

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 MISSIONARY WORK.

SHOULD Seventh-day Adventists be especially interested in medical missionary work? In order that a people or a denomination should be especially interested in a particular line of work, we should expect on the part of that people or denomination, first, a special duty in relation to the work; and, secondly, a special fitness for it. Do such conditions exist as regards Seventh-day Adventists? I think they do. Let us consider some of the reasons for so thinking.

Let us first consider what responsibilities or obligations rest upon this people as regards medical missionary work. Nearly thirty years ago the Lord through special and providential means began instructing this people in the principles of health and temperance reform. The importance of these principles, and our obligations as a people respecting them, are most impressively presented in the following sentences, quoted from the writings of Sister White:—

“The health reform, I was shown, is a part of the third angel’s message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God’s people are not prepared for the loud cry of the third angel’s message.

“In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames. . . . They should ever have the appetite in subjection to the moral and intellectual organs.

“Some have sneered at this work of reform, and have said it was all unnecessary; that it was an excitement to divert minds from present truth. They have said that matters were being carried to extremes. Such do not know what they are talking about.

“I saw that our heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which he has upon us, and glorify him in our bodies and spirits which are his, and finally stand without fault before the throne of God. Our faith requires us to elevate the standard, and take advance steps.

“I saw that it is the duty of those who have received the light from Heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge. Sabbath-keepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon others.”

It is neither necessary nor appropriate that I should undertake to add anything to the above by way of comment. The Lord has not only given us these reformatory truths which relate to the proper care of our bodies, but has instructed us respecting our obligation to present these precious truths to others; and he has also indicated the important relation which they bear to the general body of truths commonly designated by us as “present truth,” or “the third angel’s message.”

Let us now consider whether, as a people, we are especially fitted to engage in what may, in general terms, be called medical missionary work. If we are not fitted for this line of philanthropic effort, certainly it is not for want of the opportunity for such preparation; for the Lord has graciously given us greater light than has shone upon any other people, and in some respects has afforded us advantages such as no other people have enjoyed. If we have received and cherished the light given us, certainly after twenty-five years of practical experience we ought to be well prepared to teach others, both by precept and by example. However great may have been our neglect of this branch of present truth, it must, I think, be admitted that as a people we are in advance of any other denomination known, as regards the general adoption of health and temperance principles. It is probable that there could be found nowhere in the world another people of equal num-

bers, whose ranks are wholly free from the use of alcohol and tobacco. It is to be hoped, indeed, that there are few among us who indulge in those milder intoxicants, tea and coffee. And there are certainly hundreds, perhaps I may say thousands, who have made great progress in dietetic and other sanitary reforms, and stand far in advance of those who follow the popular customs of the day in eating, drinking, dressing, etc. It is evident, then, that the special light that we have received as a people, even in the half-hearted manner in which we have adopted and put into practice this light, has given us a special fitness to engage in the work of promoting the physical well-being of our fellow-men, through instructing them in the principles that govern the healthy development and proper care of the body.

The average medical missionary knows very little of the principles of hygiene. He is educated respecting the use of medicinal agents in the treatment of disease, but he has had very little instruction in the prevention of disease, or the employment of natural agencies in its cure. And yet, with their limited knowledge, the amount of good medical missionaries are able to accomplish in connection with foreign missionary efforts, is so great that some experienced missionary workers have declared that the usefulness of a single medical missionary is fully equal to that of ten ordinary missionaries. What then may be the use of a medical missionary equipped with a thorough theoretical and practical knowledge of the health principles which a kind Providence has placed in our hands as a part of the great body of important truths which we are to present to our fellow-men as a special gospel in the last days of the world's history? Certainly, it would seem that of all people we, as a denomination, ought to be most interested and most active in medical missionary work.

What are the opportunities for work of this kind? Perhaps we cannot better answer this question than by quoting from a letter recently received from Elder S. N. Haskell, one of the pioneers of health and temperance reform among us as a people. This letter from which we quote a few paragraphs was written at Bombay, India:—

"It has been on my mind for some time to write you respecting the work which you are so much interested in; namely, education of medical missionaries. I write from the stand-point of what I find in these foreign countries. The more heathen the country and the more firmly fixed the people in their way, the harder it is to approach them. Every energy of the missionary is bent to get at their hearts in some way. The missionary is continually seeking out some new method by which this can be accomplished. In approaching missionaries, if one should come and tell them they are all wrong, and that they should begin to teach the people a different doctrine on a different basis, he would be likely to create great prejudice in their minds at once; especially if coming from

a stranger who knew nothing of the peculiar trials which missionaries meet. This principle the missionaries have themselves found true in approaching the heathen. It is a principle which every one has recognized in relation to all things but religion. And on this point, it seems to me, Seventh-day Adventists have as little experience as any people in the world. It is a lesson which we will have to learn, whether we learn it now or wait a few years longer; and it is as essential as to have any knowledge of the truth whatever. Foreign missionaries see this principle in their dealing with the heathen, and they have found that medical missionaries are able to give them more influence than any other one means. To give a heathen physical relief is to give him confidence in his benefactor, even to a greater extent than among civilized people. The heathen commonly considers that he is ill because his god is offended at him, not knowing that sickness comes from the violation of some law of health. Consequently he looks upon health as coming from the same supernatural source. With him it is supernatural to be sick and miraculous to be healed; so that a person who contributes to his restoration to health is looked upon as almost a divinity, which of course gives him great influence.

"In this country, medical missionaries are necessary. Persons educated as physicians or nurses can easily find positions here in medical institutions, where they can pay their way while learning the language, becoming acquainted with the people, and learning their customs. Such persons can open doors of usefulness here for the introduction of the truth, which could not be opened by those who come to sell books, or to engage in other lines of missionary effort. There would be ten times more probability of getting the President of the United States to attend a tent meeting in America, than of getting a certain class here to attend any meeting to hear the gospel. In fact, unless the Lord should work a special miracle, they could not be reached, unless by the medical missionary. These ideas have been culminating in my mind ever since I first went to Africa. The truth is, we have not as yet taken in the nature of the work that is to be accomplished; neither do I think we have a great while to work; but I do not believe the Lord will come till we have properly appreciated every means of saving souls which the Lord has ordained; and the healing of the sick was most prominent in the Saviour's life. The price he gave for his people was his own blood. This is shown from the fact that to say "Thy sins be forgiven thee" was equivalent to saying "Rise up and walk." But in both cases it was the same divine power and the same superhuman means that wrought. I believe the Lord would have us appreciate every method he himself took to reach the individual soul. If the Saviour took the means of doing it through healing the sick, then we should do the same; that is, the care of the physical health will be as prominent in the eyes of God's people in these last days, as any other one method of reaching sinners. The truth is, all of these methods are of God, and none of them will be permitted to be passed over without being noticed. But the health and temperance work will fill as important a place in the Lord's work when it closes, as it did when it commenced, by the example of the founder of Christian religion. These principles I have always believed in, but I have never seen the absolute necessity of having the health question employed in this practical way, as I have since I have seen the mistake of approaching the people with the peculiar features of our faith. We need physicians here in India; we also need them in Africa. A still greater field opens for nurses. Nurses and physicians are needed everywhere. All have their place in this work; and when we as a people are united to see the proper estimate the Lord places on each of these methods that were exemplified in his life, then we may expect to see something done in the way of a miraculous outpouring of his spirit.

"If we fail properly to appreciate all these means, those of more experience in foreign missionary work, who know by experience of their utility, seeing that we ignore them, will look upon us as narrow and bigoted, and can never be favorably impressed with the truth. Those who will thus look upon us are among the most intelligent and most worthy of all the missionaries in foreign fields. I refer especially to the Scotch missionaries who are liberal in their sentiments, and not afraid to investigate anything that seems to have a broad basis. When engaged in medical work, they believe they are following the example of Christ. Said Dr. Livingston, the eminent African missionary explorer, 'I sought a

medical education that I might be more like the divine Lord and Master.' I have no doubt that the Lord will work miraculously in these heathen countries, as he did with Christ and the apostles, and thus show the difference between God, the Creator, and their gods. I might go on to show why the Lord will manifest his power in these heathen countries in the end; but to think he will do this while we are neglecting to place a proper estimate on his ordained means, would be as consistent as it would be to ask the Lord to keep us in health while eating food that would bring sickness and death. It is in these principles that the Lord will perfect his people."

Certainly no man among us has had a wider experience in missionary work, or a wider opportunity of judging of the necessity of adding to the work we are now carrying forward, that feature of missionary work represented by the medical missionary, than has Elder Haskell. And the forcible words we have taken the liberty to publish, although written in a private letter, must, we think, arrest the attention of all who possess the true missionary spirit.

A few years ago I visited the Yuma Indians of New Mexico for the purpose of studying the habits of this primitive people. I found a Catholic missionary school, which had been established a few months before. It was not popular among the Indians, most of whom declined to allow their children to attend the school, although food and clothing, as well as instruction, were furnished to those who came. On inquiry, I learned that the chief objection urged by the Indians was, that as soon as the children become civilized, they become sick, which is a common observation. One of the first and most notable results of the efforts of the missionary to introduce Christian civilization among savages, is a decline of physical health on the part of its converts. The adoption of the habits of Europeans in eating, drinking, dressing, etc., invariably brings disease to the converts of heathendom, whose primitive habits in a state of savagery are usually much more in harmony with the laws of health than are those of the missionary himself.

The population of the Sandwich Islands was estimated at 400,000, when first discovered; but since the adoption of civilized habits, they have dwindled to a mere handful, and will soon be exterminated. A few years ago those who had been seeking to civilize the inhabitants of Tasmania buried the last native inhabitant of this once populous island. This is not the only instance where whole tribes have perished under the blighting influence of the perverted civilization brought to them by Christian missionaries. Not infrequently the unhygienic habits of the missionary present an almost insurmountable obstacle in the way of approaching the heathen. This is especially true in India. The high caste Hindoo is a vegetarian by birth, by education, and by religion. He holds the use of flesh foods in such abhorrence that even the touch of the flesh-eating missionary is to him so great a defilement that he must go straight home, change and wash all his clothing, and take a thorough bath before he can touch any article or person without defiling it. If he happens to touch so much as the garment of the missionary in passing him on the street, or through being jostled

by him in the crowd of the market-place, he must immediately resort to ablutions and purifying ceremonies in order to cleanse himself from the defilement. On this account the Hindoos avoid the missionary as one would evade a person suffering from small-pox or some other contagious malady. Looking upon the very touch of the missionary as pollution, the Hindoo is not prepared to listen with any degree of respect to his teaching. With this fact in mind, consider what a great advantage a Seventh-day Adventist missionary, with habits thoroughly conforming to the health and temperance principles presented to us in the writings of Sister White, would enjoy over all other missionaries. The same principle applies to many among the higher classes of China, Japan, and other eastern countries; wherever, in fact, Buddhism prevails.

This article, I fear, is already too long, but begging forbearance for a few moments longer, I wish merely to call attention to the fact that, however much medical missionaries are needed in foreign countries, an equal need for medical missionary work confronts us on every hand. In our own land there are thousands upon thousands, we might even say millions, who from a health stand point, are the most benighted of heathen, and in their daily life depart far more widely from the requirements of nature, as regards the physical care of the body, than do most people living in a state of barbarism. In every city, village, and town of this great country, there is a field for medical missionary work, the beneficent results of which can scarcely be estimated. Various philanthropic organizations, including other denominations than our own, are making some efforts for the relief and rescue of those who through ignorance are suffering the pangs of disease, and falling into premature graves. By every wayside are those who have fallen among thieves (bad habits, patent medicines, insanitary conditions, etc.), and have been sorely wounded. Let us consider seriously whether we are acting the part of the Pharisee or of the good Samaritan. The Pharisee was doubtless better prepared to afford the necessary relief to the poor fellow by the wayside, had he been so inclined, than was the good Samaritan. But he, perhaps, considered that he had a higher mission somewhere else, or that his time was too precious to be expended in such a common-place way. Is it not possible that some of us are making the same mistake that the Pharisee made? Let us think seriously of this question, and let us remember that the work of contributing to the physical well-being of our fellow-men, and of alleviating suffering and affording relief from disease, is a work which was made noble and glorious by the example of our Saviour while here on earth. Christ's mission was one of physical, as well as moral, redemption. Why should not ours be likewise? And finally let us inquire, What means could be more successful in winning souls to Christ than an effort which, while bringing relief and comfort to the pain-racked body, points a chastened and broken spirit to the great Physician who can heal both soul and body?

