



THE HOME MISSIONARY

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

Jennie Thayer, Fr.

VOL. III.

BATTLE CREEK, MICH., U. S. A., JANUARY, 1891.

No. 1.

THE HOME MISSIONARY FOR 1891.

WITH this number begins the third volume of the HOME MISSIONARY, the second volume in its present form. That it has supplied a want in the literature of the denomination, is evident from the warm support which it has received. The paper will be continued the same size and form as the last volume, with the same editors in charge. Some changes have been made in the department editors. The Religious Liberty Department, which was edited last year by Brother A. F. Ballenger, will be edited this year by Brother W. A. Colcord, the present secretary of the National Religious Liberty Association, whose name is not unfamiliar to the readers of the HOME MISSIONARY. The Home Missions Department, which was edited at the beginning of last year by our lamented Sister M. L. Huntley, and after her decease by Brother L. C. Chadwick, will this year be edited by Miss Jennie Thayer, the Secretary in charge of the Chicago Office of the International Tract Society. The Canvassers' Department, which occupied a prominent position in the paper last year, and was so satisfactorily edited by the General Canvassing Agent, Brother C. Eldridge, will this year be in charge of Brother L. C. Chadwick, the present General Canvassing Agent. With these exceptions, the editors in charge of departments are the same as last year.

There have been some changes in the make-up also, which we believe will make the paper more valuable, and give better satisfaction to the readers. The fourth Sabbath reading, which has occupied the first pages of the journal up to the present time, will from this time forth appear on the fourth and fifth pages. It is not placed there because we want to make it less prominent; for the fourth Sabbath

readings have come to be a welcome visitor to hundreds of churches and many isolated families in all parts of the country. The readings this year will deal with important and practical questions, and will not be less valuable than those of the past.

The Children's Page will be omitted. Since July 1, 1890, *Our Little Friend*, a small paper for children, has been published by the Pacific Press, and occupies a place which the Children's Page was intended to fill in part. This page in the HOME MISSIONARY will now be filled with other matter.

The Extracts from Correspondence will be continued, as we have reason to believe that this is a very interesting feature of the paper, as these brief extracts from the large correspondence received from all parts of the world, give the reader some idea of how the truth is reaching out to all the nations of the earth, and how the Spirit of God has gone before and prepared the way by stirring up the hearts of the people to investigate, so that they gladly receive the reading-matter sent them, and plead earnestly for the living preacher.

Each of the four departments is intended to provide a lesson for one of the weekly missionary meetings each month. More care and labor will be bestowed upon these departments in the future than in the past, and no effort will be spared to make them just what our people everywhere want and need to assist them in planning their missionary work and in conducting their missionary meetings. Where weekly meetings are not held, we would recommend that the plan of holding them be adopted with the beginning of 1891, and that the subjects presented in the different departments of the HOME MISSIONARY be used as a basis for the work done. Even where

only a few can attend the meetings, it is better to hold them regularly, and carry out the program.

The Foreign Missions Department will continue to occupy four pages each month, and each issue will take up and treat some different country, or mission field. This department will be of special interest to those who want to become acquainted with the great mission field that lies open before us, and to which the great commission of our Saviour applies. As a people, we need to study more thoroughly the foreign field, not simply with reference to our own work there, but to learn what other religious denominations have done, and by what methods their labors have been most successful, and wherein they have failed to succeed. Only as we become acquainted with the work in foreign lands, and the wonderful openings there are on every hand for our work there to be extended, will we properly appreciate the importance of educating some of our young men and women for that work, and of giving liberally of our God-given means to support and extend it.

The Religious Liberty Department will deal with the living issues of the day, and contain items of news from the battle in different parts of the field, on this most important question. It will also contain valuable instruction for those engaged in this line of work. The subject of religious liberty as applied to our own government increases in interest and importance each year. The advocates of religious legislation are persistent, and seem determined to carry their point. In such a conflict, vigilance is the price of liberty, and though we may not hope to avert this calamity, it is our privilege and duty to contest every inch of ground, that through the agitation all may become fully informed as to the real character of the movement. In order to work to the best advantage, we must keep fully posted as to the position and work of the opposition. This department will in the future be devoted to news from the field and plans for work, rather than the discussion of principles. We believe all will be pleased with this change in the department, and that it will more fully meet the wants of the religious liberty workers.

The department of Home Missions will continue to deal with practical missionary work, adapted to those who can give but a portion of their time to the work, and who cannot leave their homes, but must work in their own neighborhoods or through the mails. While the number of those who can go out into active field work is largely increased since the development of the canvassing work, it is still a fact that the large majority of our missionary

workers are so situated that their work must be done at their homes. For this reason we feel as though it was very important that careful instruction should be given with reference to methods of home work.

The Health and Temperance Department will contain valuable lessons on this important subject. But as the space is too limited to treat fully the different subjects that will be presented, arrangements have been made with the editor of *Good Health* to publish articles on the same subjects that will be taken up in this department of the HOME MISSIONARY, in corresponding numbers of *Good Health*. The *Medical Missionary*, a new journal published by the Good Health Publishing Co., the first number of which will appear under date of January, 1891, will also contain articles that will be valuable to all interested in health and temperance as connected with foreign mission work. The reader may expect that frequent reference will be made to the articles that will appear in *Good Health* and the *Medical Missionary*, both of which journals should be in the homes of all. It has been found by Elder Haskell, who will soon complete his trip around the world, that the most promising openings to be found in foreign countries are for medical missionaries.

The Canvassers' Department will be filled with live matter relating to this important branch of the work, which every one, whether actively engaged in the canvassing work or not, will be interested in reading. An effort will be made to have a brief, condensed report from each District Agent every month and as often as possible from the different foreign fields, and from the General Agents who may have charge of the foreign departments of the canvassing work in America. The monthly statistical report will be continued, and we trust all will co-operate in making this report more nearly complete than it has been some months during the past year.

A four-page Extra will be issued once each quarter, which will contain the reports of the first-day offerings, and other matter pertaining to the foreign mission work and plans for its support.

With this brief review of the plans for the HOME MISSIONARY for 1891, we submit the first number to the reader. We hope to have your sympathy and your support. We expect that the subscription list will be largely increased during 1891, and as many as possible should begin with the January number. Every year adds to the solemnity and importance of the work in which we are engaged, and we sincerely hope that the year upon which we have just entered will be marked by greater activity in the missionary work, and more of the true missionary spirit on the part of the workers, than any that has preceded it.

Jan. 1, 1891.

D. T. J.

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 Dec. 31, 1890:—

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries	27,132
“ “ “ “ “ United States	5,086
Number periodicals sent to foreign countries	1,973
“ “ “ “ “ United States	874
Number letters written to foreign countries	46
“ “ “ “ “ United States	86

Mrs. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries	8,478
“ “ “ “ “ United States	31,684
Number periodicals sent to foreign countries	226
“ “ “ “ “ United States	448
Number of letters sent to United States	367

Mrs. C. E. L. JONES.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out	1,053,982
Number <i>Sentinels</i>	231
“ “Reasons for Signing the Petition” sent out	7,250
“ Manuals	830
“ Letters written	28

MARY E. SIMKIN.

CHICAGO OFFICE.

REPORT of labor for the month ending Dec. 31, 1890:—

Pages National Religious Liberty publications sent out	4,102
“ Health and Temperance publications	6,756
“ denominational	13,532
Number <i>Signs, Present Truth, and Instructors</i>	444
“ <i>Good Health and Pacific Health Journals</i>	89
“ <i>Sentinels</i>	450
“ letters	493

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books and pamphlets sent out	2,434
Number periodicals	32
“ letters written	50

TENA JENSEN.

The above report of the work done at our two offices for December, completes the year 1890, and in another column will be found the annual summary of the year's work. We shall continue the publication of these monthly reports, as we find them very convenient for reference ourselves, and also find many of our readers are interested in knowing from month to month what the International Tract Society is doing in the line of sending out literature of different kinds and in doing a general missionary correspondence. It is difficult to comprehend how much is really included in a million pages of reading-matter, and the amount of labor necessary to handle it and send it out in small quantities. As to the results of the sending out of this large amount of reading-matter, the judgment alone will show the amount of good that will be accomplished by it.

