



THE HOME MISSIONARY

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

VOL. II.

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THIS number closes Vol. II. of the HOME MISSIONARY. A brief review of the work of the year may be interesting to our readers. By vote of the International Tract Society at its last session, it was decided to make the HOME MISSIONARY for 1890 a sixteen-page monthly; but in preparing the matter for the January number, we found it necessary to increase the size to twenty pages. Even this did not provide sufficient space for the various departments, and the Executive Board held a special meeting before the February number was issued, and voted to make another addition of four pages. Thus the paper has been continued during the year as a twenty-four-page monthly. There have been four departments in each issue, prepared especially to furnish lessons for the local missionary societies at their weekly meetings, and for study in the home where weekly meetings had not been organized.

The first of these departments has treated upon foreign missions, providing one lesson each month, upon the following subjects: "A general Survey of the World," "Missionary Ships," "Protestant Missions in Roman Catholic Countries," "The Religious Condition in Russia," "The Work in Australasia," "South America," "Central Europe," "Papal Europe," "Africa," "Scandinavia," "South America and the West Indies," and "The Foreign Work in the United States." We have reason to believe those who have studied this department of the HOME MISSIONARY from month to month, have had their interest in foreign missionary work increased and desires awakened for further investigation of the subject.

The Religious Liberty Department had in the January number, "Questions on National Reform;" February, "The Blair Educational Amendment;" March, the "Civil Sabbath;" April, "The Bible in

the Public Schools;" May, "The Exemption of Church Property from Taxation;" June, "Prohibition;" July, "Religious Liberty in Tennessee;" August, "The Work of the National Religious Liberty Association;" September, "Religious Liberty and Polygamy;" October, "Sunday and the World's Fair;" November, "Plans for the Winter's Work;" December, "Report of Labor for 1890." This phase of our work as a people, will become more and more important as we draw nearer the end, and we cannot be too thorough in our study of the principles of religious liberty which underly the positions we have taken with reference to the movements which are already being so vigorously agitated in our nation.

In the Home Missions Department we have tried to present some practical lessons, as follows: "Importance of Religious Liberty Work," "Personal Influence and Individual Effort," "Qualifications for Missionary Labor," "The Parable of the Talents," "Study," "The Object of our Work," "The Power of Influence," "The Use of Periodicals," "Working for God," "Missionary Correspondence," "Weekly Missionary Meetings," and "Practical Faith in Missionary Work." These lessons have only dwelt upon a few of the many practical lines of thought which we need to consider in our home missionary work; but we have received encouraging letters from several State and local tract society officers, expressing their appreciation of the instruction given in this department.

The principal articles in the Health and Temperance Department have been upon "Ventilation," "Water Contamination," "Food," "Plans for Health and Temperance Work," "Hygienic Cooking," "Physical Opportunities," "Effects of Stimulants on the Body," "Importance of Healthful Dress," "Disease-producing Germs," "Social Reform," "Relation of

Food and Temperance," and "Bible Hygiene." Much care and thought have been given to the preparation of these articles, and we trust they have been studied with as much care as their importance demands. The principles of health and temperance are intimately connected with the third angel's message, and their importance is coming to be recognized by the better class of people in all the religious denominations of the age. The lessons contained in these four departments alone, have been worth many times the price of the paper.

Another important feature of the paper has been the Canvassers' Department. Commencing with four pages in the January number, this department was enlarged to six for the rest of the year. A series of articles by E. E. Miles, entitled "Hints About Canvassing," has formed a very instructive part of this department of the paper. Numerous editorials by the General Canvassing Agent, together with interesting reports from the workers in different parts of the world, and contributed articles by different persons upon various phases of the work, have all tended to make this department indispensable to the canvassers, and interesting to all. The tabulated monthly reports giving the amount of orders taken each month in different States, provinces, and foreign fields, have been read with interest by thousands. In addition to the regular Canvassers' Department, a 20-page Extra was issued in February, containing a full report of the District and State Agents' convention, held at Battle Creek, Mich., Jan. 30 to Feb. 7, 1890.

The first two or three pages of each issue of the paper except the present number, have contained the fourth Sabbath readings for the month. These readings have all been upon important subjects, and have been furnished by Elders U. Smith, D. T. Jones, O. A. Olsen, J. O. Corliss, W. W. Prescott, E. E. Miles, S. N. Haskell, Dr. J. H. Kellogg, and the writer. We are not able to say how universally the plan has been carried out of having these articles read in the churches the fourth Sabbath of each month; but we trust this plan has been generally followed, and that the important matter contained in these articles has been carefully considered by all our readers.

Interesting extracts from some of the correspondence which has been received by our secretaries from different parts of the world, short articles for the children, reports of the first-day offerings, etc., have all helped to make the paper interesting.

Our present plan is to continue the paper for another year at its present size, form, and price.

We have every reason to be well satisfied with the support that has been given this paper during the year 1890, and we trust our present subscription list of over 6,000, will soon be increased by placing the paper in the home of every family of Seventh-day Adventists in the world. When the low price of the paper and the large amount of matter it contains are taken into consideration, we do not think it is asking any too much to request local tract society officers to make an effort to secure the subscription of some one in every family. Several sample copies have been sent to each librarian, with the request that he canvass the entire membership of the church both for new subscriptions and for renewals. We earnestly solicit contributions for the paper, both of articles of instruction and reports of labor, and shall be glad in the future as we have been in the past, to receive kindly criticisms and suggestions to assist us in making the paper useful.

L. C. C.

THE FOURTH SABBATH IN DECEMBER.

OUR readers will notice that we have omitted the usual fourth Sabbath reading from this number of the HOME MISSIONARY. We did this because the fourth Sabbath of December comes the last day of the week of prayer, and an address has already been sent out for that day, in the HOME MISSIONARY Extra. We see no reason why the fourth Sabbath of this month, however, should not be treated as a missionary Sabbath, and the usual fourth Sabbath contributions for home missionary work be taken.

Some may say that inasmuch as offerings for foreign missions have been made during the week, it would be inconsistent to expect anything to be given so soon afterward for home work; but our experience has been that the more we become interested in foreign work by assisting to carry it forward, the more we will be interested in home work also, and anxious to see it prosper. May the Lord help us not only to remember those who are beyond the seas, but the work at home as well.

By vote of the Executive Board just before going to press, it is decided to discontinue the publication of the children's page next year, and some changes were made in the arrangement and make-up of the paper. W. A. Colcord was chosen to edit the Religious Liberty Department, Miss Jennie Thayer the Home Missions Department, and L. C. Chadwick the Canvassers' Department. The other editors will remain the same as heretofore.

A RETROSPECTIVE VIEW.

It is not an uncommon thing to hear the aged man say, if he had his life to live over again, he would make it very different in many respects, from what it had been. He who is wise will not wait until his life is all in the past, before he carefully reviews it to see where he is making mistakes, where he is neglectful of duties, and where he is failing to improve the opportunities for doing good, that exist all around him.

In business, the difference between a successful man and one who makes a failure of everything he undertakes, is not due so much to the difference in natural endowments, or of the ability to do a prosperous business, as to the fact that the one often reviews his business and notes every point where he has made a mistake, and every place where he can improve in the method of conducting his business. With him every month and every year brings improvement and advancement; but with the man who is careless and inattentive to his business, and makes no effort to improve, these evil habits become fixed; and instead of advancing, he loses ground, or, at best, only becomes stereotyped.

The same is true with the Christian. It has been truthfully said, that there is no stand-still point in Christian experience. The Christian must advance, or he will retrograde; and to advance, it is necessary often to review his life, and compare it with the perfect Model. In doing this, the individual marks every defect, observes every mistake, weighs every motive, and compares his own character at each point with the ideal character which he has before him; and then, like the artist, strives to imitate the model. The apostle says, "Not as though I had already attained, either were already perfect: but I follow after."

With the missionary, who has consecrated himself, with all his talents, to God, the desire is and should be, to do the most good that it is possible for him to accomplish. When we say this, we do not mean that the missionary worker should neglect those dependent upon him, or that he should fail to provide for his own and their wants, but rather, that he should improve every opportunity that presents itself for doing good. If careful account is made of such opportunities, the busiest persons will be surprised to know how much time they have for such work. Those who have work to do, and want it done faithfully and well, do not employ persons who have a great deal of leisure time, because such persons are usually unreliable. Those who are always busy always have plenty of time to attend to business; and if a matter is of sufficient importance to be done at all, they regard it of sufficient importance to be done well. Consequently, their services are in demand, when good, prompt, and reliable service is wanted.

We are now drawing near the close of another year. Perhaps all the readers of the HOME MISSIONARY began the year with the resolution to make it one of usefulness, and we have abundant evidence before us, to show that much good has been done. But suppose we individually take a retrospective view of the past year. Can we truly say of ourselves that we have been good and faithful servants? If not, wherein is the failure? Perhaps by asking ourselves questions like the following, we can see more clearly where the failure has been.

First, have we improved all our time to the best advantage? Have the moments all been used for some good purpose? or have we neglected to begin some useful work because we did not have a whole hour, a whole day, or a whole week, to devote to it?

Second, have opportunities for doing good to others been improved to the best advantage? Have we always been ready to speak a kind and encouraging word to those about us? Have we been faithful as servants of Christ in pointing those with whom we have associated, to the source of life and peace?

Third, have we done our duty in the family and in the church? Have we visited the sick, and contributed to the poor?

Fourth, have our meditations been pure and elevating? and have we improved the opportunities which we have had for reading useful books and papers, that we may be prepared for greater usefulness?

Fifth, have we devoted some time each day to meditation and prayer and the study of the Scriptures?

Sixth, how many of our faults have we overcome? and how many of the Christian graces have we added to our characters?

Seventh, how much closer do our lives conform to the model which we have in the life of Christ than when the year began?

Eighth, how do our motives compare with the motives which actuated us at the beginning of the year? Are they purer and more unselfish?

These and other similar questions may be considered with profit, and plans for the coming year should be laid with the idea of making continual improvement in every trait of character which goes to make an honest, honorable, and upright man, a sincere, earnest, and devoted Christian, and a zealous, sacrificing, and faithful missionary. D. T. J.

OCTOBER DONATIONS.

THE donations that were made the fourth Sabbath in October all over the field were for the International Tract Society. Thus far we have received but a small amount at our office, and some of the State secretaries inform us that the local societies have not sent them in. Will not each librarian attend to this matter *immediately*, and send the amount of the October donations to your State Secretary, as we are in need of the money to assist us in sending out publications to fill the urgent calls that are coming in from different parts of the world?

VALUABLE BOOKS.

For some time some of the officers of the International Tract Society have been looking for and examining a line of books treating upon the different phases of foreign missionary work, both in the line of the history of the mission work of different denominations, and the lives of some of the most prominent, devoted missionaries, who have given their lives to this work. Several State societies have voted during the last few months to authorize their officers to invest from \$25.00 to \$50.00 in a library of books treating on home and foreign missionary work, to be controlled by the secretaries and loaned to State officers and ministers. This is a move in the right direction, and we wish that every State society, which did not act on this question at its annual meetings, would bring the matter before its Board of Directors at once, and take steps to secure these libraries soon, so that the winter months which are so much more favorable for study than the summer, may be improved. The International Tract Society has a list of good books which it is prepared to recommend and furnish to any State society for this purpose.

The object of this article is to call attention definitely to some books which we wish to recommend to all our readers for personal study according to the classification given below. The International Tract Society has a supply of these books in stock, and will send them by mail on receipt of price.

THE NONESUCH PROFESSOR.

This is a book that every minister, Bible-worker, canvasser, and missionary worker ought to have; and every Christian will be profited by a careful examination of its pages. It is a book of 367 pages, bound in cloth, after the English style, and has a fitting sub-title on its cover, "Golden nuggets from an old mine." It is a description of a very uncommon character, a consistent Christian. It is drawn more from the holy Scriptures than from living examples. It is a book of practical godliness. It was first printed in the year 1815, and for some unaccountable reason was almost entirely lost sight of for more than fifty years, until a few copies of it were recently found by Mr. F. H. Revell, who bought them and the plates of the book, and has now issued a new edition. It is a book that may be opened at any page, and in reading a half-dozen lines, there will be found food for thought and reflection. Price by mail, post-paid, \$1.00.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE.

