every branch of our work grows more important, and we are very glad to see the health and temperance work receiving so much attention. We believe that the Lord will bless this effort, and that marked evidences of good will be seen.

CHOICE EXTRACTS.

THE subject of healthful cooking is one of interest to all, and as many of the readers of the HOME MISSIONARY may not have complete sets of the Testimonies, we give below a few pointed extracts from the pen of Sister White on this subject:—

“It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment. Mothers should teach their children how to cook. What branch of the education of a young lady can be so

important as this? The eating has to do with the life. Scanty, impoverished, ill-cooked food is constantly depraving the blood, by weakening the blood-making organs. It is highly essential that the art of cookery be considered one of the most important branches of education. There are but few good cooks. Young ladies consider that it is stooping to a menial office to become a cook. This is not the case. They do not view the subject from a right standpoint. Knowledge of how to prepare food healthfully, especially bread, is no mean science."—*Testimony, Vol. 1, page 682.*

"We can have a variety of good, wholesome food, cooked in a healthful manner, so that it can be made palatable to all. And if you, my sisters, do not know how to cook, I advise you to learn. It is of vital importance to you to know how to cook. There are more souls lost from poor cooking than you have any idea of. It produces sickness, disease, and bad tempers; the system becomes deranged, and heavenly things cannot be discerned. There is more religion in a loaf of good bread than many of you think. There is more religion in good cooking than you have any idea of. We want you to learn what good religion is, and to carry it out in your families."—*Vol. 2, page 373.*

"Our sisters often do not know how to cook. To such I would say, I would go to the very best cook that could be found in the country, and remain there if necessary for weeks, until I had become mistress of the art,—an intelligent, skillful cook. I would pursue this course if I were forty years old. It is your duty to know how to cook, and it is your duty to teach your daughters to cook. When you are teaching them the art of cookery, you are building around them a barrier that will preserve them from the folly and vice which they may otherwise be tempted to engage in."—*Vol. 2, page 370.*

"Do not neglect to teach your children how to cook. In so doing, you impart to them principles which they must have in their religious education. In giving your children lessons in physiology, and teaching them how to cook with simplicity and yet with skill, you are laying the foundation for the most useful branches of education. Skill is required to make good light bread. There is religion in good cooking, and I question the religion of that class who are too ignorant and too careless to learn to cook."—*Vol. 2, page 537.*

"Poor cookery is slowly wearing away the life and energies of thousands. It is dangerous to health and life to eat at some tables the heavy, sour bread, and the other food prepared in keeping with it.

Mothers, instead of seeking to give your daughters a musical education, instruct them in these useful branches which have the closest connection with life and health. Teach them all the mysteries of cooking. Show them that this is a part of their education, and essential for them in order to become Christians. Unless the food is prepared in a wholesome, palatable manner, it cannot be converted into good blood, to build up the wasting tissues. Your daughters may love music, and this may be all right; it may add to the happiness of the family; but the knowledge of music without the knowledge of cookery, is not worth much. When your daughters have families of their own, an understanding of music and fancy work will not provide for the table a well cooked dinner, prepared with nicety, so that they will not blush to place it before their most esteemed friends. Mothers, yours is a sacred work. May God help you to take it up with his glory in view, and work earnestly, patiently, and lovingly, for the present and future good of your children, having an eye single to the glory of God."—*Vol. 2, pages 538, 539.*

CHRIST THE HEAD OF THE CHURCH.

THE following extract is from a letter received from one of the librarians in Minnesota, who is trying, as she says, to study hygiene and temperance:—

"We have formed a society, and at each meeting have a lesson in physiology, an essay written by some member of the class on the lesson, and some recitations and select readings. It is new work for us, but we hope to get some good and to help others."

Thinking this might encourage others to try to have health and temperance meetings, we insert it here. The best way to create an interest in any subject is to study it, and when we see our people studying more about healthful living, we will expect to see a greater interest taken in it.

PROGRAM.

1. Opening Song.
2. Responsive Reading, 5 minutes.
3. Prayer.
4. Essay or address, subject, "The Art of Cooking," 15 minutes.
5. Discussion of the subject, 20 minutes.
6. Select Reading from the Testimonies, 10 minutes.
7. Business, 20 minutes.
8. Closing Song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY C. ELDRIDGE.

HINTS ABOUT CANVASSING.—NO. 3.

