

# THE HOME MISSIONARY

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

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## FOURTH SABBATH READING.

### EDUCATION OF LABORERS.

THERE are two extreme views on the subject of education of laborers: one is, that God is able to use weak instruments; that our wisdom is but foolishness in his sight; that in any case he must do all the work, and that it is no harder for him to use ignorant and unpolished instruments, than the most educated and refined. In contrast with this is the position that a thorough mental discipline is all that is required; that men are to be converted in religion, as in politics, by the power of mind over mind, and that the whole process is purely intellectual. As is usually the case, the medium between these two is much nearer the truth than either by itself. It is in accordance with God's plan to use human agencies in accomplishing his purposes concerning the salvation of man. He might have arranged it otherwise. The whole work might have been carried on by divine instrumentalities, without the intervention of human agents. But in his wisdom, no doubt for the best good of the human family, he has devised the present plan. We may learn a lesson from the husbandman; he must sow the seed, but God must give the increase. The part which each performs is equally necessary to the harvest. God might have caused the grain to spring up spontaneously, and bread to fall from heaven; but this is not his way of supplying food to man. When necessary, he has rained manna from heaven, and when necessary, he may use ignorant men in his work; but under ordinary circumstances, he follows the law of development and growth. He uses the power bestowed upon us just so far as we may be fit to be used. If

he has special work for a man to do, he usually gives him special opportunities to prepare for that work. While we cannot improve the quality of God's grace, we can by proper training become better stewards of that grace; and yet, "Divine grace is the great element of saving power; without it all human efforts are unavailing; its co-operation is needed even with the strongest and most earnest human efforts for the nunciation of truth."

"God is displeased with those who are too careless or indolent to become efficient, well-informed workers. The Christian should possess more intelligence and keener discernment than the worldling. The study of God's word is continually expanding the mind and strengthening the intellect. There is nothing that will so refine the character, and give vigor to every faculty, as the continual exercise of the mind to grasp and comprehend weighty and important truths."

"Those who occupy responsible positions should so educate and discipline themselves that all within the sphere of their influence may see what man can be, and what he can do, when connected with the God of wisdom and power. And why should not a man thus privileged become intellectually strong? Again and again have worldlings sneeringly asserted that those who believe present truth are weak-minded, deficient in education, without position or influence. This we know to be untrue; but are there not some reasons for these assertions? Many have considered it a mark of humility to be ignorant and uncultivated. Such persons are deceived as to what constitutes true humility and Christian meekness."

"There is no virtue in ignorance, and knowledge will not necessarily dwarf Christian growth; but if you seek for it from principle, having the right object before you, and feeling your obligation to God to use your faculties to do good to others and promote his glory, knowledge will aid you to accomplish this end;

it will help you to bring into exercise the powers which God has given you, and to employ them in his service."

"Some who have all their lives been led by feeling, have thought that an education or a thorough knowledge of the Scriptures was of no consequence, if they only had the Spirit. But God never sends his Spirit to sanction ignorance. Those who have had no knowledge, and who are so situated that it is impossible for them to obtain it, the Lord may, and does, pity and bless, and sometimes condescends to make his strength perfect in their weakness. But he makes it the duty of such to study his word."

"Many who profess to be called of God to minister in word and doctrine, do not feel that they have had any right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the word of God. Some have neglected to obtain a knowledge of the simple branches of education. Some cannot even read correctly; some misquote the Scriptures; and some, by their apparent lack of qualification for the work they are trying to do, injure the cause of God and bring the truth into disrepute."

"The Lord calls for young men to work in his vineyard. Young men should not neglect the essential branches of education. But if they turn their entire attention to secular study, and neglect to become intelligent on the great subject of religion, and do not acquire a Christian experience, they are becoming disqualified for the work of God. However favorable the educational advantages may be, something besides the knowledge of books is necessary to save the soul and lead others to repentance. Devoting a period of years to the acquisition of scientific knowledge alone, is not preparing to be an efficient laborer in the service of God."

"Some reason that God will by his Spirit qualify a man to speak as he would have him; but the Lord does not propose to do the work which he has given man to do. He has given us reasoning powers, and opportunities to educate the mind and manners. After we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by his Spirit that which we cannot do for ourselves, and we shall ever find in our Saviour power and efficiency."

"God alone can measure the powers of the human mind. It was not his design that man should be content to remain in the lowlands of ignorance, but that he should secure all the advantages of an enlightened, cultivated intellect. Every man and every woman should feel that obligations are resting upon them to reach the very height of intellectual greatness. While none should be puffed up because of the knowledge they have acquired, it is the privilege of all to enjoy the satisfaction of knowing that with every advanced step they are rendered more capable of honoring and glorifying God."

The above extracts from various parts of the Testimonies set forth the subject in a very clear light.

God gives us powers and faculties which may be trained for good or bad service. It is our part to consecrate them to him, and by his aid to train them for him, and thus become laborers together with him. It is a dishonor to the work of God to think that less preparation is required of those who engage in his work, than is required of those who are engaged in some secular profession. Teachers expect to reach a required standard, and to pass a more or less rigid examination upon the subject they are to teach, before they are allowed to enter upon their work. Certainly no lower standard should satisfy those who desire to become workers for God.

There are some qualifications of a successful laborer in God's cause, the lack of which no intellectual training can possibly supply. He must have an intelligent knowledge of, and an implicit faith in, the Holy Scriptures; a personal experience in the things of God; and a measure of God's Spirit to attend and vitalize all his labors. It would not seem possible that any one would ignore such self-evident truths as these, and expect success in his labors on any other condition; but the deplorable lack of success in the case of many laborers who do not fail for want of intellectual qualifications, demonstrates that there is not that close connection between them and God, and his co-operation with their labors, which would render it possible for them to bring forth much fruit. Let it be deeply impressed upon the minds of every one who desires to labor to the greatest acceptance in any department of God's work, that he must neglect no opportunity to train to the highest degree every talent intrusted to him, for the improvement of which he will be called to the strictest account; and that in addition to this, he must have that deep personal experience, and that acquaintance with the workings of the Spirit of God which will enable him not merely to point out the way to others, but to invite others to walk with him in the way. With such a preparation as this, and a constant growth intellectually and spiritually, every worker will be able to see the fruits of his labors, and can say with the great apostle, "I labored; . . . yet not I, but the grace of God which was with me."

"Let the workers be educated, but at the same time let them be meek and lowly of heart. Let us elevate the work to the highest possible standard, ever remembering that if we do our part, God will not fail to do his."

There is much more in the Testimonies upon the subject of education of laborers, which we have not space to quote in this short article, but which is worthy of special study.

W. W. PRESCOTT.

## FAMILY DEVOTION AND THE MISSIONARY WORK.

THERE are no two things that will more naturally connect together than family devotion and an interest in the missionary work. The family altar will awaken in us a love for the gospel of Christ; and the more we meditate upon the gospel and consider the blessings that are set forth in it, and its universal application to all men, the greater will be our desire to see it go to all the nations of the earth. The commission of Christ is, "Go ye into all the world, and preach the gospel to every creature." The prophetic words of the Saviour are, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." As Seventh-day Adventists, we are especially interested in both of these declarations of our Saviour. We want to see all men have the gospel, and we want them to have the "gospel of the kingdom," or that phase of the gospel which treats of the second coming of Christ; and we want to see the gospel of the kingdom go to all the world, that the coming of our Saviour may be hastened.

The question is often asked, What can be done to awaken an interest in the missionary work in the minds of our people? This question might be more than half answered by another, How can I awaken an interest in the foreign mission work in myself and in my family or those about me? That which will arouse an interest in one individual or one family, may accomplish the same result equally well in the minds of others. But we cannot be interested in that of which we know but little or nothing. In order to be interested in the foreign mission work, we must know something about foreign countries and their needs. To obtain this knowledge, we need to study carefully foreign countries and the missionary work that is being done in them. When we get a burden for the work in foreign fields, based on a knowledge of the condition and wants of the people in those fields, we will be moved to do something for them; our contributions will not come grudgingly, but from a willing heart; and our prayers for the foreign missions will not be cold and formal. It will be our delight to talk about the foreign mission work, and to plan for its advancement, and we will be constantly looking about us to see what more can be done than is being done to help along this important branch of our work.

A resolution was passed at the last General Conference, providing that a series of fifty-two brief, scriptural readings, interspersed with items of inter-

est relating to our foreign missions, be prepared and published in pamphlet form, with the suggestion that these readings be made the topic at the hour of family devotion on each first-day morning. The readings have not yet been prepared; but it has been thought best to recommend to all our brethren everywhere to take up the study of foreign missions in connection with their family worship on each first-day morning. One country can be taken at a time, and all the facts pertaining to the missionary work in that country, both what has been done and what remains to be done; and the openings for such work, that can be brought out, should be presented. If our people have established missions in that country, a brief history of the work done and of the laborers who have been sent there, should be given, and the present standing of the work and its immediate needs should be presented as well as its future possibilities. After this has all been considered, that particular field should be remembered in the prayers that are offered at the family altar, and the workers, if there are any, might be mentioned by name. Then the first-day offering-boxes should be remembered, and the contributions for foreign mission work deposited in them. The country that is selected for consideration on the following first-day morning, should be announced, that all may be thinking about it during the week, and gathering such facts as they can in reference to it. If this plan is followed out, there will be thought given to foreign missions, and the children, who are growing up, will have their attention called to this line of work, and will be thinking about it and gathering information in reference to foreign fields, that will be valuable to them in later life. We heartily recommend this plan to our brethren and sisters throughout the country. The matter should be considered at once, and steps taken to carry it out. As soon as the Bible readings are ready, all will be supplied with them. But there is no reason why the work may not go on while the readings are being prepared.

D. T. J.

### REPORT OF FIRST-DAY OFFERINGS.

THE itemized report of missionary offerings for quarter ending March 31, which is due in this paper, we hold till August, hoping then to give a more complete report.

We have received complete reports from Kansas, Michigan, Nebraska, New England, New York, South Dakota, and Virginia. Sixteen State societies have reported the total amount of the quarter's donations only; and nine societies have not made any report. We desire a complete itemized report from all.

We hope to publish a full report of the Christmas offerings in connection with the quarterly report next month.

W. C. W.

### REPORT FROM THE FIELD.

SINCE the last number of the HOME MISSIONARY was issued, I have had the privilege of attending three camp-meetings, in the interests of the tract and missionary work. The first was at Lock Haven, Pa., where I spent two weeks. I enjoyed this visit to my home State very much. The first week of this time was occupied by the workers' meeting, which was well attended. We had one hour each day devoted to instruction in missionary work. During the camp-meeting, we not only considered the business interests of the Tract Society, but took some time nearly every day to place before those present the wants of the general field, and some encouraging features of the missionary work that is being done in the different parts of the earth. Good interest was shown in all the missionary meetings, and I trust that some of those who were present will study the field more carefully, and fit themselves for missionary work outside of their own State.

I did not reach the meeting at Fulton, N. Y., until the last day of the workers' meeting. The attendance was not as large as at the Pennsylvania meeting, and the excessive rains interfered some with the interests of the work. We did not have as much time to devote to instruction in the general work as we would have liked; but trust that the interest awakened by the few meetings held may grow during the year. I found by consulting with the State secretary, that the interest in missionary work in the local societies in New York is far from what it should be. I think one reason for this is that but very few of the members are taking the HOME MISSIONARY, or trying to carry out the plans which have been recommended, of holding weekly meetings and making a systematic study of the lessons on different lines of work. An expression was taken of those present who represented churches where weekly meetings were being held; and every one reported an increase in the interest in the missionary work since they had commenced to hold weekly meetings. A strong effort was made on the camp-ground to secure subscriptions to the HOME MISSIONARY, and quite a list of names was taken.

On returning from the New York meeting, I stopped two days at the Office in Battle Creek; then went on to the meeting at Cadillac, Mich. I reached the ground Friday afternoon of the workers' meeting, and remained until Monday, the last day of camp-meeting. This was the first of three camp-meetings which are to be held this year in the State of Michigan.

Elder Geo. H. Randall, vice-president of the Michigan Tract Society, had spent some time previous to the meeting among the churches which would be represented there; and it was encouraging to find that out of fourteen librarians in the districts where the meeting was held, twelve were present. Six public services were held in the interests of the missionary work, besides some special meetings for different lines of instruction. The meeting was not as largely attended as those in charge of it expected it would be, but a good interest was manifested by all those present. There were no business meetings of any of the State organizations held. This gave more time for general practical instruction in different lines of work.