This book is already well known to many of our readers, as it has been mentioned in other papers of

our denomination. It is written by Hannah Whitall Smith; has 250 pages, and can be secured in several styles of binding from seventy-five cents in cloth to \$2.50 in best German calf, padded. We have a good supply of the cloth binding at seventy-five cents, and in case other styles are desired, can have them mailed from the publisher or from our Chicago office. Young people and young Christians especially, should have this book to read and study.

MORAL MUSCLE, AND HOW TO USE IT.

This little book of ninety pages is a "Brotherly Chat With Young Men," by Frederick A. Atkins. The Rev. J. T. Davidson, in his introduction of the book, very truly says, "He who reads the first page will go on till he reads the last." The title of the book is a significant index of its contents, which are divided as follows: A Fierce Fight; Perseverance Wins; Purity is Power; The Redemption of the Evening; Helpers in the Fight; Things that Hinder; and Victory. A few copies only can be secured in paper covers at twenty-five cents, but an unlimited supply in fine cloth at fifty cents. It is worth many times its cost to any young man.

THE PERFECTED LIFE.

"The Perfected Life, or the Greatest Need of the World," is a small book in vellum paper covers at twenty cents per copy, which in a few pages has a rich mine of thought on the development of Christian character.

LOVE — THE SUPREME GIFT.

This is a companion book to the one mentioned last, uniform in size, style, and price. The subtitle is "The Greatest Thing in the World." Of this little book the *Religious Telescope* says, "It is worth its weight in gold."

MISSIONARY ENTERPRISES IN THE SOUTH-SEA ISLANDS.

This work is a complete history of the work of that celebrated missionary, John Williams. It gives in his own words the account of his work, with many interesting and very profitable experiences, which as a people we need to become familiar with before we can properly appreciate the magnitude of the work we have before us. Bound in fine cloth, with gold side-stamp. 416 pages; price, \$1.25.

THE SECRET OF SUCCESS.

"The Secret of Success, or Finger Posts on the Highway of Life," by John T. Dale, is a book with 400 large pages, nicely bound in cloth, with gilt side stamp. Price \$1.50. The following selections from its table of contents give an idea of its scope: Have

a Purpose ; What Minutes are Worth ; Make Home Attractive ; A Sunny Temper ; Be Patient ; What Reading Will Do ; What to Read ; How to Read ; Study of the Bible ; A Talk to Boys ; A Talk to Girls ; Be Kind ; The Secret of a Happy Life ; How Great Men Have Risen ; True Culture and Progress ; What Pluck Can Do ; Hard Work Better than Genius, etc. Out of many testimonials that might be given of the book, we simply quote from Rev. E. P. Goodwin. He says: "I took it up doubtful as to its value. I lay it down with the feeling that it deserves my hearty recommendation."

CHRISTIAN TEMPERANCE AND BIBLE HYGIENE.

"Christian Temperance and Bible Hygiene" is the name of a new book just issued by the *Good Health* Publishing Co. This work is a compilation, and in some sense an abstract, of the various writings of Mrs. E. G. White on the subject of health and temperance reform, to which have been added several articles, by Elder James White, elucidating the same principles, and the personal experience of Elders J. N. Andrews and Joseph Bates, two of the pioneers in the health movement among Seventh-day Adventists.

The purpose in the preparation of this volume has been to gather together, in a condensed form, writings which were scattered through various volumes, and some that have never before appeared in print, so that the teachings of Mrs. White upon this subject might reach as large a number as possible of those for whom they were specially intended. The work of compilation has been done under the supervision of Mrs. White, by a committee appointed by her for the purpose, and the manuscript has been carefully examined by her.

"Christian Temperance and Bible Hygiene" contains 268 pages, and is bound in two styles. Fine English cloth, marbled edge, price \$1.25. The same binding, with gilt edge, \$1.75.

We will not extend this list of books in this number, but hope to receive many orders for them, not because of any financial profit to us, but that the good reading which they contain may be placed in the homes of our readers.

Some State societies have already ordered supplies of some of these books, so that they are prepared to fill orders for them, and others will doubtless do so if those ordering should prefer to order from their State secretary. Our only object is to get the good reading circulated.

L. C. C.

SOME NEW SONGS.

WE are glad to announce two new songs which have recently been prepared and added to the list of religious liberty literature. They were sung for the first time in public at the last meeting of the Association in the Tabernacle at Battle Creek, Sunday, Dec. 7, 1890, and by unanimous vote of the Association the authors were requested to publish them in sheet-music form, with the imprint of the National Religious Liberty Association. They are entitled "What Has Papa Done? or The Prisoner's Daughter," and "The Prisoner, or A Mansion For a Cell." The words to both are original, and the music of two well-known songs has been carefully arranged and adapted for them. New and appropriate designs have been prepared by our artists for the title-pages, and it is hoped they will have a wide circulation by our readers among their music-loving acquaintances, as well as a place in their own homes. The price of the first is 25 cents, and the latter, 30 cents. They are companion songs and the two will be sent for 50 cents. Address all orders to the International Tract Society, Battle Creek, Mich., or 28 College Place, Chicago, Ill.

NEW SCANDINAVIAN MISSIONARY PAPERS.

THE International Tract Society has recently commenced the publication of two new missionary papers for the Scandinavians, one in the Danish-Norwegian language, and one in the Swedish. The papers are published at our Chicago office. *Evangeliets Sendebud* (The Gospel Messenger) is the name of the Danish, and *Sions Vagtare* (Zion's Watchman), the Swedish. They are both 24-page monthlies, and the subscription price is seventy-five cents per year. The papers were both commenced with the November number, and an encouraging list of subscribers has already been received. We feel as though our English-speaking readers ought to take an interest in these papers as well as the Scandinavians. They will be made pioneer papers, containing articles on practical and doctrinal topics, also something for fireside reading, including something in each number for the children. There will be a department for the discussion of the principles of religious liberty, and another for instruction on health and temperance topics.

The papers are each in charge of a competent editorial committee, and everything will be done that is in our power to make them a valuable means of instruction in the languages in which they are issued. All orders should be addressed to the International Tract Society, 28 College Place, Chicago, Ill.

Extracts from Correspondence.

THE following extract is from a lady in Jamaica, who devotes her time almost wholly to works of charity and love, among the poor and distressed :—

"You do not know how grateful I feel for your generosity and kindness in allowing me the privilege of distributing these very precious tracts and books, and I earnestly pray that the good work may be steadily carried on, and may bring forth abundant fruit. I have had much pleasure in reading 'Spirit of Prophecy' so ably written by Mrs. E. G. White, and would be very grateful to read other of her works; also 'Our Faith and Hope,' and 'Sermons on the Coming and Kingdom of Christ,' by Elder James White.

"I am very desirous of making the coming Christmas tide one of pleasure to the poor sufferers at the public hospital, and therefore plead with your Society to send a number of your choicest books, such as 'Sabbath Readings,' of which you kindly sent me one copy in your last gift. I have been very much interested in its contents, and should like to have at least two dozen copies to use as I have stated. Please let me know their cost, and I will remit the money. The copy you sent me forms one of the daily lessons which my four little grandchildren delight in reading.

"I thank you again and again for your generous gift to me, and desire to be of use to the Society in any way that lies in my power."

Just recently we received a letter from the Isle de Los, off the coast of Sierra Leone, West Africa, in reply to a letter and publications sent the people at their own request some time ago :—

"A part of your literature was sent to us by a gentleman of Sierra Leone, and as we find that we are in need of these valuable papers, I, on behalf of the Young Men's Mutual Improvement Society, was directed to write you that we shall be very thankful if you will forward us some weekly issues of your useful and profitable literature for our social gatherings."

From a gentleman in Sierra Leone, West Africa, who also sends the name of a friend who wishes reading-matter :—

"Your valued favor accompanied by fifty copies of the *Youth's Instructor* and several nice tracts sent me by your Society, have been received. May God grant you success in all your labors, and give you many souls in the day of account. I need not mention that I highly appreciate your kindness in placing my name upon your list for the *Signs of the Times* and *Good Health*, for which I am under the greatest obligations to you. The *Youth's Instructors* have been distributed, and the children desire to have more, if you can conveniently spare them. They are very much appreciated. I will be thankful also for some more of the *Social Purity* pamphlets."

From a teacher in Barbadoes, West Indies :—

"Allow me to express my thanks for both the quantity and quality of reading-matter sent me a short time ago. I am a great lover of such, and as a consequence, the greater part of my time is spent in this wholesome recreation. You may be sure that the reception of the books has been a source of great pleasure to me.

"With respect to 'Marvel of Nations,' from what I have read, I find that it is not a book just to be read and then shelved, but one to be studied. I have enrolled it among my routine of studies, and by the time this reaches you, I hope I will have profitably scanned many of its precious pages. In reference to the tracts, I have already read a goodly number of them, yet I should like to read others, of which I give you a list. The one upon Spiritualism only confirms my opinion about that subject, which I have long considered a diabolical fraud forged in hell to pervert the nations."

From St. Vincent, West Indies :—

"The *Signs of the Times* and the *Good Health* I very much prize. The tracts are finding their way into places and hands that will be greatly benefited by them. Mothers are much helped by the profitable hints given in these tracts and papers for the training of youthful minds toward good habits. Should you continue to favor us with your literature, I unhesitatingly say much good will be the result. You having encouraged in us a thirst for reading them, it is hoped that nothing will intervene to prevent their wide circulation in this neighborhood, and thus prove a blessing to many homes."

From a lady in Belize, Central America :—

"I am indeed very thankful to you for sending me such a nice selection of reading, especially the fine address delivered by our brother on 'Social Purity,' which I was delighted to find in the package. I took it for my first reading to my Sabbath-school class, and around to the homes which I thought most needed it, and I can assure you that it has been a great help to myself, by reading it to others. There are many homes that it would pain your hearts to enter; many have no regard for the marriage relations, and the children brought up under such surroundings, hear nothing that is very elevating or helpful from those whom they call father and mother. I have made it my business to labor among the young on this very account, their hearts being tender, and I hope to see good results."

From a teacher in St. Croix, Danish West Indies :—

"I regret that our present circumstances do not allow us to subscribe for the papers you have so kindly sent us, but hope at some future day, if possible, to send, or do something on behalf of the children especially, who are delighted with their papers, *Good Health*, tracts, etc. From myself, accept the inclosed bill as a small donation, which I will supplement at some future time. I wish you continued success in your noble efforts to advance our moral and spiritual positions."

From an old correspondent, the secretary of a college faculty in Arkansas, we received an excellent letter, with a fine list of addresses, to whom she wished literature sent. The following is an extract from her letter :—

"Please excuse my long delay in writing to thank you for reading-matter which was most welcome to me. The students in our college are much pleased with your publications, and always read them eagerly. We should be very glad of them at any time. Whatever you send to me I will circulate among the students. It seems to me the mission of your Society is a blessed one. Anything in tract or other form on temperance or against the use of tobacco is especially useful here. Our college rules forbid its use, but we sometimes find it very difficult to get the boys to abandon it entirely."

The Children's Page.

ARE YOU HAPPY?

ANOTHER beautiful new year has come. Brothers and sisters, school-mates and friends have wished you a "Happy New Year." But I want you just to stop a minute and think, while I ask you a question: "Are you happy — fully happy?" Perhaps you will know better what I mean if I tell you about eight gentlemen who once were asked that same question.

They were old friends traveling together. Suddenly they asked one another, "Are you happy — fully happy?"

The banker was the first to reply. He said: "I have earned a large fortune. I have all the money that I possibly can need during my whole lifetime. I have a charming family. My wife and children do all that they possibly can to make home pleasant for me. Yet I am not happy. There is one thing which troubles me so much that it poisons all my joy; that one thing is the thought that all these goods, these riches, this dear family, are not lasting, and that very soon I shall lose them forever."

Then the colonel, who had been the commander of many soldiers, said: "I have known the joys of a soldier, and the triumphs of war. How proud I have felt, when, at the head of my soldiers, I have overcome the enemy; or when, after the victory, I saw my name honorably mentioned by the commander-in-chief. But one day, seeing an officer lying on the battle field dying, I tried to lift him up. 'Thank you,' said the dying one, 'but it is too late! We must all die: think about it, think about it!' And with his last breath, he said again, 'We must all die!' I never, never can forget it. These terrible words follow me day and night. I have some moments of joy; but, alas! my friends, I am not fully happy."