LACK of space last month prevented our saying that while it is best to have a prescribed canvass well fixed in mind,—

ORIGINALITY

Is good in cases of emergency, and the canvasser should constantly add to his stock of original ideas. He should be wide-awake to gather from every source; but experience and observation show that those that confine themselves closely to the canvass learned have the best success in taking orders, and leave the best impression. There will usually be abundant opportunity to draw upon one's own individual resources after the direct canvass has been given. We would advise that new expressions be committed to writing, and studied with care to see if they are grammatical and strictly truthful, before they are incorporated into the canvass. The original canvass should be frequently reviewed, and kept distinctly in mind so that the canvassers can be of service as helpers in educating recruits.

METHODS OF PRIVATE AND CLASS DRILL.

We mention private training first, because it is frequently best not to lose time waiting until it is convenient to organize a class. Let the State agent or one of his appointed helpers sit down with the learner, each with a prospectus in hand, and explain a portion of the canvass until the ideas are fully comprehended; then let him repeat a sentence or two, applying it to the book, pause for the learner to repeat it after him, then treat another portion in the same way, and afterward recite the two together, and so on, advancing and reviewing until enough for a good lesson has been gone over. When it is well fixed in the mind, opportunity should be given for study. At the next interview the first lesson should be reviewed, and another lesson explained and partly learned, as was the first, and assigned for study. When the entire canvass is learned, and as much practical instruction given concerning principles and methods and the rules of the business as the circumstances will permit, the beginner should be associated with others of experience in the field, go with them into the houses, and witness the actual work of canvassing, and after a little do the canvassing himself, and invite the friendly criticism of his companion worker. This should be continued until he is well able to work alone.

A small class may be gathered in a circle, and the instructor say a portion of the canvass to the one next to him, and he repeat it to the next, and so on around the circle; then another portion may be sent around, each canvassing his neighbor, the instructor prompting and correcting, as the case may require,

giving special attention to the manner of holding the prospectus, and applying the canvass to it. Each should be taught to point to what he reads or calls attention to, and to look at the customer enough to appear natural. Large classes may repeat the canvass in concert after the instructor, and imitate his example in applying it to the prospectus, as best they can, then separate for study; and when they meet again, be formed into classes of two's, and the one on the right in each case be instructed to canvass the one on the left, and the one on the left to do the work of prompting and correcting. All begin work simultaneously at the stroke of the bell. When those on the right have gone through with their part one or more times, they may change places with those on the left, and let them do the same. All movements should be governed by signals, so as to avoid confusion.

At times, the large class may be formed into smaller ones for the circle drill; and at last each should have a private training in which he shall go through with the entire canvass, and be helped in regard to personal defects that may need correcting, and each should have the same help in the field as is spoken of above for the one trained alone. Much general instruction should always be given in connection with class drills, and there should be special religious exercises, that all may be revived, and strengthened, and prepared to endure hardness as good soldiers of Jesus Christ.

It is a most excellent plan to have a convention of the old canvassers at the same time, and have them relate their experiences for the benefit of the recruits, and assist in various ways. Valuable instruction can be given by means of questions and answers. Care should be exercised not to dwell too much upon knotty questions and objections, as this would tend to discourage the uninitiated. It is better to teach them not to expect very much opposition, for if they go looking for imaginary difficulties, they are more apt to prove real, and this apprehension will be to them a source of weakness. Teach them to work in faith.

RESPONSIVE EXERCISES.

A record of attendance should be kept at conventions and institutes to insure regularity and promptness. The names may be placed on the record, and numbered in order; and, at a given signal, each in turn speak his number, the instructor speaking the number of the absent members. This method consumes but little time, and, consequently, does not seem out of place. It is conducive to good order and discipline, for all must give close attention. The roll should be called at the opening of each meeting for class work, but meetings for religious exercises should be less formal. At the first meeting of the convention each day, the manager may speak the numbers,

and the members respond with a sentiment by repeating a passage of scripture, and making a short comment upon it, or by reciting a stanza of some good missionary hymn. Notice should be given beforehand as to what will be expected, scripture or poetry. We would remark in this connection that many of our hymns might be read as poetry with great profit by our missionary workers, and that leaders and State agents would do well to recommend to canvassers in need of encouragement the reading of such pieces as in their judgment would be suited to help them.