I find that wherever I go our missionary workers have very limited ideas of the magnitude of the field which is spread out before us in which to carry the truths of the third angel's message. There are but few who seem to have any well-defined ideas of what is being accomplished by other denominations in foreign lands; nor of the openings which are multiplying on every hand for earnest, devoted laborers who will go out and give their lives to the service of the Lord in bringing the people, not simply to a knowledge of the gospel as taught by other denominations, but to the truths which we as a people have learned and which we hold so dear. When we stop to think that more than a billion of people are yet to be reached by the truth of God, and that a large percentage of the laborers for this enormous work must come from the ranks of our brethren in the different State societies in our own land, we can see the importance of having as much general information as possible given to our people in this country, so that they may become better informed, and, as a natural result, more interested in the great work before us.

I am glad to find in some States where the wants of the field are presented, a few young men who express a desire to fit themselves for genuine missionary work; and already some are planning in this direction.

I hear nothing but words of commendation for the HOME MISSIONARY wherever I go. Those who study it the most carefully are the best informed in regard to the work, and respond much more heartily as the needs of the field are presented to them. I shall spend the most of the month of July in office work at Battle Creek and Chicago, and then hope to be able to attend several camp-meetings in different States. Reports from different parts of the field will appear in these columns from time to time.

## THE KING CASE.

MR. R. M. KING, a farmer living near Dyersburg, Tenn., changed his religious views in the summer of 1885, and began the observance of the seventh day as the Sabbath.

Later, an organization was formed among his neighbors to prosecute all violations of the State Sunday law, which came to the notice of its members. Besides this threatening organization, intimidations on the Kuklux plan were instituted. A company of men armed with shot-guns, revolvers, and rifles fired into a school-house where Elder Wm. Covert, a Seventh-Day Adventist minister, was addressing a small audience composed of Seventh-day Adventists and their friends. No one was injured, probably on account of the shots having to pass through the walls of the building; however, one rifle ball passed through the space occupied but a moment before by the speaker, and lodged in the opposite wall. About the same time a company of masked men visited the premises of Mr. King, one night, and after some threatening demonstration, departed, leaving a note, warning him that the safety of his life depended on his ceasing to work on Sunday.

Previous to Mr. King's change of views, people fished, hunted, and did ordinary farm work on Sunday, unmolested by those who regarded Sunday sacredly. This, together with the fact that others not of Mr. King's religious persuasion have been allowed to continue work under the notice of members of this organization, and that only Mr. King and members of his church have been arrested, proves conclusively that the prosecution is due to sectarian prejudices. On Sunday the superintendent of the Union Sunday-school of the neighborhood rode to the back part of Mr. King's corn-field, and waited until Mr. King, who was cultivating his corn, came to the end of the corn rows, and then notified him that he intended having him arrested for working on Sunday. Accordingly, Mr. King was brought before the Justice of the Peace, and fined three dollars and costs, amounting to thirteen dollars, for cultivating his corn on Sunday, though out of sight of any place of worship. Not satisfied with this, his prosecutors had him indicted at the July term of the Circuit Court, on the ground that plowing on Sunday constituted a nuisance.

Attorney-General Bond conducted the prosecution which was almost entirely an appeal to the passions and religious prejudices of the jury. He classed Mr. King with Mormons and the assassinator of President Garfield, declaring that they all ought to be hung. Col. T. E. Richardson had charge of the defense, and made an eloquent appeal for liberty of conscience. He drew from each witness for the prosecution, the testimony that the only disturbance they sustained by the work done on Sunday, was a shock to their religious sensibilities. This, he argued, could not constitute a nuisance in the eye of the law. Webster's definition of "nuisance," under the head

of "Law" is, "That which incommodes or annoys; something that produces inconvenience or damage." Col. Richardson argued that offenses against the religious sensibilities of a part of the community, could not constitute a nuisance; that in order to constitute a nuisance, an act must affect all alike who come in contact with it. He cited the decision of the Supreme Court of Tennessee regarding barbering on Sunday, in which it was decided that barbering could not constitute a nuisance. The jury brought in a verdict of "guilty," and assessed the fine at seventy-five dollars.

An appeal was taken to the Supreme Court of Tennessee, which has just rendered a verdict, affirming the decision of the lower court. The Brief presented by Col. Richardson to the Supreme Court, is an able document, and demonstrates Col. Richardson to be sound on the principle of religious liberty involved. For quotations from the plea, see page 153.

The National Religious Liberty Association has decided to appeal the case from the State Supreme Court to the United States District Supreme Court, in *habeas corpus* proceedings. Mr. King, by advice of his counsel, will refuse to pay his fine, which was due July 7, and in consequence, go to jail. A writ of *habeas corpus* will then be sued out, asking for the release of Mr. King, on the ground of false imprisonment. This will bring the case, in all its bearings, before one of the Judges of the United States Supreme Court, in the capacity of Associate Justice. There are nine Judicial Districts presided over by the nine Supreme Court Judges, one Chief Justice, and eight associates. Tennessee is in the Sixth Judicial District, which is presided over by Judge Harlan, assisted by Judge Jackson, District Judge for that District.

In case the District Supreme Court decides against us, we will next appeal to the Supreme Court of the United States, the highest and last tribunal to which the citizen can appeal for justice. In case of an appeal to the Supreme Court of the United States, a decision would not be rendered in the case, for some two years or more, unless it could be advanced on the docket, as the United States Supreme Court is far behind in its work.

Among the reasons for appealing the case to the United States Supreme Court, are, —

1. The case is a representative one, containing all the features necessary to make the issue rest on the constitutionality of legislation to uphold a religious institution.
2. We cannot consistently declare to the country that religious liberty is not secured to an American citizen, until every effort has been put forth to obtain it.
3. An appeal will bring the principles of religious liberty to the notice of the best minds of the nation, and will be capital from which to draw interesting matter for the discussion of the questions of religious liberty, during the two years or more that the case is pending.

The case can be withdrawn at any time, during its pendency.

A. F. B.

## Extracts from Correspondence.

THE following letter was received from an old correspondent in Sierra Leone, West Africa : —

"In regard to the *Signs*, it is a fact that its weekly visits have established a friendly relation between us, and but for some other journals which I am a subscriber to, I would have long ago placed myself as a regular subscriber to it. But for all that, my interest in the paper is not slackened. Since my contact with it, I have endeavored to have it circulated among my friends as much as lies in my power, and believe that they have well appreciated it, as you can judge for yourself by the many unsolicited correspondents from this place, as remarked in your letter. I shall endeavor to contribute to its pecuniary support, even if not as a regular subscriber, by occasional donations. The package of leaflets, tracts, etc., has been received and distributed. "Social Priority," and *Good Health* have been highly prized by our people, especially among the intelligent classes, who always apply for copies on the arrival of every European mail steamer. I hope you will not fail as promised, in sending me packages of your literature as opportunity offers, for it is only by this means, I believe, that the message of truth can be made known to the masses. I find great delight in reading your publications, and am deeply impressed with the truths they contain. I trust the seed already sown may germinate and bear fruits meet for repentance. Thanking you for the unshaken interest on our behalf, we hope through your instrumentality many from this continent may be brought to the saving knowledge of that Saviour who has done so much for fallen humanity. I trust that on his return to reward his saints, many will be ready to claim you as their spiritual father, and as the words of inspiration are to be relied upon, your reward will be as the stars of heaven, of perpetual resplendent brightness. May it be our lot to greet each other where distance will not intervene, 'for there will be no more seas.'"

A lady in Barbadoes, West Indies, acknowledges receipt of the *Good Health*, tracts, etc., which she and her household have taken pleasure in reading. She will also send them to her son, the Rev. H. R. Olton, in the French island of St. Bartholomew, W. I. She will be glad to accept any papers or tracts for distribution to the laborers on her plantation — plain readings on the love of God, and Christ, and the keeping of the commandments. The *Youth's Instructor* will be very suitable for her purpose.

Received from the son a few days later : —

"I have been informed that the society with which you are connected very kindly makes grants to any one desiring tracts. I shall be greatly obliged to you, if you will use your influence to obtain such a grant for me. I shall be glad of tracts relating to the following subjects: tobacco, smoking, alcohol, etc., especially, but any others you would include will be most thankfully received."

From a teacher in Barbadoes, West Indies : —

"Suffer me to apologize for my delay in replying to yours of April, and acknowledging the receipt of a parcel of noteworthy and instructive literature. I was much gratified and blessed in getting such books and papers as the International Tract Society has benevolently bestowed upon me. Please accept my warmest thanks. I have circulated many of the pamphlets, and they have proved instrumental in doing much good. The children are delighted with the *Instructor*. I lend one to each child for a week; the next week that child exchanges his paper with another. They are most heartily. Do send me some more. I shall send postage for the books that you have offered to donate, soon. The books that I would like, are 'Sunshine at Home,' 'Life of Joseph Bates,' 'Life of Christ,' 'Proper Diet for Man,' 'Talks to Girls,' etc. I shall be very much gratified if the above-mentioned books can be sent. I hope that my requirements are not too sanguine, and pray that God's blessing may rest abundantly upon you and the society at large."

From a student of the higher department of Khedivial School, Cairo, Egypt : —

"I beg to inform you that I am so anxious to read your *Present Truth*, as I saw the wisdom of its beautiful sentences, of which I was fond of reading, when I saw it with a gentleman in the school. According to this, I have written in order to receive this beautiful paper from you."

From a minister in England : —

"Please give my best thanks to your society for the papers sent me gratuitously. *Good Health* found its way to several who seemed to appreciate it. The *Instructor* was very much enjoyed by our own children and others. I found the *Signs* very interesting reading, but can scarcely say all the articles meet with my approval. Please accept once more our thanks for your kindness. If at any time you see fit to send any more papers, I shall be glad to receive them. Please inform me why you sent papers to me, where you obtained my address, and oblige."

From a gentleman in Montserrat, West Indies : —

"I can say in my behalf, it is not from lack of zeal or interest in matters of such moment as are found embodied in your valuable journals, the *Signs of the Times*, and *Good Health*, that I have not answered before. No! especially that article in the *Signs*, which deals so ably and masterly with the seventh day as the Sabbath of creation, and of the Lord, as unchangeable and eternal. I must say in return, thank you; not only for myself, but several others have tendered you the same, for the light thrown upon their pathway in life. As for myself, I have come to the unchangeable conclusion and determination to observe that day as the Sabbath of the Lord, and not the day of human invention. I have conversed with a great many, and have drawn the materials to fight with from your great armory, which I have found to be the great words of Scripture, *verbatim*."

Correspondence was commenced last year with six students who were attending the Khedivial School at Cairo, Egypt, and quite an interest awakened in the minds of two or three to read our publications. In this way, one was led to the study of the Bible, instead of the Koran, and took great delight in committing certain portions to memory. "Bible Readings for the Home Circle" was then sent him, and the following extracts from his last letter, shows how much it has been appreciated.

"I cannot express my thanks to you in words, how happy I am, now, that I have found what I have wished for, because at first I was astray, like the lost sheep, but I knew the light from the dark by reading your highly-prized book, which pleases me so much. I pray God that he may prolong your lives and bless you in your efforts. Your remembrances are very, very dear to me, and I should ever like to have a helping hand from you. Now, I always spend all my spare time reading 'the Bible Readings,' which is truly a splendid work."

He also sends the name of a friend who is anxious to read our publications.

From a teacher on the island of St. Kitts : —

"Again I have to acknowledge the receipt of your last favor, and also the monthly packages of the literature sent me since. I can assure you that your tracts are much prized by our children and their parents; they are sowing the seed. The children read to their parents, and thus the truth will ere long take possession of some hearts which have long stood out against the gospel. As for my own part, they seem to bring a quickening influence over me, and aid me in preaching the word, as I do in the various chapels of our island from Sabbath to Sabbath, or rather from Sunday to Sunday. I am master of one of the largest schools of our island, numbering from 180 to 230 daily. To many of these, I have given the papers and tracts sent, and an interest is taken in them. They are doing a good work, and may work wonders, spiritually, among the coming generation of the community."

## 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 :—

You will remember that we talked to you last month about Africa and the people who lived there nearly all of whom are heathen and have not learned about God or the Saviour, but are bowing down to gods which they make out of wood and stone. I presume you all feel very sorry for these people, as you think what a terrible condition they are in. If I should ask you to-day who has the control of them, Satan or Christ, you would all say, Satan. We are apt to think that unless we are very bad, and are doing something that we know to be real wicked and displeasing to God, we are not under the influence of Satan. But this is not true. Every little sin, every little act that is not right, places us in the hands of Satan, where he can influence us to do worse things. I wish you would each imagine a straight line, or if your teacher has a blackboard, ask her to draw one across it. We will call one side of this line the Lord's ground, and the other side Satan's. Just as long as we are doing right and pleasing the Lord, we are walking upon his side of the line. But the first little act that is wrong places us upon the other side; for we are told in 1 John 3 : 8, "He that committeth sin is of the Devil."