The next gentleman who answered the question was a very learned man who had done business for his country among other nations. He said: "Honors have been heaped upon me. Public gratitude has met me at every step. Yet I want something, I know not what; my heart is empty. All my honors do not cure the secret longings of my heart."

The poet said: "Even in my youth I had a wonderful gift for writing poetry. It was received with world-wide praise. Very many told me that my glory was immortal. But what is such an immortality? The flattery of men does not satisfy me. I desire a better immortality. And as I have no surety of ever receiving that, I am not fully happy."

The man of the world said: "I have no such bitter complaints to make. It is true I feel rather weary sometimes, but what of that? I try still to be gay. I go to the theater, to balls, to concerts, and to all sorts of amusements." "But," said one of his friends, "when old age, sickness, and poverty come upon you, what will become of your amusements?" "Then," replied the worldling, "I suppose I shall have to give them up." "But," con-

tinued his friend, "when you think that you may sometime lose your pleasures, are you fully happy?" "No," replied the man of the world, in a low tone, "I am not truly happy."

The old lawyer said: "I now am seventy years old. I have health, fortune, a good name, and a pleasant home. I used to fret and look anxiously forward to this time of leisure and rest. But now that I have it, the hours seem too long. I get tired of my newspapers and books, and do not know what to do with myself. I am not fully happy."

Then the gentleman who professed to be a Christian, but really was not, said: "I believe in God. Every day I read my Bible, and pray. On the Sabbath my place is never empty in the house of God. But my conscience is not easy; I do not get any peace and happiness out of it. Death, which is stealing on, fills me with fright. I always see in God a severe and angry Judge; and the thought of appearing before him with my many sins, fills me with dread. No, I am not happy at all."

The eighth gentleman was a true Christian physician. He said: "My dear friends, I am not surprised to hear you say what you do. The Bible teaches, and we have proved it true, that neither money, glory, honors, knowledge, or anything else in this world, can make us fully happy. God has created us for himself; and, so long as we do not give ourselves to him, we are filled with uneasiness and longing. In my youth I did not know how to be a Christian, and although I did well in my business, I tasted no happiness. But, by the goodness of God, I have been shown a better way. The reading of the Bible showed me that I was a sinner, and that unless I received help, I certainly would be lost. Then I read about how Christ came and suffered and died to be my Saviour. Since then I have turned my eyes to him, in sorrow for the sins that caused him to suffer. I believed that he would forgive, because he said so. And he has washed my sins all away, and has given me peace and joy more than words can tell. I trust Jesus, take him for my best Friend, and with the strength he gives me, try daily to live as he would if he were in my place." "You, then, are fully happy?" said one of the company. "Yes, my friend, I trust in Him who gave his own Son that I might be happy in this world and in the world to come."

Now, my dear child, are you fully happy? The Bible alone points out the way to true happiness. Do you read your Bible? Have you given yourself to Jesus? Are you every day trying to be like him? Do you earnestly ask him to help you? and do you believe that he does? If so, you then have the happiness which man cannot give, and man cannot take away. It begins on this earth, and is perfected on the new earth, where there is fullness of joy and pleasures for evermore.

Please learn this little verse, and repeat it every day during the new year: "*Happy* is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:5.

JESSIE F. WAGGONER.

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

RISE AND PROGRESS OF THE MESSAGE AMONG THE SCANDINAVIANS IN AMERICA.

It was in the year 1850 that four persons, who had moved to America from Norway, began to keep the Sabbath of the Lord. They lived in Oakland, Wis. Two of them were the parents of Elder O. A. Olsen. In the course of two years, eight Norwegian families became Sabbath-keepers. Of the Sabbath truth they had already been informed in Norway, and they learned of other truths pertaining to the message from American Sabbath-keepers with whom they became connected.

After ten years, I became acquainted with the Bible truths pertaining to the third angel's message, through the reading of English papers and books, and in 1863 began to keep the Sabbath of the Lord. I was then living in the vicinity of Poy Sippi, Wis. In the course of six months, about forty Scandinavians embraced the present truth, and began to keep the Sabbath. After this the light was presented among the Danes and Norwegians in other places in Wisconsin, Minnesota, Illinois, Michigan, and Iowa.

After a few years, other laborers joined in the work in the Scandinavian field. Among these were Brethren O. A. Olsen and J. F. Hanson, and at a later date Lewis Johnson and O. A. Johnson. In less than ten years several hundred Scandinavians had embraced the precious truths of the last message of mercy.

Among the Swedes, Charles Lee was the first who preached the message. Through his efforts quite a number of souls were gained, principally in Northern Minnesota. I had the privilege of joining him in the work, and several churches were organized. These brethren were afterwards exposed to adverse and trying circumstances. For a number of years there was no laborer among them, and some of them left the truth; but lately they have received help, as the Lord has raised up faithful laborers to work among them.

In 1872, the publication of the *Advent Tidende* at the office of the *Review and Herald* was commenced. The first year it was a 24-page monthly; the next, it was enlarged to thirty-two pages, but issued at the same intervals. Previous to this, few tracts had been printed, but after awhile other tracts and pamphlets were published. These tracts and papers were not only scattered in America, but many of them were sent to the old country. Thus the truth was agitated in Denmark and Norway, and a few persons in those kingdoms embraced our views.

Through the blessing of God the work of the silent messengers in connection with that of the living preachers went on with great success. In 1877, five years after the *Tidende* began to be published, there

were about eight hundred Scandinavian Sabbath-keepers in America.

The Swedish paper, *Sanningens Harold* (Messenger of Truth) was started in 1874, two years after the *Advent Tidende*. In 1879, the name of the *Tidende* was changed to *Sandhedens Tidende* (Messenger of Truth), a 16-page semi-monthly paper. *Sanningens Harold* was of the same size, and was also published semi-monthly. These two papers have been continued ever since.

Brother A. Swedberg has edited the Swedish paper for many years, and has translated most of our Swedish tracts and books. Brother Emil Johnson has assisted in this work, and has also labored in preaching. Brethren Norlin and Hoffman are laboring among the Swedes with good success. A few other Swedish brethren have also labored some, and this last year Brother J. M. Eriksson has come from Sweden to labor in Minnesota.

For eleven years, from 1877 to 1888, while I was laboring in Europe, the work among the Scandinavians in America progressed steadily, and the number of Sabbath-keepers increased. But as the work in Northern Europe was enlarged, and excellent openings were found in every direction, one efficient laborer after another was sent over there, and thus the number of laborers in America has become very small.

America presents an excellent field for labor among the Scandinavians. In Minnesota about one-third of the inhabitants are Scandinavians, and they have a great deal of influence in that State. Dakota, Nebraska, Kansas, Iowa, and Wisconsin are largely settled by that nationality. Beside this we find many thousands of them in Illinois, Michigan, New York, Pennsylvania, and other States. I suppose the whole number of Scandinavians in the United States is more than five million.

We have numerous calls and openings for labor. No people are more willing to purchase our books than the Scandinavians. Here is a great field for canvassers, Bible workers, teachers, and preachers. There is plenty of work for ten times the number that are working at present.

It is true that a few of those who have started in the work meet with poor success, but they have never learned their business well, and have no disposition to work steadily and hard. Patient, kindly labor will win souls much more quickly than a spirit of antagonism. All who have labored diligently in the fear of God have been successful. They are winning souls for Christ, and laying up a rich treasure in heaven.

Some of our brethren and sisters are preparing to enter the field, yet there is still plenty of room for others. The fields are white for the harvest. The

last gentle rays of the sun of righteousness are ripening the grain. Who will thrust in the sickle, and gather sheaves for the heavenly garner?

Do you, dear reader, stand idle in the market place? (See Matt. 20:3.) Do you shrink from the work because of the difficulties — hard work and struggles, prayers and tears? Then read and remember the blessed words of inspiration: "They that sow in tears shall reap in joy." Ps. 126:5.

Boulder, Colo.

J. G. MATTESON.

AMONG THE GERMANS IN AMERICA.

THE German-speaking people are largely represented in the United States, but especially in the Northern and Western States.

Many are the causes which have induced them to leave their much-loved father-land and immigrate to other countries. While thousands have gone to Africa, Australia, and the isles of the sea, the majority have sought and found a home in the United States. According to present estimates, there are about twelve millions of German-speaking people in this country.

Their settlements are largely in Wisconsin, Minnesota, Dakota, Iowa, Kansas, Ohio, New York, Indiana, Pennsylvania, Illinois, Nebraska, Oregon, and Michigan.

In former years, those who came over belonged chiefly to the farming and laboring class; but since the revolution of 1848-9, many of the upper classes of society, and those having a university education, have flocked to this country. It is an acknowledged fact that the German business world in the United States occupies an honored position which it well deserves, on account of its integrity and sobriety. Arts, sciences, and mechanics are also well represented.

Many of the large cities have a population of more than one hundred thousand Germans, and the State of Wisconsin is said to have a larger number of Germans than any other nationality.

The faiths professed by these people are, as a rule, the Evangelical Lutheran, Methodist, Baptist, and Roman Catholic.

The third angel's message found its way among isolated German families some fifteen years ago; and it is worthy to note that this work began by the scattering of the few publications we then had, by some Danish and American brethren in Dakota. By this and other efforts, a number commenced to observe the Sabbath. But no special effort was made until 1881, when the General Conference sent Elder L. R. Conradi to Dakota to labor especially for the Germans. Through the blessing of Heaven he was successful in raising up a company to keep the commandments of God and the faith of Jesus. In 1882, this company was organized into what is known as the Milltown church. Companies were also organized at Childstown and Immanuel's Creek.

In the same year work was also commenced in Nebraska, and a company raised up at Stearns-Prairie. This effort was conducted by Elders Con-

radi and Shultz. Their work was carried on partly in a tent, and these were the first tent meetings among Germans ever held by believers in the third angel's message.

Since that time, the work has gone forward with vigor in Pennsylvania, Wisconsin, and Oregon, and to a greater or less extent in some of the other States.

The message has spread most rapidly among the Germans during the past year, especially in South Dakota, where 150 have joined our ranks, and several churches have been organized.

At present there are six ordained ministers, and eleven licentiates at work; but with this small force, we are not able to fill a tithe of the calls for help and openings among the German Americans. Doors are being opened all around, and pleas for help come in from every direction. O, that we had hundreds of men and women to enter the Master's vineyard, for the "harvest is ripe for the sickle;" but —

"Where are the reapers to garner in
The golden sheaves from the fields of sin?"

We have sent laborers and reading-matter to Russia and Germany, and we are seeing results of the work. For some years, we have corresponded with Germans in Brazil, and sent them publications. This made much stir in one colony where 300 German families lived, and even the natives have inquired concerning our faith, and we, by the request of the Germans, have sent them Spanish tracts. A few weeks ago a letter was received from Brother Alberto Holstein, who lives in Brazil, and with it \$43.00 for books, which he intends to distribute. He was happy that he had been able to do that much for the Lord by saving this amount to invest in God's cause. Brother Holstein anticipates coming to this country or going to Hamburg, Germany, next year, to fit himself for the work in Brazil.

We need laborers with hearts filled with the love of God to carry the sound of the message to all the world.

H. SHULTZ.

THE FRENCH WORK IN AMERICA.

POPULATION.

ACCORDING to official statistics, the French population in Canada and the British possessions numbers, at the present time, 1,528,500, and it is stated that there are one million Canadian French in the United States, most of whom are in New England. If we add to these, from five hundred thousand to one million of French-speaking people who have immigrated from France, Belgium, and Switzerland, and are scattered all over the States, we arrive at a total of from three, to three and a half million, speaking the French language, and belonging almost exclusively to the Roman Catholic faith.

Of this number, about thirty thousand only are Protestants. These have, according to a directory, a minimum of thirty-five regularly organized churches, divided between the Baptist, Methodist, Presbyterian, Episcopal, and Congregational denomi-

nations. The larger number of these churches is in Canada and Massachusetts.

HISTORY OF OUR WORK.

Elders A. C. and D. T. Bourdeau embraced the present truth in 1856. A few French families were brought into the faith in Vermont, in about 1859, and in Canada, in 1869. But the work proper began in the fall of 1872, when Elder D. T. Bourdeau was called to Robinsonville, Brown county, Wis., where a family had commenced keeping the Sabbath, after reading a tract on the subject, prepared by Elders James White and D. T. Bourdeau. The first French Seventh-day Adventist church was organized there (not at St. Anne, as I stated in a recent number of the *Review*).