Canvassers should be instructed to pursue a natural and easy course in dealing with the people, or in other words, to move in the —

LINE OF THE LEAST RESISTANCE.

This they may do by letting people have their own way. Each step in the process of the work should prepare the way for the next, and cause the people to desire the canvasser to take that step. For instance: the canvasser's appearance and deportment at the door should cause them to want him to come in when he speaks their name, and expresses a desire to see them a few minutes. While proceeding to offer him a seat, they wonder who he is; and they say in their minds, I cannot just place him. They are ready for an introduction at this point; and he says, "I believe we have never met before. My name is _____, Mrs. _____;" and just as they query what he has called for, he continues, "I am introducing," etc., giving the name of his book, and speaking of his success in such a cheerful manner that they want to know something about the book; and he goes on, "I have a few sample pages with me, which will give you an idea of what the complete work is." While saying this, he brings out the prospectus, and takes a good position to show it. His description is full of interest to them, so they want him to go on with it, and he proceeds without interruption until the interest has developed into a desire to have the book. Then he helps them plan to take it, and they are glad when all the difficulties are removed, and they want him to bring a copy. Having thus awakened a lasting desire for it, they want to take it when he comes with it, and gladly exchange their money for it. This is canvassing as it is now taught among us. It is not at all necessary to antagonize the people or to arouse their combativeness. Arguing with them on any point, or trying to convince them that their theology is wrong, is not a part of the business; neither is lecturing or talking the truth. The canvasser may succeed in delivering one lecture, but it is better to sell a book that will give a hundred, and do it in a much more acceptable manner.

HOW TO URGE.

Tell the people what the book contains, and give them fact after fact concerning it, until they can see its merits. Says Testimony No. 29, "We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly."

We are not to tease the people, so they will subscribe to get rid of us, nor should we depend upon drawing out their sympathies toward us; but the book should be made attractive to them, and they be induced to subscribe because they want it. If they subscribe with the idea of helping the agent, he may have a hard time to deliver the book, or may lose the order, as their feelings may have undergone a change in reference to helping him; but if he created a lasting desire for the book when he secured the order, delivering will be pleasant, and the book will be read with much more interest, and consequently do more good.

The order should be taken as soon as it can be secured; but, to insure a ready delivery, it may be necessary in some instances to show them more of the excellence of the book before leaving them.

A GOOD UNDERSTANDING

Should be had with each customer, and the canvasser should remember that "silence gives consent;" hence, when they remark after subscribing, "I will take it if I have the money," he should reply, "I have taken your name with the understanding that I am to order the book for you, and of course I shall expect you to take it when I bring it to you." Leave guarantee slips with them, and let them know that they are to receive a notification reminding them of the date of delivery, thus giving them a chance to object to this if they wish to keep it a secret until the book is given to some one as a present, or for any other reason. Make a note of such cases. Be sure to notify all others at the proper time, and be on hand with the books when they are due.

E. E. MILES.

"BE NOT AFRAID OF THEM."

It frequently occurs that canvassers experience fear that opposition that is being put forth will have a hindering effect upon their efforts to deliver books or to secure orders for them. While it is true that such fears are sometimes realized, it is our experience that they more frequently fail. Not long since, Brother D. A. Owen, who was canvassing in Middlesex County, Ontario, had fears that because of prospective efforts of canvassers for a late and very attractive work on Africa, he would not be able to accomplish much in a certain township that he proposed to canvass.

In writing of his experience after his first delivery in that township, Brother Owen says: "I have had excellent success; I sold enough books to make up for losses. It seems to me that the Lord is setting his hand to the work this year, so far. I had no idea of having such good success right after holidays, and right in the midst of the scourge of *la grippe*. Many have cried 'hard times,' and the other agents with popular works have only made out poorly. One young man that had a popular work, canvassed three weeks without taking an order. Two or three others, experienced canvassers, have had very poor luck. People around here begin to think

'Bible Readings' is the best selling book out, and many seem astonished at our success. Don't you believe our works are coming to the front, are perhaps the beginning of the 'loud cry'?"

A few days later Brother Owen wrote that his labors in that township resulted in the placing of 200 volumes of "Bible Readings" in the homes of the people.

How true it is that we are prone to underestimate the willingness and power of God to bless the efforts that may be put forth; earnestly, faithfully, and trustingly!