I know that children are apt to think of sin as being only the very wicked things which men do, like killing each other, or stealing, or swearing, or something of that kind, and when you see or hear of any person who does anything that is real bad, you would say at once that he is on the Devil's side of the line; but Solomon tells us that even "the thought of foolishness is sin," and the Saviour says that for every idle word we speak we must give an account to God. So you see at once that the first step in the wrong direction, is a step over the line under the influence of Satan.

How many of you ever watched a fly as it goes into a spider's web? I presume you all have done so. When it is first caught in the web, if it struggled real hard, it could break loose and be free; but I suppose, like some children when they take the first step on Satan's ground, it does not think there is much danger, and so remains instead of fleeing. I

presume you have watched the spider come carefully about the fly, and throw a single strand of its web around it so gently that the fly does not feel it, and makes no effort to escape. So it is with Satan; our first idle thoughts or words place us within his power, and he then throws around us a cord of deception, which leads us to think there is no danger in the course we have taken, so we do not try to free ourselves from his influence.

The spider does not stop with a single thread, but weaves its web slowly around the fly until it is unable to break loose from the cords which bind it. So with the child who remains upon the wrong side of the line. Satan will throw cord after cord of circumstances around you, until it is impossible for you to break loose by your own strength, and free yourselves from his power. How careful we ought to be, then, of every thought and word!

We can study the life of Christ; and we know that he was once a child, and had to meet all the temptations and evil influences which any child has to meet, but he kept himself free from the power of Satan at all times. I wish you all might feel that although Christ is now in heaven, he is interested in you. He knows every little temptation you have to meet. He knows how easy it is for you to be led to do wrong, and will be glad to help you overcome every temptation, and make your life pure and holy in the sight of the Lord.

Each one of you who is old enough to learn from the Bible about Christ, may learn to trust in him for help. Your little prayers will be heard in heaven if you believe, when you pray, that the Lord does hear you, and he will give you the help you need.

I hope you will all take the new paper which is just being printed, called *Our Little Friend*. You will find some nice reading, and some good lessons in it. I feel a great interest in all the children who read the HOME MISSIONARY or hear it read, and I hope our talks together will be a means of helping some of you to trust in the Lord, and live in such a way as will please him at all times. Christ says, "The Father hath not left me alone; for I do always those things that please him." John 8 : 29.

AMELIA COOK.

[Teachers can do much to make this lesson interesting to the children by adding to the thoughts suggested by the illustration of the spider and the fly, and the line between the Lord's ground and that of Satan. No pains should be spared to make the truths that are introduced, very plain to the little ones.—EDITOR.]

## FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

### CHURCH AND STATE IN GERMANY.

THE German empire, like the government of the United States of America, is purely a political union of the different German States, and has, as such, nothing to do with religion, which is left to the several States, except in Prussia, where the king, who is also emperor of Germany, stands at the head of the Evangelical Church. The German empire comprises an area of 290,000 square miles, and has a population of over 46,000,000, according to the census of 1880. Of this number, 28,330,969 are Protestants, 16,232,606 Roman Catholics, 561,612 Jews, 78,395 dissenters, and 30,481 of no religion stated. These statistics show that nearly two-thirds of the entire population of Germany are Protestants, while a little more than one-third are Roman Catholics. By "Protestants" are meant those denominations supported and governed by the State; they are the Lutheran, the German Reformed, and the United Evangelical churches. The latter is the largest, being the State church of Prussia, as also of several of the minor States, as Baden, Württemberg, etc. The Christian "sects" are Mennonites, Moravians, Irvingites, Methodists, Baptists, and others, who support and govern themselves. The proportion between Protestants and Catholics has remained nearly the same for two centuries, showing a slight gain only, in favor of the Protestants. The relative location of Protestants and Catholics, is also about the same as it was two centuries ago: In the northern part of the empire the Protestant Evangelical Church largely prevails; while the States in the southern part of the empire are largely Catholic.

The church government is executed by consistories (composed of ministers and laymen), and superintendents. These officers are appointed by the government, and examine candidates for the ministry, appoint and remove pastors, fix the salaries, etc. The church is under the governmental patronage of the various States; and the support of the congregations and the construction of church edifices, are provided for out of the national revenues.

The two principal divisions of the Protestant Church in Germany, are the Lutheran Evangelical and the Reformed Church. In several of the States a union of these sects has been effected; but in others they remain independent.

The Reformation, which gave rise to the Lutheran Church, was based on the doctrine of justification by faith; and that doctrine has continued to occupy a prominent place in the creed of the church. Aside from this, the Lutheran Church is said to be, next to the Church of England, the most conservative of all the Protestant sects; it retains many of the usages and ceremonies of the Middle Ages. It was the intention of Luther to retain all that was good in the services of the Catholic Church, while discarding all

unevangelical doctrines and practices. The Lutheran Church uses a liturgy, or book of formal worship; but there is no authoritative form for the entire church. Luther introduced the common language of the people into the public services, restored preaching to its proper place, and insisted upon the participation of the congregation in the services, declaring common prayer exceedingly useful and healthful. The use of popular hymns was also introduced by Luther, and congregational singing continues to form one of the principal features in the public services of the Lutheran Church. Christmas, Easter, Pentecost, the days of the twelve apostles, and other church days, are observed by special religious services.

The Evangelical Church is governed by an ecclesiastical council, each province having a superintendent-general, each diocese a superintendent, and each parish a minister. The Roman Catholic Church has in Germany six arch-bishoprics, eighteen bishoprics, and an apostolic vicar, who resides in Dresden. In 1871, after the promulgation of the dogma of papal infallibility, there was a division in the Catholic Church; a large body numbering 52,000 in 1878, protested against the innovations that were continually coming into the church, and withdrew from the Roman Catholic communions. They soon after entered into a separate organization, calling themselves "Old Catholics."

As religion in the German empire is under the patronage of the States, and not of the general government, perhaps we can do no better than to give statistics from a few representative States.

Prussia, the largest State of the German empire, has a population of 27,279,111 souls; of whom 64 per cent are Protestants, 33 per cent Roman Catholics, the remainder Jews, Christian "sects," and those which belong to no creed. The Evangelical State Church, which numbers about eighteen million, or nearly two-thirds of the population, is reduced to a department of state, and is connected with the department of education and medical affairs. The Prussian Constitution guarantees freedom of conscience in public worship, and independence in the administration of their internal affairs, to the Evangelical and Roman Catholic churches, and all other religious associations, subject only to civil and political duties. As to education, the Protestant children are required to be instructed in religion by the Protestant clergy; the Roman Catholic children by the Roman Catholic clergy, and the Jewish children by the rabbis.

The relation between the church and the civil power in Prussia was in a very unsettled state for the ten years preceding 1876, and was the subject of much legislation. In that year the following plan of organization was adopted: At the head of the whole organization stands the Supreme Ecclesiastical Coun-



oil in Berlin, consisting of twelve regular members, an ecclesiastical vice president, and a lay president. Under this Council are eight provincial consistories, and under them four hundred and fifteen superintendents. In Prussia the Supreme Consistory is composed in part of Lutheran and in part of Reformed members. In the Evangelical State Church the two types of Protestantism, the Lutheran and the Reformed, are united. Luther's translation of the Bible is in common use.

Bavaria, one of the principal States in the south of Germany, had, in 1875, 5,022,390 inhabitants, of whom 3,573,142 were Roman Catholics, 1,392,120 Protestants, 51,335 Jews, and 5,733 belonging to other denominations. The Roman Catholic Church has two archbishoprics in Bavaria. The monastic institutions are very numerous, numbering 595. The Protestant Church has 1,036 parishes, and is governed by consistories, all of which are subject to the Supreme Consistory in Munich.

The State of Mecklenburg, in northern Germany, has a population of 649,508. Of this number 643,197 are Lutherans, 2,523 Roman Catholics, and 3,356 Jews. By comparing this with Bavaria, it will be seen that the religious belief of the people differs widely in the different German States. In Mecklenburg, as in Prussia, the Lutheran Church is a state establishment. The Grand Duke, who is the chief civil officer of the State, stands at its head, and governs the church through his minister of education and public worship, and through an ecclesiastical council composed of two theologians and two jurists. The connection between the church and the state is very close. All school inspection belongs to the superintendent and pastor, though subject to the authority of the minister of education and public worship. A rector of a public elementary school in the cities must be a candidate for theology; and in the country, a graduate from one of the two normal schools, which are completely under the management of the church.

In the remaining twenty-three States of Germany, the relation of the church to the civil government is about the same as in those already mentioned. The different States are left free by the general government, to deal with religious matters as they see fit.

The Reformed Church has more than 830,000 members; but so far as we are able to learn, is not sufficiently strong in any State to constitute the State Church.

DAN. T. JONES.

#### RELIGIOUS CONDITION OF SWITZERLAND.

RELIGIOUSLY, as well as politically, Switzerland has had an interesting and well known history. A glance at the past will help us to understand the present situation. The Reformation found an early foothold in this country. In 1525, it was firmly established in Zurich by Zwingli, who had been preaching the true gospel since 1519. In 1529, the Reformed doctrine was received in all the German cantons. This speedy progress aroused all the more the enmity of the Romanists. Through the unwise

efforts of Zwingli, unfortunately, like feelings were encouraged among the Reformed cantons, and in 1531, war broke out; Zwingli fell on the battle field, and the Reformers were defeated. Dark days seemed to threaten the work of reform, when Bullinger and Myconius, the worthy successors of Zwingli and Æcolampadius, arose in German Switzerland, while Farel and Calvin appeared in French Switzerland, assisted by Viret and Beza. From this time, the influence of Calvin molded the work.

Twice since the time of the Reformation, the latent conflict between Protestants and Roman Catholics burst out into violent hostilities. In 1712, occurred the battle of Vilmergen, and in 1847-48, the attempted revolution, or the *Sonderbund*, of the Roman Catholic cantons, which was speedily worsted.

The proportion of Catholics and Protestants has not changed much in Switzerland since the sixteenth century. Here are a few figures taken from the census of 1880, as I have not access at this time to the census of 1888. (The increase of population has not been large.) Total population: 2,846,102; of which 1,667,109 are Protestants, and 1,160,782 Catholics, 10,838 of minor Christian sects; and 7,373 Jews. Three and a half cantons are Protestant, as follows: Zurich, Vaud, Schaffhausen, and Appenzell *Rhodes ext.*; seven and a half cantons are Roman Catholic: Zug, Luzern, Schwitz, Uri, Tecino, Valais, Unterwalden, and Appenzell *Rhodes int.*; and the eleven following cantons are mixed: Neuchâtel, Bern, Glarus, Thurgau, Grisons, Aargau, Geneva, St. Gall, Freiburg, Solothurn, and Basel. The last census brought out the fact that while the Protestant element had not decreased in Catholic cantons, the Catholic element, on the other hand, is on the increase in Protestant cantons, especially those of Basel and Geneva. In the latter, Catholics constitute now the half of the population. There are Protestant congregations in every Catholic canton, and Roman Catholic parishes exist in every canton.

The Roman Catholic Church in Switzerland is divided into five dioceses, — Basel-Solothurn, Coire, St. Gallen, Lausanne-Freiburg, and Sion. Their clergy are very numerous. The Jesuits and the affiliated orders, whether exercising ecclesiastical or educational functions, are absolutely forbidden to enter any canton, on the ground that such orders threaten the peace of the State. The founding of new convents and religious orders is forbidden.

The proclamation of the infallibility dogma in 1871 was the occasion of a schism on the part of the liberal Catholics. They formed the "Christian Catholic Church," with Dr. Herzog as bishop, whose diocese embraces all Switzerland, and founded a theological faculty in Berne. They were excommunicated by the pope.

The attempts of the pope to increase his power in Switzerland have thus far been attentively watched and checked by the government. Last year, for instance, the federal authorities prohibited a circular issued from the Vatican and sent to all the priests of Switzerland, to be read from their pulpits. This is an example of the troubles connected with the union

of church and state. Whether this vigilance toward the moves of the ultramontanes will continue, remains to be seen. The progress of papal influence makes it somewhat doubtful. The following lines from the *Journal de Genève* (July 1887) will speak for themselves: "Who would have said, ten years ago, that we should, some day, see the two Houses of the Swiss Federal Assembly presided over by the representatives of two Catholic cantons, and that one of them should select two Catholics for its officers? . . . What makes the thing more singular still, is the fact that one of these two Catholic deputies is the representative of the city of Calvin!" It is affirmed that the Jesuits are fast coming back into the country and taking hold of the educational interests in Catholic cantons, under the name of some other religious order.