The next year, Elder D. T. Bourdeau held a series of meetings at Serena, St. Anne, and Kankakee, Ill. Churches were raised in Kankakee and St. Anne.

Between this and 1888, Elder Bourdeau labored in Europe during two successive tours. In the summer of 1888, Brethren D. T. Bourdeau and Paul E. Gros made four efforts with a tent in the vicinity of Robinsonville, Saint-Sauveur and L'Erable, Wis., which resulted in increasing the number of believers at Robinsonville. They closed the effort by erecting a meeting house.

In the winter of 1889-90, Brother P. E. Gros labored among the French settlement at Midway, Washington county, Penn., where a church, half French and half English, was organized. Since the spring of 1890, Brother Gros has labored in Wisconsin, but mostly among the English. The whole number of French Sabbath-keepers in North America is about 150.

Last winter, and this year also, a French school for the fitting up of laborers, was organized in Battle Creek, under the supervision of the General Conference. Four attended the school last year. Ten at least, of whom seven have already come, are expected this winter.

Canvassing work among the French Catholics of Illinois was undertaken in 1889, by Brother E. P. Auger, and this year, by Brethren Auger, Müller, Roy, Berton, Curdy, and Vuilleumier, although on an average for only ten to twelve weeks. From their experience it appears that canvassing among the French Roman Catholics will be attended with serious difficulties.

PROSPECTS.

Judging from outward appearances, the prospects before the little band of French workers ready and anxious to enter the field in the spring, seem rather discouraging. No earthly inducements are before them. But we do not think that at this time, any more than in the days when the reformers of the past began their work, external difficulties should have any bearing on our hopes. The sure word of prophecy tells us that the everlasting gospel of peace and salvation will be brought in this generation to every kindred and tongue. This should suffice as a basis to hopeful expectations for the future of the work among the French.

NEEDS.

First, we need the prayers of all those who are interested in this branch of the work. Second, we need a dozen more laborers, endowed with faith, courage, self-denial, and perseverance. Third, we need funds to help to sustain the latter at their post.

RESPONSIBILITIES.

The greatest share of the responsibility in this part of the work rests on our brethren and sisters who speak the French language. They alone can furnish the laborers that are needed, and they especially should feel interested to give means for the maintenance of the work. Should these fail to bear this responsibility, or rather to accept this privilege, others will heed the call, for the word of God cannot be broken.

JOHN VUILLEUMIER.

OUR WORK AMONG THE DUTCH.

LABOR among the Hollanders in America was first commenced in Grand Rapids, Mich., in the summer of 1886. A few tracts had been translated into the Dutch language, and these found a ready sale wherever they were offered. This canvass was followed up by Brother B. F. Stureman, who held Bible readings in a few families who manifested a desire to learn more about the Sabbath, the second advent, and kindred truths. The result of this labor is seen in nearly a dozen persons who became thoroughly convinced, and decided to walk in the light which they had received.

In the fall of the same year, the General Conference decided to publish a Dutch paper, in order that the work might be carried on more extensively among those of that nationality. Its first issue was printed on the 16th day of February, 1887. In connection with the editorial work, books and pamphlets have been translated. The fruits of this undertaking have proved that the printed page makes impressions in the hearts of many readers.

The next important step was the establishment of a branch of this work in the Netherlands, which grew out of a correspondence with Brother M. J. Van der Schuur. In the summer of 1888, the General Conference Committee requested him to come to this country for the purpose of receiving more thorough instruction, and helping here. After his arrival in America, a few persons, who had formerly enjoyed his pastoral labors in Winschoten, were organized into a church by Elder Conradi. One of these brethren has subsequently received a training in the Hamburg Mission, and has met with a fair degree of success in the city of Utrecht, Holland, where he is selling "Thoughts on Daniel and the Revelation."

In the fall of 1887, a few in Baldwin, Wis., became interested. Urgent requests from them were received to send them a minister, but no help could be sent them until the fall of 1889, when Brother Van der Schuur was sent to labor awhile in that place.

In the spring of 1889 this brother began his ministerial labor in Kalamazoo, Mich., and at the same

time Brother B. F. Stureman entered the field at Fremont. During the summer of 1890, they labored together in the city of Holland.

Considering the strong prejudice which must be overcome before the Dutch can be reached with any "new-fangled" doctrine, we feel very thankful for the measure of success with which the Lord has crowned our efforts. We know now of eighty-nine adults in this country and in the Netherlands, who are keeping the Sabbath. Besides these, there are a great many interested ones.

In Battle Creek and in Kalamazoo, missionary societies have been organized for the purpose of distributing reading-matter. Experience seems to demonstrate that by this means and by personal visits, the most good can be accomplished. The prospects are encouraging. J. KOLVOORD.

QUESTIONS.

SCANDINAVIANS.

1. IN what year did some Scandinavians in America first commence to observe the Sabbath? Who were they, and where did they live?
2. Who first preached the message among the Danes? who among the Swedes?
3. In what States are the Scandinavians chiefly located, and how many millions are there in the United States?

GERMANS.

1. How many German-speaking people are there in the United States? Name the State whose Germans outnumber the Anglo-Americans, and give the other States where there are large German settlements.
2. What faiths do they mostly profess?
3. How and where did they first learn of the third angel's message?
4. Who first proclaimed the message to the Germans of Dakota?
5. Give the result of this work, and relate what you can concerning subsequent efforts.
6. Where has the work been especially blessed during the past year?
7. What has occurred of interest to our work among the Germans and natives in Brazil?

FRENCH.

1. How many French-speaking people are there in the United States and Canada?
2. What creed do the majority profess? How many are Protestants?
3. Who were the pioneers in the French work in America?
4. What is the total number of French Sabbath-keepers in North America?

HOLLANDERS.

1. In what way, and when, did the work commence?
2. Give the date of the first issue of the Dutch paper.
3. What was the next important step? Give items of interest in regard to the subsequent progress of this work.

OUR RESPONSIBILITY.

To the people of the United States has been committed the blessing of unparalleled freedom. With freedom has come a more abundant degree of comfort, happiness, and wealth than is found in other lands. Strong, in his admirable little work, "Our Country," says: "Among the nations, ours is the youngest—the Benjamin—and Benjamin-like, we have received a fivefold portion. 'Surely he hath not dealt so with any people.'"

To share the blessings of this free land, the people of the Old World have come in multitudes, and returning, have carried back the spirit of freedom and many religious truths, which though as old as the world, have been lost sight of through the oppression of kings and the tyranny of the papacy.

From the progressive religious bodies in America, an influence has gone out to all parts of the world, and we find that the evangelical truths held by the Methodists and Baptists, are enlightening and reviving thousands of those who are weary of the formality and coldness of the established state churches.

It is thus that the special message committed to the Seventh-day Adventists has been carried to many nations, and will be carried to all parts of the Old World. It is an interesting fact, that with the exception of Australia and New Zealand, all of our foreign work has had its beginning in small companies of believers who accepted the message, through the voluntary labors of friends or kinsmen. Sometimes by visiting the father-land, and often by sending periodicals and tracts, the Scandinavian, the German, and the French Sabbath-keepers in the United States have carried the third angel's message to their friends in Europe, and thus has begun the work which now employs so many faithful workers.

It is of the utmost importance that we appreciate the responsibility resting upon us to send the message of warning which we have heard, to every nation, kindred, and tongue; and it is important that we understand and appreciate the agencies by which this work can be most rapidly accomplished.

Is there a family of foreigners in your neighborhood, whom you have never visited, or endeavored to benefit by the loan of some reading-matter? If so, do not let the winter pass without a prayerful, earnest effort in their behalf.

Some years ago, a farmer in Western Iowa hired a young German to grub a piece of land by the acre, and specified that he should not work on the Sabbath. Each Sabbath day they invited him to go with them to meeting, and wishing to respect their kindness, he went. In a few months he was keeping the Sabbath, and laboring evenings to convince others of its importance. One of our ministers became acquainted with him, and seeing that he had a disposition to work, loaned him money to attend the Battle Creek College. With this beginning he has pressed forward in the work, till he stands at the head of our work in Germany and Russia.

Will not our brethren everywhere take an interest in the foreigners around them? W. C. W.

RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

REPORT OF LABOR DONE BY THE N. R. L. ASSOCIATION, DURING 1890.

IN reporting the labors of the Association for the past year, we shall say very little about the time immediately following the last annual meeting, as that time was largely consumed in laying plans and making preparations for the winter campaign.

On the evening of December 25, the Secretary of the Association, Prof. McKee, and the present Corresponding Secretary, left Battle Creek for Washington, D. C. On the 6th of January, Mr. Breckinridge, of Kentucky, presented in the House his Sunday bill for the District of Columbia. The representatives of the Association thereupon set on foot plans for a mass-meeting, at which, features of the bill could be discussed by both its supporters and opponents.

A popular lawyer was asked to preside, which he consented to do, and a most enthusiastic meeting was held. This meeting did much to introduce the Association to the people of that city, because of the favorable reports of the gathering, which were published in the daily press.

Immediately following this meeting, the American Sabbath Union held a convention for the purpose of encouraging sentiment in favor of the Breckinridge Sunday bill. But the representatives of the National Religious Liberty Association were on hand, and did most effective work in the dissemination of truth, which resulted in largely neutralizing the desired effect of the efforts of the supporters of the Sunday bill.

Immediately after this convention, the Association workers made another house-to-house canvass, carrying petitions against Sunday legislation, and secured about 8,000 signatures, which were accepted February 18, at a hearing before the committee having charge of the Breckinridge bill. Upon this occasion a great victory was gained in behalf of the principles of the Association. The Secretary of the Association prepared a very able paper, setting forth the unconstitutionality of religious legislation, and the evil effects which have always followed in its train, which paper was also submitted to the committee upon that occasion.

The efforts thus put forth at the national Capitol, were productive of great good. Those who listened to the arguments against the Breckinridge Sunday-rest bill, afterward declared themselves against such measures, and as the result, the bill itself died in the hands of the committee. This bill, meeting with no favor in the lower House, had the effect of putting a quietus upon the Blair bills at the other end of the Capitol, hence nothing more was done toward pushing these measures during the entire session of Con-

gress, and in a little time, all talk concerning them had ceased.

The representatives of the Association attended the convention of the National Reformers held in Washington in the beginning of April, but the effective work previously done in that city had so satisfied the people upon the subject of religious legislation, that there was not the first ripple of enthusiasm manifested at this convention.

During the year, about fifty different articles have been sent out from the Central Office, to be published in all the States of the Union. Most of these have appeared in about five hundred of the principal papers of the Union, and have been the means of educating, to some extent, a large number of people, in the principles cherished by the Association.

One prominent line of work which has occupied the attention of the Association during the entire year, has been in the interest of what is now widely known as the King case, in Tennessee. During the annual meeting of 1889, word was received that Brother King had been arrested, and was soon to have a trial in the circuit court of his county. The Association thereupon appointed R. S. Donnell, of Missouri, and L. A. Smith, of Battle Creek, to go to Tennessee and make arrangements for the defense of Brother King. Col. T. E. Richardson, an eminent lawyer of Obion county, was engaged, and argued the case, which was decided adversely, subjecting Brother King to a fine and costs, amounting to \$75. The case was then appealed to the Supreme Court, by order of the Association, and the judges affirmed the decision of the court below.

At this juncture, it was decided, if possible, to take this case to the Supreme Court of the United States, and test the constitutionality of the Sunday law on which he was convicted. For this purpose, an eminent lawyer of Detroit, Mich., Hon. Don M. Dickinson, Postmaster-general under President Cleveland, was retained as associate counsel in the case. Upon refusing to pay his fine, on the advice of counsel, Brother King was placed in jail. His case was then argued before the United States District Court, and a writ of *habeas corpus* was granted, which admitted Brother King to bail, pending the appeal. This is the present status of the case, but the Association expects to push the matter to a final decision in the court of last resort. The case all along excited much comment in the principal papers of the country, and its result is awaited with much interest in every part of the land.