Brother W. H. Farley had completed quite a large delivery of books in Carleton County, New Brunswick, and was about to engage in a second canvass in the same vicinity. He heard that opposition had arisen, and in a letter written just before engaging in his second canvass, he says: "The enemy has gone to work over there to warn the people against the book." This naturally caused considerable apprehension on the part of Brother Farley. Nevertheless he proceeded, and the next letter we received from him contained this statement: "The Lord has wonderfully blessed my labors of late; the last six days I have canvassed I have taken fifty orders." Truly, the Lord is better to us than all our fears. To all who are troubled with fears regarding opposing forces, the language of Deut. 20: 1 is applicable.

G. W. MORSE.

THE WORK IN THE SOUTH.

THERE is perhaps no city in the United States that is more difficult for the canvassing work (from all outside appearances) than the city of New Orleans, with its high fences and locked gates. Before beginning the work here, we received many warnings as to the difficulties that awaited us. But we asked, When will it be better?

After earnestly seeking the Lord, the work was begun in earnest three months ago, and to-day over 150 "Bible Readings" have been delivered, besides many orders we have yet to fill. Fully one-third of the orders are taken standing at the gate, or on the gallery. Many of them give their orders peeping through the bars of the gate, while the tired but faithful worker stands on the outside. In this way we reach many of the very best citizens. Our work is stirring the people. Last week one of the brethren went to deliver a book to a colored minister; he refused to take it, and said that they were arranging to denounce the work through the paper, and warn the people against the work; that this week they were going to call a convention of all their ministers, and have the objectionable points in the work discussed and then denounced in all their churches.

I visited the minister, and after a friendly talk of an hour, he agreed to withdraw the article, also the appointment for the convention, until he made a thorough investigation of the book. To the Lord be all the praise! This is his work, and it *must* go forward. I have reports from all the States in the South, and find that during the month of March, ten new

workers have been added to our list. At this rate we will soon be able to supply the great demand for help. Brethren, now is the time to push this work; now is the time to place our shoulder against the wheel. Lift, brother, lift.

A. F. HARRISON, *Dist Ag't.*

THE FRENCH CANVASSING WORK, A SUCCESS.

It will interest many to learn what success is attending the first French canvassing company ever organized in the United States. We have labored in La Salle County, Ill., and from the first, it has been a success. In this locality much prejudice had been raised against our people by some who were bitterly opposed to us, but when we presented the French "Life of Christ," all this melted before the good Christian spirit and convincing truths the book contains. There are four of us canvassing among the French of Illinois. Total number of days' canvassing, 28; total number of orders taken, 58; total number of books delivered, 49. This is a report that does not exaggerate in the least what can be expected in the French canvassing work, for all but one of our number, are new in the work and in the truth. We know that the work can be done with at least as good success as the report shows, if entered into with love, faith, and consecration. We give credit to God for this, in that it is through the help received at the French school, held last winter in Battle Creek, Mich., that we have been able to go out in the field.

We all testify to the good we received at that time, and we will work to have as many as possible attend the next term, to prepare to enter the field. We want to see others responding to the great efforts our American brethren are putting forth to advance the cause of present truth among the French people. We are of good courage, and ask to be remembered in prayer.

E. P. AUGER,
A. MILLER,
JOSEPH ROY,
A. BERTON.

REPORT FROM AFRICA, MARCH, 1890.

WE have good reports from the workers. Brother Burleigh began work in Cape Town with Vol. IV., old edition. He sold about 500. Brethren Visser and Webb went with mules and cart into the country among the farmers. They found it slow, hard work, yet they sold nearly £40 worth.

The holidays, which come here in midsummer, kept the canvassers from work about two weeks; then all again went on as usual. We have but five out in the field since January, three in Natal and two in Transvaal. Each Wednesday evening nearly all the brethren join in seeking for God's blessing on the canvassing work; and surely our prayers are heard and answered. Brother Burleigh is now in Johannesburg. The inhabitants of this city are from all parts of the world, and are constantly coming and going. We trust that many who have come to find

gold will find the "pearl of great price" from reading the books that they buy. There is much sickness in the place, and provisions and rent are extremely high. The books have to be taken from Kimberly in ox freight wagons.