ANNUAL SUMMARY FOR 1890.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries	428,105
“ “ “ “ “ United States	54,120
Number periodicals sent to foreign countries	24,516
“ “ “ “ “ United States	13,456
“ letters written to foreign countries	3,360
“ “ “ “ “ United States	1,613

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries	195,090
“ “ “ “ “ United States	127,197
Number periodicals sent to foreign countries	3,770
“ “ “ “ “ United States	2,416
“ letters written to “ “	1,267
“ pledges	1,983

RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out	4,746,619
Number <i>Sentinels</i>	5,356
“ petitions	29,142
“ “Reasons for Signing the Petition” sent out	149,462
“ Association Manuals sent out	11,562
“ membership certificates	100
“ “Shall the Constitution be Preserved?”	500
“ letters written	1,246
“ “Religious Liberty” (papers)	5,000

FRENCH WORK (THREE MONTHS).

Pages books and tracts sent out	27,048
Number periodicals	488
“ letters written	302

GERMAN WORK (THREE MONTHS).

Pages tracts and books sent out	17,698
Number periodicals	438
“ letters written	145

SCANDINAVIAN WORK (SIX MONTHS).

Number pages books and tracts sent out	49,699
“ periodicals	1,467
“ letters written	686

Chicago Office.

Number pages denominational publications sent out	116,365
“ “ “Religious Liberty” “ “	53,970
“ denominational periodicals	18,951
“ health and temperance periodicals	789
“ <i>Sentinels</i>	36,448
“ Manuals	974
“ “Reasons for Signing the Petition” “ “	1,932
“ petitions	163
“ letters written	10,178

SCANDINAVIAN WORK (THREE MONTHS).

Pages books and tracts sent out	9,098
Number periodicals	120
“ letters written	225

The above is a summary of the reports that have been printed monthly during the year 1890, and shows the amount of each class of literature that has been sent out from both our offices for the year that has just closed. The French and German work was discontinued at the end of three months, on account of the sickness of the secretary who had the charge of the work in those two languages; and the Scandinavian work which was begun about April 1, 1890, was removed to the Chicago Office, October 1, and the correspondence will be conducted from there hereafter.

## FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, January 24.

### CHRISTIAN DUTY AT HOME.

THE mission of the Saviour to this world was "to seek and to save that which was lost." Luke 19:10. The great plan of redemption that is here brought to view, includes not only salvation from the death that came as the result of sin, but also embraces the restoration of that purity of character which man lost, and the dominion to which he forfeited his right. That which we wish to consider particularly in this article, however, is that part of the plan which pertains to the salvation of the sinner himself, from eternal death, and the means which are provided to secure for him eternal life instead.

Christ tells us himself in the text above referred to that he came for this purpose. He also tells us that it was not simply his own will that led him to do this, but that it was the will of the Father—God himself. John 6:38. Thus we see the loving, tender purpose of God revealed, in giving "his only begotten Son" to come to this earth "to seek and to save that which was lost." John 3:16.

The extent of God's purpose in the salvation of fallen, lost man, is forcibly brought to our notice by the apostle Paul. 1 Tim. 2:3, 4. This shows us that in sending his Son to this earth, to undertake the salvation of lost man, it was the wish of God that all should be saved.

With this thought fresh in our minds, let us listen to the words of the Saviour again, while he himself tells us to what extent he carried out his Father's will. John 8:29. God's will was that the lost should be saved. He sent his Son for that purpose. The Son says, "I do always those things that please him" (God), thus showing us how completely his life was given up to doing the will of God, which was to accomplish the salvation of "that which was lost."

We find now that the work of the Saviour here upon the earth was to be a short one. For three years and a half he labored in word and deed to accomplish the Father's will, but then in accordance with the great plan of God, he was to cease his labors here, and commence his mediatorial work on high. So we find him as he is about to leave, appointing a meeting with his disciples, away in a mountain of Galilee, and there commissioning them to carry on the work which he had commenced but is about to leave. Matt. 28:16-20. What does Paul say that God's will is?—That all men shall be saved. For what did he send his Son?—To save the lost. And now we hear the Son as he places this work in the hands of his disciples, telling them to go to *all* nations, or, as Mark records it (Mark 16:15), "into *all* the world" and "to *every* creature." But we find that, notwithstanding the fact that these disciples

had received the benefit of the personal instruction of the Saviour himself, and had been associated with him in his work, he did not consider them qualified to go out and enter into the sacred work of saving the lost, without a special preparation which alone could come from on high. Luke 24:49. O, what a lesson in this for us to learn!—not to think for a moment of entering into the sacred work of God, even in the humblest capacity, till we have the evidence that we have his Spirit to guide and direct us in our work! The importance of this cannot be overestimated. We find Luke repeating the thought in substance. Acts 1:8. Here he records the words of Christ again, with this additional thought, that when they *did* receive the power which was promised, then they could commence to fulfill their commission, even "unto the uttermost part of the earth." We are all familiar with the fulfillment of the promise of the Holy Spirit, and I need only to ask you to read at your leisure the first twelve verses of Acts 2 to refresh your minds as to the way in which the gospel began to go to all nations.

But could these twelve apostles, alone, carry the gospel into all the world and to every creature? No; the commission of Christ is to a much larger number than those few humble men. Hear his own words again. Mark 13:34. Here he is referring directly to the time when he was to leave his work on the earth, in the hands of others to carry forward. Who is to have a part in carrying the gospel to every creature?—Every man. In other words, all are to go, and to go to all; and the promise is that He to whom all power in heaven and in earth is given, will be with all who go out in fulfillment of this commission. How long is the commission to be in force? How long is Christ to be with his disciples?—"Alway, even unto the end of the world." Has the end of the world come yet? We all say, No. What is our duty, then?—"Go ye into all the world, and preach the gospel to every creature." What is the promise if we do?—"Lo, I am with you."

I fear that a wrong impression is often made on our minds when we read or speak of this world-wide commission. Let me ask each of you as individuals, What is the first thought that comes to your mind as you hear or repeat the words, "Go ye into all the world, and preach the gospel to every creature"? Is it not the thought of going to some distant land, where the gospel of Christ is unknown, or at best where it has but few believers, and there engaging in gospel work? Nearly every one will agree that this is the first thought which comes to his mind, as the method of fulfilling this commission. This is, to my mind, the reason why so many Christians feel so little burden for engaging in personal effort for the

salvation of souls. They hear the gospel commission; their minds go out to distant lands. They look at their circumstances, and see that it is impossible for them to go to those fields, and hence feel that there is but little if any responsibility resting upon them, except to assist in sustaining those who do go to foreign lands, and those who are set apart as ministers of the gospel in the home fields. The trouble is that we emphasize the "go" part of the commission more than we do the "teach." Where is the gospel to go?—To all nations. To how many in all nations?—To every creature. Do you live in one of the nations of the earth? Are there persons in your nation, in your State, in your county, in your town, in your neighborhood, in your family, who have not accepted the gospel of Christ? Then the part of the commission which God wants you to fulfill is to teach those persons, by precept and example, the blessedness there is in the gospel; and unless you are doing all in your power to this end, God will hold you responsible for your failure to improve the privileges he places within your reach.

To illustrate this, let us refer to a certain text, which we will all agree is of universal application. Matt. 5:14. What does the Saviour say his people are?—The light of the world. Notice; he does not say, You shall be the light of the world when you can go to some foreign field, or to some distant part of the world and teach the gospel, but, "Ye *are* the light of the world." If I get the correct understanding of this text, it is that in whatever part of the great field we as individuals may be situated, either permanently or temporarily, we are to be lights to those around us who have not received the gospel by faith into their hearts. There are one or two other texts that have a direct bearing upon this point, and make it very plain to our minds, how it is possible for us to be in reality the light of the world. (Read John 8:12.) What does Christ say here?—"I am the light of the world." How are we to harmonize this with the former statement that his people are the light of the world? Let Paul explain it. Gal. 2:20. Ah; here is the secret. What does Paul say?—"I am crucified." Self must die. When Christ, who is the light of the world, lives in us; when like Paul, we live "by the faith of the Son of God," then he who was the light of the world when here, dwelling in us, will enable us to be the light of the world in his absence and to carry forward his work, because he is the actuating power that controls all our movements.

Again: when God works in us "both to will and to do of his good pleasure" (Phil. 2:13), will we not be found doing something as Christ did, when he did always those things that pleased God? When Christ lives in us and God works in us, if the world looks at us, they will see something of the light of the gospel of Christ which is to shine out, even into the dark portions of the earth. So we find the Saviour adding to words that we have already examined, a direct command to us. Matt. 5:16. What are we to do? You all answer, Let our light shine. Here, again, we are apt to fail to get the real meaning of the text

by leaving out a small but very important word. "Let your light *so* shine," says the Saviour. The object in view is found in the latter part of the verse; namely, that God may be glorified. It is not to be done by telling others of our good works, or how much we have done; that is human, not Christlike. We find by examining his life and work, that when he had performed some of his most notable deeds of kindness and love, "he charged them that they should tell no man." So whenever we find ourselves inclined to tell others of what we have done that we consider "good works," let us remember this thought in this text, that others are to "see our good works," not to hear us tell about them; that if Christ is in us, and his light is shining out in our lives, we will do as he did when here, or as he would do if he were in our place now.