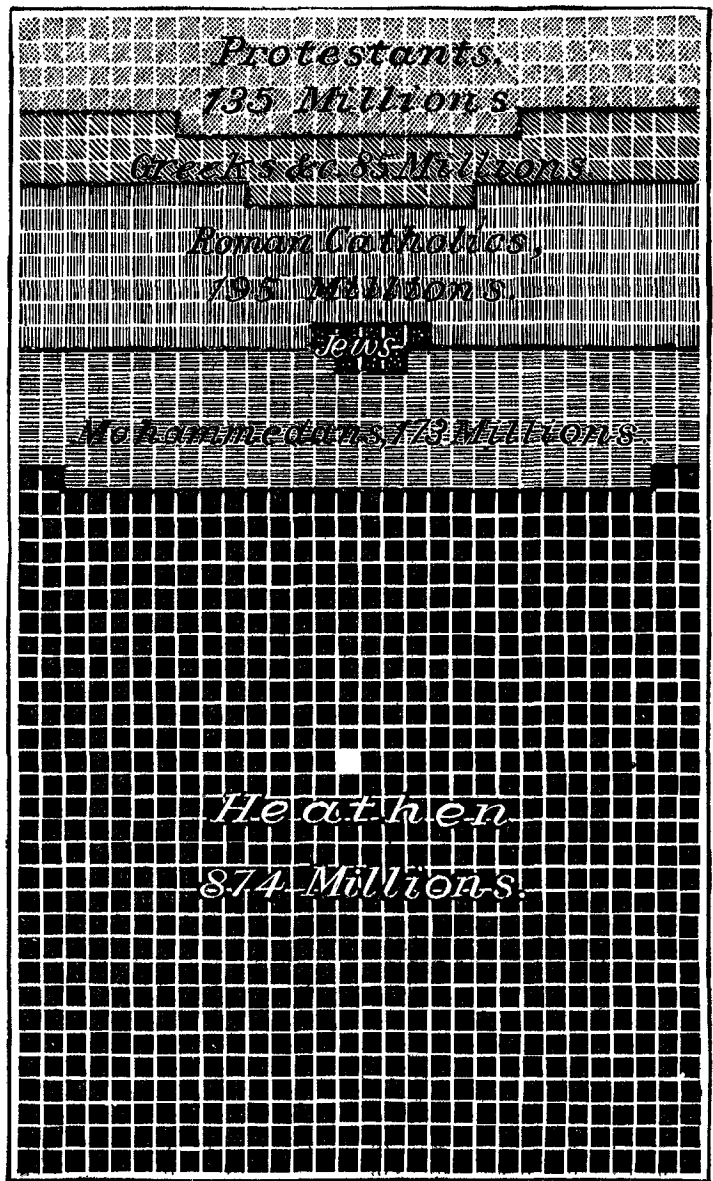
J. H. KELLOGG.

THE RELIGIONS OF THE WORLD.

WE present on this page a diagram, exhibiting the actual and relative population of the earth, classified according to religion. This diagram is worthy of a careful study. Each square represents one million souls. Some of these figures are of course approximate, and a few changes have taken place since the cut from which this diagram is printed was made, but they are slight and unimportant, as far as the main lesson taught by the diagram is concerned.

It is difficult to comprehend these figures. We could put Chicago with its suburbs into one of these squares, and have room left; while New York City and its suburbs would go into two squares. We might cut off sixty squares from the bottom of the diagram, and hardly miss them, and yet that would take out the entire population of the United States. We might draw many interesting comparisons, but have not the space in this article. The one white square in the center of the black, indicates the entire number of converts from heathenism since the missionary work was first commenced. But during that time the heathen and Mohammedan population has increased 200,000,000, two hundred times as many as the conversions from their ranks to Christianity. But let us analyze the 415,000,000 Christians. Among them we find 195,000,000 Roman Catholics, who put the church and the pope in the place of Christ, prohibit the Bible from the people, and practice idolatry in the worship of Mary and the saints. Shall we class them among true Christians? We all say, no! Neither can we include the Greek and oriental churches with their 85,000,000 formal adherents, governed by political power. So we will have to come down to the 135,000,000 Protestants, upon whose progress the greatest stress is laid by those who are advocating the idea of the speedy conversion of the world, and the ushering in of the soon coming millennium. Where are they? Echo answers, Where? We take the entire number of Baptists, Congregationalists, Presbyterians, Moravians, Methodists, and other denominations in the United States, Great Britain, and Europe, and we have only 15,196,193. Then we take the total population of the Church of England, 21,000,000, and 47,451,136 Lutherans, and we have a total of 83,647,329. Where are the rest to come from? We must take in 34,157,000 of the nominal Christians of the United States, Great Britain, Germany, Holland, and Switzerland, who do not belong to any church, and the entire population of Australia, Van Diemen's Land and New Zealand, Canada and Madagascar, 7,000,000 more, and still we lack

over 10,000,000 which must come from somewhere, even imagination fails to tell us where, in order to make up the 135,000,000 Protestants. As an illustration of the consecration of this mass of Protestants to foreign mission work, we find that for home and foreign missions combined they only pay \$5,500,000 per year, or less than five cents each, while the amount paid for kid gloves is over \$25,000,000. How long at this rate would it take to convert the world? Brethren and sisters, we need to arouse to a sense of the situation. What are we as a denomination, who claim to be looking for the soon coming of Christ, doing towards carrying the gospel to these millions who are in darkness? Shall we be clear if we fail to do our part in preparing them for the judgment? Read Eze. 3: 18. L. C. C.



STUDY THE FIELD.

It is very natural for us to have our ideas of the work of God limited to the narrow field of our own acquaintance or observation. I have had the privilege of attending general meetings in several different States within the last few weeks, and I find everywhere I go that there is need of more general information among our people about the work at large, in the great harvest field which is open before us. It is an easy matter to convince our brethren that the work in their own State is a very large and important one, and awaken a deep interest in their minds to do more for its advancement; but when we come to talk with them about foreign mission work, or the needs of the field outside of their own immediate territory, they have but little knowledge of it, and it is difficult to awaken an interest. I do not speak of this condition of things to criticize, but to try to awaken our readers to a sense of the responsibility that God places on us as individuals, and to stimulate in the minds of some, at least, a desire to study the situation more thoroughly. Wherever I have been and talked about the magnitude of the field and the need of laborers and means, I find many who desire to know more about the work, and this has prompted me to take a page in this number of the HOME MISSIONARY to refer you to some small cheap works which you could purchase and study with profit.

We have called attention in the past to the "Sketches" of our own foreign missions, and presume nearly all of our people are supplied with them. But our study of foreign missions is only just begun when we have read that book. If you will study carefully the diagram on page 120 of this paper, you will see that there is a field open before us which we have never explored or even entered yet, except with reading matter. As a people, we know but little about it. Where shall we procure the information?

First, I will mention a book of 430 pages, which contains much valuable information, and which is within the reach of all. It is the "Missionary Year Book" for the years 1889-90, containing historical and statistical accounts of the principal Protestant missionary societies in America, Great Britain, and the continent of Europe. It is well bound in cloth, with silver title. Price \$1.25 post-paid. There is much that I might say in favor of this book, but I will simply say that I do not believe any one who secures it and studies it, will ever regret the small investment made.

"Light in Lands of Darkness" is another book which should be in every home. It has 426 pages, and contains a record of missionary labor among Greenlanders, Eskimos, Patagonians, Syrians, Armenians, Nestorians, Persians, Egyptians, and Jews. It is bound in cloth with gilt stamp, illustrated, and a valuable book of information. Price \$2.00, but we have made arrangements so that we can furnish them at \$1.25 post-paid.

"The Report of the Missionary Conference in London," in two volumes, cloth binding, with 1,184 pages in both volumes, contains the report of the Centenary Conference on Protestant Missions of the World, held in Exeter Hall, London, June 9-19, 1888. A vast amount of information about foreign mission work can be secured from these books, and the contents are arranged in such a way as to be easily referred to for information upon any desired subject. Price of the two volumes \$2.00 post-paid.

Any or all of the above-mentioned books may be ordered of the International Tract Society, Battle Creek, Mich., and will be sent promptly on receipt of prices mentioned. We shall hope to see the orders coming in rapidly; not because we are specially interested in the sale of the books, but because we desire to have our people all over the field adopting some systematic method of securing information about the present needs of the world, the work that is being accomplished by other denominations, and that might be started and carried forward by Seventh-day Adventists, if we only saw the importance of it, and began to develop men and women for that class of labor.

I know that many say "I have not time to read." Take time. I do not believe many of our people are more crowded with work than some of us who are connected with the work of the International Society, and we are taking two hours every day for a systematic course of study upon these questions, and find it to be time very profitably spent. Secure the books, dear fellow-workers, and set apart one hour or more each day to study upon this important subject.

It would be an excellent idea for each church to secure a small library of books on foreign mission work, and the lives of some of the prominent persons who have been engaged in it. You can make up from \$10.00 to \$25.00 worth as you feel able to start with, and if you will correspond with the International Tract Society, we will be glad to make out special lists of books for you to select from in commencing your studies, according to the amount you desire to invest.

Extracts from Correspondence.

OUR readers will see by referring to our monthly reports on the last page of each number of the HOME MISSIONARY that our secretaries are doing a very large correspondence. This requires a large amount of work, and as the result of it we are receiving some very encouraging replies. We have recently issued in form of a circular some extracts from letters received and sent out to all ministers and directors, asking them to read the extracts to the missionary workers in the churches where they visit. We have also decided to devote one page of the HOME MISSIONARY permanently to short extracts. We do this in order that our readers may see a very little at least of what is being accomplished by our correspondence, and that all may see that the plan of missionary correspondence is not a failure.

From the secretary of the Young Men's Christian Association at Bridgetown, Barbados, W. I. :—

"I have to thank your society very much for forwarding to our association a package of your publications, which were much appreciated. We shall be very much pleased indeed to receive further supplies from you for our reading-room."

From a minister :—

"I embrace this hurried opportunity of thanking you for the very interesting literature sent me from time to time, and must acknowledge that not only myself but others have been benefited by it. I find that new light has been communicated to me. I shall continue to hand it over to others as heretofore, and trust that it may continue to bring out to us those things which seemed hid to our spiritual vision. Praying God's blessing on your work, I remain." "P. S. I inclose half a dozen names of persons who I believe feel interested, and would like to have some of the same literature."

The American Consul at Ningpo, China, writes a very interesting letter about the condition of the missionary work there, and gives a full account of a conference of all the mission workers of different denominations, to consider the question, "Which will do the most for the enlightenment of the Chinamen, the translation of the Bible into Chinese characters or into Roman letters?" He has subscribed for *Good Health* for a year, and is very willing to assist in our work.

A gentleman on the island of St. Kitts writes :—

"Having had the pleasure of reading some of your health and temperance and religious publications, I cannot refrain from admitting my highest appreciation of the same, and frankly say that I have been greatly benefited thereby. Feeling deeply interested in such literature, I shall be exceedingly glad

to receive some monthly, for my own personal reading, as well as a few copies for distribution to some friends."

Capt. Fawcett, who has charge of over three hundred men on the island of Sombrero, and with whom an interesting correspondence has been conducted, writes in his last letter :—

"I am very thankful for yours of the 11th, and beg thankfully to acknowledge receipt of papers, tracts, and pamphlets, and two bound volumes, all of which are much appreciated by myself and the men under my charge, and am glad to say that the improvement in the ways and manners of the people is very marked. With every best wish that your society may be prospered in the good work you are endeavoring to accomplish, I am yours sincerely."

From a gentleman in St. Croix :—

"I take my pen with the greatest heartfelt feelings, to return you many thanks for your *little* but *great* tracts, and other papers which I have read with great satisfaction."