The Protestant, the Catholic, and the Jewish confessions are the regular established churches of the land, supported and, consequently, controlled by the State, that is, by the cantonal government, and, in some cases, by the federal government. The formation of new parishes, the appointing of new ministers, and also of fast and thanksgiving days, the publication of hymn books or catechisms, especially for the Protestant churches, is done under the supervision of the cantonal State council. In the Catholic cantons, the government leaves these matters more entirely in the hands of the clergy. It might be added here that the Reformed Protestants of each canton constitute the national church of their canton. The ministers form a religious body, or *Synode*, which looks after the interests of the church, and submits its important moves and requests to the cantonal council. The ministers of the different cantonal churches form a *pastoral union*, which has no authority over the churches.

It is easy to see that complete religious liberty is impossible under the system of State churches. And yet, the Constitution of the Swiss Confederacy declares "liberty of conscience and belief inviolable." Article XLIX. adds: "No one can be forced to enter any religious association, to receive any religious teaching, to accomplish any religious act, or to incur any penalty of whatever character, for a matter of religious opinion."

Liberty is written in the law, but it is not yet in the facts, and will probably never get there. It cannot, as long as the State churches exist. While decline and apostasy can make their way without hinderance into the national church, she is allowed no reformation, no advance move, no revival even. The history of Switzerland has sadly demonstrated this fact.

In the beginning of this century, the once flourishing church of Geneva found its clergy, with scarcely an exception, deep in a Christless rationalism. Between 1820-30, three young ministers, Gausson, Merle d'Aubigné, and Malan, having received light from Scotland, and endeavoring to diffuse it through the national church to which they belonged, were expelled from their office. Thus arose the first free church in Switzerland. In 1845, the same thing was repeated in Vaud canton, forty-three min-

isters leaving the national establishment at one time. They constituted the free churches of that canton, numbering now over four thousand members, and about fifty pastors.

Between 1865 and 1870, a schism took place in Neuchâtel canton under similar circumstances. Out of forty parishes, twenty left the State organization with their ministers, to constitute the "Independent Church." There are thus in French Switzerland three free churches, each one having a theological faculty, in Geneva, Lausanne, and Neuchâtel. The national churches have also a faculty in the same cities, plus three German faculties, in Basel, Berne, and Zurich. There are several thousands of Methodists and some Baptists in German Switzerland.

These dissenting bodies have been sources of religious life and biblical knowledge. Their influence has been so strong that a part of the State churches has gradually come back to orthodoxy from rationalism. From these churches, the most remarkable theological writers of French Switzerland in the last fifty years have come. Prominent among them, is Merle d'Aubigné, so well known in this country through his work on the great Reformation. A few others may be named, like Gausson, his friend, from whom a whole generation of young ministers received the pure gospel truth, and learned, from a masterly exposition of the prophecies, that the Lord was near at hand; Vinet, from Lausanne, who took a prominent part in efforts to secure religious freedom in Vaud canton, and whose prize essay, "Mémorial in favor of Religious Liberty," established his reputation as a thinker and writer."

These men exerted their influence far and wide, but especially in Switzerland, where they may be considered as the precursors of the last message predicted in Revelation 14. This would go to show that this country is a promising field, or at least will be, when the living preachers shall call the souls out of Babylon. Of course the excellent influences brought to bear upon the country have now had time to loose their hold upon the people, especially for the last twenty or thirty years, as the influence of the national churches has become stronger in the wrong direction. But deep traces are left, and the good seed is ready to spring up under the warm rays of the Spirit of God. May this soon be the case.

JOHN VUILLEUMIER.

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#### THE CANVASSING WORK IN GERMANY.

WE have many reasons to be encouraged about the work in Germany. Since the closing of our school, we have five canvassing companies in the field, besides those working in Hamburg.

They all report encouragingly, though hard work is not lacking. Two are in Frankfort, the most important city of Central Germany, and they have not only sold hundreds of books, but Brother Perk writes that already five have signed the covenant, and three of these expect to come to Hamburg to be fitted for the work. Then we have a letter from Darmstadt (the capital of Hesse), from an old lady

who has kept the Sabbath of the Lord for thirty years, not knowing of Sabbath keepers. In Rhenish Prussia we have several canvassers, and Brother Boettcher writes that he has hope for a new company there. In Saxony, where we are making a trial with two workers, Brother Hurschmann was able to sell in Magdeburg, the chief city, over a hundred books to some of the most religiously inclined people; and several are deeply interested. In Kiel, where the German navy has its principal station, we have now three workers, and they are doing well. They have each received, several times, over twenty dollars a week on sales, and they are also selling many of our periodicals and small tracts. In Hamburg, while our numbers are at the moment greatly reduced by the workers going out from here, new ones are added. One young man has lately taken his stand for the truth, who will join our canvassers in Kiel the coming week. Several in Hamburg are ready for baptism. Eight new workers have been added during last year.

From Holland we have also some encouraging news.

Brother Grul is now meeting with good success while canvassing with the company in Kiel. He desires to go to Holland, and we hope to see the work taken hold of there in good earnest by fall.

Our field is great, and few are the laborers; yet we are thankful to God that while the living preachers are so few, thousands of books, pamphlets, periodicals, and tracts are finding their way to the homes of the people, and are preparing them to receive the truth. We find in the fields we canvass the second time, the main objection is that our books are too deep. The common people, who have never studied these questions, or hardly read the Bible, cannot appreciate them. I am convinced that if our books were smaller and simpler, more good could be accomplished. We also find that our canvassers by carrying helps (the "Way of Life," and all such general articles), where there is considerable margin, can get along in fields where they otherwise could not, with only our own special books.

We indeed need wisdom from on high to establish the work in these different countries on a firm basis, and to secure publications which will answer the wants of the country; and we hope that we may be remembered in the prayers of God's people.

L. R. CONRADI.

Hamburg, Germany, June 13.

#### GERMANY AND SWITZERLAND.

1. WHAT are the State churches of Switzerland and Germany?
2. To what extent are they supported and controlled by the State?
3. How are dissenting churches treated in Germany?
4. How in Switzerland?
5. Name some of the dissenting sects in these countries.
6. What can you say about the need of evangelistic work in these countries?

7. How were the doctrines of the Seventh-day Adventists first carried to Switzerland? (See Historical Sketches of Seventh-day Adventist Missions, p. 10.)

8. Name some of the American laborers who have since been sent to that field.

9. What can you say of the present working force in Switzerland?

10. What can you say of Sabbath-keepers in Germany before 1876? (See Historical Sketches, p. 17.)

11. How many were then baptized by Elder Erzenberger?

12. Who have since labored in that field? Name some.

13. Where is our Bible School for the training of German workers located?

14. What is our present working force in Germany?

#### LABORERS IN SWITZERLAND AND GERMANY.

THE present working force in Switzerland is as follows:—

Elder H. P. Holser, who is president of the Central European Conference, and manager of the mission publishing house, is located at Basel. So also are August Kunz and Joseph Curdy, editors of the *Herold der Wahrheit* and *Les Signes des Temps*.

At last reports, Elder James Erzenberger was holding meetings in German Switzerland, and Elder Albert Vuilleumier at Geneva. Alzia Roberts, an experienced Bible worker, is also laboring in Geneva.

Besides these, there are four canvassers, one each in the important cities of Zurich, Basel, Neuchâtel, and Geneva. According to the last statistical report, we have 12 churches, with 370 members, in Switzerland.

The workers in the great German empire are at present: Elder L. R. Conradi, who is manager and principal teacher in the Hamburg Bible School; Henry Frey, who is German translator and teacher of language in the Bible School; J. T. Boettcher, who is preaching in Rhenish Prussia; and Hattie Ohm, a Bible worker, who is also working at Hamburg. Besides these, there are fifteen canvassers, working in various localities, and referred to definitely in Elder Conradi's report.

AMERICAN laborers sent to Central Europe, with the date of departure for the field, and name of present field of labor, or the date of death, or return:—

- J. N. Andrews, Sept. 14, 1874. Died Oct. 23, 1883.
- D. T. Bourdeau, Dec. 25, 1875—Sept. 26, 1878. Sent again Sept. 4, 1883,—Aug. 4, 1887.
- B. L. Whitney, June 28, 1883. Died April 9, 1888.
- A. C. Bourdeau, Feb. 27, 1884—Oct. 15, 1887.
- L. R. Conradi, Jan. 23, 1886. Hamburg.
- E. W. Whitney, Jan. 8, 1887—April 16, 1889.
- J. H. Waggoner, May 11, 1887. Died April 17, 1889.
- H. P. Holser, Jan. 14, 1888. Basel.
- J. T. Boettcher, April 10, 1889. Rhenish Prussia.
- August Kunz, Jan. 8, 1887. Basel.

# RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

[Editorial from the *Chicago Tribune* of June 18.]

## RELIGIOUS LIBERTY IN TENNESSEE.

AN important case, involving religious liberty, has recently developed itself in Tennessee. It is invested with unusual interest, because having run the gamut of the courts in the State up to the Supreme Court, it will now be taken to the Supreme Court of the United States, and will be the first case involving the constitutionality of Sunday laws which has ever been brought before that tribunal.

An association has recently been organized in Tennessee, the members of which are pledged to prosecute every violation of the Sunday laws. It has been particularly active in securing the indictment of Adventists, who observe the seventh day (Saturday) as the Sabbath, and work Sunday. Among those indicted was R. M. King, a farmer at Troy, Obion County, who was charged with Sunday labor. The National Religious Liberty Association, an organization of recent origin, undertook Mr. King's defense. The following extract from its Declaration of Principles indicates the general scope of its operation.

[Then follows the Declaration of Principles.]

In a word, the National Religious Liberty Association is composed of those who believe the Christian religion, but hold that the functions of church and State are distinct, and must be kept so.

[A history of the case followed; after which the editor commented as follows:—]

As against the Sunday Association, Mr. King has not only the National Religious Liberty Association at his back, but the whole body of Adventists, who observe the seventh day as their Sunday, and are tenacious of their rights and their faith. They claim the right, under the first and fourteenth amendments of the Constitution and the Bill of Rights of the State, to work upon Sunday. As Mr. King himself is an Adventist, and his prosecutors and defenders are Christian organizations, the contest is confined to religious bodies; but the whole country will, nevertheless, watch the progress of the case with great interest, as it involves a question which has been largely discussed among the people, but has not before engaged the attention of the national Supreme Court. So long as the labor of Adventists on Sunday does not interfere with the rights of the Mosaic and Puritanic people on the same day, the prosecution of them seems neither more nor less than persecution.

[Editorial from the *New York World* of June 28. Circulation, 339,547.]

## LIBERTY OF CONSCIENCE.

R. M. KING, of Obion County, Tennessee, belongs to a sect which holds Saturday, and not Sunday, to be the Sabbath. He observes Saturday with great strictness, and on Sunday quietly proceeds with the labor on his farm.

For doing so, Mr. King was indicted, tried, convicted, and fined, last March. The National Religious Liberty Association—an organization composed entirely of believers in the Christian religion—has undertaken King's defense, and the case has been appealed to the Supreme Court of the United States, for the purpose of testing there the constitutionality of State laws enforcing the religious observance of Sunday as a Sabbath.

Whatever the judicial ruling may be, as to the constitutional power of a State to enforce such laws, there can be no doubt that their enforcement in such cases as that of Mr. King, is a gross violation of natural rights, and rights of conscience. It is not contended that Mr. King disturbed any neighbor in the enjoyment of a quiet Sunday, but merely that his working on Sunday and his observance of Saturday as his Sabbath instead, was an offense to the moral sense of the community, and a violation of the laws of the State.

If it was so, it is high time for the community in which Mr. King lives, to discipline its moral sense, and for his State to re-arrange its laws in conformity with that principle of individual liberty which lies at the foundation of American institutions.

The principle involved is simple, and its application plain. The State has nothing to do with religion, except to protect every citizen in his religious liberty. It has no more right to prescribe the religious observance of Sabbaths and holy days, than to order sacraments and to ordain creeds.

In recognition of the general custom of the people, the State rightfully makes Sunday a legal holiday, in order that no man whose conscience or convenience forbids, may be compelled to work on that day. The law also properly protects citizens against unnecessary disturbance of their quietude on that day; but beyond that, it has no right to go, in a community where church and State are totally separated by fundamental law. To go further, is for the State to assume powers inconsistent with its being, and very dangerous to religious liberty.

And this doctrine is held by all enlightened men of all creeds, not in antagonism to any, but in defense of all. It is the doctrine of perfect religious liberty in a purely secular state, as opposed to the doctrine of State absolutism and intolerance in religion.

[The following appeared as an editorial in the *Atlanta Constitution* of June 20, and was copied by the *Chicago Inter Ocean* of June 23.]