During the discussion of the site of the World's Fair in Chicago, the question of opening the Exposition on Sunday has been agitating religious circles throughout the country, but especially among the clergy of Chicago. The Association deeming this

an excellent opportunity to put in good work in behalf of true principles, sent the Assistant Secretary, about the first of October last, to that city, to engage in the work there. They also associated with him, Allen Moon, of Minnesota. The work done there, through these representatives of the Association, has been most highly gratifying. They succeeded in interesting the editors of a number of the dailies on the subject, until one of the papers (the *Evening Post*), opened a department in which every one who wished, could vote his preference on the subject of the Sunday closing of the Fair.

A circular letter was then sent to the leading workers of the Association in the various States, to subscribe for that paper for one month, which would give them an opportunity, as readers of the paper, to write short articles in behalf of religious liberty. This plan was very successful, and in looking over the articles in that department, it was found that the majority of them were written by members of the National Religious Liberty Association.

Our workers in Chicago also formed an acquaintance with some of the ministers of the city, and were granted permission to attend their ministers' meetings, where these questions were discussed; and when one was assigned the duty of preparing a paper for the next meeting, our brethren took occasion, at different times, to suggest to the essayist, that if desired, they would provide him reading-matter on the subject, which would assist him in preparing his essay. These offers were thankfully accepted, and our workers had the privilege of hearing the essayists read papers which were simply reproductions of what they had read from the pages of National Religious Liberty literature.

Mr. Crafts has been constantly at work in his line during the year, but, so far, has failed to make any very great impression in favor of his cause. His work has been largely in the Western States; but the representatives of the Association in those parts have been constantly on the watch, and he has not been able, in a single instance, so far as we have been able to learn, to fill an appointment without having to meet the influence built up by the literature of the National Religious Liberty Association. In Iowa, especially, a noble work was done in this direction. The example of the members of the Association in that State is worthy of commendation and imitation.

In the early part of November, the Legislature of Vermont convened, and was only fairly organized when a most obnoxious Sunday bill was presented. The Vice-President of that State was on hand, however, and requested the committee having the bill in charge, to grant him the privilege of appearing in opposition to the measure. At the appointed time, he went before the committee, and candidly and carefully set before them the principles of religious liberty, showing them the evil that would surely follow if such a bill should become a law, and had the satisfaction of seeing the measure reported adversely to the Legislature. This was also a commendable work, and one for which the officers of that State have the

hearty commendation of the Executive Committee.

Early in the year, the members of the Association in Battle Creek assumed the responsibility of sending the Association literature into the fields destitute of sufficient force for a vigorous prosecution of the work. They sent 700 copies of the *American Sentinel* to the single State of Arkansas, for about six months. They have also written hundreds of letters to those to whom papers had been sent. They have, in addition to this, sent out thousands of pages of leaflets treating upon religious liberty.

In the early part of November, the Corresponding Secretary, by a vote of the Executive Committee, attended the Congress of the American Secular Union, which was held in Portsmouth, Ohio, and, on invitation, spoke to them, presenting the methods of operation of the National Religious Liberty Association, and showing the work which they are doing in every part of the land. A favorable impression was evidently made at that meeting, as quite a number expressed themselves pleased with the methods of operation set forth, saying that it was far ahead of anything that their Union had ever conceived. About the same time, A. T. Jones, a member of the Executive Committee of the Association, spoke before a branch of the same Union, in Portland, Or., with good effect.

During the year, the Association has published a series of leaflets and pamphlets, fifteen in number, aggregating 118 pages. Large editions of some of these have been printed. One leaflet, "Sunday and the World's Fair," has reached 600,000 copies. Many of the others have had editions of over 100,000 copies. The amount of religious liberty literature sent out during the year ending Nov. 30, 1890, by the International Tract Society, is as follows:—

Pages of tracts and pamphlets.....	4,060,646
<i>American Sentinels</i>	40,085
Petition blanks.....	29,159
Manuals.....	10,707
"Reasons for Signing the Petition".....	143,162
Paper entitled "Religious Liberty".....	35,000

NOTE.—The above is condensed from the report of the Corresponding Secretary of the National Religious Liberty Association, read at the first meeting of its second annual session, held in the Tabernacle at Battle Creek, Mich., Dec. 3, 1890. Two meetings were held at this session, and important plans laid for future work. The following officers were elected for the ensuing year:—

President, C. Eldridge.

First Vice-President, Dan. T. Jones.

Recording Secretary, W. A. Colcord.

Corresponding Secretary, J. O. Corliss.

Treasurer, W. H. Edwards.

Executive Committee, C. Eldridge, Dan. T. Jones, W. A. Colcord, A. F. Ballenger, L. McCoy, Allen Moon, L. C. Chadwick.

Editorial Committee, E. J. Waggoner, W. H. McKee, A. T. Jones, W. A. Colcord, R. C. Porter.

HOME MISSIONS.

CONDUCTED BY L. C. CHADWICK.

PRACTICAL FAITH IN MISSIONARY WORK.

WHEN King Asa was about to enter into battle with Zerah, the Ethiopian, whose host of warriors so far exceeded his own that there was no human probability of success, he showed his practical faith in the God whom he served, by calling on him for help. We find him using these words: "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." 2 Chron. 14:11. Here was a demonstration of practical faith, such as we need when we enter into any part of the great work of God. As the result of King Asa's faith, we read: "So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled." So we as individuals may see the power of God manifested in behalf of our efforts to labor for him, when we have that practical faith in his willingness and power to help us, that will lead us really to believe that he will answer our prayers for help.

There are two important characteristics which every missionary worker should possess before he will see success attend his efforts. First, there must be a willingness to work. When the walls of Jerusalem were to be rebuilt, it was not because the leader of the people was strong and mighty; for he was but a humble cup-bearer to the king; but as Nehemiah himself expressed it: "So built we the wall; . . . for the people had a mind to work." Neh. 4:6. The man who undertakes any part of the work of God simply because he is urged to do so, or from a sheer sense of duty without a willing cheerfulness, and a spirit of gratitude that he is permitted to have a humble part in the work of the Lord, will never be a successful missionary worker, either at home or abroad. Second, he must have a practical faith in his work, and in the power of God to work through him as an instrument to accomplish his purposes.

We might give many Bible instances of the application of these principles; but the object of this article is to draw some practical lessons for the benefit of those who are trying in the various methods that have been suggested in this department of the HOME MISSIONARY during the year 1890, to assist in disseminating the light of the truth of God to some of those around them, who are unacquainted with it.

Christ has said, "All power is given unto me in heaven and in earth," and for this reason he has instructed his followers to teach the gospel, adding, "Lo, I am with you alway, even unto the end of the world." It is the privilege of every Christian worker to grasp that precious promise with practical faith,

and avail himself of the power that created the world, and by which "all things consist," or hold together. Dear readers, have you felt the truth of that promise when you have gone out to hold a Bible reading, or have made a missionary visit, to try to alleviate the suffering of some poor soul; or in your homes have sent out the printed pages containing the precious truth of God? Have you had the faith of King Asa, when you have asked the Lord to bless your efforts? If not, you have not availed yourself of the opportunities that God has placed within your reach.

God has said through the prophet, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. And again, "Surely, . . . in the Lord have I righteousness and strength." Chapter 45:24. "In the Lord Jehovah is everlasting strength." Chapter 26:4. Paul says in writing to Timothy, "My son, be strong in the grace that is in Christ Jesus." 2 Tim. 2:1. To the Ephesians he writes, "My brethren, be strong in the Lord, and in the power of his might." Eph. 6:10.

When Infinite power is at the command of the Christian, for him to use in forwarding the work of God, is there any excuse for us if we go about our work with doubting and fears, expecting little and seeing less? God wants us to be strong men and women in Christ Jesus, and to engage in his work in the strength which has been promised us.

When we reach that place where we can say with Paul, "I can do all things through Christ which strengtheneth me," and can know that Christ's strength is made perfect in our weakness (2 Cor. 12:9), and can feel the assurance that Christ liveth in us and the life that we now live we live by the faith of the Son of God who loved us and gave himself for us, then we can have faith to believe that God will aid us in whatever we undertake that has for its object the advancement of his work. May the Lord help us as individual workers, to seek for and secure such an experience, and not rest satisfied till we obtain it.

A little girl once said to her father, after she had been told that it was Satan who led people to do wrong, "Papa, is Satan stronger than I am?" "Yes, my child," replied her father, "he is much stronger than you are." "Is he stronger than you are, papa?" continued the child. "Yes," sighed the parent, "he is." "Is he stronger than Christ?" was the next inquiry. "No, my child, Christ is stronger than Satan," came the response. "Then I don't care a rap for him," said the little one. As workers for a God, we want to learn the simple lesson of faith that this child had grasped, that there is strength in Christ for us, if we are only willing to avail ourselves of it.

How often we hear in a social meeting, some one say, "I have been trying to serve the Lord in my poor weak way;" or, "I have been trying in weakness to do something for the Lord, but do not see how the Lord can bless such weak efforts." The Lord does not want us to serve him in our weak way, but in his strong way. He does not want us to enter into his work in our weakness, but in his strength. What we want is that practical faith that will avail itself of the strength that he places within our reach.

When Christ lives in us, and God worketh in us that which is well pleasing in his sight, through Jesus Christ who liveth in us (Heb. 13:21), so that God through Christ controls our wills, then the words of Christ in John 15:7, may be fulfilled in our behalf, and we may ask what we will, because Christ controls the will, and it shall be done unto us.

Then if we ask God to help us to reach the hearts of the unconverted, we can believe he will do it because it is his will. If we ask him to give us access to the hearts of those who are seeking for further light, we can believe that he will do it, for we know that he has the power to use even our weakness to glorify himself in carrying forward his work.

God wants us *all* to work. Mark 13:34. He wants us to study to do our work well. 2 Tim. 2:15. He wants us to teach others with a view of having them teach also. 2 Tim. 2:2. He wants us to help to bear the burdens of those whose burdens are heavier than ours (Gal. 6:2), and in this way make our own burdens appear lighter. He wants us to have a spirit of gratitude to him in all our work, under all circumstances. Eph. 5:20. He wants us to show the same spirit that Christ showed in his life. Eph. 4:31, 32. It is only to those who *do something*, and do it *well*, that the words, "Well done, thou good and faithful servant," will ever be addressed. The rewards will be given in proportion to our work. How important, then, that we have that practical faith that will make our work worthy of a liberal reward.

QUESTIONS.

1. How large was the Ethiopian army against which King Asa was to fight? 2 Chron. 14:9.
2. How much of an army did King Asa have? Verse 8.
3. In what words did Asa express his faith in God? Verse 11.
4. What was the result of the contest? V. 12-15.
5. What may we expect to see if we have the same practical faith as King Asa had?
6. What is the first important characteristic that every missionary worker should possess?
7. What did Nehemiah say about the rebuilding of the walls of Jerusalem? Neh. 4:6.
8. If we really have a mind to work, will there be apt to be any lack of opportunities for work?
9. What is the second necessary characteristic?
10. How much power did Christ say was given to him? Matt. 28:18.

11. What precious promise did he make after having given the gospel commission to his disciples? Verse 20, last part.

12. Does this really mean that "all power" is at the command of the Christian worker?

13. What promise did the Lord make through the prophet Isaiah? Isa. 27:5.

14. What does he say we have in the Lord? Isa. 45:24; 26:4.

15. What did Paul enjoin upon Timothy? 2. Tim. 2:1.

16. To whom did he refer the Ephesians for strength? Eph. 6:10.

17. Is there any excuse for our having doubts and fears about the work of God?

18. What does God want us to be?

19. How much did Paul say he could do when Christ strengthened him?

20. Does the Lord want us to serve him in our weak way?

21. When Christ controls our wills, what words of his may we expect to see fulfilled in our behalf? John 15:7.

22. How many of us does God want to work? Mark 13:34.

23. How should we fit ourselves for this work? 2 Tim. 2:15.

24. How should we assist those who are heavy-burdened? Gal. 6:2.

25. With what kind of spirit should we engage in the work of God? Eph. 5:20; 4:31, 32.

26. To whom will the words of Matt. 25:21 be uttered?

27. How will the rewards be proportioned? Rev. 22:12.

28. What kind of reward will an idler receive?

29. What kind of faith do we need, then, to make our work a success?

ENCOURAGING.