From the island of Antigua :—

"Allow me to acknowledge the receipt of your letters and parcels. Please accept my thanks for the interest you have taken in favoring us with such timely information conducive to our moral, social, intellectual, and spiritual interests; the intrinsic value of which is highly appreciated. The tracts were received as a thirsty land receives water. Our island contains 108 square miles, a population of nearly 40,000 inhabitants, with no less than thirty-six places of worship of different Protestant denominations. There is much to be regretted in the present method of teaching the truths of the gospel, judging from the evidence of the moral and spiritual life in practice. It seems the truth is too much filtered through pecuniary bags, and has become as milk through charcoal bags. In a great many houses there are Bibles, and yet the masses are passing from time into eternity totally ignorant of Bible doctrines. Your benevolence is accepted with as much gratitude as when the Master unsolicitedly healed the sick, fed the hungry, and raised the dead. The 'Signs of the Times,' 'Is the End Near?' 'Present Truth,' in fact the whole selection of social, moral, and spiritual literature, seem to be well directed. God grant success. I am now engaged in getting as many young ladies as possible to purchase 'Social Purity' and 'Talks to Girls,' and as soon as I learn the expense of them from you, will send an order."

From an editor :—

"Your esteemed favor is at hand. As you suggest, the efforts being made by the Woman's Christian Temperance Union, and kindred associations for the overthrow of civil and religious liberty in this country, should be fully exposed. We shall be pleased to receive as many copies of the *American Sentinel* as you may favor us with, and place it on our exchange list. We shall also second, to the best of our humble ability, your efforts to make public the contemplated subversion of popular rights."

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 suppose that you all have a map of the world in your Sabbath-school, and I want you to ask your teacher to show you where Africa is, which direction it is from your home, and how far it is, and then you will understand better what I am going to say to you. This great country, as you will see on the map, is almost surrounded by water, and now that a canal has been dug through the Isthmus of Suez, vessels can sail clear around it.

Those of us who live in the United States, think that our country is a very large country, and so it is. (See map.) But Africa has more people in it than three countries like ours. Then there is another difference. Wherever we go in our country, we find churches and schools, and in every neighborhood there are some good people who are Christians, and who are trying to live as our Saviour did when he was here upon the earth. But it is not so in Africa. More than three-fourths of all the people in Africa are heathen. How many of you know what a heathen is? Well, a heathen is a person who does not believe in the true God — one who has never learned about God. The heathen make gods out of wood and stone, and bow down and worship them as we worship the true God. Many of the gods which they make are very ugly looking. This shows that they do not even think of God as being kind and loving and merciful, as we do, but they picture him as being cruel and ugly, and so make for their god an image that looks as they imagine God is. How thankful we ought to be that we have been brought up in a land where we have learned about the true God, and have such kind teachers to tell us about Jesus and his love for us!

Away up in the northeastern part of Africa is a small country called Egypt. Your teacher can show you just where it is. Then joining Egypt, over in the edge of Asia, is the land of Judea. About 1,900 years ago there was a wicked king in Judea named Herod. While he was king of that land, our Saviour was born in Bethlehem, a little village in Judea. He was called Jesus. Wicked King Herod was angry and very much troubled because the people

sought for Jesus and said he was to be king of the Jews, so he made up his mind to kill the Saviour. How do you suppose he undertook to do this? Some of you know. He had every child in Bethlehem that was two years old or less, killed, so that he would be sure to have Jesus killed. But God sent an angel to the parents of Jesus, and told them to take him and fly into Egypt, and stay there till he should send them word to come back. They did so, and thus the life of Jesus was spared from the anger of wicked King Herod. Jesus and his parents stayed in Egypt till Herod died, and then an angel of God appeared to them again, and told them to go back to the land of Israel.

Now, where was it they fled to save the life of Jesus? — Into Egypt. Where is Egypt? — In Africa. What kind of people live in Africa to-day? — Nearly all heathen, who do not know about God or Christ. Ought not we who *do* know about God, and Christ who died for *all*, to be anxious to do everything we can to tell these poor heathen about them too? There are many good people of other Christian churches who have gone to Africa and given their lives to the work of telling the heathen about Christ. Let us also, old and young, be willing to give our means, or our lives if necessary, for this work.

Is it not strange to think that in the very country where the Saviour was taken when he was a little child to keep him from being killed by wicked King Herod, there are only a very few Christians now?

Suppose some one should come to you and tell you about some good man who, when he was a little child, lived where you do; would you not feel an interest in him at once? So we can go to these poor heathen and tell them about Jesus, and that when he was a little child he was in their own country, and then tell them how God sent an angel to keep him from being killed, and how he grew up to be kind and gentle, and how he healed the sick and relieved the suffering, and finally gave his own life so that we might all have life at last. Let us thank God, children, that we all have learned about Jesus, and let our hearts go out in sympathy to those poor children in Africa and other countries, who are being brought up without this knowledge.

AMELIA COOK.

[We hope that the teachers will do all they can by use of the map of the United States and the world to show the children the comparative size of the two countries, and the location of the places named in the Bible record where Joseph and Mary took the Saviour on their way into Egypt, etc. — EDITOR.]

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

THE ARGENTINE REPUBLIC.

THE Argentine Republic has fourteen provinces and several territories, with a total area of 1,094,969 square miles, and a population of a little more than 3,000,000.

In 1515 Juan Diaz de Solis, a Spanish navigator, while searching for a passage into the Great South Sea, discovered the Rio de la Plata. In 1535 a Spanish colony was founded at Buenos Ayres. In time, other cities were planted, partly by colonists from Spain, and partly by adventurers from Peru. The country, which at first was regarded as a part of Peru, was made a vice-royalty in 1776. It then embraced the countries now known as Argentine Republic, Bolivia, Uruguay, and Paraguay, and bore the name of Buenos Ayres.

In 1810 Buenos Ayres threw off the Spanish yoke, and after two years of war secured independence. In 1813 an army was sent into Chili to aid in driving the Spaniards from that province, and Peru was also assisted in securing her independence, which was accomplished in 1821.

In 1816 the new republic took the name of "The United Provinces of La Plata." In 1826 La Plata became involved in a war with Brazil, during which a revolution broke out, and the confederation was dissolved, and in 1827 the provinces returned to a state of isolation.

In 1831 the Argentine Republic was formed by the confederation of the provinces of Buenos Ayres, Corrientes, Entre Rios, and Santa Fe. Soon other provinces joined the confederation.

In 1852 Buenos Ayres withdrew from the union, and established an independent government till 1871, when its army defeated the forces of the confederation. This was followed by a remodeling of the confederation, with Buenos Ayres as the principal State, and the adoption of a new constitution.

"The president and vice-president (who must be Roman Catholics and of Argentine birth), are elected for six years, and there are five secretaries of State; one each for the interior, foreign affairs, finance, war, and justice.

"The provinces are States with separate legislatures and elective governors, renewed every three years. They are almost entirely independent of Congress, which confines itself to national affairs. The government of the territories is administered by the president and his secretaries.

"The Congress is composed of thirty senators and eighty-six deputies. The legislature of each province elects two senators for nine years, and the capital also elects two. Each senator must have an income of \$500, and have been a citizen for six years, and be at least thirty years of age. The deputies are elected by the people for four years. Each deputy must be at least twenty-one years of age. The

deputies and senators receive each \$5,000 a year, the president \$30,000 a year, the vice-president \$15,000 a year.

"The constitution recognizes the Roman Catholic religion as that of the State, but all other creeds are tolerated. The Roman Catholics are under the oversight of one arch-bishop and four suffragan bishops.

"The capital of the republic is Buenos Ayres, with a population of over 400,000. Other towns are Cordova, with a population of 50,000; Rosario, 42,000; Tucuman, 27,000; Mendoza, 19,000; Corrientes, 16,000. The population is greatly increased each year by immigration from Europe."

It is the policy of the Argentine Republic to encourage immigration, and each year many thousands from Germany, France, Switzerland, and Italy go there as laborers, and to find homes, and to establish themselves in business.

In 1887 we saw hundreds of Germans and Swiss at Basel, going on board of the special trains, which were run weekly by the Transatlantic Steamship Company to gather up emigrants. Upon inquiry we found that fully three-fourths of those we saw were going to South America, and a large percentage to Argentine Republic. The expense and the anxieties of the trip were reduced to a minimum, the emigrant paying twenty-five or thirty dollars for his passage, including board from the point where he takes the train to his landing-place in the new world.

In most of the cities of Argentine, large numbers of German and French speaking people are to be found, and there are some large communities of Germans along the coast. The English and Americans are not so numerous, yet much British capital is invested in business, and in all the leading towns English speaking people are to be found.

Protestant missionaries in this country labor under many difficulties, from the restrictive laws of the government and the opposition of the Catholic clergy. The South American Missionary Society of England, after several heroic but disheartening attempts to plant the cross of Christ in Terra del Fuego, have succeeded in establishing a Christian church and school; and there is now a life-saving station for shipwrecked mariners among the people, who before their conversion were known "as among the most degraded of all heathen people, and given up to every vice and abomination."

In 1864 this society established a system of chaplaincies, of which six are now maintained. Clergymen and lay agents were sent to different points to minister principally to their fellow-countrymen.

"The establishment of these chaplaincies was at first very much opposed by the Roman Catholic authorities. At Lota an attempt was made to burn down a room which had been procured to serve as a church and school. At Santiago every window in

the first Protestant church was broken; and, generally speaking, the laws of the State were adverse to the work of the society. Now, however, through the dissemination of juster notions of truth and freedom, religious toleration exists in every State in South America, with the exception of Peru.

"The society's chaplains are, however, strictly enjoined not to be aggressive, or to court controversy, but to be open to all inquiries after truth."

The Methodist Episcopal Church of the United States also maintains a mission in Argentine.

For several years there has been a small company of Seventh-day Adventists in Argentine, who have been pleading that a minister be sent to labor among them. They are French Swiss, who received their views of the Sabbath and the Advent in the following singular manner: Some years ago a small company were baptized in Lake Neuchâtel, Switzerland; and this unusual occurrence was reported as an item of news in a secular paper. This item was copied by a French Baptist journal, a copy of which, falling into the hands of our Swiss friends in Argentine, so aroused their curiosity as to what doctrines were held by Seventh-day Adventists, that they sent for publications, and through reading became convinced of the truthfulness of the views advocated.

There is a broad field for self-supporting missions in Argentine. In a country where so many languages are spoken, there is a large demand for private teachers for the English, German, and French languages. The teacher has an excellent opportunity to be a missionary, and can reach those who would never come to a Protestant meeting.

BRAZIL.

BRAZIL is the largest and most important State in South America. Its length from north to south is about 2,600 miles, and its breadth is 2,470 miles. Its area is 3,287,973 square miles, and its population about 13,000,000.

In 1499 a companion of Columbus sailed along the coast from the Amazon to the Orinoco, but no settlement was made till the following year, when Pedro Alvarez de Cabral, sent out by Portugal to continue the discoveries already begun in the West Indies, being driven out of his course by adverse winds, discovered the shores of Brazil, and on the 25th of April anchored in a commodious harbor, which he named Porto Seguro. He took possession of the country in the name of the king of Portugal, and sending back a vessel with the news of his discovery, continued his voyage to the West Indies.

Upon learning of Cabral's discovery, the king of Portugal sent an expedition under Amerigo Vespucci to explore the new country. He brought back a cargo of dye goods, and reported that there were large forests of the same in Brazil. A profitable trade in those woods sprung up, and other nations taking part in the trade, the king in order to check this intrusion planted a number of colonies on the Brazilian coast.

These colonies, encouraged by King Joam III., in 1531 were called Capitánias. They were founded by

Portuguese nobles, to whom the king granted absolute power, on the condition that they should bear the expense of colonization. As might be expected, trouble ensued; and in 1549 a governor-general was appointed, having unlimited power of jurisdiction, both civil and criminal.

The annexation of Portugal to Spain by Philip II., in 1580, resulted in many misfortunes to Brazil; for the enemies of Spain, of which it was now a dependency, coveted this rich province, and the settlements of Brazil were repeatedly attacked and plundered by the French, English, and Dutch.

In 1640, the independence of Portugal having been restored, Brazil was raised to a principality, and the heir to the throne of Portugal was called the Prince of Brazil. From this time the Province prospered steadily. In 1696 gold was discovered, and not long after this, diamonds were found. These discoveries greatly increased the wealth of the country, which was already prosperous through agriculture. In 1807, when Napoleon sent an army against Portugal, the regent, who was afterwards King Joam VI., fled to Brazil, accompanied by the royal family and the court. This was a great gain to Brazil, which then threw open its ports to all the world, and invited trade from all nations.

When Napoleon was overthrown in 1815, Brazil was made a kingdom; and when in the following year Joam VI. came to the throne, he took the title of King of Portugal, Algarve, and Brazil, and continued to reside in Brazil. In 1821 he returned to Portugal, leaving his son, Prince Pedro, as Regent of Brazil. Very soon a revolutionary movement began, and in 1822 Brazil was declared an independent empire.