We are to follow God as loving, obedient children, and have the same spirit of love manifested in our lives that Christ showed to us. Eph. 5:1, 2. Before we can do this, we must have all evil removed from us by the power of God (Eph. 4:31), and then instead of waiting for those who may have wronged us to come and ask our forgiveness, we are to have the same forgiving spirit that the Lord had for us (Eph. 4:32), bearing in mind that "while we were yet sinners, Christ died for us."

Another point that we need to bear in mind constantly as we try to engage in the work of saving precious souls and winning them to Christ, is that we are to do all that we do with a cheerful spirit. (See Col. 3:17.) Whatsoever we do is to be done with thanksgiving; and Paul refers to the same principle again. Eph. 5:20. When are we to be thankful?—Always. For what?—All things. How much does this leave for us to find fault about?—Nothing. How much time does it allow us for murmuring?—None at all. Is it pleasing to God for his followers to be constantly complaining? We all say, No. Did Christ complain? Read the prophetic record of him in Isaiah 53, when you are inclined to murmur, and remember that he did *always* those things that pleased God, and we are undertaking to follow his example. May God help us to free ourselves from every semblance of the murmuring spirit, and to do willingly and cheerfully whatsoever may be revealed to us as the will of God. When we are inclined to feel that our lot is hard and our duties unpleasant to perform, let us look around us to see if we cannot find some one whose condition is worse than ours. Is there one of you who was ever in such discouraging circumstances, that you could not look around you and find some one whose condition was less favorable than yours? You all say, No. What is our duty, then?—To thank God that we are as well off as we are, and Paul tells us what else to do. (See Gal. 6:2.) When we see one whose burden is heavier than ours, our duty is to help him bear his burden; and just in proportion as we assist in lightening the burdens of others, our own burdens, which before seemed so heavy and hard to bear, will begin to grow lighter and finally disappear. Have you ever tried the remedy? If so, did

it ever fail to cure? May the Lord help us each to cultivate more and more of the burden-bearing spirit. Do not wait for opportunities to present themselves for helping others, but seek for the opportunities, and the Lord will help you find them. We are to "seek" as well as "to save that which was lost."

Another important point to be considered, is that of improving all our time. There are Christians in the world, who seem to labor much like those who, in worldly business, are working ten hours per day, and constantly asking for their time to be reduced to eight hours; or, in other words, anxious to secure their reward with as little labor as possible. This is not God's plan. (Read Eccl. 11:6.) When are we to commence our work for the Lord?—In the morning. When are we to stop?—You almost answer, "In the evening," without stopping to think what the text said. "In the morning sow thy seed, and in the evening"—stop and rest? lay off the burden of work? drop all responsibility? That is the way many do in the work of the Lord, but the text says, "In the evening withhold not thine hand," and gives us a most excellent reason for the admonition: for it may be the good we might have done, if we had not withheld our hand; the assistance we might have been to some heavily burdened soul, if we had not slackened our effort, would have been the means of lightening our own burdens and encouraging our own hearts. We should improve every possible opportunity to do something towards fulfilling our part of the great gospel commission, and helping to "seek and to save that which was lost."

There is a practical lesson for each of us in these scriptures, which we have thus considered together. We are just entering upon a new year. The year 1890 has gone. Its lost opportunities can never be recalled. The days that come and go, come this way but once. There is practical Christian work around us on every hand. There are unconverted men, women, and youth in every neighborhood, who are looking to us as examples of Christian life. There are those of our own numbers who need encouragement and help. Every church in our ranks needs a revival of the real missionary spirit and the zeal that should characterize those who are preparing for the coming of our Lord. Let us each remember the importance of that saying, "The light that shines the farthest, shines the brightest near at home." Do not be so anxious to carry the gospel to distant lands that you forget to carry it to those near by. In laboring for others, our own souls will be watered. Only as we walk in the light that has been shown to us will we receive more light on our pathway. May God help us each to sense the importance of the time in which we live, be diligent in his work, and do something and do it well, that we may at last hear the "well done" pronounced upon us.

L. C. C.

NOTE.—We would recommend that the leader of the meeting, select different persons to read the texts mentioned in the foregoing reading, and give them the texts he wishes them to read on slips of paper before the meeting begins. In this way some one will be ready to respond promptly with each text when it is needed.—EDITOR.

## INTERESTING EXTRACTS.

THE following extracts are taken from a few of the letters which our secretaries at Chicago are receiving from leading lawyers, State officials, and other leading men of the South, to whom they have been sending the *American Sentinel*:—

"I have always held that nothing sectarian should be taught in our schools. To that end I heartily indorse the *Sentinel*."

"I am deeply impressed with the importance of a sincere consideration of the questions presented in your paper. The safety of our institutions and democratic principles of our government and the avoiding of the many forms of despotism in the past history of nations, demands a patriotic examination of the tendencies of the times to centralized power and extreme paternalism."

"Your favor of the 13th inst. received with the copy of your excellent paper, the *American Sentinel*. We are thankful for your offer to place us on your free list, and will give it a prominent place on our files. Surely your objects are eminently worthy of thoughtful consideration. I greatly admire your frank opposition to sectional schemes and schemers."

"As far as I have acquainted myself with the theme of the paper, it is the proper theme for the present State and national agitation, wherein the States are striving so hard to encroach upon the province and domain of religion, and *vice versa*. We want at this juncture just such a paper as the *American Sentinel*, which is a messenger of religious, political, and civil light and liberty which points out as a bright meteor, each its proper groove and sphere, and whose motto is 'equal and exact justice to all men of whatever State or persuasion, religious or political.' Go ahead, for you are right."

"The *Sentinel* has been a welcome weekly visitor to my office for months, and in the main, I very heartily indorse its sentiments. I read it with a great deal of interest, and the more I read it, the better I like it."

"I fully indorse every principle and line and sentiment of your paper, and bid you Godspeed in the noble work which you are engaged in. You are in my opinion making a noble fight for the great principles of American liberty as taught by our forefathers,—free speech, free religion, and every one allowed to worship God under his own vine and fig-tree according to the dictates of his own conscience. The Constitution of our fathers has been mutilated, violated, and trampled under foot already too much for our good as a free people."

"I sincerely wish you success in your laudable undertaking—the maintenance and perpetuation of American Liberty."

"My views are identical with the Declaration of Principles of the National Religious Liberty Association. A native of Florida and a Bible reader, having hope toward God, how can I claim religious toleration to me, and impose upon other men burdens which even the Jews could not bear?"

"Laws are for evil doers. Christians do not need civil laws to make them love God and their fellow-men. Civil laws can only make men civil."

"The hope of eternal life in Christ has greater restraining influence than the fear of jails."

"The position taken by the *American Sentinel* is a strong one, and should be sustained. The paper is clear cut and positive in its articles upon the subjects in hand."

"You are doing a noble work. If you can succeed in getting the *Sentinel* before the people, you may have no doubts as to its success, and the great good it will accomplish."

"I think that there should be no Sunday legislation, and that every citizen, or rather every inhabitant, of this fair land of ours—this asylum of refuge—should have the privilege of worshipping according to the dictates of his own conscience. I think that people ought to *keep the Sabbath day holy*, but the matter ought to be left optional with them whether they will or not, and if they will, when and how. In other words, I think there should be no *civil Sabbath*, so declared and designated by laws of the States or United States."

## Extracts from Correspondence.

REFERENCE has been made in the past to the writer of the following words, and time only seems to strengthen his determination to stand by his convictions of what he believes to be right. His home is in Nevis, West Indies:—

"I cannot thank you enough for your kindness in the regular supply of papers and also for the books 'Bible Readings,' 'Great Controversy,' and 'Patriarchs and Prophets.' Their contents have been instructive and helpful. As I read of the struggle of the early church and reformers, I am stirred in my inmost soul to stand boldly for the truth; for the church is falling, alas, into a worse state than the early one.

"I feel a call to step into the breach, and labor for a reformation; for forms and ceremonies fill the place where the true word should be. The law of God is disregarded, especially the fourth commandment.