## A CELEBRATED CASE.

The Supreme Court of Tennessee has just rendered a decision in a case which is likely to attract attention. The case is that of the State *vs.* R. M. King, a member of the Seventh-day Adventist Church, who was arraigned on the charge of working on the Sabbath day. His case was appealed from

the Circuit Court, where a heavy fine had been imposed on him, and now that the State Court has decided against him, he will carry his complaint before the Supreme Court of the United States.

The case is a most interesting one. It seems that Mr. King, who is a farmer, was indicted for quietly working on his own premises, "not in sight of any place of public worship;" he disturbed no one by his work, but it was held that "the moral sense" of the people had sustained a shock by seeing work done on the Sabbath, and this statement was made against him at his trial.

But this is not all: The man was first carried before a Justice of the Peace; his case was heard, and the Justice imposed a fine of three dollars and costs, amounting in all to about twelve dollars. For the same offense, he was afterwards indicted by the Grand Jury, and fined in the sum of seventy-five dollars.

The peculiar sect to which Mr. King belongs, observes Saturday as the Sabbath; hence the fact of his working on the first day of the week, and thereby offending the high moral sense of the good people in his neighborhood; and it seems that there is an association in Tennessee which is pledged to the prosecution of all violators of the Sunday laws of the State, and this unfortunate man has fallen under the ban of its displeasure.

He is evidently traveling in hard lines, and he will be in a bad way, if the United States Supreme Court fails to give him the relief asked. Whatever the merits of the case may be, Mr. King can count on public sympathy; for from the statement of it in the Tennessee papers, he appears to be a sadly persecuted man, and the history of the case thus far smacks of injustice and a religious intolerance which is novel in its Puritan severity. The man appears to have been dragged from court to court, and jury to jury, subjected to great pecuniary expense, fined twice for the same offense — if an act like his, committed in accordance with the rules of his sect, can indeed be called an offense.

The case is a peculiar one, and the final decision of the United States Supreme Court will be awaited with great interest.

#### QUESTIONS.\*

1. WHAT led to the organization of a league in Dyer County, Tennessee, to enforce the Sunday law?
2. What Kuklux measures were taken to intimidate Mr. King and members of his denomination in the exercise of their religious rights to worship according to the dictates of conscience?
3. Give a history of the case from the first arrest of Mr. King to the decision of the Supreme Court of Tennessee, just rendered.
4. In what court is the case now pending, and how was it brought before it?
5. State some reasons for appealing the case to the United States Supreme Court, in case of an adverse decision by the United States District Court.

#### EXTRACTS FROM COL. RICHARDSON'S PLEA.

"Sunday is not the Sabbath of the Bible."

"Why is the act complained of [plowing on Sunday] declared to be immoral and unlawful? Why are a succession of such acts declared to be a nuisance and indictable? Because they have been done on Sunday? Then it must be because it is repugnant to the religious views of the community. If it is a nuisance, why is it not such on Monday or Saturday as well as on Sunday? The answer is, because the work is done on Sunday. If it is an offense because done on Sunday, then the law declaring such acts to be illegal and immoral, is a religious law enacted for the purpose of favoring some religion. If that be so, then the law is in violation of the Constitution."

"The followers of Mohammed, the disciples of Confucius, the believers in Buddha, as well as the worshipers of the true and living God, are entitled to like protection, and are secured in the enjoyment of the same rights. In this State, in this nation, there is no such thing as "religious toleration." Every man enjoys the same right of conscience, and is responsible to no earthly tribunal for his religious faith and worship."

"The establishment of Sunday as a day of rest and worship grew out of the union of church and state, was commanded by ecclesiastical law, and the enforcement of its observance is contrary to the spirit and purpose of our form of government. It is not the Sabbath day; there is nothing sacred or holy about it, except in the minds of those whose religious faith requires its observance."

"It was the spirit of the Sunday laws that banished Baptists whipped the Quakers, and hung and burned women as witches, in the pious New England States."

"No human law has a right to interfere with a man's religious belief, his freedom of conscience, his right to worship his Creator when and how he will, so long as he does not trespass on the rights of others. This plaintiff in error belongs to a sect or church known as the Seventh-day Adventists. He believes that the ten commandments are in force to-day, as in the time of Moses and the Saviour."

"They [Sunday laws] do require him to keep and observe a day he does not believe to be holy or sacred — a day he knows his Creator does not require him to keep."

"They do compel him to keep a day on which he believes his God commands him to work and labor."

"They do compel him to a religious observance repulsive to his conscience."

"They do give preference to a mode of worship which is contrary to his faith. It is conceded that, in following his usual avocations, he has no right to incommode or interfere with or disturb the religious worship of others."

"It is insisted that this law is in conformity with the religious faith of the majority of the Christian people, and that working upon Sunday is repulsive to them, and repugnant to their ideas of morality and propriety."

"Granted that is a matter between them and their God. Is it not equally as offensive and repulsive to the plaintiff in error, to see the constant, open, and habitual violation and desecration of a day he holds to be holy and sacred?"

"Is he not entitled to the same consideration and protection as the majority, or those who keep and observe Sunday? Are you not giving preference to a "mode of worship" when you hold that he shall rest and observe Sunday, because it is the holy day of the majority, and that the day he holds in reverence can be violated with impunity? What is this but giving a preference to a religious establishment and mode of worship, and a denial of the natural and indefeasible right to worship Almighty God according to the dictates of conscience, whether it is done by legislative enactment or judicial construction?"

\* For answers to questions, see page 145.

# HOME MISSIONS.

CONDUCTED BY L. C. CHADWICK.

## THE POWER OF INFLUENCE.

WE cannot place too high an estimate on the influence we exert over those with whom we associate. We cannot be too careful of our example before our families, our friends, and our neighbors. The efforts of Satan have always been directed against the children of God to lead them away from the path of duty and right. He does not hesitate to use the most deceptive methods to accomplish his purposes. Indeed, as we all have reason to know from our own personal experience, he is most successful in his work when he can succeed in deceiving us in regard to the course we are to pursue. Among other deceptions, we find him leading the people of God to under-estimate the importance of carefulness in their associations with the world. As a result we see many who really have a strong desire at heart to serve the Lord, leading lives so nearly like those around them, who make no profession of the religion of Christ, that it is difficult to distinguish one from the other.

The world's followers have a reason to expect something better from the professed followers of Christ than they find among themselves. We often read the words of Christ, found in Matt. 7: 15-20, and are apt to confine the application to those who disgrace the cause of God by open disobedience to some of the commandments, and we ourselves assume the part of judges to decide by their fruits whether *they* are giving evidence that they are good trees or not. In so doing, we overlook the fact that the world has as good a right to judge us by the fruits we are bearing as we have to judge them. It is not simply the tree which brings forth evil fruit that is condemned, but the nineteenth verse teaches us plainly that if we fail to bring forth the good fruit which we ought to be bearing, we shall be condemned also. A careful examination of a few texts of Scripture may be profitable to us all. In Paul's first letter to Timothy, chapter 4, verse 12, we learn that we should be an example "in word, in conversation, in charity, in spirit, in faith, in purity;" and the fifteenth verse says: "Meditate upon these things; . . . that thy profiting may appear to all." This brings to our minds at once the fact that the

life of the Christian should be an example to all. We should show to all with whom we associate that our words are more carefully chosen; our conversation is better and of a more elevating nature; we should have more charity or love for those who may be destitute or suffering; we should have a deep experience in spiritual things; a faith in God; a purity of heart,—all of which combine to make our own lives happier, and enable us to do more good to others because of our connection with Christ, the living Vine.

There is a grand opportunity in this age of selfishness and covetousness, when men are so absorbed in things of the world, for the Christian to stand out prominently as an example even in matters of business. There are thoughts worth our careful study in Paul's instruction in 1 Thess. 4: 11, 12: "Study to be quiet;" "do your own business;" "work with your own hands;" "walk honestly toward them that are without." If each one who professes to be a follower of Christ, will carefully examine his business methods and heed this admonition, there would be no opportunity for reproach to be cast upon the religion of Jesus Christ because of slackness or underhanded methods in deal on the part of those to whom the world has a right to look as examples in all things.

In writing to the Philippians, chapter 1, verse 27, Paul says, "Let your conversation be as it becometh the gospel of Christ." And in the second chapter, he adds, "that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." We could not have a better picture of our own time than this, as far as it pertains to the world at large. Crookedness and perverseness are to be seen on every hand. The question for us to examine is whether our influence as Christians is an evidence to the world that we are heeding the exhortation which the apostle gives us in these words. Do we appreciate the fact that we are lights in the world, if we are truly following the words of Christ? The very idea of lights, as used in this connection and also in Matt. 5: 14, 16, conveys to our minds the thought that we should be in such a condition spiritually that we can serve as guides to those who are in darkness in

reference to a personal knowledge of the saving power of Christ. As lights, or guides, we should lead others to follow us. With this thought in our minds, we can see how necessary it is that we should be examples in all things. If those who look to us as examples, find in us traits of character, or habits of life, which are not in harmony with the teaching of the word of God, we certainly will not be blameless, harmless, and without rebuke among them.

In Titus 2:14, we are taught that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And the preceding verse teaches us that this purity and zeal are to be developed in those who are "looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." It is a fact that the world around us has a right to expect our lives to be in harmony with the profession which we make. Seventh-day Adventists make the highest profession of any Christian denomination in the world at the present time. We are looking for the soon coming of the Lord. We expect then to "be found of him in peace, without spot and blameless," and "without fault before the throne of God."

Whatever our ideas may be upon the subject, the world around us naturally expects us to be developing in our lives those traits of character which will result in perfection. We believe in a special work of reform that must be done in the earth before the Lord comes. It is an easy matter for the world to see that we attach a great deal of importance to the observance of the Sabbath and the promulgation of some other points of doctrine; but while we are carrying forward a reformatory movement on these points, they also expect us to be examples in all things which pertain to genuine Christian experience; and they have a *right* to expect this from us. If we fail on our part to meet the reasonable expectations of those who are looking to us as examples and lights, we not only cripple our influence over them for good, but we place ourselves in the power of Satan, who is only too glad to deceive us, and lead us to believe that the influence we exert is not so very important after all. This is why we find ourselves making excuses for the failures in our lives, instead of acknowledging them to the Lord, and seeking him for strength and guidance for the future. We must not allow ourselves to forget that the Lord would have every one of us engage in some branch of his work. "We are laborers together with him." It is a high and holy calling; and Paul beseeches us to "walk worthy of the vocation wherewith we are called."

Let us study carefully the texts in the accompanying Bible reading; search the word of God for instruction upon these subjects; and then seek the Lord earnestly, that he may grant unto us strength and help, that the righteousness of Christ may be substituted for our mistakes of the past, and our lives in the future be such as will be worthy of imitation by all those around us.

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#### BIBLE READING.

1. In what should the Christian be an example? 1 Tim. 4:12.
2. How much attention should we give to these things? Verse 15.
3. What does Christ say his people are? Matt. 5:14.
4. How should we let our light shine? Verse 16.
5. How is God glorified? John 15:8.
6. What question is decided by the kind of fruit we bear? Matt. 7:18.
7. What must we do in order to bear fruit? John 15:4, 5.
8. What kind of fruit will we bear if we abide in Christ? Gal. 5:22-25.
9. What kind of fruit will we bear if we do not abide in Christ? Verses 19-21.
10. How should we manage our business affairs with the world? 1 Thess. 4:11, 12.
11. Who are we to follow? Eph. 5:1.
12. How are we to walk? Verse 2.
13. To what extent are we to be kind and forgiving? Eph. 4:32.
14. What will this lead us to do? Gal. 6:2.
15. To whom does this text apply? Rom. 15:2.
16. If we are all led by the same spirit, to what will we come? Eph. 4:13.
17. How will we appear before the world then? Phil. 2:15.
18. What will we speak? 1 Cor. 1:10.
19. What will the world say of us? Ps. 133:1.

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#### PROGRAM.

1. Song, Hymns and Tunes, No. 852.
2. Responsive reading, Romans 12.
3. Prayer.
4. Song, Hymns and Tunes, No. 1036.
5. Essay or paper on "Christian Influence."
6. Bible Reading.
7. Items of experience.
8. Business.
9. Song, No. 631.

# HEALTH AND TEMPERANCE.

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

## TEMPERANCE.

FATAL effects of luxury and ease!  
 We drink our poison, and we eat disease;  
 Indulge our senses at our reason's cost,  
 Till sense is pain, and reason hurt or lost.  
 Not so, O Temperance bland! When ruled by thee,  
 The brute's obedient, and the man is free.  
 Soft are his slumbers, balmy is his rest,  
 His veins are not boiling from the midnight feast;  
 Touched by Aurora's rosy hand, he wakes  
 Peaceful and calm, and with the world partakes  
 The joyful dawns of returning day, [pay;—  
 For which their grateful thanks the whole creation  
 All but the human brute; 't is he alone  
 Whose works of darkness fly the rising sun.  
 'T is to thy rules, O Temperance! That we owe  
 All pleasures which from health and strength can flow,—  
 Vigor of body, purity of mind,  
 Unclouded reason, sentiments refined,  
 Unmixed, untainted joys without remorse,  
 The intemperate sinner's never-failing curse.