At the death of Joam VI., in 1826, Dom Pedro became king of Portugal; but he preferred his western empire, and gave the crown of Portugal to his daughter, Dona Maria da Gloria.

In 1831 Pedro I., to end a long dispute with the Chamber of Deputies, abdicated the throne in favor of his son, Pedro II., who was then but six years old. A council of regency administered the government till 1841, when Pedro II. was declared of age, and began the long and peaceful reign which ended so suddenly. Nov. 15, 1889. During the forty-eight years of Dom Pedro's reign, Brazil advanced steadily in prosperity and civilization. In 1853, the importation of slaves was stopped, and in 1871 a law was passed which provided for the emancipation of all the slaves in the empire. The children of slave parents and all slaves owned by the emperor and the State, were to be free from the date of the act. The others, numbering more than a million, were emancipated by a gradual process covering a period of seventeen years.

Dom Pedro II. was a wise and liberal ruler, always considering the welfare of his people, and desiring to make them happy; but his daughter, the Crown Princess, was of a different disposition. She was a zealous Catholic, and never lost an opportunity to favor the cause of the Jesuits in their opposition to the liberal party and to progress.

The Brazilians are very democratic in character ; and becoming alarmed at the increasing power of the Crown Princess, the popular leaders determined to banish the royal family, and establish a republic. So well were their plans laid, and so popular was the movement, that the revolution was effected without bloodshed.

On Friday, the 15th of November, a deputation informed the emperor that he had been dethroned, and that the Republic of the United States of Brazil had been proclaimed. He refused to abdicate, but was at once put on board a steamship and transported to Portugal. Of his misfortunes a recent writer says :—

“All his efforts, his goodness, his greatness, are forgotten, and he and his family are shipped to Portugal with hardly more ceremony than attends the transportation of convicts ; and to add to his sorrows, his loved wife dies in exile. History does not record a stronger picture of the vanity of human wishes, of the ingratitude of nations, of the emptiness of royal pomp.”

The population of Brazil presents a number of distinct types, and many varieties blended therefrom. In the eastern provinces, the Indians have to a great extent become amalgamated with the settled population ; but in the great forests and plains of the interior, they are nearly all in a savage condition. It is estimated that one-third of the total population are Europeans, and the others are mulattoes, half-castes, negroes, and Indians.

“The climate of this immense country is naturally widely varied. In the northern lowlands, between the tropics, it is very hot, with but two seasons in the year, the dry and the wet. In the higher lands it is milder, and in the extreme south the four seasons are tolerably well marked. The wet season lasts from December or January until May or June, with occasional intervals of fine weather. The other half of the year is dry, but not without occasional showers. The amount of water in the wet season is enormous, often producing a rise of forty feet in the great rivers, and heavy rains are accompanied with abundant lightning and thunder. At Maranhao the annual rainfall has been as high as two hundred and eighty inches, while at Rio Janeiro it is but fifty or sixty inches. Temperature is remarkably even, particularly in the Amazon basin.”

To a great extent the immense territory of Brazil is still undeveloped. It is estimated that but one out of every two hundred acres capable of cultivation is now in use.

The following statistics relative to the progress of missions in Brazil are copied from the Evangelical Year Book :—

Presbyterian Synod.—63 churches, 32 ministers, of whom 12 are natives, 3 licentiates, 7 candidates, 2,966 members, and 13 schools.

Methodist Episcopal Church.—346 members, 7 ordained ministers, 6 candidates for ordination, 3 local preachers, 20 preaching places, 2 schools, and 4 foreign missionary lady-teachers.

Baptist Church.—5 churches, 241 members, 12 male and female missionaries, and 3 native preachers.

Bishop Taylor has four laborers in Para, Pernambuco, and Maranhao. The churches organized by the late Dr. Kalley are three in number, having a membership of about 250 believers. There are five evangelical papers, and two agencies of Bible societies. Thirty years ago there were hardly any native Christians in Brazil. These figures are the best answer to those who regard missions a failure.

A LETTER FROM PERNAMBUCO.

FROM a lengthy and interesting letter to the *Missionary Review*, by George B. Nind, a self-supporting missionary in Pernambuco, we extract the following, which will be read with interest :—

“However high may be the standard of morals of the Roman Church, her practices have so nullified her precepts that in Brazil morality seems to form no part of religion. Morality separate from religion is a frail bark on the swiftly-flowing current of sin, and religion without morality is a vehicle for hypocrisy to ride in.

“From this separation of religion and morals arises one of the chief difficulties for the gospel to overcome. Romanism answers the purpose of those who desire to be religious without interfering with their morals ; and those who disregard religion are not susceptible to appeals for morality through religion. Hence it is that while there are many people who have practically renounced Romanism because of its being found wanting, and not because of something better having been presented to them, it is hard now to make them desire religion of any kind ; and since they will not see it, we must devise methods to more fully carry out Christ’s word, ‘Go.’ We hold our services in private houses, halls, and small churches. Occasionally a passer-by is attracted by the singing, and enters shyly. He hears the word of God read or proclaimed. Perchance his heart is prepared by grace to receive the word, and he at length becomes a member of the church. But oh ! the many who never come to hear of Jesus. We go in private to this one and that ; but the masses are not reached. Street preaching is prohibited by law. The colporters of various Bible societies have planted the word in many parts of the country ; but, except in the principal cities, no missionary Apollos has entered.

“There are several things that lead me to advocate ‘self-support’ as the most feasible basis for missionary work in Brazil. First, it is possible. I consider that the obligation to support me rests no more upon the whole church than upon the individual members of it, of which I am one, and therefore, it being possible for me to support myself and serve my Master as a missionary, I am compelled to do it. To live on the charity of others when God puts it within my power to provide for myself, would be inconsistent and insincere. In so saying, I am not accusing any one who does not support himself. The question turns upon the possibility of supporting one’s self and fulfilling one’s obligations as missionary at the same time. It has been said that if a missionary has to take time to earn his own living, he cannot do as

much missionary work as if he were free from all care as to his income. I will not dispute that point in this paper; but it must be granted that whatever missionary work is done by a self-supporting missionary in a foreign field is just so much more than would be done if he stayed at home for the want of a salary. Let the churches in the home lands support as many missionaries as they can,—as many as need to be supported,—and let as many go forth as are willing to support themselves, and yet the laborers will be inadequate to the work to be done.

"A self-supporting missionary in Brazil is bound to have the respect of the general public when it would not be given to another, for two reasons; first, because his occupation brings him into constant contact with the people, and lack of respect for a missionary is in most cases due to lack of acquaintance with him; and second, because the Brazilian looks with suspicion upon anything that may be propagandism for the sake of the money there is in it. Their own experience with priestcraft and the Jesuits has made it so. Only recently a gentleman who comes to our meetings told me that the vicar of a certain important parish in this city had told him that he is a priest because his father had educated him for one, and although he does not believe in half that Romanism teaches, he remains a priest because it is his occupation. Is it at all unreasonable that a Protestant missionary, against whom Romanists are already prejudiced, and who lives in better style than their own priests, should be suspected of being what he is for the sake of what he is paid?

"Up to the present, the best resource for self-support in Brazil seems to be that which arises from the demand for private tutorage in various branches of learning, and particularly in the English language. There are always to be found people of too liberal ideas to be governed in matters of business and secular education by religious prejudices, while many most unyielding Romanists do not hesitate to employ us rather than not receive instruction on a par with that of their neighbors. In choosing this occupation, we are not obliged to take upon ourselves any more work than is necessary for our support, or any that interferes with our gospel work. We invite our pupils to our meetings; some of them become regular attendants, and a few have been converted."

RELIGIOUS LIBERTY IN BRAZIL.

On Jan. 7, 1890, the Provisional Government of Brazil issued the following decree relative to church establishment:—

"ARTICLE I.

"The Federal authorities, as well as the different Confederate States, are prohibited from making laws, rules, regulations, or any administrative acts establishing a religion.

"ARTICLE II.

"To all people is given the privilege of exercising their religious cults in accordance with their belief,

and they are not to be interrupted or disturbed in such devotions, either private or public, which belong to this privilege.

"ARTICLE III.

"This liberty not only embraces individuals in their individual acts, but also churches, associations, and institutions in which they are employed, all having full right to unite themselves and live in accordance with their creed without interference from the public powers.

"ARTICLE IV.

"Patronage, resources, and prerogatives of all religious institutions are hereby extinguished.

"ARTICLE V.

"The right is recognized of all churches and religious orders to acquire and administer estates under limits made by the laws concerning corporations, granting to each one the right to ownership in property, as well as the use of the building for worship.

"ARTICLE VI.

"The Federal Government will continue to furnish ecclesiastical revenue and support for the actual *personnel* of the Catholic Church, and in other institutions will subsidize for one year the professorships in the seminaries, it being at the option of each State to recognize in the future the ministers of this or any other religion where they do not run contrary to the preceding articles of this decree.

"ARTICLE VII.

"All acts to the contrary are hereby revoked."—*Brazilian Missions.*

ARGENTINE AND BRAZIL.

1. WHAT is the language of Argentine?
2. What is the number of its people?
3. What is the form of its government?
4. What is the State religion?
5. To what extent are other religions tolerated?
6. Tell us something of the missionary work done in Argentine.
7. Name some of the best openings for missionary work there.
8. What was the form of government in Brazil until a few months ago?
9. What was the character of the late emperor?
10. Why was he dethroned and banished?
11. What is the new government called?
12. What is its attitude regarding religious freedom?
13. What is the language of the Brazilians?
14. How many millions do they number?
15. Tell us about their composition and characteristics.
16. What progress have Protestant missions made in Brazil?
17. What can you say of the self-supporting missions of Brazil?

RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

PROHIBITION.

It is not the object of this article to answer the question, "Does prohibition prohibit?" The question to be discussed is, Have prohibition laws a basis consistent with the principles of civil and religious liberty? The fact that many advocates of Prohibition are tinctured with "National Reform" ideas, and in view of the fact that the National Prohibition Party platform contains a Sunday plank, has led some to apply the adage, "Birds of a feather flock together," and to question whether prohibition is not religious legislation, or, at least, sumptuary legislation.

There is a basis for prohibition laws which is neither religious nor sumptuary, and against which the cry of "personal liberty" cannot be consistently raised.

Why is any act prohibited by civil law?— Manifestly not because the act is wrong in and of itself, but because of its evil effects upon the person or property of the citizen. There are many things that are wrong in themselves which are not prohibited by law, and many others which are right, in themselves considered, which are prohibited.

It is wrong for a man to waste his time in idleness, or ruin his health by dissipation, but the government does not interfere. On the other hand, it is right for a man to erect a wooden building, but the law prohibits him from doing so within the fire limits of a city. A man may tear down his house with pick and crowbar, but the law makes it a crime for him to burn it intact. The result, so far as the destruction of the house is concerned, is the same in both cases, but in the interest of neighboring citizens the latter act is prohibited. The operating of a bone-factory, soap-factory, slaughter-house, or powder-mill, are respectable industries, but it becomes a crime to operate them within certain limits. The first three are prohibited because of their disagreeable odor, the last because of the constant danger to life and adjoining property by explosion.

The murderer is not hung because the act of murder in itself considered is wrong; but to protect the life and property of the citizen. If the murderer was hung because it is wrong to kill, the government would be repeating the wrong.

These illustrations might be continued indefinitely, but those cited are sufficient to prove that the basis of prohibition is not the inherent evil of the thing itself, but its evil effects upon the life or property of the public.

Having shown that the prohibition of an act rests entirely on its evil effects upon the life or property of adjacent citizens, and not upon the inherent evil of the act itself, we apply the principle to the subject in hand, and find it narrowed down to this: Is

the manufacture and sale of intoxicating beverages a menace to the safety and well being of society? The reason for prohibiting the erection of a wooden building within the fire limits, is based on the fact that the building is a standing menace to the vicinity. Is the present traffic in intoxicating beverages a menace to society? A statement of the question seems to render an answer unnecessary. Both the friends and the enemies of the liquor traffic will agree that alcoholic liquors are the most fruitful cause known of the crime and attendant miseries with which society is afflicted. And were it not intrenched behind millions of capital and a powerful political influence, society would arraign it as it does the murderer, and deal with it as it does with him.