"I do hail with joy the coming of Elder Ball. My heart burns within me to carry the precious truth to my fellow-men; as I have consecrated myself and the residue of my days to Jehovah, I long for the time when I can serve him as I ought. I ask your prayers that I may have more light to meet the darkness, more power to face the foe, and as I cannot receive human aid, I must seek earnestly for the best of aids, even the Holy Spirit's instructions. I am glad to learn that the cause has good supporters in Antigua, and my prayer is that glorious success may attend Elder Ball's efforts. May the eternal God, who is our refuge, bless our cause more abundantly, and soon spread a glorious light on our work, is the prayer of your brother in Christ."

From an interested correspondent in Sierra Leone, West Africa:—

"I received your kind letter with parcel of tracts and a book called 'Spirit of Prophecy,' which will be to me as a teacher to assist me to narrate more fully the life and works of our Lord. I must return my sincere thanks to your society for the gift awarded to me. The tracts are well appreciated by my friends, and I make it a duty to give them to my scholars, that they may read and digest those truths which are able to make them wise unto salvation. I wish your society daily progress in all its undertakings."

From a sister living in Arkansas:—

"With this letter I send you the address of a Baptist minister, who, while on his way to hold a series of meetings, stopped over night with us, intending to stay over Sunday. 'Thoughts on Daniel and the Revelation,' lay on the table. He took it up and opened at the great image. He looked astonished, and said he never saw that dream pictured before, and did not know there was such a book published. He read in the book until nearly midnight, and decided to pursue his journey on Sunday, as it was not the Sabbath. He seemed deeply impressed with the depth and sincerity of our literature, and wished to learn all about the change of the Sabbath. Please give him full instructions, for I do not believe they will be lost."

From Barbadoes, West Indies:—

"I have distributed the packages of literature among the sick soldiers at the hospital. The Lord grant that some good may be the result. These are times of great indifference to matters pertaining to the religious culture of men. Even thoughtful men are liable to come to a full stop, and endeavor to solve the problem set to the vast reading public, by some of the greatest lights in the scientific world. Alas for that man's faith, no matter to what particular creed he may belong, that thus deserts him when most needed.

"In my humble opinion, the style of tract, etc., issued by your excellent society, is just the sort to catch the mind. The soldiers in the British army have to lead a wandering sort of life, often being

for years away from home influences, in a land like this (Barbadoes), where rum is the staple drink. Rum-shops thrive here in great numbers; to combat the evil influences of these, what is there? Certainly there are churches and chapels, as well as ministers of religion, but as yet these have not accomplished much. Very little attention is paid to the ministrations of the chaplain, and we find the soldiers deaf to their warnings. Eventually these soldiers have to enter the hospital, suffering from the effects of drink, and then it is that one of your admirable publications catches his eye; he looks and finds the matter different from the usual style of tract; reads, and God grant that such is the case, thinks,—thinks of his reckless kind of life, and if not convinced at the moment, there is every probability of some of the seed having escaped the rocky ground and taken root."

From Wuhu, China:—

"I am in receipt of your letter of recent date accompanied by the periodicals, tracts, and two books, for which I thank you. I thank you also for placing my name upon your mailing list for the *Signs of the Times* and the *Good Health*. I have arranged to place the latter in the Customs library, where it will be read by the whole community."

From a new correspondent in Sierra Leone, West Africa:—

"I thank you very much for the valuable and instructive tracts and *Signs of the Times* sent me. I can assure you that they have been of incalculable benefit to me and the many to whom I distributed them. May the blessing of God abundantly crown your efforts, and may the results of your labors be a thousand fold repaid by the millions throughout the world, whom I trust will be led to the true light by them."

From the Rev. ———, St. Martins, Dutch West Indies:—

"I am in receipt of your favor, together with your parcel of publications. As they only came yesterday, I have not had time to read them very carefully, but I found some of them very valuable, and shall be thankful to receive further supplies of a similar kind which you may be disposed to send me. Our people are very poor, and buy very few books, and there is a great field therefore for good literature."

From a teacher in St. Vincent:—

"I beg to thank you sincerely for the parcels of books, etc., and shall not forget your kindness. The reading of the tracts and books continues to interest me and my friends; the villagers are exceedingly grateful for the tracts. It would be a blessed day if directed by our Master, you could infuse some of your missionary spirit and zeal in the people of this island. Hoping to hear from you soon and be of use to you, I am very truly yours."

From a lady correspondent in St. Kitts, West Indies:—

"I have been spreading abroad the various tracts and papers, after a careful reading, and am still persevering in my efforts to reach the masses, and to illustrate the proverb, 'Whatsoever thy hand findeth to do, do it with all thy might.' Your very strong arguments against alcohol and tobacco have supplied a want long felt, and I trust by continual perseverance in showing forth the degradation through the use of such poisons, men may be lifted from the trammels of darkness and error into marvelous noonday. I trust your efforts in that direction may bring forth good fruit. I need hardly tell you of my interest in so good a work, and my cooperation for its progress for the good of others.

"The memorial card announcing the death of Sister M. Huntley, caused a pang of sorrow; but for her we sorrow not as those who have no hope. When I read of the self-sacrificing character and Christian fortitude she exemplified, I lament the unworthiness of one of her sex. She has surely deserved her 'well done,' and my prayer is, that the same spirit that distinguished her, may rest upon the other sisters of the society, that their light may shine as the stars."



## FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

### THE WORLD AS SEEN IN THE BIBLE.

1. WHAT is the natural condition of the world? — "There is none that doeth good, no, not one." Ps. 14:3; Rom. 3:12.
2. What are the heathen without? — "Without God in the world." Eph. 2:12.
3. Who then can be saved? — "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.
4. Why do not the heathen call upon God? (Read Rom. 10:14, 15.)
5. Why did Jesus come into the world? — "To seek and to save that which was lost." Luke 19:10.
6. From what can Jesus turn the heathen? — "From darkness to light, and from the power of Satan unto God." Acts 26:18.
7. Can the heathen be reconciled to God? — "Whosoever will, let him take the water of life freely." Rev. 22:17.
8. What part are men to act? — "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." 2 Cor. 5:18.
9. What should be our prayer? — "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.
10. What command is given to us? — "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

### MISSIONARY STUDY FOR 1891.

The study of mission fields, as presented month by month in the HOME MISSIONARY, during 1890, has been very generally adopted, and we find in our churches a growing interest in the fields considered, and in all foreign mission work.

The following topics have been adopted for special study during 1891: —

- January, "The World."
- February, "Russia."
- March, "South Africa."
- April, "Central and Western Africa."
- May, "Spanish America."
- June, "Brazil."
- July, "Oceanica."
- August, "Scandinavia and Finland."
- September, "Papal Europe."
- October, "Germany and Switzerland."
- November, "Syria and the Jews."
- December, "The United States."

### OUR MISSIONARIES.

WHERE THEY ARE, AND WHAT THEY ARE DOING.

FROM our Australian letters we learn that the Bible institute, held in Melbourne from September 14 to October 10, was a most profitable occasion for the laborers in Australia and New Zealand. About fifty were in attendance, and at its close, thirty-three laborers went forth into the field with renewed courage and a greater fitness for the work.

Before and since the institute, Elder Haskell, accompanied by Elder Tenney or Elder Curtis, has visited the churches and companies of Sabbath-keepers in Sydney, New South Wales; Ballarat, Victoria; Adelaide, South Australia; Hobart and Bismark, Tasmania. November 29, he reached Wellington, New Zealand, intending to spend but a few days there, and then proceed with his old friend and fellow-laborer, Elder M. C. Israel, to Napier, Gisbourne, and Auckland. This would fill December. From Auckland, he intended to visit the Sabbath-keeping Maoris, and then go to Kaeo, where he will labor till January 21, when he will return to Auckland, and prepare to sail for San Francisco, January 25. Elder Israel says, "The brethren have been looking forward to this visit for a long time. We all regret that it must be so short. We need his counsel about future work, and shall want him to make known the wants of this field to the General Conference."

When Elders Haskell, Corliss, and Israel first visited Australia, in June, 1885, there was not a Sabbath-keeping Christian in Australia or New Zealand. Now there are in Australia six churches, with a membership of 445, and in New Zealand four churches, with a membership of 210. The Australian Conference employs six ministers and eight licensed preachers, and the New Zealand Conference, two ministers and two licensed preachers. Five of these laborers are Americans, and all the others have accepted the message and entered the work, in the five years of its history.