ONE of our missionary workers in a Western State writes us as follows:—

"A gentleman in R ——— has lately received the truth by reading. He has never heard any Seventh-day Adventist preaching. He gives the tracts and papers that are sent to him to others to read, and is trying to do what he can to carry the truth to others.

"He has just given \$10.00 to the missionary cause. This shows his earnestness in the good work, and that he is willing to sacrifice for its advancement. He has had bad luck with his crops in the past, but this year they are quite good. Truly the Lord will bless the money that he has given, to the salvation of other precious souls. Will not the readers of the HOME MISSIONARY pray that there may be many others who, like this brother, may receive the truth by reading the publications which we as missionary workers are placing in their hands; and that they may have the same missionary spirit that he has, to desire to assist in carrying the truth to others by donating liberally of their means, and scattering the printed matter that they receive?"

HEALTH AND TEMPERANCE.

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

BIBLE HYGIENE.

GOD has been pleased to reveal himself to us through two books—the Bible and nature. Between these there must be entire harmony. Nature as truly reveals one almighty, all-wise God as does the Bible; for “the heavens declare the glory of God; and the firmament showeth his handiwork.” The laws of nature are as truly the laws of God as are the ten commandments, and “a continual transgression of nature’s laws is a continual transgression of the law of God.” As God’s word and God’s works always agree, so a careful examination will reveal the fact that not only is the Bible in harmony with those physical laws of our being revealed to us by scientific investigation, but that it gives us much useful information relating to matters of personal and domestic hygiene. That the Bible should deal with such questions will not appear strange when we consider their importance. And their importance will be more and more apparent as we consider the close relation that exists between the mind and the body—between the physical, and the mental and spiritual faculties. A failure to appreciate the closeness of this relation causes many to exalt the mental and spiritual powers to the detriment of the physical.

The Bible idea of human development is that the “whole spirit and soul and body” be brought to the highest degree of culture attainable.

The Bible is not a text-book of hygiene. Many of its allusions to the subject are merely incidental. It does not enter largely into details, nor give many specific rules. But it gives principles, suggestions, and hints, in the application of which, to ourselves, we should be guided by the light of common-sense and experience.

A few citations from the Scriptures will illustrate this, and also show the importance the word of God attaches to the care of the body. Isa. 43 : 7 teaches that the design of the Creator in making man was for his own glory. If, then, man, who was made in the image of God, by the transgression of nature’s laws defaces that structure, he dishonors his Maker. The apostle says that our bodies are the temples of God, and adds: “If any man defile the temple of God, him shall God destroy.” 1 Cor. 3 : 17.

In Eccl. 10 : 17 the principle laid down that should govern us in eating, is broad and comprehensive: “Eat in due season;” *i. e.*, at proper intervals; at such times and in such a manner as will be conducive of the best physical development. Eat, not for the pleasure of eating, not for the mere gratification of an oftentimes perverted appetite; but eat “for strength and not for drunkenness.” How many physical evils might be avoided if this principle was applied in our own daily lives.

Hygiene relates to the care of the body. Webster thus defines it: “That department of medical science which treats of the preservation of health; a system of principles or rules designed for the promotion of health.” The apostle John says: “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” 3 John 2. That physical prosperity or bodily health is here meant, is clear from the fact that it is contrasted with spiritual or soul prosperity. And physical health was considered of so much importance that he desires “above all things” that we should have it. He evidently realized what so many now fail to appreciate, that a sound mind is found only in a sound body.

In Luke 21 : 34, Christ, speaking directly to those who should be living in the last days, gives this solemn warning: “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [overeating], and drunkenness, and cares of this life, and so that day come upon you unawares.” The term “heart” is doubtless used here in the sense of “mind.” “Overcharged” means literally “overburdened” or “weighted down.” The danger to those in this mental condition is that they will not know when the day of the Lord is at hand. This scripture shows very clearly the blighting effect of wrong dietetic habits. The mental powers are weakened, the spiritual vision blinded, rendering the victim incapable of discerning sacred truths.

But hygiene is not restricted to dietetics; so the Bible not only gives instruction in the matter of eating and drinking, but many hints and suggestions concerning the importance of exercise, ventilation, drainage, cleanliness, etc., are found on its pages. Only a few of these references can be given in a short article like this, but any one will be amply repaid for his labor in exploring this field.

The relation of physical labor to the proper development of the body is not fully realized by many. God saw that work was necessary for man’s best good, so he gave command to subdue the earth. Gen. 1 : 28. (See also chapter 2 : 15.)

“God made Adam and Eve in paradise, and surrounded them with everything that was useful and

lovely. He planted for them a beautiful garden. No herb, nor flower, nor tree was wanting, which might be for use or ornament. The Creator of man knew that the workmanship of his hands could not be happy without employment. They must have labor to call into exercise the wonderful organs of the body. The Lord made the organs for use. . . . Not only will the organs of the body be strengthened by exercise, but the mind also will acquire strength and knowledge through the action of those organs. . . . Each faculty of the mind and each muscle has its distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor." "Testimony for the Church," Vol. 3, p. 77. Read also 1 Thess. 4:11; 2 Thess. 3:10-12. Eccl. 10:18 contains a suggestion on this point worthy of consideration. Whether the house referred to is the building of wood or stone in which we live, or that more wonderful structure, the human body, certain it is that "by much slothfulness the building decayeth." Organs not used, soon lose their vigor, and decay.

In regard to cleanliness, both physical and moral, see Ex. 19:10; Deut. 23:10-14; 2 Cor. 7:1. In the Jewish Talmud (not in the Bible, as some suppose) is found this excellent maxim, "Cleanliness is next to godliness." Perhaps this might be improved by changing one word thus: "Cleanliness is a *part* of godliness." Certainly, in the sanitary code given by God through Moses to ancient Israel, much stress was laid on this matter of cleanliness. If people living in modern times would pay as much attention to drainage and disinfection, the burning up or removal of all refuse and excretory matter, garbage, etc., as was required in the camp of ancient Israel, millions of lives would be saved every year, which are now sacrificed through ignorance or carelessness,—quenched by diseases produced by germs generated in decaying animal and vegetable matter.

W. H. WAKEHAM.

No doubt many who read the Health and Temperance Department of the HOME MISSIONARY would be glad to do something to advance this work, and to help educate the people to understand better the laws of health. But while busy with home cares and other lines of missionary work which claim attention, but little time is found that can be devoted to this work. But this subject, as well as all others, requires study, and in order to lead people to adopt hygienic principles, they must first be led to think about them.

There are a great many ways through which this can be accomplished; by lecturing, by writing, by example, and by the distribution of literature. We wish to call special attention to the last method. Those whose duties will not permit them to engage in active work in the field, can help disseminate health and temperance principles by the distribution of literature.

By a little tact and judicious work many people may be induced to study the principles of hygiene, and often they get a better understanding of them

by reading than when instructed in other ways. For the last few months we have been sending out health and temperance and social purity literature to some successful temperance workers in this country, and have received some very favorable replies, of which the following are extracts:—

"Your letter of October 20 is received, also package of health and temperance and social purity leaflets and journal *Good Health*. Accept my thanks for your kindness. I have carefully examined the leaflets, and am pleased with them."

"Your letter and package of tracts and journal have been received and carefully perused. Please accept thanks. I appreciate them very much. I am interested in all reformatory work of this kind. I could do a good work if I could have a large package of your tracts, and will assure you that I will circulate them if I can obtain them. The harvest is great, but the workers are few."

"The samples kindly sent me have been examined, and all found excellent. Please send me your price list, as I have not a doubt but that we could use some of your tracts to good advantage in our work."

"Your package of health and temperance and social purity literature is received, for which accept my thanks. You ask if we can use any quantity of the leaflets in our work. Surely we can, and will be most thankful to receive them. We appreciate the necessity of clean and pure literature for our girls and boys, and mothers as well. The health journal at hand, and I wish every mother and father, too, would read it."

By these extracts we see how our health and temperance literature is received, and what avenues for labor it opens up before us. If we succeed in helping others better to understand the laws relating to their physical being, we accomplish for them something which will help them to understand the claims which religion has upon them.

Each local tract society should keep a good supply of health and temperance literature on hand, and should urge its members to use it. The *Good Health*, should also be introduced into the families of those around us. With a little effort much might be accomplished in the interests of health and temperance.

The health science leaflets, the social purity leaflets, and the pamphlet on Social Purity furnish quite a variety to work with.

We hope that while plans are being laid for work by the local societies, the health and temperance work will receive its share of attention.

C. E. L. J.

PROGRAM.

1. Opening song.
2. Prayer.
3. Responsive reading.
4. Essay or address, subject, "Bible Hygiene," 15 minutes.
5. Discussion of subject, 20 minutes.
6. Business, 20 minutes.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY C. ELDRIDGE.

FOREIGN SUBSCRIPTION BOOKS.

THERE is no more encouraging feature of our canvassing work in America than the manifestly increased sales of our books in the languages of those who are continually flocking to our shores from other countries. We are not only increasing the circulation of our books among English-speaking people, but those of other tongues.

We have the same material among our foreign brethren from which to make successful canvassers, as among those of our own tongue, and it only requires the same persistent, systematic, and energetic work to develop it, as has been employed to bring out our American canvassers. We have not yet been able to organize our foreign canvassing talent as thoroughly, owing to the fact that it requires a wide-awake and experienced man in each of the languages represented, to take charge of the work in that language. While we have plenty who are wide-awake and earnest, they lack the necessary experience. It will be readily seen that while one man may be able to superintend the English canvassing work, it is just as essential that as competent persons be employed for the Scandinavian, German, French, and other languages in which we have many publications.

During the past year, we are glad to say, we have made more progress in the direction of systematizing the foreign canvassing work than ever before. In this connection we will add that the Scandinavian canvassing work, under the direction of Brother Zachariah Sherrig, is beginning to show the effects and importance of organization, and the increasing sale of Scandinavian books indicates what steps to take in reference to other nationalities. The fruits of Brother Sherrig's labors, and the earnest co-operation of the Scandinavian brethren, will become more and more apparent as the years roll by, and will tend to increase the courage and confidence of our Scandinavian brethren, as they witness the spread of the truth among their people, by the circulation of their literature.

We have no discouraging report to bring, so far as the German work is concerned either. Brother Valentinier has devoted much of his time during the past summer in perfecting and organizing the canvassing work among the Germans, which is already resulting in increased book sales in that language.

We can also see good results from the efforts put forth in behalf of the French-speaking people, but as they are so widely scattered in various parts of the country, and as we have so few French canvassers in the field, we have not been able to accomplish as much as though the circumstances had been more favorable. Yet, judging from our past experi-

ence, we believe that the outlook is good, and that the canvassing work among the French will develop and grow from year to year, until it will be as efficient an agent for the promulgation of present truth as any in the field.

In round numbers, 25,000 copies of our foreign books have been placed in the hands of foreign-speaking people in the United States during the past year. It can be readily seen what an advance move has been made in the foreign book business, and we can safely say that our foreign brethren in proportion to their numbers, are doing well their part, and we are much pleased with their work. It is to be hoped that all, both ministers and laymen, will do all in their power to encourage the canvassers already in the field to continue steadfast, as well as to encourage others to enter the great harvest field, that the great truths of the third angel's message found in our books may be given to the world.

C. E.

UPON the first day of January, 1891, the duties devolving upon the writer as General Canvassing Agent will be placed upon the broad shoulders of another. Consequently all matter for the Canvassers' Department of the HOME MISSIONARY should be directed to Brother L. C. Chadwick, President of the International Tract and Missionary Society, Battle Creek, Mich., upon whom the mantle has fallen.

I wish to express my gratitude to all who have so ably contributed to the canvassing department, thus making it such an interesting feature of the HOME MISSIONARY to the canvassers at large; for it is their efforts which have made this paper the interesting medium it is, through which we have been able to keep in close communication with all our workers.

Trusting that those who have done so much to enhance the interests of the canvassing work will be as loyal to the Canvassers' Department in the hands of my successor, I now drop the editorial quill and scissors.

C. E.

HINTS ABOUT CANVASSING.—NO. 9.