The basis, therefore, for prohibition, is not the fact that liquor is an injury to the drinker morally, physically, and intellectually, but the fact that it produces drunkenness, in which condition the drinker is a menace to the safety and happiness of his fellow-man.

Suppose that some chemist should compound and sell to the citizens a drink which, though tempting, made it necessary that they, on emerging from his place of business, should be taken care of by the State in order to protect its citizens, and assigned, as occasion required, to the asylum, to the penitentiary, or to the gallows. How long would the State require its officer to stand at the gate fulfilling this duty, before entering and laying judicial hands upon the cause of all these miseries? This is the attitude of our Government toward the manufacture and sale of intoxicating liquors. The Government licenses the saloon, which sends the man crazed with drink out upon the street, where, having committed some crime, he is arrested by the policeman, placed there for that purpose, and after due process of law, assigned, as needs be, to the asylum, to the penitentiary, or to the gallows.

The true basis for prohibition has nothing in common with what is known as sumptuary legislation. Sumptuary laws are intended to protect a man against himself by curtailing his extravagance, or regulating his habits with a view to protecting his health, etc.; but prohibition is for the purpose of protecting the citizen's life and property against the criminal acts of other people.

Nor is prohibition an infringement of religious liberties. Certainly the manufacturer and dealer in alcoholic beverages does not engage in this business because driven to it by a solemn sense of religious duty.

The cry of "personal liberty" against this basis for prohibition, is equally inconsistent. Would the argument of "personal liberty," applied in the case of the wooden building, the bone-factory, or the powder-

will be accepted? In all these cases the personal rights of the citizen must be limited for the benefit of society.

The State has no antipathy to the small-pox patient or his fellow-passengers, nor a desire to curtail their liberties when it places the ship bearing them in quarantine, but a desire to protect the lives of the citizens on shore. Just so, the government, in prohibiting the liquor traffic, does not seek to abridge the personal right of the individual to procure and drink intoxicating liquors, but, in protecting society against the evil results of the liquor traffic, the individual drinker, like the small-pox patient, is incidentally affected.

It is not the province of prohibition to forbid the individual from making and drinking his own liquor, but when he engages in the traffic, and offers his goods to the public, then his business becomes a matter of public concern, and as such is subject to law.

All this goes to show that the government may employ precautionary measures, in some cases, anticipating the overt act. For instance: the constant danger of fire in the case of the wooden building furnishes the government with ample reason for prohibiting the erection of that which never has and might never cause the destruction of adjacent property. Again: in the case of the small-pox patient, the government, knowing by observation the results of exposure to this disease, quarantines the patient before the public life is endangered by exposure to infection. So with the liquor traffic, the State, having witnessed in the past the innumerable cases of rapine and murder resulting from it, is justified in prohibiting the saloon-keeper's business before it has brought upon the community any of the miseries incident to its history.

The standing menace, therefore, of the liquor traffic to the safety and good order of society, forms a basis for prohibition consistent with the soundest principles of civil and religious liberty.

THE question might be asked, Could not Sunday laws be enacted on the same basis as prohibitory liquor laws? To this we answer, No, and give as reasons the following differences:—

The liquor traffic endangers the life and property of the citizens of the State.

Peacefully working on the first day of the week endangers no man's life or property.

The object of prohibition is to protect the *citizen*.

The object of Sunday laws is to protect a *day*.

QUESTIONS.

1. On what ground does civil law prohibit any act?

2. Give illustrations proving that the law forbids an act because of its evil effects upon society, and not because of the inherent evil in the thing itself.

3. Is the liquor traffic a standing menace to society?

4. Illustrate the attitude of the government to the liquor traffic in licensing it.

5. On what grounds, then, can the government prohibit it?

6. Show that prohibition is not sumptuary legislation.

7. Is prohibition an attack on religious liberty?

8. What can you say of the cry of "personal liberty"?

9. Show from the case of the wooden building or the small-pox patient that the State can take precautionary measures, and on that ground can prohibit the liquor traffic.

10. Show that Sunday laws cannot stand on this basis.

NOTES FROM THE FIELD.

CAPT. ELDRIDGE, president of the National Religious Liberty Association, is attending a meeting at Des Moines, Iowa, in the interests of the Association.

J. O. Corliss, acting field secretary of the Association, is lecturing on religious liberty subjects in New Hampshire.

Prof. W. H. Mc Kee, of Washington, D. C., secretary of the Association, expects to attend the National Temperance Convention to be held in New York City, June 11, 12. It is expected that the relation of Sunday laws to the temperance movement will be discussed.

Isaac Morrison, State secretary of the National Religious Liberty Association for Oregon, writes encouragingly of his work.

C. Mc Reynolds, State secretary for Kansas, sends us a report of his recent lecture tour in that State. It is very encouraging. Extracts from speeches made by the opposition speak well for the work Seventh-day Adventists are doing to oppose religious legislation, as the following will show: "There are only 26,000 Seventh-day Adventists in the United States, but judging from the work they are doing, there are 2,000,000. They are pouring out their money like water to break down our movement."

E. W. Webster and G. W. Cady, who have been engaged in the school district canvass in Wisconsin, send in a very encouraging report, from which we copy the following: Number days actually canvassed, 42; number school districts visited, 151; total number agents secured, 183; total number pages literature distributed, 57,596; expenses aside from literature, \$14.82. From this it will be seen that they visited, on an average, four districts per day, at a cost of less than ten cents for each district.

HOME MISSIONS.

CONDUCTED BY L. C. CHADWICK.

THE OBJECT OF OUR WORK.

WHENEVER we engage in any worldly enterprise, we have some well-defined object in view, and all our efforts are put forth with a view of securing the desired results. The vessel which leaves the harbor bound for some distant port, makes everything else secondary to the one great object, the reaching of the port of destination. The contestants in a race are unconscious of all the surrounding influences, while they strain every nerve to reach the goal for which they have started. Even the race-horse, with only a trained, animal instinct, loses sight of everything in his efforts to distance all competitors. One who has spent any time in that great whirlpool of speculation, the New York stock exchange, will be surprised at first to see how men, for the sake of the one object of their life, the accumulation of wealth, will endure the din and confusion around them, apparently paying no attention to it all, each one intent on seeing the object of his own efforts secured. The surgeon who enters upon a dangerous operation, keeps but one thing in view, the successful performance of the task he has undertaken.

If these things are so important in worldly things, how much more so in the things of God. Let us examine, then, in this article, and see what is the object of our work as Christians. If we are Christians, we are Christ's. If we are Christ's, we will have the spirit of Christ. If we have the spirit of Christ, we will have a burden for the same work that Christ came to do. Christ says that he came "to seek and to save that which was lost" (Luke 19:10); and that he "came not to call the righteous, but sinners to repentance" (Mark 2:17); and after praying that the Father would sanctify his disciples through his truth, he says, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18); and when he sent them, his commission was, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

We are Christ's followers. We are his disciples. Upon us he has placed the responsibility of doing the work for our time and age, which he himself would do if he were here. As this is the case, we should keep constantly in our minds, as the object of our work, that which he said was the object of his

mission to the earth—"to seek and to save that which was lost." The object of every effort of every missionary worker among Seventh-day Adventists, ought to be *to win souls to Christ*. Go into the large cities of our country, where sin and iniquity are so rapidly increasing, and where degradation of the lowest kind can be found, and what splendid opportunities we can find for establishing genuine missions and mission schools, and with true philanthropy exert our best efforts to aid in bringing the sinful and the fallen to Christ and his truth. Are we doing it? Are we keeping our minds constantly fixed on the object of our work, or are we allowing them to be diverted to other things?

Dear brother or sister, you who live in the country or smaller cities and towns, how many neighbors have you who are unconverted? Just stop and count them. You would be surprised to see what a large number of friends, neighbors, and acquaintances you have who are not Christians. How much have you been doing by direct effort to win such persons to Christ? How much has your influence done towards convincing them that there is something in the religion of Jesus that makes you happier, better, and more useful than they are without it. How much have you done to magnify before such ones the goodness of God and the love he has for them? But you say, We have something to present to the world that is of more importance than this. We must teach them that the seventh day is the Sabbath; that man is not by nature immortal, etc. We have certain points of doctrine that are so necessary to be argued with those who do not believe as we do, that we do not have time to devote to teaching the simple story of the gospel. We leave that for other churches to do. Ah! there is just the trouble. We have many of us lost sight of the real object of our work. Christ's command is, "Go preach the gospel." We are working under that command. Paul says, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:24, 25. If we follow this admonition, how much room or time will we have for debating or arguing over disputed points of doctrine?—None at all. What we want is

to carry more of the spirit of Christ with us in all our labors, to work more for the conversion of sinners; and then we shall have less difficulty in persuading people that the doctrines which we hold are important and correct.

There never was a time in the history of the gospel dispensation when the gospel could be proclaimed with so much effectiveness as now. We are not simply confined to the proclaiming of Jesus as the Messiah, who came and suffered and died for us, but we have the glorious news of his second coming to cheer and encourage the heart of every one who learns to love his name through our efforts. We can point to evidence after evidence that this coming is near, and the blessed hope of the gospel may be made more dear to those whose conversion we may secure, by the blessing of God, by coupling with it the three-fold message which God has intrusted to our hands to carry to the world. We need to have wider views of our work as a people. We need to keep constantly in mind that "the field is the world." We need to study and become interested in the work in foreign fields, and give liberally of our means to sustain the missionaries who are willing to devote their lives to the work of carrying the truth to those who are in darkness, even with reference to the true God; but at the same time we need constantly to bear in mind that there are many golden opportunities for usefulness in the Master's vineyard, in our own country, in our own States, in our own neighborhoods, and often in our own families. We need to remember that soon the reapers will come to gather the harvest, and God will hold us responsible for the loss of those souls with whom he has thrown us in contact, and who for our lack of appreciating the true object of our work, have been allowed to go down in death, or come up to the time of the appearing of our Lord, without a hope in Christ. We need to recall often the words of Christ, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14, 16. It is our privilege to be channels of light to those who know not God. We may be a source of encouragement and joy to all, if we maintain a living connection with the True Vine. We may have the love of God springing up in our hearts like a well of water, and carry an influence with us that will lead others to come and take of the water of life also. May God help us each to realize the responsibility that rests upon us, and to remember the object of our work, *to win souls to Christ.*

L. C. C.

[Written for the HOME MISSIONARY.]

ARISE AND SHINE.

BY MRS. LAURA L. TEFFT.

TUNE, "We Will Cling to Jesus."

ARISE, and shine for Jesus,
Nor let the wondrous light
That God to you has given,
Have chance to grow less bright.
Unto that glorious gift
Add luster more and more,
And to the world proclaim
God's message o'er and o'er.

CHORUS.

Arise and shine,
Ye light-bearers of Jesus,
Arise, arise;
Arise, and shine for Jesus.

Arise, and work for Jesus,
Nor let the word *cannot*,
E'er pass the Christian's lips,
Who by God's Book are taught
To give unto the poor
A cup of water cold,
That he may have in heaven
A rich reward tenfold.

Arise, and speak for Jesus
The promises he gave,
Of love and life eternal,
To those beyond the grave;
Who here on earth do strive
Their sins to overcome,
The victor's crown to wear,
In that bright heavenly home.

Arise in faith for Jesus;
Give not a single doubt
An entrance to the heart,
From Satan's host without.
Arise, and walk with Jesus
The strait and narrow way;
Cling always to the truth,
And God's commands obey.

*Logansport, Ind.***PROGRAM.**

1. Song, Hymns and Tunes, No. 1036.
2. Prayer.
3. Bible Reading, subject, "Our Work,"* 10 minutes.
4. Discussion of the Lesson, "The Object of Our Work," speeches confined to three minutes,* 25 minutes.
5. Business, 20 minutes.
6. Song, "Arise and Shine."

* See notes on last page.

HEALTH AND TEMPERANCE.

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

PHYSICAL OPPORTUNITIES.

THAT the Creator intended man to possess certain physical, as well as mental, powers, is evident from the laws which govern the growth of these powers.

Man was, we understand, created with mental, moral, and physical balance, and only by non-compliance with the laws regulating the maintenance of this balance, have mental aberrations, moral apathy, and physical degeneration resulted.

Much has already been said respecting the causes of the first condition; much more may be said to counteract the second; and very much may and should be *done* to stay the tide of present evil which is so rapidly causing this last condition.

In order that we fully honor God the Creator, we must learn to honor our bodies, the created, for in these we see the combined love and wisdom of him who made us upright.