From South Africa, we learn that our brethren have been holding a Workers' Meeting in Cape Town. Elders Boyd and Hankins were to conduct the Bible classes, and Brother E. M. Morrison the canvassers' class. Soon we shall have reports from this meeting. Brother Morrison, who has been very successful in training canvassers in Australia and New Zealand, is expected to spend four months in South Africa, and then proceed to England. With his wife and child, he left Australia October 28, expecting to reach Cape Town *via* Mauritius, December 15.

October 22, Mrs. N. H. Druillard, Treasurer of our South African Mission, wrote: —



"We are anxiously waiting to hear when Brother Morrison will come. We want to keep all the canvassers at work until the convention, and they need notice some time in advance. It costs so much to ship the books to them, that they will want to sell all that they have before leaving the field, and bring none back. We are surprised at the number of books that have been sold during the past year. No one dared to think, at the beginning of the year, that so many books would be sold.

"We are following up the interest that the books awakened, with letters and by mailing copies of *Present Truth*, *Signs*, and *Bible Echo*. It takes much time to select the best papers and to write. We endeavor to read every one of our English papers, for we are anxious to get all the information that we can, and often we find that we can answer a letter with a paper, by knowing just what paper contains an article that we can mark and send. We have received letters from two persons who were converted from reading the books, and who are now keeping the Sabbath.

"Often when a canvasser is in trial or is discouraged, we know just what paper has an article that will give him courage, and put him on his feet again. We find much more work than we can do. We are busy from early morning till late at night, and then all is not done."

At a late meeting of the Board of Foreign Missions, the following appointments were made for our South African Mission: Superintendent of Mission, Elder Ira J. Hankins; Secretary and Treasurer, Mrs. N. H. Druillard; Advisory Committee, Ira J. Hankins, P. J. D. Wessels, J. H. Tarr, Geo. J. Van Druten, and W. Robertson.

We expect that Elder C. L. Boyd is on his way to West Africa. He will first visit the Gold Coast, where, according to reports, there are about thirty Sabbath-keepers. Afterward he will call at Liberia, and visit Brother Gaston, whom many of our readers met in the summer of 1889, at Washington, D. C., Battle Creek, and at the Kalamazoo camp-meeting. From there he will proceed to Freetown, Sierra Leone, to visit a number of persons with whom we have been corresponding, and who have received much reading-matter.

The time of his sojourn on the West Coast will be governed by the circumstances met there, and it is expected that the information he gains of the country and people will aid us in the selection of young men to go there for permanent work.

The movements of our European workers will be mentioned next month. w. c. w.

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### THE MISSION FIELD.

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LET us glance at that field which "is the world." The first thing that strikes us is the increase of our knowledge of the world and its inhabitants. A hundred years ago the vast regions of heathenism were comparatively a blank to the minds of most Christians. Of the hundreds of millions in China, we knew

but little beyond the meager information to be gathered from the journals of the Polos, and from the Roman Catholic Missions, and from a few traders on the coast, ignorant of the language of the people. Vast tracts of India were untrodden by the feet of our countrymen, whose almost sole concerns were trade and conquest. Africa was an unknown land, beyond a few miles from Egypt and the Cape, except for a few bold but imperfect explorations up the Nile and the Niger. Our maps of the interior were either a blank or a blunder—deserts and plains, where lakes, rivers, and mountains have been discovered, with a teeming population and a fertile soil.

This vast increase of our knowledge acts in a two-fold way on the Christian Church. First, it excites interest in, and sympathy for, the poor and the perishing; and second, it awakens a sense of responsibility for those with whom we seem by our knowledge to be brought into personal relations. The question, "Who is my neighbor?" acquires a new meaning and a wider scope.

This feeling of sympathy and sense of responsibility are greatly intensified by the facilities for easy and rapid communication with all parts of the world. It makes us realize that we are now in that period of prophetic history when "many shall run to and fro, and knowledge shall be increased." The whole world is now at our door. It is only a few weeks' travel by land or sea to reach the most distant parts. We seem to hear the sounds of sorrow and woe in the dark places of the earth, and to feel the anxious beating of the hearts of the thousand millions of the world's inhabitants who are ignorant of God and his Christ.

If we compare the world a hundred years ago with what it is now, the calls to work and sense of responsibility will be intensified a thousand fold. When Protestant missions began, China was hermetically sealed. It was death to preach the gospel in Japan. India was closed against all missionaries, even our own countrymen. Carey had to seek shelter on a little plot of ground owned by a foreign power. South America was tabooed by the Church of Rome. The difficulties experienced by African travelers were enough to deter the most adventurous, and Asia Minor was inaccessible, while Mohammedanism stood in its pride and independence.

But now the whole world is open to missionary enterprise; we cannot even name the countries which have been thrown open. There is only one isolated little spot from which missionaries are absolutely shut out. We mean Thibet; but by her insults to Britain's power she is preparing the way for the overthrow of her clerical exclusiveness.

There is one feature of the change which has come over the world during the last century, for which the church is not sufficiently grateful: that among all the nations of the earth there is not one single kingdom ruled over by an independent idolatrous ruler. The small States in India, under Hindoo rulers, are no exception. They are all under British dominion or influence. Thibet, the one apparent exception, is under Chinese protection. The tribes

under the yoke of naked savages we do not reckon among the nations and kingdoms of the world.

The overthrow of idolatrous rulers is not the work of Christian missions; but it has been chiefly brought about by Christian powers, and is surely a part of the divine purpose for preparing the way of the Lord.

In 1786 the entire population of the world was probably about 1,000,000,000, of which professing Christians were about 200,000,000, forming 20 per cent of the whole, or one-fourth as many as the 800,000,000 of heathen and Mohammedans. In 1886 the population of the world was estimated at 1,450,000,000; but the Christians of all denominations had risen to 430,000,000, that is, about  $\frac{43}{100}$  as many as the 1,000,000,000 of the heathen and Mohammedans.

If we take only the Protestant population of the two periods, the relative change is still more striking. In 1786 the 37,000,000 Protestants were to the 960,000,000 heathen and Mohammedan population only 4 per cent, or as 1 in 26. In 1886 the 137,000,000 were to the 1,313,000,000, 10 per cent, or as very nearly 1 in 10. But the gain is not only in numbers; in learning, in science, in wealth, and power it is far greater.

The advantages for work to-day are inconceivably greater than they were in the days of our fathers. Then the work was new and untried. The few specimens of work done were not models of wisdom, or examples of success. Some were of value as a warning, others as an encouragement. Everything was new and strange, all had to be built up, the very foundations had to be dug. The condition of the savage tribes among whom they began was so entirely different from anything in home experience, we can only wonder at the courage, and faith, and wisdom, of the early founders of our missions.

The tools with which they had to work had to be invented and made. Native dialects had to be learned and provided with a written language. Dictionaries had to be made; the word of God translated into these languages, and fickle, restless savages taught how to read the sacred page. When new missionaries go forth now among these nations and tribes, they find their work comparatively easy.

Now how different are the conditions of the mission field. In the time of our fathers there were only a handful of laborers in the field. Now there are over 7,000 European and American missionaries at work, nearly all of them educated men and women, acquainted with something like 400 languages. Besides these, there are also some 30,000 native evangelists. Greater than these advantages are the 3,000,000 converts, two thirds of whom are either active or passive witnesses for Christ in the midst of their heathen countrymen.

We close with a word of warning. There is danger of trusting too much to the great increase of knowledge and numbers and wealth and power. We do well to remember the words, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." — *Rev. James Johnson, F. S. S., in Missionary Review.*

### THE MISSION AND COMMISSION OF THE CHURCH.

THE following article is composed of extracts from the writings of Arthur T. Pierson, D. D. The sentiment is excellent, and the thoughts presented contain much instruction and counsel which will be of great benefit to all who will give them careful study.

"In this article we propose to begin at the beginning—to go back to first principles. If there be any misconceptions of the Mission and Commission of the Church, in respect to the world's evangelization, here is the point at which to make our corrections, adjust the variations of our compass, and start anew. The four Gospels, at their close, present our Lord's last command from four points of view; taken together, it is like a building presented with a fourfold projection. In some respects these various versions of our Lord's great commission agree, in others they differ; but it is like the discord of the seventh, that leads to harmony; their differences supplement and complement each other. For convenience of comparison, we place them here:—

"Matthew: '*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*'

"Mark: '*Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.*'

"Luke: '*That repentance and remission of sins should be preached in his name among all nations, . . . and ye are witnesses of these things.*'

"John: '*As my Father hath sent me, even so send I you. . . . These are written, that ye might believe that Jesus is the Christ, the Son of God.*'

"We often carelessly say that the church is commissioned 'to convert the world.' The phrase is not scriptural, and we fear that it is at least misleading. We may insure *contact*, but we cannot assure *conversion*; and if we are powerless to effect it, we are not responsible for it. The use of this word 'convert' and its equivalents in the Bible, is very significant. Often as it occurs, it is often used passively or intransitively. 'Shall *be* converted,' 'lest they convert,' or turn, etc. In Acts 26:18, a proper grammatical construction compels us to render intransitively, 'that *they may turn about*,' etc. The change of voice is especially noticeable in Ps. 51:13: 'Then *will I teach* transgressors thy ways, and sinners *shall be converted* unto thee.'