— *Pacific Health Journal.*

## EFFECTS OF STIMULANTS ON THE BODY.

ONE of the greatest causes of disease, if not the greatest cause, is the use of stimulants. All the members of the alcohol family, when taken in sufficient quantities to produce effect, excite disease. No less than twenty distinct diseases are traceable to the use of alcohol, to say nothing of premature decay and numerous other affections.

Dyspepsia from the use of alcoholic and other stimulants less active, is one of the first indications of their poisonous action. When stimulants are taken into the stomach, they interfere with the digestive processes, and soon develop a train of symptoms peculiar to dyspepsia. The tongue is coated with a white fur, and the appetite is capricious; the skin is often very hot and then very cold; the sleep is irregular, at times too heavy, at other times absent during natural hours for sleep. The mind is irritable, and the desire for stimulants grows upon the person, until the continual use of some stimulating substance seems to be an actual necessity of life.

When a person is under the influence of alcoholic stimulants, the entire surface of the body is often affected, the skin becomes red and injected, the condition showing a relaxed state of the blood vessels, caused by action of the alcoholic poison. The heart and other organs of the circulation are affected by alcohol, functionally and organically. When alcohol is taken into the system, its effect is indicated at once by the motion of the heart, which is quickened for a considerable time, and then becomes feeble, until another quantity is taken to revive it.

Persons habituated to the use of alcohol almost invariably present an irregular state of the circulation,—one moment jaded, at another an excited circulation. In time this becomes the ordinary condition, supplemented by intermittent action of the heart, and by persistent functional derangement which extends throughout the whole vascular system. A long, continuous functional derangement from alcohol, leaves, almost invariably, organic changes of the heart and circulation. The heart, from overaction, becomes dilated, and its valves relaxed and feeble, and valvular disease is established.

The walls of the great blood vessels leading from the heart often share in the same degenerated changes. This extends along the blood vessels, until the whole vascular system is the seat of disease. It follows from these facts, that the circulation of all who indulge in alcohol is subjected to extreme danger. Even functional derangements are not without danger, unless all the organs of the body are in the most perfect balance of health. During organic derangement, the danger is at all times great.

The blood is injuriously influenced by alcohol. The presence of alcohol in the blood interferes with the oxidation in the tissues of the body. The blood corpuscles are easily made to undergo changes, by which they become irregular in shape, shrunken, and notched at their edges.

From the paralyzing influence of alcohol in the vessels of the minute circulation, the lungs soon begin to share in the accidents and degeneration which follow upon the disturbance of smaller blood vessels. Pulmonary vessels are easily relaxed by stimulants; and as they, of all parts of the body, are most exposed to changes of heat and cold, they are easily congested when paralyzed by the action of some stimulant. The sudden congestion of the lungs, which so frequently occurs in persons who indulge in alcoholic stimulants during severe winter weather, is readily accounted for from this cause; and the long lists of death which then characterize our mortality tables, tell too forcibly the story of alcoholic devastation.

The nervous system suffers largely from the derangements produced by alcoholic stimulation, and in fact, never escapes some injury. Various functional affections of the nervous system, are the result of the excitement and depression produced by the use of stimulants. It fails to receive correct impressions; it fails to send out correct commands; it fails to rest; hence, it is over sensitive to vibrations set up within the body itself, and hears murmuring, ringing, and humming sounds; or sees shadows and spots which are not natural to it; or, blunted by excess, is oblivious to impressions to which it ought to be acutely alive. One striking derangement of the



nervous system under stimulants, is sleeplessness. The stimulant keeps the blood vessels of the brain relaxed; and no alcoholic sufferer is, therefore, truly a natural sleeper. He either lies restless, with his brain undergoing an unusual activity, sleeping but for a moment, and then waking again; or, if an excessive dose of the poison is taken, it produces a congestion of the brain, and a torpor which is not sleep. Under the continued influence of stimulants, the nervous centers undergo degeneration, and then disease of the most serious kind is the subsequent and necessary result. The action of the poison is upon the nervous matter, and upon the membranes which cover the brain and spinal cord. The nervous matter undergoes degeneration, from which cause follow the failures of voluntary, and finally of involuntary power, leading to paralytic seizures and paralysis.

It is true that substances which produce such decided and harmful conditions in the body when taken in sufficient amount, certainly can do no good, but have a baneful influence on the body, when used in the mildest form and in moderation. Stimulants taken into the body furnish no force to the body to enable it to perform its various functions; they simply make impressions on the various organs and tissues, which are unnatural and unhealthy; and when the body is subjected to such influences sufficiently long, they cannot but result in serious harm.

The above is but a glance at the morbid and diseased conditions produced by the use of alcoholic stimulants when used in excess. The effects of stimulants on the body are always to benumb, to cripple, to derange, and finally to destroy tissue, and produce death.

W. H. RILEY, M. D.

#### NOTES FROM THE FIELD.

INSTRUCTION on the principles of health and temperance is an important feature in each of our camp-meetings this season. This is as it should be. The work of educating the people in these principles is a part of the great work God has given us to do in these last days.

The field secretary of the Health and Temperance Association has attended the Iowa, the Wisconsin, and the Dakota camp-meetings, in the interests of this work, and has been much pleased to note the interest manifested in this reform movement. In Iowa one of the most instructive as well as interesting features of the meeting was a cooking school conducted by Mrs. Wakeham. Six lessons in the art of scientific cooking were given to a class varying in number from seventy-five to one hundred and fifty persons. Samples of food nicely and healthfully prepared were presented at each lesson; thus demonstrating in a most practical way that, even with the limited conveniences of a camp-meeting, food can be prepared so that it will be both palatable and healthful. The belief was expressed by many that such instruction will furnish the key to a practical solution of many of the difficulties that have stood in the way of carrying out health reform in the homes of our people.

At the Wisconsin meeting no regular cooking school was conducted; but some instruction in that line was given, that is hoped will prove helpful. The importance of training able, devoted young men and women to enter the field as medical missionaries, was urged at each of these meetings, and we have reason to believe that many who are present see more in this line of work than ever before.

We expect to work a short time in Iowa, and then attend the Missouri camp-meeting.

W. H. WAKEHAM.

BROTHER W. T. HENTON, of Sioux Falls, has been appointed assistant State agent for Dakota. He will push the health and temperance canvassing work in that State.

BROTHER WALTER BIRD is canvassing for *Good Health*, in Sioux City, Iowa. He is meeting with a cordial reception from the leaders of the Woman's Christian Temperance Union.

MRS. MAY R. STOWE conducted a cooking-school at the Pennsylvania camp-meeting, and reports success. She expects to canvass for *Good Health* at present, and work among the churches next winter.

SISTER KATE NUDING is conducting a cooking school at Indianapolis, Ind. From there she will go to Mechanicsburg, to carry on the same line of work. Ladies everywhere are interested in cooking-schools.

THE president of the Missouri Health and Temperance Association is working among the churches, giving lessons in hygienic cooking. She finds ready listeners, and many who desire to learn how to live hygienically.

BROTHER C. P. FREDERICKSON, of Swan Lake, recently from Battle Creek College, has been elected president of the Dakota Health and Temperance Society. His sister, Miss Lena Frederickson, is secretary. We expect the organization to take a fresh start under its new leadership.

At the missionary meeting held in the Tabernacle, June 25, an essay on the "Art of Cooking" was read by Mrs. E. E. Kellogg. Such an interest was awakened in the subject that a class of forty was soon organized to attend a cooking school which Mrs. Kellogg had kindly consented to teach.

#### PROGRAM.

1. Opening Song.
2. Responsive Reading.
3. Prayer.
4. Address or essay, subject, "Stimulants and their Effects," 15 minutes.
5. Discussion of subject, 15 minutes.
6. Business, 20 minutes.
7. Closing Song.

## CANVASSERS' DEPARTMENT.

CONDUCTED BY C. ELDRIDGE.

WE would call especial attention to that part of Brother Miles's "Hints About Canvassing," No. 4, found on page 138 of the June HOME MISSIONARY, relating to "helps" and "peddling," which has been ably treated. We heartily indorse the principle there set forth. The question of helps has been a subject of much controversy, as well as of much thought and study on the part of those who have been prominent in the canvassing work. The best argument that can be presented against helps is that the most successful canvassers decline to use them. If the taking along of some book or pamphlet to meet expenses is a help to the beginner, it will serve the same purpose to the canvasser when he becomes more proficient in his work. He will certainly increase his sale of "helps" in the same ratio as his orders for the regular book increase. This principle is an every-day illustration. Any article that is useful and desired by the public meets with ready sale, and becomes a success. But when it withdraws from the market, it is safe to conclude it is not remunerative to its owner or projectors.

The same principle holds good in the canvassing work, as we can demonstrate by the past four years' actual experience. No plan, as an auxiliary to canvassing, has ever started out with higher prospects, or under more favorable auspices, and for some time the helps seemed to be the proper thing, many having even declared they never could have entered the field had it not been for them. Hardly an agent entered the field without providing a large supply of small things with which to pay expenses. It is the exception now rather than the rule; for we rarely hear of a canvasser's taking along any helps, other than his Bible. For some reason they have been abandoned. Our canvassers say they "cannot carry them," "too much of a load," "bad enough to travel without them," "takes about as much time to sell a help as the regular book," "no trouble to sell a book and indorse price of dinner or lodging on guarantee card," etc. If helps were necessary when we first started the work with inexperienced canvassers, and they could not get along without them, their use having been discontinued is satisfactory evidence that experience has shown a better method.

There is another phase of the question, which Brother Miles rightly styles "peddling." We wish to emphasize, if possible, what he has said on this point. Many people, knowing the advantage of selling their wares through canvassers already in the field, will offer them special inducements, and try to make it appear that such a plan will help the work of God, and place money in the hands of both canvasser and manufacturer. I have before me a circular which a sister has recently sent out. She recommends each canvasser to take some perfum-

ery along as helps. Truly, that advice smells of self-interest. I quote from her circular as follows:—

"I am myself a canvasser for 'Bible Readings,' and have written to many of our State canvassing agents, stating something of my plan to them, and asking if they would send me the addresses of their agents. In response, I have received many kind letters wishing me success in my plan, and have received also the addresses I asked."

While we are always pleased to find people interested in the canvassing work, we must protest against any one's taking the liberty of formulating plans and endeavoring by means of circulars or otherwise to interfere with the legitimate work of our agents in order to enhance their own private business. Again, she goes on to say:—

"I thought if our canvassers would take this perfumery with them, they might make it a real source of profit to themselves, and also make it possible to begin and carry on a work that might eventually give us many noble workers who might bring many precious souls to a knowledge of the truth for the last days. In this way we could sustain the work, and I believe we could easily pay all our expenses with the perfumery alone. . . .

"But I must leave the plan with you. Think of it prayerfully, and if you can, for His truth's sake, try this perfumery. Please do so *at once*, and may God who sees the end from the beginning, bless and aid you all."

We have no doubt but that the sister felt that she was aiding a good work, but it simply shows to what ends this "peddling" may lead; for if our canvassers can take one article along to pay expenses, why not two, three, or four? If there has been an excuse for taking along some pamphlet containing "present truth," with which to do good, there is not the least possible excuse for taking along perfumery or any other article of the kind with which to pay expenses. At our canvassing convention last winter, the interests of the canvassing work were taken up in all their bearings, every phase of which was thoroughly discussed and plans were carefully formulated for carrying the work forward. It is barely possible that some points were overlooked, and while we hereby solicit plans from any canvasser in the field (which we promise shall have our careful consideration and respectful attention), we cannot of course become responsible for any plans sent out by individuals, which have not been submitted to the committee. And we will add, for the information of *all* our canvassers, that all general plans and instructions are sent out by the General Canvassing Agent, and are put in operation by the district and State agents only.

C. E.

## HINTS ABOUT CANVASSING.—No. 5.

LAST month we gave some suggestions about delivering books, and we might have added that a successful delivery marks a good canvasser. The delivery tells the whole story. We remarked quite at length upon the fact that the people would be ready with the money, as a rule, and happy to receive the book, if a lasting desire was created at the time of taking the order. Another thing to be observed is whether the books are placed in the hands of the—

## BEST PEOPLE IN THE COMMUNITY.

When we say "best people," we mean the most intellectual and devoted, and such as will be able to wield a positive influence for good. They are the workers in society, the leading spirits in the various circles and organizations. Paul exhorted Timothy to commit the truth to *faithful men who would be able to teach others also*. It requires more of an effort to influence this class, because they are independent thinkers, and their minds are preoccupied. They are quite different from the larger class who are content to let others do their thinking for them, and who, not having the capacity to lead, are willing to be led. The canvasser who would succeed with the leaders and thinkers must be intelligent and firm, and possessed of good common sense. He must be "strong in the Lord, and in the power of his might."