IN this the closing article of this series, we wish first to repeat with increased emphasis, what we have tried to say once or twice before, about the all-important matter of a due preparation for the work. Candidates for the canvassers' work are, as a rule, in too much haste about getting to work in the field. But few have patience to qualify themselves for a happy and successful career. They go out with a superficial knowledge of even the first principles of the business, and with false ideas. They struggle

along for a while, and if the wheel of fortune does not turn in their favor, they conclude that only a special few can ever become canvassers, and that they are not of the number. Then the State Agent comes to their aid, and tries to do for them what ought to have been done at the outset, and by his persistent efforts, generally succeeds in turning the scale in their favor; but in some cases nothing will avail, and what might have been valuable workers, become enemies to this branch of the cause. Though not maliciously disposed, their testimony is, in the nature of the case, of a damaging character.

The best arrangement that we have ever witnessed for the education and training of canvassers, is a sort of school where there are class exercises conducted by a competent instructor, and also practice in actual canvassing, in company with experienced workers who go into the houses with the students, and show them how to approach the people, and conduct the canvass. It is hardly necessary that the school should be permanently located. Institutes may be held where most convenient, and instruction and drill given, after which the members of the class may be associated with others of experience in the field. From ten days to three weeks of undivided effort is necessary for this preliminary work. Some of our State Agents do not realize the value or necessity of thoroughly qualifying their agents, and they do not hold the standard high enough in this respect. There is great necessity for improvement along this line. It would be a good thing in some respects both for the canvassers and for the cause, if there was an established standard for all to reach before they are allowed to take territory, and an examination in every case to see if the candidate is qualified, but such rigid rules would probably not be practicable; what we are trying to do is to reach the individual conscience in this matter.

FOLLOWING UP THE WORK.

Since our book business has increased to that extent that hundreds of thousands of volumes are placed in the homes of the people in a year, it becomes a question of no small moment, as to how the interest awakened is to be cared for, so that the largest possible number shall be led to obey the truth. To go from place to place, only stopping to canvass for one book, is to do as no farmer would do; that is, to go on continually sowing without stopping to harrow in the seed, or to cultivate the tender plants. To furnish Bible workers enough to do even a tenth part of the work is impossible, and the combined efforts of ministers, Bible workers, and all others will not be at all adequate, unless the canvassers themselves are included; but how can they help without turning aside from their legitimate work as canvassers?

REMAIN IN THE SAME PLACE,

And follow with one book after another, re-canvassing the people with a new book at suitable intervals. There are some apparent objections to this plan. It may be thought that the first book will have awakened prejudice so that the chance for success will not be as great as with the first, but it is equally true

that the first book will have created a demand for more in the same line, and it is certainly for the interest of the work, that some one should give the people further light where an unfavorable impression does exist; and who is so liable to find it out, or so well prepared to remove it, as the one with whom they feel acquainted, and whom they respect as an honest Christian man? The canvasser has these advantages if he has rightly conducted himself from the first.

Again: it may be thought a great drawback to change from one book to another, and be compelled to learn a new canvass, and become accustomed to handling a new book; but this can be taken in time, and the description of the new book mastered before the first book is dropped, so that there will be no loss of time, and this preliminary preparation may be so thorough that but little practice will be necessary before the second book will be just as familiar as the first.

There is one real danger, and that is that the canvasser will be led away into holding Bible readings, and excessive visiting, instead of holding to his canvassing, and letting the books do the work, as they are well calculated to do. Each additional book will make the truths taught by those that have preceded look brighter and clearer, and will deepen the convictions of duty until the reader must obey. It is evident that all would not be adapted to this method, and in no case should canvassers become so fixed and settled that they will not be willing to be formed into new combinations for the sake of giving recruits the advantage of working with those of experience. There will also be other modifying circumstances, and the State Agent and the canvassers should counsel together.

There are some decided advantages for the canvasser in this plan. It does away with the trouble and expense of moving, and the consequent loss of time; and it is conducive to habits of stability and a quiet home life where one can share both the responsibilities and privileges of home. Parents can canvass while their children are in school, and then be with them while they are out of school.

This plan will doubtless be an inducement for many to canvass who feel that they must be with their families at home. They can settle in some place and remain for several years; and this branch of the cause is greatly in need of such persons who have seen the practical side of life, and who have had long years of experience both in religion and business. We hardly need mention the fact that the territory can be worked to much better advantage after one has gone over it once or twice, and learned the roads and the people.

The question may arise, "Which should be the pioneer book?" Experience thus far seems to show that there is no great difference; for instance, we have seen the "Great Controversy" followed with "Bible Readings," and "Bible Readings" followed with the "Great Controversy," with equally good results. So there need be no rule about the order in which the books shall be put out. It may be thought

permissible for a person to take orders for the book or books that have preceded as well as for the one that he is making a specialty of. We are sure that it will be a great satisfaction to those who possess a real missionary spirit to remain and watch the developments and pray for the readers; and their hearts will be made glad as they see one after another accepting the truth.

The thoughtful reader of this article will discern several reasons in what we have already said why it is better for the same person to follow with the different books, and we will now add another, and that is that his patrons will know about what the character of his books are after they have read the first, hence they will take others with so complete an understanding that they will not think that they have been deceived in the least, and they will also appreciate the books because of this knowledge, so that they will not allow them to lie on the shelves without being read.

E. E. MILES.

THE EFFECT OF THE CANVASSING WORK UPON OUR CHRISTIAN EXPERIENCE.

THOSE who can enter the canvassing work, but do not, are restrained by a fear of the financial prospects, or else they do not realize the importance of the third angel's message. A candid examination of the case would show these very considerations to be reasons for dropping other professions, and engaging in this department of the message. The entire history of our canvassing work shows that the faithful, energetic canvasser can support himself. Of the importance of this work, enough can be said to cause every true-hearted follower of Christ to review his own case, and see whether he is in the line of duty; and although the canvassing work is everywhere recognized as a grand educational factor, I wish to speak of what I regard as the most important consideration; namely, its effect upon our Christian experience. The more I think of it, the more I regard this calling a blessing from the hand of our heavenly Father.

The successful Christian canvasser will necessarily have a genuine experience that will develop his character, and better fit him to represent Christ in almost any position where he may afterward be placed.

Let us notice his experience from the beginning, and see if it is not only intensely practical, but one that brings him into a close relationship with Christ.

A young brother hears the call for laborers. He has a real interest in the work of God; but being associated with those who are absorbed in their preparation for worldly employment, he has heretofore supposed that the Lord's work was mostly to be done by others, and felt unworthy of the name "missionary;" but as he listens to the appeal for workers, and hears how the Lord works through and for those who go out in answer to duty's call, he is impressed by the Holy Spirit, that "Where the treasure is, there the heart will be also," and that bending all his energies to succeed in secular business, is not con-

ducive to a growth in Christian experience. So he talks with the church elder and the Sabbath-school superintendent, who are both pleased to see the young people interested in the progress of the cause, but are so anxious to have them in the school and meetings, that they are loth to urge any of the young into the canvassing work. At home the parents are counseled with, who have always desired to see their children zealous in the Lord's service; yet they dislike to say that it would not be best to wait a year longer before going out into the world. Thus our young friends are left to decide for themselves.

After viewing the question from many different standpoints, thinking how much help they can be to their dear parents, and how they would like to work more directly than ever before, for some of their school-mates, they go to the closet, and on their knees, tell the Saviour that "if he will make the path of duty plain before them, they will walk in it." Then as they think of the text in 2 Cor. 10:12, they determine not to measure themselves by others, and they are able to launch out even while others continue to wait for the Lord of the harvest to repeat the call for laborers.

As they come from the place of prayer, what a flood of joy and peace fills their soul, which is not only yielded to Christ, but is eagerly saying, "Lord, what wilt thou have me to do?" This victory will effect the entire life of the canvasser, and he knows that it was gained by yielding his own will to Christ's.

As the canvasser starts out relying on the promises of God, a measure of success is sure to come; and as he gains in experience, he learns what part of the work belongs to him; he ascertains just where his power ends, just where he must have divine aid in order to prevail with minds. Many times a day his heart is filled with gratitude, as he sees evidence that Christ is assisting him in his work, and he rejoices that it is the Christian's privilege not merely to reign with Jesus in heaven, but to live with him on earth. O, blessed privilege! He loves the Saviour as a near friend. His love increases for those whom Christ died to save. As the canvasser enters a house and tries to interest them in the teachings of God's word, he feels that it is God's will that he should succeed in interesting them; he concentrates all his powers on the case in hand, and how earnest he becomes as he realizes that the words of his mouth will either draw souls toward Christ, or drive them from him! As he senses his responsibility, how it humbles him! He feels that he must have wisdom from above, that even in his intercourse with the neighbors, and in his business transactions, his influence may be to gather with Christ.

Under such circumstances, success is the sure and legitimate result; but the worker is not to rest satisfied here. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The canvasser is so apt to forget the source of his strength, and have to be tested again by one or two days of fruitless work, and some very humiliating experiences in being regarded by some people as a

sluggard seeking to live by easy employment; and by others, as one that hastens to be rich, engaging in this work only from mercenary motives. It is altogether probable that Satan will choose this very time to suggest that he ought to be at home with his parents, and that he is out of his place, or God would prosper him.

What a gloom settles over that soldier of the cross as he stands still in the street to ponder the situation! What a struggle is going on in his mind! Why does n't the Lord give him success? He makes another call; but it seems very cold and formal. Again the worker stops to reconsider, this time with more self-examination. He remembers that they are praying for him at home, and he thinks of those promises of God, "The effectual fervent prayer of a righteous man availeth much;" "Lo, I am with you always," and the conviction flashes across his mind that all the fault is in himself, that he has failed to lean on the great arm of Strength. Already light is breaking in, and he tells Satan that if his duty is at home, it will continue to be the same, and that he will consider that matter after the tables are turned, and he is enjoying success, so that he can weigh the evidence when he is sure that his mind is not influenced by discouragement. As the canvasser starts cheerfully on his way, he involuntarily sings,—

"Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,—
Still 'tis his hand that leadeth me."

Now he cares not for the hinderances, or discouragements that may appear. He is drawing nourishment directly from the True Vine, and how can he be otherwise than courageous and joyful?

When the week's work is done, and he is ready to consider the idea of turning back to secular work, there seems to be only one side to the question, *i. e.*, to remain where God has called him until God, not Satan, gives him an honorable discharge.

The faithful canvasser is very anxious to see others share the blessings and trials found in the missionary field, and as he writes his friends, he asks help from above that even the influence of his letters may be to bring more laborers into the harvest. Thus he is rapidly learning the practical lesson that every happy Christian must learn; that is, to seek divine aid in, and the divine mold upon, all the duties of life, no matter whether small or great.

"If your hand's on the plow, hold on, hold on;
Tho' the soil may be sterile and hard;
The plowshare will make the fallow ground break,
And the plowman will have his reward;
Earth's bosom will sparkle with emerald green,
And its grain will be golden king;
The reapers will come, with loud 'Harvest Home,'
And the gleaners will joyfully sing.

"If your heart's in the work, hold on, hold on;
Tho' the way should be gloomy and sad,
A light will appear, the pathway be clear,
And the heart of the worker be glad;
Heaven's portals will open, and music resound,
And the mansions of bliss will ring

With praise for the brave, who labor to save,
And the angels will joyfully sing.

"Hold on, hold on, my brother, hold on,
Hold on till the prize is won;
Hold on to the plow, and weary not now,
For the work is almost done."

Belvidere, Ill.

J. E. FROOM.

THE CAUSE IN NORTH CAROLINA.

NEARLY two years have elapsed since I came to this State with my family by recommendation of the General Conference. During this time I have given myself entirely to the work of carrying the precious seeds of present truth into the homes of the people, and encouraging others to engage faithfully in the same blessed work; and I praise God for the success which has attended the feeble efforts that have been made. The future for the canvassing work here looks far brighter to me now than it did one year ago. We have only a few canvassers here, and a very small number of Sabbath-keepers who can be induced to engage in the work at all, but those who are now engaging in the work are doing so more permanently, we trust.

We have been endeavoring since our good convention held in Battle Creek last winter, to establish our work on a more substantial basis. We succeeded about the first of last July in starting a new company at Shelby, Cleveland county. Brother Baird and myself went to that point, established headquarters, and began the work. Soon after, another brother joined us, and others still later, until our company numbered five; and when our work there closed the first of November, we had worked an average of three and a half months, and had taken 881 orders for "Bible Readings," a few for "Helps to Bible Study," and delivered 712 books, or about 81 per cent of the orders taken. We also distributed 2,571 pages of tracts and pamphlets, and fifty *Reviews*, *Signs*, and *Sentinels*.