"Here the very distinction is preserved that we would emphasize; we may teach transgressors, but we cannot convert them. Of course conversions have followed, and will follow the proclamation of the gospel; but not even the most devoted herald can assure them. We are thus careful to lay down the platform of principles upon which we are to carry on the work of evangelization, because we dare not add to, or subtract from, the exact terms of our divine mission and commission. This is no case of a distinction without a difference. On the contrary, we are persuaded that *upon our thorough acceptance*

of this biblical basis hangs the proper prosecution of the whole work of evangelization. And therefore we now proceed to show some vital relations which such a conception of evangelism bears to the believers' work for souls.

"Paul writes: 'We are ambassadors for Christ.' An ambassador is one who represents another; who acts in the stead of a sovereign. Within the limits of his instructions, he carries all the authority of the monarch, the empire, the government which he represents. But the moment he passes the bounds of those instructions, he transcends also the limits of his authority, and may even forfeit his commission. It is therefore vital that we understand our commission, in order that we may always act and speak with authority. Here is a whole province in God's empire in armed rebellion. We who are believers are sent to offer to every rebel pardon and reconciliation; as though God did beseech by us, to pray them in Christ's stead, to be reconciled to God. We are to declare the conditions of such reconciliation and restoration, but we cannot compel any rebel to lay down his arms and submit to God. Nor is this our province. Our authority is explicit; we are empowered to publish the good tidings throughout the world; there our authority begins and ends. So long as we confine ourselves to that, behind us, backing up our message, stands the whole Godhead! But the moment we begin to think of it as our work to convert men, we are tempted to tamper with the gospel, to abate its seeming severity, and to make it more attractive; or even to invade the province of the Holy Spirit, and seek to move directly upon the unrenewed heart and will.

"It is a dangerous business, this trying to induce men to consent to the gospel. Paul refers to this, perhaps, when he says: 'We are not as many, which corrupt [adulterate] the word of God.' Now be it remembered, that if, even for the sake of drawing men to God, the ambassador adds to, or diminishes aught from, his message, he no longer speaks with authority. Rebels may be induced to yield on our terms, or on their own terms; but until there is submission on God's terms, there is no reconciliation! The only way to keep out of the clutch of this subtle satanic temptation is to keep steadily before us that our work is evangelization rather than conversion. Let us preach the gospel just as our Lord has given it; then we speak with all the authority and power of God behind us. But however much we may yearn over souls, we must keep to our instructions, lest passing them we not only forfeit all authority, but betray the souls we seek to save.

"The moment the gospel herald becomes unduly anxious about its reception, he risks forgetting his own work and intruding upon that of the hearer and of the Holy Ghost. Perhaps he loses courage, boldness, peace. He begins to doubt and distrust not himself only, but God. He is mixing up his own responsibility with that of those to whom he speaks. In other words, the herald reproaches himself with the heedlessness of his hearers; the am-

bassador with the perversity of his sovereign's foes. We may be as faithful as Paul; but all we can do at our best will not of itself insure one convert. It will still be true as of him: 'Some believed the things which were spoken, and some believed not.' Some 'ever learning, and never able to come to the full knowledge of the truth.'

"We are constantly tempted by Satan and by our own carnal hearts to weigh in human scales, and to measure by worldly standards, the results of our work. Not only in the world, but alas, in the church, the satanic spirit is abroad, that dares to ask that supremely selfish question, 'Do missions pay?' In this inquiry lurks a latent heresy. It assumes that we are capable of estimating results; still worse it implies that our estimate of results may lawfully affect our obligation. Both of these premises are radically unsound. The tendency is to walk not by faith but by sight, and to judge by appearances; and because it fosters this tendency, our whole system, of statistical returns is misleading and perniciously liable to abuse. Is a minister of Christ to be judged by the number of converts he gathers in a given year, or the amount of money he secures to the Boards? Away with such a standard of success! The first fourteen years at Tahiti passed without one single convert or sign of success, yet on the work of those fourteen years rose the structure of Polynesian missions.

"Christ said: 'The field is the world,' and no part of it is to be left untilled or unsown. After nineteen centuries our labors are practically limited to perhaps one tenth of the actual field world. There are now nearly a thousand million living who have never heard the pure gospel. If it be for the conversion of the world we labor and look, the present prospect is somewhat disheartening. After a century of modern missions, with over one hundred missionary societies, some three hundred translations of the gospel, some six thousand missionaries in the field, and an annual expenditure of over \$10,000,000, we have but a million and a half of converts to show. This is one way of looking at the aspect and prospect. But what if this be the *wrong point of view*? What if our Lord has only commissioned us to go everywhere and preach his gospel, and leave to him to work his wonders when and where he will. What if our work be simply to obey his last command, to scatter broadcast, and in every field, the seed of the Word; nay, everywhere to bury ourselves as the good seed of the kingdom, content, if so he wills, to die and to bring forth fruit when we can no longer see it. But it is not enough to work for God and for souls. Only when work is done under his direction, and as he directs, do reward and blessing come. We must have hope in God, and when hope plants her feet on the promises of God, her standing place is firmer than the eternal hills; and when she plumes her wings with the promises, there is no limit to her upward flight. But only those expectations ripen into fruition, which spring from some seed of his word. If we do our duty, God will do the rest."

## RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

### ORIGIN AND WORK OF THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION.\*

THE introduction of religious measures in Congress and in various State Legislatures, within the last few years, is the cause which led to the organization of the National Religious Liberty Association. Certain men, observing the nature of these measures, and seeing in them a menace to the inherent rights of citizens as guaranteed by the Constitution of the United States, decided to raise a note of warning, and present to the people the dangerous nature of religious legislation, and, at the same time, to disseminate a knowledge of the true principles of religious liberty, and show the relation which the civil government sustains to it.

The first organized form which this movement assumed, was in the appointment of a Press Committee of seven, for the purpose of securing the publication of articles on the subject of religious liberty in the public press. This was in January, 1889. The efforts of the Committee were well received by the public, and as the work increased, it was seen that a more thorough organization, with well defined principles, was needed. Accordingly, July 21, 1889, the National Religious Liberty Association was organized, a Declaration of Principles set forth, and a Constitution and By-Laws adopted. Since that time the Association has,—

1. Sent its representatives to appear before committees of Congress and State Legislatures.
2. Secured the publication of numerous articles in many of the leading daily and weekly papers, and in hundreds of local papers throughout the land.
3. Published and circulated over 6,000,000 pages of leaflets and other documents.
4. Defended those who have been prosecuted for non-compliance with religious enactments, and is now (Jan. 1, 1891) carrying a case to the Supreme Court of the United States, to test the constitutionality of Sunday laws.
5. Presented petitions to Congress against religious legislation, to the number of 300,000 *bona fide* signatures of adult residents of the United States.
6. And has had the satisfaction of preventing the passage of religious laws, both by Congress and by several State Legislatures.

### FACTS CONCERNING THE AMERICAN SABBATH UNION.

THE American Sabbath Union was organized in Col. Elliott F. Shepard's parlor, in New York City, Dec. 8 and 9, 1888, at which time Mr. Shepard was

chosen president of the Union, which position he has held ever since.

Mr. Crafts, however, was, to use his own words, the "founder of the Union." During its first year he was its Field Secretary; but at its first annual session he was denied this office for the following reason, as stated by Rev. T. A. Fernley, D. D., Corresponding Secretary of the local Union at Philadelphia, in the *Philadelphia Call*, of Dec. 10, 1890.

"He got into trouble with the Seventh-day Adventists out West, and in their official organ they gave him the lie. Mr. Crafts, over his signature as Secretary of the Sabbath Union, gave them as good as they sent. Now the Sabbath Union is not opposed to the Adventists, and it declined to support him. It resolved to support the rule that everything printed in its name should be first approved by the Committee on Publication."