The human organism, so intricate in arrangement, so delicate in structure, so complex in its functions, has been given to us to use to the glory of Him who made it.

It is not enough, then, that we dedicate our mental powers to his work, and at the same time dishonor our physical powers; for it is only in a sound body that a sound mind can be sustained.

It is, therefore, an opportunity as well as a duty to attain to the highest possible state physically, as well as mentally and morally. A balance of these powers is once given us by the Creator, and it remains for us to maintain, or if to any degree it is lost, to regain, this balance, that we may by both strength of mind and strength of body be prepared to fulfill the object of our creation. This we can do only by complying with those laws which regulate the physical powers, as it is through the physical that the mental and even moral perceptions are rendered acute or become blunted. This we see illustrated by individuals and by nations.

Students who have endeavored to attain the highest intellectual feats, without due regard for their physical demands, have failed. Nations which have made the greatest literary advancement, have been those which have encouraged physical training in youth by providing national games for all, and have regarded a good physique as one of the requisites of distinction, honor, and manly worth.

The mind is the seat of moral manifestations; our moral tone is sharpened or blunted by mental clearness or obtuseness, while mental clearness is dependent upon physical perfection. We believe these facts are very largely lost sight of by many of our earnest missionary workers, whose labor demands the highest grade of mental activity and moral perception. Those who are devoting their whole talents to enlighten and ennoble their fellow-men, should use the opportunities God has given them to study and know nature's laws relating to the physical man, that they may better honor him in their bodies, and become strengthened to endure the mental strains which so often come to those engaged in the work. Nature demands physical work, that the body may be strong, the mind clear, and the moral perceptions sharpened to decide between truth and error. To strengthen the mind, mental work is demanded; so to strengthen the body, physical work is demanded. Mental work breaks down tissue, and this produces waste material which must be carried out of the system. Physical work, while it breaks down a certain amount of tissue, accelerates the elimination of this broken-down material, and at the same time hastens the nutritive processes by which new cells are re-instated, and food is brought to these cells to insure their life and proper development.

In order that we may be able to do the best mental work and enjoy the freest thought, every three hours of study or mental exertion should be supplemented by at least one hour of genuine physical work, so that if we are required to tax the mental powers six hours in the day, nature demands at least two hours of muscular exercise, that she may fully repair the loss to the vital organism by this expenditure of energy.

We feel confident that if all in our missions, and others employed in mental work, should have regular hours for physical training with a program so arranged that the chest might be broadened and deepened, giving more room for the vital organs contained therein; that the arms might be strengthened proportionately with the legs; that the shoulders might be built up so as more properly to represent a square man both in figure and in fact, the physical benefits obtained would well pay for the time spent in this way. This could be easily done

by a little regular work intelligently directed, and the results alone would render sufficient reward for the effort.

Solomon says: "The glory of young men is their strength." We wish this could be said truly of every young man at the present day, and we see no reason why this should not be the glory of every young woman, upon whom rests with equal weight the burdens and responsibilities of working for others. But we need not seek for great strength at the sacrifice of our other opportunities.

It is *health* that should be sought, — health both of body and mind. Health and strength are not the same, though closely allied, and usually are by the same means and in the same manner obtained. Strength is due to great force possessed by one system, usually the muscular, while health is the uniform and regular performance of all the functions of the body, arising from the harmonious actions of all its parts.

Let us, then, who desire to avail ourselves of all of our opportunities to become stronger mentally, remember, "Man may" as Schrepper says, "indulge lofty conceptions and aspirations, but without physical vigor he must ever prove a very imperfect being—a tree which bears forced blossoms and dwarfed fruit."

O. G. PLACE, M. D.

THE body has in it all the wonder and glory of creation, and is an epitome of all previous creations. Such a thing as this is not to be despised nor treated otherwise than sacred. We have hardly any more imperative work than to secure for the body its highest possible vigor and health. How to feed and clothe and house it; how to use it; how to keep it safe from weakening and poisonous gases; how to secure that rhythmic action of all its functions that turn physical existence into music,—this is the immediate question before civilization, the discussion of which will drive out much of the vice of society, and revolutionize its system of education. The gospel of the body is yet to be heard and heeded.—*Theodore T. Munger.*

WE have had encouraging words from the health and temperance work in several States this month. In Missouri a cooking class was held in Kansas City, and an excellent interest awakened in the subject of hygienic cooking. It is expected that another class will be held there soon.

The president of the Kansas Health and Temperance Association will devote a large part of his time to lecturing in the interests of the health and temperance work.

Reports from Nebraska show that the health and temperance clubs are doing good work there.

In Minnesota active steps are being taken to organize and develop this line of work.

EXERCISE.

1. WHEN man came from the hand of God, what was his physical condition? *Ans.*—"Man came from the hand of God perfect in every faculty of mind and body; in perfect soundness, therefore in perfect health."—*Testimony, Vol. IV., p. 29.* See also Gen. 1:31; Eccl. 7:29.
2. Was man given any physical labor before the fall? Gen. 1:28; 2:15.
3. Are all commanded to work? Ex. 20:9.
4. How is labor enjoined in the New Testament? 2 Thess. 3:10-12.
5. In what way is diligence rewarded even in this life? Prov. 22:29.
6. What advice is given to the sluggard? Prov. 6:6.
7. How has labor been sanctified? *Ans.*—God himself worked (Gen. 1); Christ was a most active worker (John 5:17); Paul worked at his trade. Acts 18:1-3.
8. To what does the labor of the righteous tend? Prov. 10:16.
9. How is the sleep of the laboring man contrasted with that of the indigent? Eccl. 5:12.
10. What will surely come upon the slothful? Prov. 6:9-11; 10:4, 5.
11. How will the Lord punish the slothful servant? Matt. 25:26-30.
12. Should our work be done without thought or care? 1 Thess. 4:11.
13. With what zeal should we perform all our work? Eccl. 9:10; Col. 3:23.
14. What will be the result if exercise of the body is neglected? *Ans.*—"Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles, and will cause the blood to flow sluggishly through the blood-vessels."—*Vol. III., p. 76.*
15. What benefits will the student derive from combining physical work with mental? *Ans.*—"If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body."—*Vol. III., p. 490.*
16. Will the righteous in the future life have physical enjoyment? Isa. 65:17-23.

W. H. W.

PROGRAM.

1. Opening Song.
2. Prayer.
3. Bible Reading, 15 minutes.
4. Essay or address, subject, "Exercise," 15 minutes.
5. Short talks on the subject, 15 minutes.
6. Business, 20 minutes.
7. Closing Song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY C. ELDRIDGE.

NOT BY MIGHT NOR BY POWER.

It is refreshing to notice how Brother E. M. Morrison is breaking down prejudice and gaining the confidence of the people of Australia. A quotation from his letter of April 15, from North Fitzroy, after commenting upon the dishonorable methods employed by other canvassers, may contain a lesson for our own workers, and be of interest to them. He says: "But notwithstanding these difficulties, our agents seem to be of good courage, and trust in the Lord. We are seeking to overcome the prejudice against 'book-hawkers,' as they are called, by having our agents work the territory assigned them more than once, thus giving them a chance to become acquainted with the people, gain their confidence, and build up a trade."

This sounds like honest work, and fair dealing between man and man. This is certainly a good way to break down prejudice and establish a reputation.

C. E.

CANVASSERS FOR ENGLAND.

In response to a call made for laborers to go to England, the following-named persons left home and friends, sailing out of New York Harbor, May 14, on board the steamship *Majestic*, of the White Star line: J. J. Devereaux, wife, and three children, S. A. Mansard and wife, W. D. Chapman, Lewis Larsen, Morris Fitch, G. A. Bates, and the brothers G. F. and E. Stevens.

This is the second company whose members have turned their faces seaward to engage in the promulgation of the third angel's message in foreign countries. The first company is meeting with good success, which bids us hope that the same good fortune will attend those just landed.

Another company will leave New York June 25, on board the steamship *Teutonic*, of the same line, and bound for the same port. As to how many will sail at this time, we are unable to say. We are reasonably sure of six, but expect ten, at least.

May the work of transporting canvassers to other fields go on from year to year until the whole earth shall resound to the tramp of the canvassing missionary, and the truths of the last message of mercy shall be proclaimed to a perishing world.

C. E.

As man is held responsible for all that he does, it is very essential that he think, plan, and act for himself. In no other way can he show his independent manhood, or preserve his own individuality. With no responsibility man becomes a mere machine, expecting others to do his thinking, and to map out

his course for him. He does his thinking by proxy. Now, if his proxy thinker gives good advice, and the plans suggested turn out well, the thinker takes all the credit, and looks upon the one to whom he gave the advice as a mere tool, or instrument to accomplish the object in view. If, on the other hand, the advice given results in disaster, the machine takes all the blame. So the man who depends upon others to think and plan for him, receives no credit for success, but censure for failure. He will not plan for himself, and cannot plan for others. The thinking man possesses an individuality which distinguishes him from his fellows, and creates within him an independence wholly unknown to the one who is always seeking advice and counsel from others, and which, as a rule, he will not accept unless it coincides with what he has been trying to think out himself. Self-reliance is born of the successful issues of the past. Carefully devised plans, which turn out as hoped and expected, tend to increase the confidence of him who formulated them. Any other outcome is an evidence to him of a weak spot somewhere in his make-up.

Stubbornness is too often called independence, and tenacity to a fixed purpose may be attributed to individuality. Such independence may have been noted in the quadruped with long ears, such individuality in that symbol of obstinacy which parteth the hoof yet cheweth not the cud. The independence and individuality that are most needed to assume responsibilities, require constant study, hard labor, and long, continuous thought. The subject under consideration must be viewed and weighed from every conceivable stand-point. Conclusions must not be jumped at, or ideas acted upon until they become fixed plans. Impressions are often taken for principles, and are fought for with a desperation worthy a far better cause. Individuality is needed. The great want of the cause is for men who both think and act for themselves, and study how they may become more and more useful.

A call for workers frequently brings a response something as follows: "If I knew it was my duty," "If the brethren think best," etc., etc. They are ever waiting for some one to take the responsibility of deciding for them, and then they reluctantly respond, and feel that they have done their duty. Something more than this is necessary. The wants of the field should be plainly presented, that each might have an opportunity of knowing what is required, in order that he may feel the responsibility of pressing into the gap in the lines to which point the enemies of truth are even now pressing. Let every one decide for himself, be sure the right decision has been made, and then allow no obstacle to retard the advance movement.

C. E.

CANVASSING IN CITIES.

I WOULD say first, Be a lady. I make use of that expression and the word *lady* especially for the purpose of the more forcibly expressing my conviction that gentlemen should not, as a rule, canvass in large cities. So now I'm going to talk to the ladies, and the gentlemen can take the medicine only so long as their constitution requires it. I would say, Begin at home. I mean with yourself. Whatever book you propose to represent, you want first to put it into your own heart. This done, you can then easily deliver the same to any one else. I think many book agents fail on this very point of not knowing their book, and of course fail to present its strength and beauty.

Next thing is helps. Much is being said these times about "Helps for Canvassers." The best "help" I have found (and I can also recommend it to you as *the* best) is "Sunshine." Always carry "sunshine" with you. I mean that kind which is the result of the love of Jesus in the heart. Let it shine out of your eyes. Allow your countenance to glisten with it. Keep a good supply of it on hand, it is cheap, and never allow your stock to become so low that you can't supply the home demand. If you do this, the people will be glad to see you, and you will find it much more difficult to get away from them than it was to get to them.

Always interest yourself in what the lady is doing. Should she be working with her flowers, interest yourself enough to ask questions, and praise her work. No matter if you do have to ask questions about some flowers of which you have perfect knowledge; it is just as well, for you know most people enjoy telling what they know. They like to be made to feel that they know more than the one asking the questions.

Perhaps the lady is working with some garment, and is confused, or in trouble about it. Don't be afraid to make suggestions, and help her out if possible. She will thank you, and like you for it; then after you have helped her, she will feel under obligations to you, and you are sure of her order. In short, be accommodating; be ready upon every possible occasion to "lend a hand." You have no idea of the friends you will make by this course. Every one who knows you will be your friend.