Brother Landsman and Groenewald have about finished the towns in their territory, and say they cannot work the country until they can get a team. They are sorry that they have not "Bible Readings" and Vol. IV. in Holland, to sell to the Dutch farmers. Brother Oldfield is delivering in Durban. The company in Natal have ordered 700 "Bible Readings;" we hope that they will deliver all of them. Brother Oldfield reports that the canvassers for "Bible Readings" in Durban, have almost finished the canvass of the city; that the books are doing good work, and will prepare the way for Bible work and lectures. Brother Visser, who has been at work at his trade to get money to start out again, will begin work with English and Holland "Thoughts on Daniel and the Revelation," in Beaufort West. Our canvassers report that it gives them courage to work and trust in God, to know that all the brethren are offering earnest prayers for them. They all are trying to live so that God can use them to spread this warning message.

N. H. DRULLARD.

THE WORK IN DISTRICT NO. 3.

I AM glad to give a cheerful report of that part of Dist. No. 3 which I have thus far visited.

At the close of the school in Battle Creek I went to Illinois to counsel with the State agent in reference to the work there, which has been retarded by so many of the canvassers going to school, and several of the company leaders being called to other positions. Notwithstanding these facts, I found the brethren hopeful, and planning to push the work during the coming summer. Because of the scarcity of canvassers, they contemplate having one of their directors spend a portion of his time at canvassing, and another to devote the summer to that work, and thus gain an experience which shall better fit him for efficient work as director. It was also planned that for the present, the assistant secretary of the tract society give up her office work, and enter the canvassing field in connection with a company of ladies.

April 14, I went to Flint, Mich., where a large company of recruits were assembled to prepare for the canvassing work.

The Lord has blessed the efforts of Brother Brant, to get a good force of workers into the Michigan field. That class of earnest workers of all ages was positive evidence that our people realize more than ever before that the time for prosperous work is limited, and that the truth must be presented to the people before oppressive laws are enacted.

A thorough course of instruction was given for two of our subscription books; about sixteen of the class prepared to handle "Great Controversy," and the remainder will work with "Bible Readings."

While still at work in Flint, we received a copy of the Michigan *Christian Advocate*, bearing its warn-

ing against the Seventh-day Adventist book agents, and trying to get their people to adopt systematic measures for getting out their literature.

As the class was thus reminded of the reality of the work before them, they seemed more than ever to desire a thorough preparation both of heart and mind, that now as the people will be looking for them, they may represent the truth which they profess. Thus the immediate effect of the opposition was to lead the workers to a humble consecration, and to appreciate the following statements found in Testimony 32, page 209:—

"The wrath of man shall praise thee," says the psalmist; "The remainder of wrath shalt thou restrain." God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber."

Let these workers make up their minds to remain in the Lord's vineyard for life, through evil as well as good report; let consecration and energy mold your work, that the Master will use you to his glory, and the work will prosper in Michigan.

I am now at the Indiana State meeting, which will be followed by a canvassers' drill.

J. E. FROOM, *Dist. Ag't, No. 3.*

WISCONSIN CANVASSERS.

EACH company of canvassers will now receive free, five of our best periodicals, and as they will be mailed from the secretary's office in Madison, it will be expected all will report every week promptly and regularly. Those who do not will have no cause of complaint if the papers do not come to them.

All should seek to extend the circulation of these periodicals, thus increasing their own profits, promoting the best interests of their fellow-men, and advancing the cause of truth.

Now is an excellent time for renewed exertion in this branch of the work. Cheery spring is come; man and nature rejoice together, and travel from house to house is easy. Full hours can be put in, thus securing an opportunity to obtain large orders, full pay, and the "Well done."

WM. SANDERS.

DIST. NO. 4.

A CANVASSERS' class drill for Minnesota, will be held in Minneapolis, commencing May 16, at 10:30 A. M., and continuing for ten days. We hope to see all who intend to enter the canvassing work the coming summer, but could not attend the institute last April, at this drill. Come prepared to care for yourselves.

All who expect to attend will please write us at once. Address, Box 989, Minneapolis, Minn.

C. M. EVEREST, *State Ag't.*

LADY CANVASSING. — NO. 3.

We should study principles rather than details. The general principles that insure success can easily be adapted to different circumstances, and be drawn out into such details as the situation may demand.