The Union held its second annual meeting in Philadelphia, Dec. 8 and 9, 1890, in which there was a fierce and unfriendly conflict between Mr. Crafts and Mr. Shepard, as to which should control the Union, resulting in Mr. Crafts' defeat. In the report of this meeting, printed in the *Pearl of Days*, the official organ of the Union, under date Dec. 17, 1890, Mr. Crafts' name was not once mentioned.

At this meeting the Union passed a resolution requesting Congress "to pass a law that will close the Columbian Exposition on the Lord's day, and that the Legislature of Illinois be requested to close the saloons and other places of traffic in Chicago on the Sabbath during the Exposition."

The meeting adjourned to convene in Des Moines, Iowa, next year.

### FIVE HERETICS.

THE Pittsburg presbytery of the Reformed Presbyterian Church has recently had on trial five young Reformed Presbyterian ministers; Revs. O. B. Milligan, of Pittsburg; H. W. Temple, of Brookland; W. H. Samson, of Mc Keesport; E. M. Milligan, of Parnassas; and H. W. Reed, of Youngstown, for heresy. The cause of the charge is the fact that these ministers, last July, adopted a platform of principles in which it was declared that persons making a creditable profession of Christ should be received into the church without holding them to explain their attitude toward the government, or making a profession of political dissent thereto.

These principles, it is claimed, are in opposition to the church discipline and covenant of the Reformed Presbyterian Church. When brought before the presbytery, they refused to recant, and forcibly argued the justice of their course. Of the action taken by the synod, we have not learned. If sus-

\*From the revised National Religious Liberty Association manual.

pended, the defendants, it is said, will appeal to the synod of the United States, which meets in Pittsburg next May. There the accused claim they will be supported by about forty ministers, which is nearly one third the number in the denomination in this country. We are glad that some even in the Reformed Presbyterian Church can see that the position of this church on the question of politics and religion, is wrong.

#### LOYAL TO FIRST PRINCIPLES.

In answering the question, "What constitutes a Baptist?" and stating wherein Baptists differ from other denominations professing to be Christian, the *Canadian Baptist*, of Dec. 11, 1890, gives the following four fundamental points of belief as those which have distinguished them from other religious denominations, and warranted their existence as a separate and distinct body of believers:—

1. The baptism of believers only.
2. Immersion only is baptism.
3. The absolute right of private judgment in all matters of religion, or as Roger Williams phrases it, *soul liberty*, with its corollary, —
4. The absolute separation of church and state, or the sacred right and obligation of the Christian Church to be wholly independent of the civil power.

#### THE MOVEMENTS OF THE OTHER SIDE.

From the report of a meeting of the Executive Committee of the National Reform Association, held in Pittsburg, Pa., Dec. 5, 1890, we learn the following interesting facts with reference to the work of some of their laborers, and their plans for the future.

The Corresponding Secretary reported having held three very successful county conventions in the vicinity of Philadelphia, Pa., and said that among the encouraging features of these conventions were, —

1. That the general co-operation of ministers of all denominations, and of leading citizens, professional men, bankers, merchants, etc., had been secured.
2. That the financial support had been sufficient to meet the outlay.
3. That permanent organizations had been effected in each county by the appointment of a strong Representative Committee for active work.

If these statements are true in their fullest sense, in the localities referred to, and this is a sample of the influence they have wherever they go with their work, we who feel the importance of guarding against any infringements on the rights of conscience which are accorded us by our national Constitution, should certainly be on the alert to counteract any influence which they might cast by the holding of such conventions, and not simply that, but we should have our forces so thoroughly organized that we can go before them and educate the thinking minds on the principles of religious liberty, so that they will be unable to secure the hearty co-operation which they now report having received.

That our readers may have an idea of what they propose to work for through these "strong representative county committees," we quote the following as some of the practical lines of work proposed to be undertaken:—

- "1. The securing of the reading of the Bible in all the schools in each county.
- "2. The circulation of a citizens' memorial against the opening of the Columbian Exposition on the Lord's day.
- "3. The enforcement of Sabbath laws.
- "4. The enforcement of laws for the suppression of profanity.
- "5. The securing of scriptural marriage and divorce laws.
- "6. The holding of annual conventions in each county."

Plans were proposed for the enlargement of their work by placing additional laborers in the field. This step was considered so important that it was thought best to adjourn till December 23, at which time a larger attendance was secured, fourteen members being present. After a thorough discussion of the matter, in which nearly every member present participated, the following resolutions were unanimously adopted:—

1. *Resolved*, That this unusually full and representative meeting of the Executive Committee of the National Reform Association approves and ratifies the action of former meetings of the Committee in appointing the Rev. Drs. R. J. George and T. P. Stevenson to give their whole time as general secretaries to the work of this Association.

2. *Resolved*, That after careful consideration of the moral condition of our country, and the present urgent need of the work of this Association, this Committee expresses its deep and abiding conviction that the general secretaries thus appointed should enter at once upon their arduous and self-sacrificing work.

Our readers will readily see that these steps which have been taken by the Executive Committee of the National Reform Association with a view of adding to their active working force, is very significant at this time when many of those who are believers in the principles of the National Religious Liberty Association have been feeling that there was no danger now, and that we did not need to be active in our work. It is interesting to note that the methods which they have adopted, make it very easy for us to meet all their movements, if we are only alive to the importance of the time. They propose by their county conventions to reach and mold the masses of the people in favor of religious legislation. Our duty is to reach the masses with the literature which has proved to be so effective in the past in molding public opinion, so that their ideas do not meet with a very hearty reception. There is a homely old saying, "Twice armed is he whose cause is just; but three times armed the one who gets his blow in first." We cannot afford to wait till they go out ahead of us, and secure even a portion of the influence which they report as having secured where they have gone. We should be first on the ground, and when the people see the justice of the principles which we advocate, the National Reformers will have less success in molding public opinion in favor of their work.

# HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

## MISSIONARY VISITING.

"To be like Christ, and to be with him, is the aspiration of every Christian." In fact, to be a Christian, is simply to be Christlike. In order to be like him, we must know what he is like. Fortunately, four records of his life have been left us, that we may become familiar with every feature of his character and work. From these records, we learn that he came "to seek and to save that which was lost." This implies an effort on his part to find those who were sick of this life of sin, and lead them to a life of purity and holiness. To this end, he "went about doing good." He was no recluse. He mingled so freely with his fellow-men, and so often accepted their hospitality, that he was called "a man gluttonous, and a winebibber, a friend of publicans and sinners." Yet all this while, he was about his "Father's business," seeking to save humanity; and never for one moment did he lower the standard of his life to that of the world around him. With the tenderest sympathy and love, he ministered to the physical wants of the multitude, while with the greatest tact, he broke to them the bread of life.

We not only have the example of Christ before us as a guide to direct us in our association with our fellow-men, but we have direct instruction in regard to our intercourse with them. When he sent forth the twelve apostles, he told them to minister to the physical and spiritual wants of the people as freely as they had been ministered unto, but cautioned them to be "wise as serpents, and harmless as doves," because they were "as sheep in the midst of wolves."

He has given to every man his work, and as the Father sent him into the world, so also has he sent them into the world, not to live in obscurity, but to be the light of the world, a city set on a hill which cannot be hid. Unless we become so intimately acquainted with Christ that we reflect his image, we shall not be light-bearers to the world around us, and cannot fulfill the mission on which we are sent. Having become acquainted with him, and having him in our hearts, we must live in the world that they may see our good works and glorify our Father which is in heaven, or we also come short of accomplishing our mission.

When the King says to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," he does not accuse them of any flagrant crimes, but simply of neglect of duty, giving as the reason of their rejection, "For I was a hungered and ye gave me no meat: I was thirsty, and ye gave me no drink: I

was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not," and adds that "inasmuch as ye did it not to one of the least of these, ye did it not to me."

It has been said that more individuals will be condemned for sins of omission than for sins of commission, and is there not great danger that this will be the case with us as a people? Are we who claim to have the last message of mercy to a fallen world, doing all that we can to bring the light of the truth before others? How many of the rank and file of our people are so engrossed in business and home cares that they have no time to attend to social duties, to show to their neighbors that Christ dwells in them, and like him they are interested in the welfare of those around them?