On the other hand, never look sour, snappish, disappointed, or impatient. People don't like that. Don't you know that most people feel, in buying a book of you, they are doing you a kindness, a very great favor, placing you under obligations to them? Hence the importance of being affable and patient. Impatience is a dreadful enemy. This fact is recognized by all the holy men whose writings are handed down to us in the Bible. Some of them place great stress upon it; one even said, "In patience possess ye your soul." Impatience betrays the natural depravity that is in us, and what we must have is grace enough to smother it out. You will be tested on this very point, and perhaps in about the following manner, and the prescription I'm going to offer you now, is good I know, for I've tried it.

You would better copy it (the gentlemen especially).

Making an early call, before the lady has had time to wash, dress, and properly care for the children, and while she is deeply interested in looking at your book, a dirty, greasy little urchin of not the most amiable disposition in the world, unceremoniously appears; and before you think about it, he has marred a few pages in your prospectus, and perhaps torn out a leaf or two. Well, what's needed here? We might differ somewhat in our opinion as to what is needed, but I would only repeat it, Grace, smothering grace—grace enough to enable you to say, "Well, what a wide-a-wake, bright little fellow." Pat him on the cheek and kiss him, and say, "He'll make his mark in the world."

Do n't you think you would get that lady's order? Certainly. I never failed yet under these circumstances, and neither will you. So you will see the importance that is attached to patience. Now in order to appear meek and humble, you need not look dreamy, and draw down your face to its utmost capacity, but be cheerful, be happy; to be anything else is sin, besides being an impediment in your onward march to success and final victory. And then it does them so much good. You can take sunshine enough in the house in twenty minutes to drive out the gloom and darkness of a whole week. Daily you will meet ladies who imagine themselves in deep, sore trouble. Nobody in the city has ever passed through what they have just gone through, or has such trouble as they are in! Poor things. Well, you know something of how many varieties there are of this thing called *trouble*. Now you want to show your appreciation of the circumstances, and be reasonably free with your sympathies, but never have trouble yourself.

If this course is pursued, ladies will give you their orders, and they will invite you to remain a short time and visit, often for dinner or tea. I would not advise you to remain at all. Always be in a hurry after you get their order, but never before. Occasionally five or ten minutes might be spent to good advantage, but oftener it will do damage rather than good. Poor delivering is, I think, largely the result of visiting too much, and especially after orders are taken. But should you remain a few minutes, the moment you are through with your canvass, close up your book and put it away, and begin at once to talk about something else. If you can't control the conversation and dictate the channel of thought, it is well to hurry along. Never ask what church they attend, and they are not so likely to ask you. Your customer will not interrupt you as long as you talk with freedom and strength, but as soon as you begin to manifest confusion and a lack of words, and more especially a weakness in your manner of expression, she is likely to interrupt you at any moment. I trust you have seen the necessity of putting your whole soul and strength into your canvass until you have finished; then present your bindings, and ask for the order before any avenue is opened to the question-box.

There are some points about which I have said nothing, and can say nothing at this time. I will notice one question, however,—one that is oftener asked than any other.

“How do you get into people’s houses?” This question is asked as though that was all there was to the work. And I confess I believe myself it is about one-half of it. Once you learn this art, and then you will learn a great many other things by experience. But you say, “Well, how *do* you get in?” Well, I’ll try to tell you. The fact is, one-half of the time I have to coax my way in. Sometimes it is pretty hard; coaxing don’t always do the work. I wish I could tell you how to coax, but I can’t; everybody has his own peculiar method of coaxing. My method is peculiar, I know, and I will not attempt to give it to you. I will give you a principle—the foundation upon which you can build a system or method as successful as that of mine or of any one else. Instead of telling you what to do, I will tell you a few things not to do, and then you have it, and must improve it by practice.

1. Don’t neglect seeking God daily (and hourly as you walk from house to house), for health, strength, and wisdom.

2. Don’t give place to Satan by talking about your failures, doubts, and discouragements. It is faith and hope that gain the victory.

3. Don’t look at the dark side of a cloud. Get up and hustle around it; the other side is bright.

Now in this next one you have the whole business in a nutshell. I want you to write it down, and let it be for “a memorial between thine eyes.” Ex. 13: 9. Hear it! *Don’t deceive yourself.* You can’t deceive the people if you act lazy. They will judge you by your actions. You know already that the Lord has no use for a lazy person, and in the canvassing work you will soon learn by experience that the people have no use for you, either. Thus I might go on indefinitely; but I would emphasize one more “don’t.” Don’t give the people, or allow them to gather from you in any form, the impression that you are canvassing from necessity, that it is your only means of support, and that others, orphan children, an aged parent, an invalid companion, or any one else, is also dependent upon your earnings. Even could you truly say all this and more, don’t do it. You are aware that most people like to bestow their gifts and favors unsolicited. The poor are not always the ones sought out upon whom to display generosity; it never makes much showing there. So if you appear independent, or have an air of gentility, carrying the impression that you are doing the work because it is your business, and there is a pleasure in making new acquaintances, you will find much less trouble in securing an audience with many city people. Now this is one way that I coax, and another way is to get right down to the old-fashioned method.

In your canvass and conversation, you can show how richly the love and spirit of Jesus rule in your heart. People want to see worth in you, and that in forming your acquaintance they add value to their list of acquaintances.

MRS. L. M. DUNLAP.

THE WORK IN DISTRICT NO. 2.

It gives me pleasure to be able to speak a few more encouraging words concerning the work in this field, and to assure your readers that we know the hand of the Lord is leading us. While it is true that we meet with as many difficulties and trials as in other fields, we hear little of complaint. Each month shows a steady increase in the book sales. The State agents are doing all in their power to advance the work, and the Lord is greatly blessing their efforts. I long for the time to come when I can visit the different States in this district, and lend a hand in organizing companies and getting them started. While it is a very easy matter to organize a company of workers, it is not so easy to hold them together.

A recent report from a company leader assures me that while he has had the care of a company, which has taken considerable of his time, he has succeeded in delivering as many books as any member of his company. Be assured of one thing, brethren, that it takes a steady pull to accomplish this. The company of which he is leader is doing well, and all the members are of good courage, as is natural to suppose with such a leader. Are there not many in our ranks who can succeed as well?

The question has been asked me quite often, “What can we do for the individual canvassers, in order that they may make a living?” etc. Brethren, we must labor with and for them until they can go out, feeling a burden for souls and a love for the cause. Then they will be able to make a good living, far better, doubtless, than the pioneers in this same work received. If our canvassers would only feel the necessity of putting in as full time in the field as they would feel in duty bound to do upon the farm or in the shop; if they would put in six whole days each week, what a power for good that would be! What if the Saviour when on earth had put in but half his time? Could he have accomplished that for which he was sent in three years and a half? would he have pleased God? do we please him, or carry out his designs, when we devote to his service short hours, or parts of days? Christ is our example. He has committed a sacred work to our trust. Brethren, let us push it while it is yet to-day—while we can do so without molestation.

A. F. HARRISON,

Dist. Ag’t, Dist. No. 2.

WILL IT PAY?

THE question may suggest itself to some, Will the circulation of our literature accomplish what we expect it to do in spreading the message? Are there really many that are brought into the truth by reading our books? We reply, that we do not judge the value of this work by the number of conversions to our faith which we can count. Our work is to circulate the books,—to place them in the hands of as many people all over the world as possible; what they will accomplish, we cannot say till we reach the kingdom of glory.

It is evident that with our feeble numbers, we could do but little towards warning the world by preaching. At present, the number warned each year is less than the number born: we are not gaining on the world; the world is gaining on us. But, from the light given us, we expect the work to go with special power before the end. The Lord has prepared the way for this. Thousands of printing-presses, with skilled operators, are established in every civilized country, and many in heathen lands. These presses are usually occupied with the leading questions of the day. When the Sabbath question, as we believe, shall become the leading theme, and agitate the mind of the world, will not this be one of the leading topics of the press? If our books have been previously placed in the hands of the people, when this agitation comes, they may then become powerful in their hands. Who knows that this will not, in the hand of God, become one of the most potent means of raising the loud cry? It is in the providence of God that books can be rapidly made, and thought multiplied with lightning speed. It is just as surely a part of his plan that these books be circulated. We now have a time of peace in which to sow the seed; we may see but little fruit till the latter rain comes; but let us not weary in sowing; let us press forward, and may many more join the noble army of canvassers now in the field.

H. P. H.

HINTS ABOUT CANVASSING. — NO. 4.

THE canvasser should never assume a doubtful aspect when —

DELIVERING BOOKS;

But he should go about it with confidence that the people will be prepared with the money, and that they will be anxiously awaiting his arrival, and eager to get the books. This will be the case if he created a lasting desire when canvassing the people for their orders, and if there has been no reverse of circumstances. Let your approach be characterized by a firm, business-like tread; and, with a cheerful air and a cordial greeting, say, "You see I am on hand, according to agreement, with your book." Remove the case, and speak of its beauty and worth, and show them how to train it so that they will not break its back. While doing this, observe whether it is perfect in every respect. If they hesitate about receiving it, proceed at once to give them a canvass with the complete copy to revive their interest, and kindle anew their desire to have the book. A deep interest and a strong desire are the secrets of a happy delivery. They will overcome all ordinary obstacles. Sometimes another member of the family opposes the subscriber, making it unpleasant. In this case, seek to canvass the opposer, and get him interested also, and thus overcome his opposition and prejudice. A book delivered because the people see its merits and want it, will be likely to be read and studied more, and hence it will do more good. The canvasser should do his work so that there will be nothing but pleasant recollections connected with the book when the people read it, — nothing to mar their pleasure, nor detract from the beauty of its teachings. If the excuse is given, —

"I HAVE NOT THE MONEY,"

The canvasser's face should not take on a doleful expression, for this would but add to the difficulty. This is no time to lose courage. Be expeditious — somewhat in a hurry. Brighten up, and ask if they will not have the kindness to step into the next house and borrow it. It is well when delivering, to notice who have money, so that you can direct delinquents to a place where they can borrow. If they hesitate, you can urge that others are taking their books, and it would be a great inconvenience for you to come again just to deliver theirs. Say to them that they would not want to put you to so much trouble, when they could get the money so easily. If they still hesitate, make —

OTHER SUGGESTIONS.

The canvasser should always be fruitful in resources. An order on their employer if they have wages due; an order on the store where they have an account; or a written request to some friend to advance the money, may serve the purpose. Another way to succeed is to exchange for produce, or goods, or work. Think what you can use, and ask for it. We would emphasize in this connection the importance of turning in books for all accommodations, such as rooms, meals, and lodgings, and for all supplies. Always be on the alert for such opportunities, both when canvassing and when delivering, where they cannot or will not pay cash. The great object before us is to sell as many books as possible; and this course will greatly increase our sales, and will be better for us than to lose the orders. Washing, cooking, and sewing may be mentioned as services to be secured. It is too bad for any of our sisters to stop canvassing for weeks at a time to do dress-making or sewing of any kind, either for themselves or others, when there are so many who would be glad to do this work, and take the books as pay, and who could not secure them in any other way. There is no recreation for the canvassers in sewing, and to get it done as suggested above is much cheaper than to do it themselves. When anything is taken in exchange for books, it should be treated as a mutual favor, so that neither party shall be made to appear as especially favoring the other. Let each preserve his independence and dignity, and let there be no cause for embarrassment.

A due bill is another good thing to suggest in case none of these other plans will work. Take your list to the banker, or some business man, who will not abuse your confidence, a man of honor, and have him go over the list with you. Get him to indicate which would be responsible for a small amount, and then check their names. If you do not wish to go to others for help of this kind, use your own judgment. From these reliable persons a paper worded about as follows may be taken as payment: —

LOCK HAVEN, PENN., June 2, 1890.

This is to show that for value received, three dollars (\$3.00) are due from me to Charles M. Snow, to be paid on or before July 1, 1890. ELWIN W. SNYDER.

These are equivalent to promissory notes, and may be sold at a discount to a banker, or some other resident of the place.

A due bill might be taken from others less responsible, providing a part of the price of the book was paid down, giving you at least what the book costs you. This will

liberate your capital, and leave the truth with them, and there is a possibility at least that you will receive the pay on the bill sooner or later. Fix the time for the payment of all due bills upon the same date; also let all postponements be placed at the same time, and do not, as a rule, postpone more than once, but let it be distinctly understood that they must be prepared when you come the second time. Those who are not prepared then, are usually hopeless cases, and no more time should be lost in visiting them. Each postponement is one step toward the final result of losing the order in the end. Leaving books at some place to be called for is not recommended. It proves decidedly unsatisfactory.