## DILIGENCE

Is an all-important qualification to this end. Solomon puts it thus: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean [margin, *obscure*] men." "A resolute purpose, sanctified by the grace of Christ," is what is needed to prevail with men of decision and character. "The slothful man saith, There is a lion in the way; a lion is in the streets," and he does not make the venture. Constant, persistent, and continued effort will do almost anything for a person who is of a philosophic turn of mind; and the canvasser should be a philosopher. Every successful effort should be followed by the question, Why did I succeed in this particular instance? When the cause is discovered, and the circumstances marked, the resolution should be formed to try the same course again, when a similar case is found; on the other hand, when he fails, the question, Why? should again be propounded to himself; but this time it is for the purpose of fortifying himself against a repetition of the same mistake. This course reduces canvassing to a science, and calls into use the highest faculties of the mind. Canvassing affords ample scope for the exercise and enlargement of every faculty; and we would repeat in this connection the statement of "Testimony No. 32." "The canvasser should not rest satisfied unless he is constantly improving. He should make thorough preparation, but should not be content with a set form of words. He should give the Lord a chance to work with his efforts, and impress his mind. The love of Jesus abiding in his heart will enable him to devise means to gain access to individuals and families." By this,

we are told in a general way what is the secret of success in reaching the exclusive classes, and it appears that each is to exercise his own ingenuity, prompted by the spirit of love.

It is evident that Paul means both men and women when he says "faithful men who shall be able to teach others also" (2 Tim. 2:2), and neither should be neglected; but we apprehend that men are neglected, and that one reason why there are so few men in the various religious bodies, as compared with the women, is because there are not more stalwart Christian workers who are not afraid to approach the men, and labor directly with and for them. What if their minds are engrossed with business affairs, and what if they do present a rougher exterior? Cannot their attention be arrested, and their hearts be reached? We say, Canvass the men when it is possible, and thus awaken their interest to read. Let them know that some one has the courage and kindness to come directly to them. There are some advantages in canvassing men; they are less dependent, the way the world goes, and can subscribe without consulting another; and having given their order, they are at liberty to take the book. It is convenient to canvass them in the early morning, in the evening, and on stormy days. Working with them affords opportunity to put in good time, and time is an essential element in the accomplishment of any important work. "In the morning sow thy seed, and in the evening withhold not thine hand." "Be instant in season, out of season." Do not be intimidated by imaginary lions, nor deterred from sowing and reaping by observing the winds and the clouds.

## THOROUGHNESS

Demands that more than one member of the family be canvassed, where the first does not subscribe. Why should the lover of good books be denied the opportunity of enjoying them? Is it a sufficient reason because the one who is first met is not a reader, or has no taste for anything but novels? Ought not the canvasser to learn what members compose the family, and who the book lover is, and then seek to canvass that one? And when he fails with one member, ought he not to seek a favorable opportunity to canvass another? Should he not name a time when he will call again for this purpose? Such appointments can frequently be made, and with good results. It will not do to trust to others to awaken an interest. Canvassing is a personal work every time. A good canvasser will secure a large number of orders in a small territory. Whether he has done thorough work or not, will appear at the time of delivery. We advise State agents and leaders to assist their canvassers in delivering. If they do this, they will discover where they need further help.

Frequently people are absent from home, and especially in the summer. A careful memoranda should be made of all such cases. The street and number and the name should be carefully noted, and inquiry made as to when they will return. At the proper time, another attempt should be made to visit them, and the effort repeated until an interview is secured, if possible. If they are situated in a remote

country place, and there is no opportunity to see them before, they should be called upon at the time of delivery.

An effort should be made to reach the isolated foreigners in your territory. If they cannot understand your speech, a sample copy of one of our books in their language, together with a circular advertising the same, may effect a sale. There is a certain kind of language, common to all, which will aid,—that of signs, gestures, and facial expressions.

The company plan affords one advantage for thorough work; for if one member is turned away without a hearing, another may go and try in a different way to secure attention, and perhaps succeed in obtaining an order.

#### BINDINGS.

Another thing that appears much to the credit of a good canvasser is the fact that a large proportion of his orders are for the better bindings. These will please him better, and give better satisfaction to his patrons; and they will do more good. They will be read more, because of their attractiveness. They will be kept in sight, while a book in a worn and soiled cover would be put away. Neat, well-dressed children are more inviting than ragged, dirty urchins. More respect will also be paid to the contents of a book that presents a good appearance.

#### HOW TO READ A BOOK.

If our books were more extensively and carefully read by our own people, there would be a greater interest to have them circulated. We do not appreciate their value as we should. We need the help which they contain for us, and the light and truth for this time should not be withheld from the people. A grave responsibility is intrusted to us. The books have been prepared and placed on the shelves for us. Shall we famish for the want of bread when it is within our reach? Shall we remain weak and indifferent when we should appropriate to ourselves the life-giving elements, and with the strength and spirit thus acquired, take these same books and carry them to the world; and let the sinews and muscles of our entire being be perfected by this exercise, so that we can do more and more in the same line? There is a crying need of awakening to our responsibilities and privileges. God has helped his servants to write. Scenes of eternal consequences have been pictured before them, and they have been recorded for us and for the world. The volumes of "Spirit of Prophecy" are no ordinary books. Why should they be neglected? "Testimony No. 29" says:—

"The volumes of 'Spirit of Prophecy,' and also the 'Testimony,' should be introduced into every Sabbath-keeping family, and the brethren should know their value and be urged to read them. It was not the wisest plan to place these books at a low figure, and have only one set in a church. They should be in the library of every family, and read again and again. Let them be kept where they can be read by many, and let them be worn out by being read by all the neighbors."

"There should be evening readings, in which one should read aloud to those assembled at the winter

fireside. There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance. Money will be expended for tea, coffee, ribbons, ruffles, and trimmings, and much time and labor spent in preparing apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and these should be owned and read by every family. Parents, your children are in danger of going contrary to the light given of Heaven, and you should both purchase and read the books; for they will be a blessing to you and yours. You should lend 'Spirit of Prophecy' to your neighbors, and prevail upon them to buy copies for themselves. Missionaries for God, you should be earnest, active, vigorous workers."

There are four volumes of "Spirit of Prophecy," or "Great Controversy between Christ and Satan," two of which, the first and the fourth, have been revised and enlarged, and published as subscription books. The first is now very appropriately called, "Patriarchs and Prophets," because of the subjects treated, and the fourth is known as the "Great Controversy." The table of contents of these books is elaborate in sub-headings, and this is the point that we wish especially to speak of. By carefully noticing the heading of the chapter, we get the general theme of the chapter fixed in mind; and by observing the sub-headings that belong to each paragraph, just before reading it, we are sure to find the subject alluded to, as the mind is directed toward it, and will be looking for it. For convenience, the headings and sub-headings may be copied on a slip of paper, so as to do away with the necessity of turning to the table of contents so often. The reading should be so thorough that a full and connected synopsis could be given by again letting the eye run along the line of sub-headings. This is a good way to read any book having a similar table of contents. The place to begin to read a book is at the title-page, and the introduction or preface should receive attention before proceeding to the body of the work.

It is not well to read hastily. Superficial reading is injurious to the mind. Read little, and think much, is a good rule if you keep your mind on the subject. To reproduce in writing the choicest thoughts is a good practice, and it is also well to mark such portions as you would be most likely to want to refer to again. A good book well marked is a choice treasure, to the one who did the reading and marking.

E. E. MILES.

#### COMMON SENSE.

A CANVASSER that tries to beg patronage, or to secure orders by awakening an interest in or sympathy for himself or family, is not up to his calling, and will never make a successful agent if he continues to follow out this line of soliciting. He may take an occasional order, but only from those more charitably inclined than discerning. Don't beg, don't whine. Be a man; be a woman. Your calling is as honorable as any in the land.—*The Nonpariel*.

**“PATRIARCHS AND PROPHETS.”**

THE prospectuses for “Patriarchs and Prophets” are now ready, and we learn from the Pacific Press, that the demand is so great that they have had some difficulty to prepare them fast enough to fill the orders. This is certainly cheering, and we trust that this excellent book will meet as much favor, both from the canvasser and subscriber, as has been awarded “Bible Readings for the Home Circle.” We have read the book critically, and can unhesitatingly say that to our mind it surpasses anything of its kind yet presented to the public. It is a story of the Bible, told in a most graphic and fascinating manner. Being written in a simple, comprehensive style, it interests both young and old. The books will be ready for shipment by the time the canvassers are prepared to deliver their orders. Will the canvasser be ready to deliver the books to our brethren as soon as they are ready? We trust there will be no delay in giving our own people an opportunity to purchase this book at the earliest possible moment.

In order to avoid all chance of delay in this respect, we will submit the following plan; namely, that each church be instructed to appoint one of its members to canvass each individual in that church, and such other territory as may be agreed upon between the canvasser and the State agent. If no one can be found to undertake the canvass, the local tract society will supply any demand that may be found for the books. As many of our brethren already have Vol. I., “Great Controversy,” and in consideration of the fact that there will be a demand for “Patriarchs and Prophets” for the study of the Sabbath-school lesson, a discount of 25 per cent will be allowed to those purchasing during the present quarter. If the church is canvassed by an agent, he will receive 25 per cent. If supplied by the local society, the agent's commission will go to the State Tract Society, to form a fund for the special benefit of the canvassing work, in harmony with Resolution 22 of the HOME MISSIONARY Extra.

It is hoped that every new book will serve as a fulcrum over which we may be able, by the long lever of duty, to pry out more canvassers, and thus increase our noble army of book solicitors. It is not a question whether this is the best plan or not. Suffice it to say that it is the best plan we have been able to devise up to the present writing. Should experience suggest a better one for our future new books, we shall be well pleased to adopt it. Our object is to give our own people a chance to purchase our books as soon as they appear, and at the same time afford any new worker an opportunity to canvass among our own brethren, thus gaining an experience which will fit them for work as regular canvassers. We trust that these amateur canvassers will make such a success of this work, and take such an interest therein, that they will enroll themselves in our regular canvassing corps, make it their life work, and finally receive an eternal reward. c. e.

**“FROM EDEN TO EDEN.”**

THIS most excellent book is now ready in the English, German, and French languages, and should receive the same attention from our canvassers as any other new book, and be placed in the hands of our own people at the earliest possible moment. The same plans suggested for the introduction of “Patriarchs and Prophets” except the discount, will apply to this as well as all other new books. It is not enough that our people be simply notified that such and such a book is out, and that all should have it; but the book should be presented before each individual, its characteristics described, and they be solicited to purchase, after having presented its strong points, and stated the reasons why the book is especially desirable, showing where the book brings out new beauties, which tend to make our already strong position all the stronger, giving a clearer idea of God's purposes in behalf of man.

The title of this book is suggestive of its contents. “From Eden to Eden” means from the garden of God, which our first parents lost through sin, to the earth made new, an Eden restored, peopled by a race redeemed, everything in harmony with the original plan. The events intervening between these two points are taken up and treated in the light of the prophetic word, a complete history from the creation of man until he receives his reward, immortality, the gift of God, through Christ, at his appearing. As prophecy is the standard by which the history of the world has been measured up to the present time, it does not require a very great test of faith to believe that the history of the future is just as surely foretold in the word of God. “From Eden to Eden” should be on the table of every Seventh-day Adventist family in the world. Our responsibility in this matter cannot be discharged. Canvassers outside of our regular workers must be made to feel that they have a duty in this respect by having the true condition of things set plainly before them. c. e.

**LETTERS FROM MICHIGAN.**

WE take pleasure in presenting the following letters from two companies located in different parts of Michigan, especially so as this State has been rather backward in the canvassing work; but this year, owing to the untiring efforts of Brother Brant, with the assistance of the Michigan Conference, this State bids fair soon to take a place in the first rank, and show what energy, perseverance, and a liberal policy will do for the canvassing work.

TECUMSEH, June 23, 1890.

DEAR BROTHER: We are glad to be able to report some success from Lenawee County, Mich. Although this county has been partially worked before for “Bible Readings,” we have been enabled by the blessing of God to secure two hundred and twenty-nine orders for the above mentioned book in the north half of the county, and have not quite finished yet. Only three of our company have devoted all of their time to the work since the Flint meeting.

We met with good success in our first delivery, and had only four copies left out of ninety orders.

Out of one hundred and twenty-eight exhibitions, Brother Adams obtained seventy-eight orders in seven and one-half days.