The canvassers' home should be home-like; it should breathe an air of contentment and cheerfulness. But this can only be the case where some carefully-planned program is faithfully carried out. Although the leader may give ever so much time and thought to planning the best methods of work, she should be careful about stating her plans or even suggesting them too plainly. Rather work to draw out the judgment of the company so that they will each learn to plan for the work, and thus develop judgment and an increasing interest in the work.

On Sunday no change is made from the regular daily program, until eight o'clock. This gives all their usual time for study.

THE SUNDAY PROGRAM.

- 8:00- 9:30, general work.
- 9:30-11:00, book-keeping.
- 11:00-12:30, repairing.
- 12:30- 1:30, silent devotion and dinner.
- 1:30- 4:30, writing.
- 4:30- 6:00, canvassers' meeting.
- 6:00- 6:30, odds and ends.

The first hour and a half is the busiest time of all the week. The cook and her assistant, if the company is large enough to require an assistant, should make preparation for dinner. The vegetables may not be cooked, but all the work of preparation may be done at this hour. There are many things, too, that may be done that will be a great help and saving of time through the week. The beans, peas, rice, etc., can be carefully looked over, and put away in bags or covered jars, the nuts cracked, etc. The baker should prepare as much bread as will be consumed while it is fresh. If leavened bread is used, it can be set the night before. Graham bread may be set as soon as convenient after rising; in any case, it should be so planned as to bring the principal work on it at this hour.

The one who builds fires should black the stoves after thoroughly removing the soot from the pipes and cleaning out the stoves. She should prepare enough kindling for the week, thus being enabled to build good fires very readily. The rest of the company should be employed in general housecleaning.

Next comes the hour for book-keeping, and the large dining table should be cleared, and covered with newspapers to avoid getting things soiled with ink. The whole company may now be seated around the table with their books, ink, and pens, where the leader can give instruction in the manner of keeping the accounts correctly. Each member of the company should at least keep two accounts, one her personal cash account, the other an account with the leader. It will be better for the leader not

to balance her accounts at this hour, but be free to give instruction and help to those who may need her aid. There are so few cash accounts that it will not be found necessary to balance any account oftener than once each week. It is convenient and often profitable to keep separate accounts or records of the amounts paid for different purposes, especially for clothing.

The hour for repairing gives ample time for all to examine carefully each garment and replace all missing buttons, to patch, darn, and sew up all the little rips. This affords an excellent opportunity for visiting.

Ten minutes before silent hour the bell should be tapped, thus giving time to put away the work. A hymn may be sung, and a prayer offered before separating to the different rooms. This is a most precious hour, and as all gather round the dinner table, the conversation naturally turns to the Scriptures that each has read during the hour of prayer, when by the Spirit of God some cheering thought or promise has been impressed upon the mind. During the next three hours the correspondence should be finished, as far as possible, for the week. This, however, would be impracticable for the leader, as letters are often received which demand immediate attention.

The canvassers' meeting is one of the most important exercises of the week. When properly conducted, it is a means of inspiring courage and enthusiasm. It should always be opened in a manner to give it dignity and solemnity, asking and expecting the Lord to make it a means of imparting wisdom and judgment so that in the exchange of ideas only those methods may be adopted that will prove the most beneficial to the work. Some thoughts on the manner of conducting these meetings; and the relation they sustain to successful work, will be noticed in a future article, as the subject demands more attention than could well be brought into this article.

All are expected to leave their accounts, repairing, writing, etc., when the time allotted to them expires, whether they have finished or not. But during the thirty minutes following the canvassers' meeting, an opportunity is afforded to complete whatever it was found necessary to leave unfinished. During the evening the regular daily program may be carried out. These programs are only intended to be suggestive, as no fixed regulation can be considered applicable to every situation. For the continually changing circumstances are ever suggesting new ideas, which make the plans of labor more complete.

H. C.

BLUNDERS STRAIGHT.

In our April number we failed to insert the report from Quebec, in the canvassing table, although it came to hand on time and in good shape. Arkansas sent in both weekly and monthly reports, and without any reason or excuse we put in the weekly instead of the monthly. We will not try to vindicate ourselves, but simply apologize.

C. E.

NEAR THE SUMMIT.

NOTHING connected with our work will run alone, except, perhaps, the opposition. It has been fitly said that what the car of present truth needs is pushers, not those that will get in and ride. It will not run alone, except down grade. But our work is not down grade, nor on the level; it is upward, hence every step in advance requires force and exertion.