LEGAL SUASION.

We, of course, have the law on our side, but to threaten is to show a marked change in our disposition since taking the order. It seems hardly consistent to manifest such a Christian spirit when canvassing, and then turn Cæsar when we meet with a little opposition in delivering. Make them see that it would be loss to them not to take the book; that it would not be right to leave it on your hands, since it was ordered for them; show them that the honor of their word is at stake, and use other arguments more or less powerful; but do not threaten or over-urge. If there has been a decided reverse of circumstances since the order was given, such as severe illness or loss of employment, which has brought them into straitened circumstances, they might be released from their obligation, and supplied with reading-matter free of cost to themselves.

AWAY FROM HOME.

People will not often be absent if notification slips have been sent, and those that must be away usually leave the money with a neighbor for you. When this is not the case, inquire if there is not some friend or relative living near who would be willing to take the book, or get any neighbor to do so if willing. Show them the subscriber's signature to convince them that the subscription is genuine.

USING A HORSE AND CARRIAGE —

Will save time and strength, insure better success, and leave a better influence. Much less time is required to do the work, and much weariness is avoided, so that canvassing can be resumed at once with full vigor when the delivering is finished. Neither men nor women should unnecessarily subject themselves to over exertions, which will draw upon their capital stock of vitality and strength. Our books are extremely heavy, and we enter a special protest against ladies' carrying them by hand. If they do not understand how to drive, they can arrange with some suitable person to drive for them. Several days are usually required to regain wasted energies after a few days' tramp carrying books. All this time is saved by using a team.

More books are delivered when a man is not tired. Fatigue unfits him to meet emergencies and give them a happy turn; and the result is that he loses enough orders to pay for the use of a horse. Orders may be obtained and the use of a team taken as pay, where a cash order cannot be secured; and having a team when delivering, makes it convenient to bring home other things procured in the same way.

Delivering with a team is conducive to large deliveries, and it is much to the advantage of the canvasser to place the time ahead as far as circumstances will permit, and not to make any scattering deliveries. We will conclude our remarks on this subject by saying that delivering with a good-looking horse and carriage gives character to the work, and places it in a favorable light before the people.

HELPS.

This is the name applied to small publications and articles sold by the canvasser to procure accommodations and ready money with which to pay expenses. But are they not falsely so-called? Are they not a hindrance instead of a help in the end? It takes time and energy to canvass for them, which, if devoted to the book, would result in increased sales; and the tendency is to turn aside to these "helps" before a sufficient effort has been made with the work. The result is in many cases a failure to sell either; when if the entire effort had been on the book, an order might have been taken. A pamphlet is sold for a dinner or a night's lodging; but, with a little tact, a volume worth several dollars might have been turned in by indorsing the amount on the guarantee slip; or, if the order has been taken, the accommodations may be procured by giving them a higher-priced binding. By using books as currency, the necessity of having much ready money is obviated, and the little that is needed would better be procured by borrowing from some friend, or from a fund raised for that purpose, thus enabling the canvasser to expend all his time and energies where they will count the most for the spread of the message.

PEDDLING.

Do you want to bring yourself down from the rank of a Heaven-sent messenger to the common level of an ordinary peddler, and degrade the sacred work of God? Then, along with your book, offer for sale patent medicines, perfumes, pillow-sham holders, household utensils, and anything else that will allure you on in the pursuit of gain; but our advice is to have nothing to do with anything so foreign to the true spirit of a missionary canvasser. Our object is, or should be, to labor unselfishly to elevate mankind in the scale of intelligence and spirituality; and this should be apparent in all we do. The matter of our own support or of benefit to ourselves should be held by us of secondary importance. But how can this be made to appear when we are selling things for the sole object of making money?

To divide our time and effort in handling things not in any way calculated to promote the cause of truth, is but to retard our progress, and cripple us in our legitimate work; and we are decidedly of the opinion that it is poor policy, even from a financial stand-point. It is better to devote ourselves fully to the book in hand, and make the most of that in every way possible, thinking and planning and praying and working to this great end; but what we are pleading for now is that none shall sacrifice the armor of light or the true missionary spirit, and appear in the sordid garments of personal greed. "Let not your good be evil spoken of."
E. E. MILES.

“ EDENDERRY TERRACE, BANBRIDGE, IRELAND,
 “ March 13, 1890.

“ Brother Eldridge:—

“ Some one has kindly sent us the HOME MISSIONARY. We are much interested in the Canvassers' Department, and thought you would like to hear from Ireland.

“ When we came to Banbridge last September, I looked about me to see how I could best assist my husband in spreading the third angel's message here, and decided that to place a copy of 'Bible Readings' in a home was to place 162 good sermons in their reach. So in faith I took up the work, never having received an hour's training. I never canvassed a whole day, at a time, and the least number of books I sold, was one a day, the greatest, ten. This town is, I think, a fair sample of Ireland, and I believe that well-trained canvassers could find ready sale for our books. We are praying that some may be sent here soon. I have sold a few copies of 'Thoughts on Daniel and the Revelation,' but it is too expensive a book to sell readily.

“ Yours in the work,

“ MRS. E. J. HUTCHINSON.”

STATE Secretaries in making out their monthly report for the HOME MISSIONARY will please insert the number of canvassers working in their respective States.

FROM MICHIGAN.

BROTHER W. M. CROTHERS, the leader of a company in Ludington, reports as follows:—

“ This week I have worked four days (thirty-seven hours), have canvassed seventy-six persons, and taken forty-one orders, equal to \$103.50. Last week I worked thirty-four hours, giving sixty-seven canvasses, and taking thirty-five orders, equal to \$86.00. Last week Brethren Strobe and Thomas worked forty hours each, taking forty-three orders each. Have not heard from them this week. Brother Clark and wife are doing fairly well in the city. We will probably finish Mason County in two weeks more.

“ I think we are doing as well as any of the companies. The company took one hundred and thirty orders last week, and one hundred and fifty this week. Wednesday I canvassed eighteen persons, and took fourteen orders. Our expences in the field are nothing. We are of good courage and faith in the work and in God.

REPORT OF THE CANVASSING WORK FOR JUNE, 1890.

NAME OF STATE.	Days.	Exhib.	Ord's.	Mor.	Half Mor.	Libr'y.	Gilt.	Marb.	Plain.	Value of Books.	Miscel.	Total value.
Arkansas.....	88	618	288	3	2	41	38	177	27	\$651.85	\$21.10	\$ 672.95
Atlantic.....	120	1487	465	49	42	60	210	100	4	1246.25	81.55	1328.30
Australia and Tasmania.....	216	2017	840	100	3	128		609		3169.35		3169.35
California.....			320	27	71	32	110	42	38	872.00		872.00
Colorado.....	21	208	162	17	8	9	12	38	78	368.25	12.50	380.75
England.....												
Georgia.....	58	771	384	23	5	81	90	183	2	951.25	2.86	954.11
Illinois.....	234	1790	870	6	32	123	186	268	255	1769.25	33.20	1802.45
Indiana.....			467	18	20	36	94	248	51	1094.25	8.89	1103.14
Iowa.....	135½		417	19	8	105	98	145	42	956.50	34.60	991.10
Kansas.....	624	6453	1721	198	42	269	296	859	57	4310.50	223.71	4534.21
Louisiana.....	146	800	438	20	7	25	78	306	2	993.50		993.50
Maine.....												
Manitoba.....			96	31	4	16	14	31		290.00		290.00
Maritime Province.....			725	60	18	71	117	374	85	1602.50		1602.50
Michigan.....	185	2512	1677	145	95	180	519	693	45	4252.25	14.60	4266.85
Minnesota.....												
Missouri.....	263	2440	951	44	27	93	221	511	55	2289.50	99.75	2389.25
New England.....	476½		1146	105	96	121	400	362	62	3059.85		3059.85
New York.....	146		405	17	25	27	127	178	31	945.25	51.04	996.29
North Carolina.....	50	339	150	11	5	22	23	89		374.50		374.50
*Norway.....										904.40		904.40
Ohio.....	127	689	264	10	18	67	97	65	7	686.00		686.00
Ontario.....			506	29	25	63	153	232	4	1240.25		1240.25
Pennsylvania.....	285	1763	797	45	42	82	260	356	12	1958.25	349.60	2307.85
Quebec.....			619	15	9	78	68	416	33	1364.25		1364.25
*Sweden.....										1791.71		1791.71
South Dakota.....	133½		343	10	11	43	46	125	108	775.25	90.19	865.44
Tennessee.....	20½	258	105	10	6	18	18	53		268.50		268.50
Texas.....			1074	95	25	588	79	147	140	2987.25	19.30	3006.55
Vermont.....												
Virginia.....												
West Virginia.....	122	1348	404	16	12	30	73	253	20	911.75	88.15	999.90
Wisconsin.....	157½	2847	591	12	9	60	151	272	87	1198.10	111.75	1309.85
Total.....	3608½	26340	16225	1135	667	2468	3578	7132	1245	43,282.51	1,242.79	44,525.80

*Reports from Norway and Sweden comprise three months' 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., JUNE, 1890.

THE fourth Sabbath reading is longer than usual this month; but we feel sure that the reader, after a careful perusal of the article, will not object to its length or regret that other matter has been left out to make place for this.

WE are glad to see our mailing list gradually increasing. There will be an excellent opportunity at the coming camp-meetings to solicit new subscriptions, and we trust that those in charge of the tract society work in various States, will see that suitable persons are selected to make a thorough canvass of the grounds. We will gladly send sample copies for this work.

THOSE who are interested in the Religious Liberty Department of the HOME MISSIONARY, will be pained to learn that indictments for the violation of the Sunday laws are again being found by the Grand Jury in Tennessee, this time in Henry County. No arrests had been made when the latest reports were received. It is thought the authorities are awaiting the decision of the Supreme Court in the case of R. M. King.

SOME one should be selected to prepare the Bible Reading on "Our Work," mentioned on page 131, in the program for the weekly meeting, who will give it some study, and use such texts as will show the world-wide nature of it.

INSTEAD of questions upon the lesson in the Home Mission Department, we have recommended in the program a twenty-five-minute discussion of the subject. This will give all who may differ from the positions taken in the article a chance to present their opinions.

CORRECTION.

SINCE the May number of the HOME MISSIONARY went to press, we learn that we had been misinformed in regard to two items in the article on page 95. We stated that "Sister Huntley was born in Washington, N. H., in 1847." It should be Lempster, N. H., in 1848. We made the statement on what we supposed to be good authority, but are of course glad to make the correction,

A MISTAKE.

AFTER the page proofs of the Health and Temperance Department of the May number of the HOME MISSIONARY had been corrected by the editors, through some error on the part of the printers, the heading "Christ the Head of the Church" was placed over an extract from a letter about the study of hygiene and temperance, which is found on page 109 of that paper. Our readers could not be more surprised than we were to see this heading appear in the paper when it came from the press.

THE WORK AT OUR MAIN OFFICE.

REPORT of work done at the main office of the International Tract Society at Battle Creek, Mich., for the month ending May 31, 1890.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries	20,142
" " " " " " United States	9,055
Number periodicals sent to foreign countries	2,954
" " " " " " United States	1,262
Number letters written to foreign countries	140
" " " " " " United States	57

S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages of books and tracts sent to foreign countries	16,728
" " " " " " United States	20,483
Number of periodicals sent to foreign countries	74
" " " " " " United States	314
" " letters " " " "	300

CLARA E. L. JONES.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages of tracts and pamphlets	227,856
<i>Sentinels</i>	803
Petitions	2,122
Association manuals	200

A. HOSKINS.

FRENCH WORK.

Pages books and tracts sent	4,190
Number periodicals	86
Number letters written	22

GERMAN WORK.

Pages books and tracts sent	674
Number periodicals	218
Number letters written	16

MARIE A. ROTH.

SCANDINAVIAN WORK.

Pages tracts sent	5,032
Number periodicals sent	368
Number letters written	74

TENA JENSEN.

CHICAGO OFFICE.

REPORT of labor for the month of May, 1890.

Pages denominational and N. R. L. publications sent out	25,060
" Health and Temperance	9,142
No. <i>Signs, Present Truth, and Instructors</i>	292
" <i>Good Health and Pacific Health Journals</i>	32
" <i>Sentinels</i>	370
" letters	243
" petitions	6
" " My Reasons for Signing Petitions"	28

ADDIE S. BOWEN.