I think I speak for each member of the company when I say we realized the good Spirit of God, and the holy influence of the angels through the entire work there. In everything temporally and spiritually we could see the special favor of God. How precious the work of God is when our whole being is engaged in it! We feel sure that the one thing needful in the prosecution of any branch of the work, is wholly consecrated laborers; for without consecration of heart, there is liable to be discord where different individuals are brought together. We already begin to see omens of good from our efforts during the past summer. One gentleman has sent an application to handle "Bible Readings." This may be one case in answer to our prayers to the Lord of the harvest to raise up laborers to go into the whitened field before us. We very much regret the absence of the living preacher to follow up the good work begun, but we rest in hope and keep of good courage, believing that there are better things in the near future for the cause in this field.

I wish to say a few words in regard to the HOME MISSIONARY. I consider it one of the most valuable helps to the workers in all the branches of the message. Every department is filled each month with such matter as every worker should become familiar with. I am sure the Canvasser's Department is full of interest and help for every loyal canvasser. Who can fail to appreciate or be benefited by a careful study of the "Hints About Canvassing," given in each number, and the many other articles of help and interest! My prayer is that this with our other good periodicals may live until the message triumphs, to cheer and encourage the wayworn toilers for truth.

Statesville, N. C.

Yours in the work,
C. D. WOLF.

ECHOES FROM THE FIELD.

WE take the following from a long and very interesting letter lately received from Brother W. D. Chapman, a member of the canvassing company sent from America this year, and who is now at Hull, England:—

"As I begin to write, it comes to my mind that it would be fine if I had a phonograph to take down some of the street cries, and for that matter, much of the every-day talk heard here. I think I am learning to talk and act more like the people here. At least they do not so often speak of my being a foreigner. I am learning to say 'top end of the street,' 'back end of the week,' and 'beg pardon,' in the pleasant English way that sounded so strange to us at first. I do not often forget now and call a biscuit a cracker, a basin a bowl, treacle, syrup, etc., etc. In fact, I am getting so used to the new words that it requires an effort to think of the American words for some of the more common ones. The streets are noisy with cries, slippery with mud, and 'rather dull to-day' most of the time now."

THE GENERAL CANVASSING AGENCY.

As the readers of the Canvasser's Department of the HOME MISSIONARY have already been informed, the General Conference Committee decided last summer that the writer should undertake the duties of the General Canvassing Agent, Jan. 1, 1891, at which time the resignation of Captain Eldridge is to take effect. The writer realized only too well his inefficiency for this position, and raised all the objections that seemed to be reasonable, and only accepted the position as a temporary substitute till the annual sessions of the General Conference and International Tract and Missionary Society in March, 1891, at which time it is earnestly hoped some man will be chosen who can give the work his undivided attention.

It is unnecessary for me to state that I am deeply interested in the canvassing work. From the very commencement of the present well-organized plans for conducting the canvassing work systematically,

I have tried to work side by side with others who have had the interests of the canvassing work at heart.

It is well known that I have had but little practical experience as a canvasser, but I have tried to gather all the information possible from the experience of others; and in assuming the position of General Canvassing Agent, I do so in perfect harmony with the existing plans for conducting the canvassing work.

I certainly hope the request of Captain Eldridge in another column of this number of the HOME MISSIONARY, will be heeded by all our District and State Agents and others who are actively engaged in the work in the field, and that each one will feel a responsibility in helping to make the Canvassers' Department of this paper profitable for all its readers. I have the promise of the counsel and advice of Captain Eldridge and others, in matters of importance pertaining to plans of work, etc.; and our District and State Agents' convention will soon be held, at which time all the different phases of the canvassing work will be considered.

We will soon close up the work of 1890, and enter upon the duties of a new year. Let us commence it with good courage all along the line, organize for success, go forward in the strength of Him whose servants we are, and God will surely prosper our labors.

L. C. C.

DEATH OF BROTHER E. W. CHAPMAN.

It is with feelings of sadness we chronicle this month the death of one of our laborers in the canvassing work. Brother Ebbert W. Chapman, who for the past year has occupied the position of State Canvassing Agent for the State of Iowa, died at Des Moines, Iowa, of diphtheria, Nov. 8, 1890, aged 32 years, 10 months, and 13 days. He was chosen to this position soon after the close of the last General Conference, to take the place of Brother W. R. Smith, who had been appointed District Canvassing Agent for Dist. No. 5. Iowa being his native State, and having labored for several years previous in the canvassing work, and later in a ministerial capacity, he was not only well acquainted throughout the State, but well qualified for the position which he last filled. He had been laboring hard and faithfully at his calling, and was doing efficient work when the dread disease fastened itself upon him too firmly for a not overly-strong constitution to withstand. But we are glad we can say he fell at his post. And while we realize the loss the State has sustained in his death, and sympathize with the wife and child who are left to mourn, we are confident that he sleeps in Jesus, and that the reward soon to be given to the faithful awaits him. His work is done. Loved by all, he has laid down the cross, soon to wear the crown. We who remain must close up the ranks, take up the work where he left it, and prosecute it with renewed diligence until we hear the announcement, "It is finished."

OUR attention has been called to a misstatement in the last issue of the HOME MISSIONARY to the effect that our district agents were appointed at the canvasser's convention; though no vital point was involved in the assertion, we should have said, immediately following the General Conference.

Again: on page 233 of the October number, in speaking of the work of Brother King, we see that our comments on what he said about selling books to ministers have been understood as an indorsement of his course. We simply gave it as a matter of news from the field, calling the attention of our brethren to what he said about discounts to ministers, as well as the solicitation of testimonials, being the experience of a canvasser in the field upon those points. In this connection we will say that we indorse no plans for work that in any manner conflict with any rules and regulations adopted for carrying that work along.

C. E.

PROMPTNESS IN REPORTING.

A GLANCE at the tabular report below shows very prominently the rows of dots which indicate the States and Provinces which did not report in time for this issue of the HOME MISSIONARY. These monthly reports are a very valuable and important part of this department, when they are as they always should be, complete. When there are so many blank spaces, however, as this month, the report is comparatively worthless as a whole, and certainly cannot be very satisfactory to the workers in the State whose report fails to appear. We cannot say who is to blame, but wish to ask each individual canvasser, company leader, State Agent, and secretary to feel that you are "a part of the concern," and see to it that you are prompt; and then we shall have full reports instead of blanks. A word to the wise is sufficient.

REPORT OF THE CANVASSING WORK FOR NOVEMBER, 1890.

STATE.	Days.	Mor.	Half Mor.	Libr'y.	Gilt.	Marb.	Plain.	Value of Books.	Miscel. Sales.	Total Value.	Total for Districts.
DIST. NO. 1.											
Atlantic	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maine	179	.....	.....	.....	.....	.....	.....	\$ 773 20	.....	\$ 773 20	.....
Maritime Prov.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New England	411	84	63	81	338	322	122	2,530 15	\$ 59 45	2,589 60	.....
New York	35	4	4	8	42	45	3	253 00	2 60	255 60	.....
Pennsylvania	375	.....	.....	.....	.....	.....	.....	2,618 55	255 56	2,874 11	.....
Quebec	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia	20	3	1	3	20	40	.....	155 25	.....	155 25	.....
Vermont	197½	.....	.....	.....	.....	.....	.....	107 50	.....	107 50	.....
West Virginia	116	13	8	26	72	97	2	660 25	135 60	795 85	\$7,551 11
Alabama	28	14	4	42	69	171	2	719 75	.....	719 75	.....
Florida	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgia	65	25	2	20	23	98	.....	.....	.....	.....	.....
Louisiana	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mississippi	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Carolina	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tennessee	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	719 75
Indiana	356	52	32	103	266	515	97	2,564 85	3 80	2,568 65	.....
Illinois	338	39	31	134	328	464	52	2,601 54	61 88	2,663 42	.....
Michigan	108	3	20	38	112	218	7	899 75	.....	899 75	.....
Ohio	112	50	28	48	197	209	27	1,406 50	17 35	1,423 85	.....
Ontario	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7,555 67
Dakota	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Iowa	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Manitoba	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Minnesota	.....	.....	.....	.....	.....	.....	.....	1,268 50	.....	1,268 50	.....
Nebraska	61	5	9	38	110	86	55	658 75	24 40	683 15	.....
Wisconsin	78	1	3	16	61	128	195	780 75	19 75	800 50	2,752 15
Arkansas	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado	60	15	18	31	120	48	50	610 60	6 40	617 00	.....
Kansas	169	17	14	55	48	155	1	725 30	74 73	800 03	.....
Missouri	266	65	24	150	240	478	7	2,383 25	50 40	2,433 65	.....
Texas	.....	13	30	49	234	108	.....	708 25	.....	708 25	4,558 93
BRIT. NO. 6.											
British Columbia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
California	.....	175	164	326	586	540	122	4,816 65	77 50	4,894 15	.....
Oregon	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4,894 15
England	76	2	.....	6	50	26	2	205 50	.....	205 50	.....
Germany	159	.....	.....	.....	.....	.....	.....	413 55	.....	413 55	.....
Scandinavia	.....	.....	.....	.....	.....	.....	.....	4,107 65	.....	4,107 65	.....
South Africa	80	70	.....	10	50	.....	48	540 59	74 21	614 80	3,341 50
Totals	3,289½	650	455	1,184	2,966	3,748	792	\$32,149 63	\$863 63	\$33,373 26	\$33,373 26

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE
INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., DECEMBER, 1890.

SPECIAL attention is called to the list of books mentioned on pages 264 and 265 of this number.

We cannot commence any more subscriptions with back numbers, as our supply is entirely exhausted.

New subscriptions and renewals are coming in very encouragingly, and we hope to reach a list of 10,000 early in the year 1891.

We have a quantity of extra copies of this number of the HOME MISSIONARY, and all new subscriptions for 1891 will be supplied with this number *free* as long as they last.

We have about twenty-five complete files of the present volume of the HOME MISSIONARY, which will be sent to any address in this country on receipt of twenty-five cents per set. "First come, first served."

THE International Tract Society has a limited supply of the new Missionary Song "Come Over and Help Us," which was sent out for use at the exercises December 25, which will be sent free on application to any who failed to receive a sufficient supply.

IF any who have received clubs of the HOME MISSIONARY have clean copies of the October and November numbers which they are willing to spare, we will be glad to have them sent to us *at once* to enable us to complete additional files. Write us how many you send, and we will send pay.

ATTENTION is called to the article by Sister Wagoner on the children's page. Inasmuch as the fourth Sabbath in December comes on the last day of the week of prayer, we would recommend that this article for the children be read to them the first Sabbath of January, 1891. It has been prepared for that purpose.

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 Nov. 30, 1890:—

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries	32,857
" " " " " United States	1,752
Number periodicals sent to foreign countries	2,430
" " " " " United States	794
Number letters written to foreign countries	62
" " " " " United States	24

Mrs. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries	12,016
" " " " " United States	21,120
Number periodicals sent to foreign countries	272
" " " " " United States	59
Number of letters sent to United States	262

Mrs. C. E. L. JONES.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out	1,058,135
No. <i>Sentinals</i>	189
" Religious Liberty (paper)	5,000
" English petitions, small	300
" "American Constitution must be Preserved"	500
" Manuals	1,000
" Letters written	11

MARY E. SIMKIN.

CHICAGO OFFICE.

REPORT of labor for the month ending Nov. 30, 1890:—

Pages denominational and N. R. L. publications sent out	12,466
" Health and Temperance publications	2,316
No. <i>Signs, Present Truth, and Instructors</i>	424
" <i>Good Health and Pacific Health Journals</i>	33
" <i>Sentinals</i>	934
" letters	593

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out	2,260
Number of <i>Health Journals</i> sent out	32
" " letters written	55

TENA JENSEN.

A GLANCE at the above report shows a marked increase in the amount of religious liberty publications sent out from our office during the month of November, over any previous month. We have recently had prepared an annual report of the literature sent from the offices of the International Tract Society for the year ending June 30, 1890, for publication in the Year Book, and find by comparison that we sent out about one-third more pages of religious liberty literature in the month of November, 1890, alone, than we did during the entire year ending June 30. This shows that the members of our local societies throughout the country are arousing to the work in earnest. Let the good work go on.