In climbing a mountain, the gently sloping tablelands at its base are easily ascended, but the steepest climbing is generally nearest the summit. So with our work. We believe that we are nearing the summit, and will soon be able to look over into the grand fields of glory. To reach the shining heights will require the most ardent and persistent labor.

The past few years have taught us something of the part that the art of printing will act in the closing work. The printing is like the proposed machine of Archimedes, except that it has the advantage of having a place to stand to move the world. But the great power of the press will be of little effect if its products are not placed in the hands of the people. This work of circulating the printed truth will probably be one of the greatest in the closing message. Probably more men will be engaged in it than any other branch. It will also doubtless be one of the most difficult parts of the work; but only the

lazy will choose the easiest part, and the blessing of the Lord does not rest upon such a choice. His choicest blessing is reserved for the man who unselfishly, and with noble courage, chooses the more difficult part of the work.

Above all laborers, the canvasser needs perseverance and enduring firmness. He seldom meets with praise for his work, but is more often met with coldness, and regarded as an interloper. The source of his courage, however, is not in the praise of man, hence he does not faint when met with abuse instead of approval.

The work of the canvasser will never move on of itself. It will probably become more difficult as more of our publications are circulated, and greater opposition raised. But our increasing experience and zeal should far more than counter-balance the increasing obstacles. As we near the end, our faith should lead us to exertions beyond human power. We should lose sight of the world and its attractions, and bend all our energies to spread the closing message. The work of the canvasser calls for hard, energetic labor; but the hardest workers will have the sweetest reward. The climbing may now be hard, but let us persevere; soon the shining summit of glory will be reached, and oh, the bright fields of Eden that will then spread out before us! The eternal weight of glory will then be ours! H. P. H.

REPORT OF THE CANVASSING WORK FOR APRIL, 1890.

NAME OF STATE.	Days.	Exhib.	Ord's.	Mor.	Half Mor.	Lib'y.	Gilt.	Marb.	Plain.	Value of Books.	Miscel.	Total value.
Arkansas.....	40½	299	78	5	1	14	18	22	18	\$192.75	\$13.75	\$206.50
Atlantic.....	134	1487	433	50	53	44	166	118	2	1195.00	25.25	1220.25
Australia and Tasmania.....	210	1740	941	82	6	150	.....	.....	703	3287.93	.....	3287.93
California.....	.....	.....	505	15	75	29	256	42	88	1069.25	.....	1069.25
*Denmark.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1563.23	.....	1563.23
England.....	143	.....	433	.....	.....	.....	193	.....	240	336.88	.....	336.88
Georgia.....	58	823	337	43	3	127	41	123	.....	942.25	5.84	948.09
Illinois.....	141½	879	527	8	26	70	117	117	189	1136.75	9.00	1145.75
Indiana.....	.....	.....	433	28	42	44	123	126	65	1093.25	4.25	1102.50
Iowa.....	196	.....	533	11	23	111	138	190	60	1237.00	70.11	1307.11
Kansas.....	550	6004	1542	83	57	267	253	859	23	3726.75	150.00	3876.75
Louisiana.....	.....	1573	750	40	16	80	123	476	10	1748.00	70.20	1818.20
Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maritime Province.....	65½	.....	344	42	7	21	66	170	38	849.00	.....	849.00
Michigan.....	10	.....	146	18	3	11	41	63	10	360.00	1.50	361.50
Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	723.75	21.90	745.65
Missouri.....	221	2977	521	17	9	45	191	243	16	1206.50	21.57	1228.07
New England.....	368	.....	846	100	72	112	239	277	46	2314.75	16.50	2331.25
New York.....	114	316	308	27	12	26	98	134	11	753.75	32.95	791.70
North Carolina.....	19	173	33	1	.....	2	7	23	.....	73.75	.....	73.75
*Norway.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3500.58	.....	3500.58
Ohio.....	58	346	140	20	5	7	41	64	3	362.25	.....	362.25
Ontario.....	.....	.....	432	54	21	33	153	171	.....	1123.50	.....	1123.50
Pennsylvania.....	395	3822	1121	90	49	149	373	449	11	2842.50	757.70	3600.20
Quebec.....	.....	.....	266	21	4	32	11	179	19	613.75	.....	613.75
South Dakota.....	68½	.....	100	3	4	19	21	14	39	240.75	69.20	309.95
Tennessee.....	15	220	174	7	8	17	65	76	1	424.25	.....	424.25
Texas.....	8	130	89	5	4	79	1	.....	.....	257.25	.....	257.25
Vermont.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West Virginia.....	46	378	178	8	3	15	38	63	51	297.75	34.75	332.50
Wisconsin.....	52	583	122	1	.....	8	25	60	28	263.50	21.00	284.50
Totals.....	2912½	21750	11,332	779	503	1512	2808	4059	1671	\$33,746.62	\$1,325.47	\$35,072.09

*Reports from Denmark and Norway comprise one year's work.