We are of good courage in the work, and feel confident that our labor will result in drawing out some honest souls on the side of the truth. May it be so is the prayer of us all.

W. G. KNEELAND,  
W. S. ADAMS,  
OTIS KITTLE,  
GEO. GORDON.

#### ALPENA CITY, ALPENA CO., MICH.

DEAR BROTHER IN CHRIST: I write you that our many friends may know how the truth is going in the northern part of Michigan.

Much surprise and even wonder is expressed at the "Bible Readings." All accept it as a valuable work. Some have met me weeks after giving the order, and reminded me not to forget them, and to be punctual with the delivery, as they were anxious to have the book. I had a copy with me at one house that I had occasion to visit, and a young man there said, after I was through talking, that I should not have taken that book away if he had had the money; of course I took his order. I have seen the tears run down the faces of more than one while I have been talking.

I could write a long article upon how God has opened the way for us, but I know your space is precious. People have offered to furnish board, and wait for the money; to lend us teams; to take us to different places; and to get our books for us.

The Lord does bless us indeed. Brother Arnold and myself walked twenty-six miles to an Indian settlement; and oh, how they feasted on that prospectus! I honestly believe the Indian where we stopped sat up all night looking at that prospectus. He came to us and borrowed it after we were in bed.

We feel the Lord is working with each of us, and we are enjoying his presence as never before.

The papers we receive are appreciated more than many can understand who have not started in the work for the Master. We send an appeal to our brethren and sisters.

Come out and join in the work, and receive of the blessings the Lord is bestowing upon us.

Yours in the blessed truth,  
W. H. STEVENS.

THE shortest and surest way to live with honor in the world is to be in reality what we would appear to be.

It is not so important that others deal with you kindly, as that you be prepared to bear injustice and unkindness.

KEEP your promise to the letter, be prompt and exact, and you will find that it will save you much trouble and care through life, and win you the respect and trust of your friends.

#### HUNTERS.

"BEHOLD, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16: 16.

As hunters, we come for the Master,  
At his call to search for his flocks;  
To seek his lost sheep on the mountains,  
Mid hills, and holes in the rocks.

We come from our homes in the cities,  
From mansion, and hamlet, and hall;  
From homes of the great, or lowly estate:  
The Lord now hath need of us all.

The Lord sends us forth to be laborers—  
Laborers of the eleventh hour call;  
We will canvass both city and country,  
The highways, the hedges, and all.

The way shall be bright, illumined by light,  
That leads to the Master's home fold;  
With books that delight and point the way right  
To the city whose streets are pure gold.

No mountain so steep but we 'll climb it,  
No hill so forbidding and bare;  
No hole in the rocks dark with danger,  
But we 'll find if his lost sheep are there.

Our Master set us the example,  
Since his flock was scattered and driven;  
The books shall be land-marks to point  
Them the way to the kingdom of heaven.

W. S.

#### "CONTROVERSY" CANVASS.

OUR new printed description of Vol. IV. of "Great Controversy" consists of three distinct canvasses. The first is probably the best for general use. The second calls attention to fewer chapters, and says more about each one, giving considerable space to the prophecies of Christ's second coming, and to Spiritualism as one of the last great deceptions which are to precede our Saviour's coming. The third is very brief. With the new prospectus for Vol. IV. and the carefully prepared canvasses, we hope to see a goodly number handle that excellent book.

A few excellent changes have also been made in the "Bible Readings" canvass, which will make it more useful than before.

#### SOLICITING TESTIMONIALS.

No one should be asked to give a testimonial for any of our books until he has had sufficient time to examine the same, and is prepared to recommend it to others. A strict compliance with this will preserve the canvasser's reputation for fair dealing, and save him from the charge of misrepresentation, and of having obtained testimonials by false pretenses, to say nothing of the trouble caused the Office in trying to hunt up and return testimonials to parties demanding their return.

C. E.

THE COLLEGE CANVASSERS' CLASS.

FROM THE MARITIME PROVINCES.

THIS class numbered forty, and was composed largely of young men.

Having but a limited time outside of school duties, we spent most of our time on the book itself until the last day, when Brother Belden occupied the time giving general instruction. It was impossible to give the proper amount of time to plans for company work, and general management of the work.

Some members of this class went to Iowa, others to Illinois, Michigan, and Canada.

During the drill, one of the Michigan canvassers called on us, and reported a delivery just finished, in which he delivered every one of forty-seven orders taken in one township, and eight out of nine taken in one square mile of another township.

J. E. FROOM.

SEVERAL worthy persons have embraced the truth in this field during the past three or four months, from having it first brought to their notice through books placed with them by the canvassers. In the upper St. John Valley, I recently had the privilege of visiting a house where the whole family has been led into the truth from having bought of Brother Farley, one of our canvassers, a copy of "Bible Readings." It is very cheering to see their earnestness, the whole-hearted and thorough manner in which they have accepted the truth. Brother Farley and myself joined with them in prayer, at their request, and heard them praise God for the precious truth. It was like a green spot in our pilgrimage, cheering us on to more earnest efforts.

F. W. M.

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.....	62½	437	145	5	...	32	43	57	8	\$ 364.10	\$ 20.50	\$ 384.60.
Atlantic.....	229	2643	927	85	53	113	373	289	14	2899.05	.....	2899.05
*Australia and Tasmania.....	285½	2426	1111	138	26	276	...	671	...	4590.04	.....	4590.04
Colorado.....	85	513	661	38	27	41	330	57	168	1374.75	.....	1374.75
California.....	...	...	1017	69	141	93	418	132	164	2359.60	.....	2359.60
Florida.....	13	168	60	11	...	7	13	29	...	156.25	.....	156.25
*Germany.....	...	...	361	...	...	...	...	...	...	326.90	31.90	358.80.
Georgia.....	60	728	391	11	3	69	94	214	...	927.25	2.85	930.10
Illinois.....	222	2125	606	32	26	137	113	226	72	1498.65	.....	1498.65.
Indiana.....	...	...	742	34	32	88	174	327	87	1797.00	36.09	1833.09.
Iowa.....	...	...	...	...	...	...	...	...	...	.....	.....	.....
Kansas.....	581	7190	1807	127	52	199	494	922	73	4328.15	148.04	4476.19.
Louisiana.....	132	826	448	7	8	11	77	245	100	873.25	8.00	881.25.
Maine.....	24	185	62	14	5	5	18	18	2	175.00	.....	175.00.
Manitoba.....	...	...	620	76	23	76	188	255	2	1613.15	68.50	1681.65
Maritime Province.....	...	...	656	45	23	50	132	363	43	1520.75	.....	1520.75
Michigan.....	572	5276	2124	109	92	242	571	885	225	5115.00	289.87	5404.87
Minnesota.....	...	...	...	...	...	...	...	...	...	5524.20	70.60	5594.80.
Missouri.....	215	2118	735	26	16	115	168	398	12	1717.50	127.40	1844.90.
New England.....	450½	3978	1250	105	120	141	399	416	69	3263.75	18.00	3281.75.
New York.....	91	749	...	...	...	...	...	...	...	954.25	19.75	974.00.
Nebraska.....	244½	922	893	25	18	138	181	437	94	2072.75	18.05	2090.80.
North Carolina.....	29	151	86	21	8	23	7	17	10	279.75	.....	279.75
Ohio.....	174½	1383	443	30	22	52	114	198	27	1068.70	.....	1068.70
Ontario.....	...	...	561	47	35	55	148	247	29	1372.75	48.25	1421.00.
Pennsylvania.....	168	1337	404	31	12	35	138	182	6	993.75	301.96	1295.71
Quebec.....	...	...	72	2	3	5	19	43	...	167.50	.....	167.50
*Russia.....	...	...	11	...	...	...	...	...	...	13.80	2.35	16.15.
Tennessee.....	...	...	...	...	...	...	...	...	...	.....	.....	.....
Texas.....	...	...	...	...	...	...	...	...	...	.....	.....	.....
Vermont.....	38½	382	73	3	2	12	12	39	5	168.75	1.25	170.00.
Virginia.....	...	...	...	...	...	...	...	...	...	.....	.....	.....
West Virginia.....	175	1444	405	32	10	39	103	213	8	979.50	1117.80	2097.30.
Wisconsin.....	...	1148	308	6	6	63	24	161	48	667.34	34.55	702.39.
Washington and Oregon.....	...	...	351	...	...	...	...	...	...	657.25	.....	657.25
Total.....	3852	36129	17330	1129	763	2117	4291	7041	1266	49,820.93	2365.71	52,186.64.

\* Reports from Australia, Germany, and Russia are for the month of April.

# THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

L. C. CHADWICK, { EDITORS.  
DAN. T. JONES. }

BATTLE CREEK, MICH., JULY, 1890.

MRS. S. L. STRONG has charge of the missionary correspondence at our Main Office, as Corresponding Secretary, and Mrs. Clara E. L. Jones is Secretary of the Health and Temperance Department.

MISS JENNIE THAYER, who has had a long experience in Tract Society work, both in America and in Europe, has been chosen as one of our Corresponding Secretaries, and is now in charge of the Chicago Office, to fill the vacancy caused by the death of Sister Huntley.

THREE members of the class which recently graduated at Battle Creek College are now in the employ of the International Tract Society; Mr. C. G. Howell as stenographer, Miss Mamie Byington as book-keeper in our Main Office, and Miss Alice Bosworth at Chicago.

WE are sorry to announce that Miss Marie A. Roth, who has for some time had charge of the French and German correspondence at our Office in Battle Creek, has been obliged to discontinue her work on account of poor health. The correspondence will be continued by others, however, so that the work will not be hindered.

WE have received the first number of the new child's paper, *Our Little Friend*, published at Oakland, Cal. It is a neat paper, beautifully illustrated, and is filled with matter that cannot fail to please and instruct the children. This little paper is published weekly, and each number will contain a Sabbath-school lesson for the little folks. Every family should have it. Single copy, post-paid, 50 cents; in clubs of 5-10, 45 cents; 10 or more, 40 cents. Order of Pacific Press, Oakland, Cal., or of your tract society.

VOL. I., No. 1. of the *Atlantic Canvasser* has just come to our table. It is a four-page, weekly paper devoted exclusively to the interests of Religious and Temperance Canvassing, published at South Lancaster, Mass. It is conducted by E. E. Miles, District Canvassing Agent for General Conference Dist. No. 1. It is in reality a substitute for the weekly reports that have been issued by the different State societies in that district. We wish the little sheet success, and

trust that our subscribers in that field will subscribe for it also, and thus become better informed in regard to the details of the canvassing work in their own vicinity. The price is forty cents for six months.

BEGINNING with July, the *Signs of the Times* comes out in a new form. The constant demand for a cheap paper that could be more extensively used in missionary work, has induced the publishers to reduce the *Signs* to eight pages. It will now fill the demand that has long been made by our tract societies for a cheap missionary paper for free distribution. State and local societies should show their appreciation of this effort to meet their wants, by promptly sending in their orders for large clubs. Every family should have the paper for their own reading, and should supply their friends with it. Price, single copy, one year, \$1.00; clubs of 10 to 100, 90 cents; 100 or more, 75 cents. Order of your tract society, or of *Signs of the Times*, Oakland, Cal.

## 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 June 30, 1890.

### RELIGIOUS WORK.

Pages books and tracts sent to foreign countries	42,988
“ “ “ “ “ “ United States	2,857
Number periodicals sent to foreign countries	1,778
“ “ “ “ “ “ United States	1,088
Number letters written to foreign countries	169
“ “ “ “ “ “ United States	39

Mrs. S. L. STRONG.

### HEALTH AND TEMPERANCE WORK.

Pages of books and tracts sent to foreign countries	32,889
“ “ “ “ “ “ United States	1,056
Number of periodicals sent to foreign countries	372
“ “ “ “ “ “ United States	53
Number of pledges sent to foreign countries	583
“ “ “ “ “ “ United States	507
Number of membership certificates	175

Mrs. C. E. L. JONES.

### NATIONAL RELIGIOUS LIBERTY WORK.

Pages of tracts and pamphlets	265,996
<i>Sentinels</i>	350
English Petitions	600
German “	50
Manuals	920
Letters written	85

ALBERT HOSKINS.

### SCANDINAVIAN WORK.

Pages tracts sent	11,592
Number periodicals sent	476
Number letters written	178

TENA JENSEN.

## CHICAGO OFFICE.

REPORT of labor for the month of June, 1890.

Pages denominational and N. R. L. publications sent out	24,362
“ Health and Temperance publications	13,726
No. <i>Signs, Present Truth, and Instructors</i>	256
“ <i>Good Health and Pacific Health Journals</i>	50
“ <i>Sentinels</i>	455
“ letters	354

JENNIE THAYER.