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., MAY, 1890.

WE have given the children two pages this month, as we did not see where we could leave out any of the excellent letter from Sister Klaiber.

WE hope all will study carefully the article from Dr. Kellogg on "Medical Missionaries," and that you will not be contented with listening to it on the fourth Sabbath, but read it yourselves.

AFTER seeing the HOME MISSIONARY well understood, Brother Chadwick went to Indianapolis to attend the Indiana State meeting, in the interests of the missionary work. We hear good reports from the meeting.

IN the Foreign Mission Department will be found a very interesting sketch of the work in Australia and New Zealand, from its beginning up to the present time; also valuable information in reference to the Pacific islands. All should study it carefully.

WE would call the attention of the reader to the article on page 97, from the publishers of the *American Sentinel*. The same advice is applicable to those who are mailing other papers, and much misunderstanding and prejudice may be avoided by heeding it.

WE have put neither questions nor program in the Home Mission Department this month, leaving it to the good judgment of those who have charge of the weekly meetings to study how to make this department most instructive, by adapting it to your various circumstances.

WE would call your attention to the monthly report of canvassers, from Australia, which amounts to more than \$3,000. This shows the rapid strides the canvassing work has made in that far-away country. The work is being rapidly organized under the efficient management of Brother E. M. Morrison, and what the reports will show a few months from now, is hard to determine. This is another proof that the canvassing work is a success wherever it has been started, and gives us renewed courage to press forward with our self-imposed task of canvassing the world.

C. E.

OUR readers will notice in our monthly report the addition of a Scandinavian Department, and the insertion of the names of the secretaries having charge of the different lines of work done at the main office. Any correspondence pertaining particularly to any of these departments may be addressed in care of the secretary, and save delay.

CHICAGO OFFICE.

REPORT of Labor from the Chicago Office for the month of April, 1890.

Pages National Religious Liberty publications sent out.....	7,724
" Health and Temperance " " "	9,694
" denominational " " "	14,748
No. <i>Sentinels</i> " " "	773
<i>Pacific Health Journals</i> " " "	9
<i>Signs, Present Truth, and Instructors</i> " " "	143
" My Reasons for Signing Petition " " "	705
" petitions.....	25
" circular letters.....	514
" letters written.....	46
" " received.....	23

Owing to the sickness and death of our dear Sister Huntley, only two weeks' labor is represented in the above report. ADDIE S. BOWEN, *Ass't Sec.*

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 April, 1890.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	38,990
" " " " " " United States.....	9,290
Number periodicals sent to foreign countries.....	2,104
" " " " " " United States.....	879
Number letters written to foreign countries.....	309
" " " " " " United States.....	52

S. L. STRONG, *Sec'y.*

HEALTH AND TEMPERANCE WORK.

Pages of books and tracts sent to foreign countries.....	16,136
" " " " " " United States.....	1,708
Number of periodicals sent to foreign countries.....	440
" " " " " " United States.....	86

CLARA E. L. JONES, *Sec'y.*

RELIGIOUS LIBERTY WORK.

Pages of tracts and pamphlets.....	131,650
<i>Sentinels</i>	605
English petitions.....	1,413
Association manuals.....	1,210

A. HOSKINS, *Sec'y.*

FRENCH WORK.

Pages books and tracts sent.....	7,354
Number periodicals.....	84
Number letters written.....	35

GERMAN WORK.

Pages books and tracts sent.....	10,588
Number periodicals.....	117
Number letters written.....	39

MARIE ROTH, *Sec'y.*

SCANDINAVIAN WORK.

Pages tracts sent.....	2,088
Number periodicals sent.....	104
Number letters written.....	40

TENA JENSEN, *Sec'y.*