Some years since, as we entered a railway carriage at a station where one of our largest churches is located, a gentleman on the train said that he formerly resided at that place, and began at once to inquire for the Seventh-day Adventists, and the progress of their work. He seemed interested in the prosperity of their institutions, offered no criticism upon their religious views, but said they were "the most clannish people" whom he had ever known. In proof of this assertion, he gave the fact that he "was sick a whole year," while living among them, and only three members of the church in whose midst he was located ever called upon him. We enjoyed the company of this gentleman and his wife our entire journey of over one thousand miles, and found them very kind and pleasant traveling companions, but did not attempt to ascertain their religious belief, lest they should turn the question upon us, and discover that we belonged to this "clannish people." We do not know whether he was one of Christ's little ones; but if he was not, may not the members of that church be in a measure responsible? and if he was, how many of them are destined to hear at last, "I was sick, and ye visited me not"?

The apostle James tells us that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here is a work in which every one can have a part. Weary mothers and tired home-keepers, whose lives are circumscribed by the four walls in which you live, and who long for a wider field of usefulness, an open door is before you. Call upon your neighbors who are in affliction, alleviate their suffering so far as possible, show them that you sympathize with them, tell them of the love of Christ, that he does not afflict willingly, but for our profit, and point them to the joy of the Christian's hope. When you have

become acquainted with your neighbors, have won their confidence, have shown them by your life that there is a reality in your religion unknown to them, they will desire to learn why you entertain such peculiar religious views. Do not, even then, attempt to bring unpopular truth before them without careful thought and earnest prayer that you may present it in an acceptable manner. Much may be learned by studying the discourses of Christ and the apostles, and noticing the tact which they exercised in adapting the truth to the minds of their hearers.

We are first to sanctify the Lord God in our hearts, and then be ready always to give an answer to every man that *asketh* us a reason of the hope that is in us, but it is to be given with meekness and fear, not with any spirit of controversy or assumption. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you," is a very forcible illustration of the folly of presenting precious truth to those who do not wish to hear it, and should lead us all to endeavor to be "wise as serpents, and harmless as doves" in our missionary efforts, that we bring no reproach upon the cause of truth.

While our object should be to draw those around us to Christ and his truth, great care should be taken that we do not drive them from it by giving prominence to points of doctrine that they are not prepared to receive. The views entertained by our people upon the question of temperance, health, dress, and social purity reforms, furnish topics, which if properly introduced, will not arouse prejudice, but will impart valuable information, and create confidence in our work, thus preparing the way for other views entertained by us as a people to be received with favor. The love of Christ, his sacrifice for us, the privilege he grants fallen humanity of laboring together with him, are inexhaustible themes that cannot fail to interest all who are subjects of his mercy. Go to your neighbors with your heart filled with this love, and their hearts will open to receive you.

Do we hear some busy housewife say, "I have no time for this work"? Then there is need of a temperance reform on your part, which very likely must be brought about by a dress reform, and perhaps by a reform in cookery. Let your adorning not be "that outward adorning." Dress plainly, live simply, and take time to sit at the feet of Jesus, and enjoy the rest that communion with him brings to the weary soul. Then with light heart, and clear brain, go to your overworked neighbors, and give them the benefit of your experience.

Let all who realize that they have not done what they might in the year that is gone, begin at once to reform. Make the year 1891 so full of earnest work that should your record close during this year, you will not rise to hear, "Depart," but "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

J. T.

## QUESTIONS.

1. WHAT was Christ's mission? Luke 19:10.
2. Did he mingle freely with his fellow-men? Matt. 11:19.
3. What was his object? John 17:4, 6.
4. What was his attitude to the world?
5. What instruction did he give his disciples when he sent them forth? Matt. 10:8, 16.
6. What has he given to every man? Mark 13:34.
7. What is their mission? John 17:18.
8. What relation do they sustain to the world? Matt. 5:14.
9. Where is their light to shine? Verse 16.
10. What is necessary in order that the world may see their light?
11. What sentence will be passed upon those who neglect their work? Matt. 25:41-45.
12. Is there no danger that this condemnation will rest upon us?
13. Are we doing all that we can to get the truth before our neighbors?
14. Then will we not be in a measure responsible if they are lost?
15. What standard is set before us? James 1:27.
16. How may we awaken a desire to become acquainted with our faith?
17. When this desire has been awakened, how careful should we be in presenting the truth?
18. What models may we study with profit?
19. In what spirit should we bring the light to others? 1 Peter 3:15.
20. Should care be taken not to urge the truth upon those who will not receive it? Matt. 7:6.
21. What subjects may be presented without arousing prejudice?
22. Of what is there need if we have no time for this work?
23. What will be said to those who have fulfilled their mission? Matt. 25:34.

THERE are many who have no desire to become acquainted with their unbelieving neighbors, and those with whom they come in contact; and they do not feel it their duty to overcome this reluctance. They should remember that they must meet these very men and women in the judgment. Have they left words unsaid that should have been spoken? Have they united discrimination with zeal, heeding the direction of the apostle, "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted with the flesh"?—"*Testimony No. 32,*" p. 11.

## PROGRAM.

1. Song, Hymns and Tunes, No. 1037.
2. Prayer.
3. Select reading, "*Testimony No. 32,*" pp. 141-143.
4. Questions on the lesson.
5. Business.
6. Song, No. 1068.



# HEALTH AND TEMPERANCE.

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

## PURITY.

"BLESSED are the pure in heart: for they shall see God." Man has fallen, and the work of his life-time, be it longer or shorter, must be to recover through Christ what he has lost by sin, — the likeness to the divine. This work requires a thorough transformation of soul, body, and spirit. God mercifully sends rays of light to show man his true condition; but if he will not walk in the light, it is manifest that he takes pleasure in darkness. He avoids the light, lest his deeds should be reproved.

The mind does not come down in a moment from purity and holiness to depravity, corruption, and crime. To degrade to the brutal and satanic those who are formed in the image of God, takes time. By beholding, we become changed. Though formed in the image of his Maker, man can so accustom himself to evil that the sin which he once loathed will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel — the heart — and is betrayed into sin and crime. Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward, and habituate it to meditate upon pure and holy things.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Here is a wide field in which the mind can safely range. If Satan seeks to turn it to low and sensual things, bring it back. When corrupt imaginings seek to gain possession of your mind, flee to the throne of grace, and pray for strength from heaven. By the grace of Christ it is possible for us to reject impure thoughts. Jesus will attract the mind, purify the thoughts, and cleanse the heart from every secret sin. "The weapons of our warfare are not carnal, but mighty through God; . . . casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Many of the young are eager for books. They read everything they can obtain. Exciting love stories and the specimens of nude art displayed in art galleries, have a corrupting influence. The imagination becomes defiled. Then follow sins and crimes which drag beings formed in the image of God down below the level of the brutes, and sink them at last in perdition. Avoid reading and seeing things which will suggest impure thoughts. Cultivate a love for high moral and intellectual themes. Let not the

noble powers of the mind become enfeebled and perverted by much reading of story-books. I know strong minds that have been unbalanced and almost paralyzed, by intemperate and indiscriminate reading.

Throw around your children the charms of home and of your society. Treat them with candor, Christian tenderness, and love. This will give you a strong influence over them, and they will feel that they can repose unlimited confidence in you. The home must be kept pure and clean. Unclean, neglected corners in the house will tend to make impure, neglected corners in the soul.

The power of Satan over the youth of this age is fearful. Unless the minds of our children are firmly balanced by religious principle, their morals will become corrupted by the vicious examples with which they come in contact. The greatest danger of the young is from a lack of self-control. Indulgent parents do not teach their children self-denial. The very food they place before them is such as to irritate the stomach. The excitement thus produced is communicated to the brain, and as a result, the passions are roused. It cannot be too often repeated, that whatever is taken into the stomach affects not only the body, but ultimately the mind as well. Gross and stimulating food fevers the blood, excites the nervous system, and too often dulls the moral perceptions, so that reason and conscience are overborne by the sensual impulses. It is difficult, and often well-nigh impossible, for one who is intemperate in diet to exercise patience and self-control. Hence the special importance of allowing children, whose characters are yet unformed, to have only such food as is healthful and unstimulating. It was in love that our heavenly Father sent the light of health reform, to guard against the evils that result from unrestrained indulgence of appetite.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Are parents doing this when they prepare food for the table, and call the family to partake of it? Do they place before their children that only which they know will make the very best blood, that which will keep the system in the least feverish condition, and will place it in the best relation to life and health? Or do they, regardless of the future good of their children, provide for them unhealthful, stimulating, irritating food?

In the battle with inward corruption and outward temptation, even the wise and powerful Solomon was vanquished. His life began under favorable auspices. He was beloved of God; and, had virtue been preserved, his life might have closed in prosperity and honor. But he surrendered this special grace to

lustful passion. In his youth he trusted in God, and looked to him for guidance; and the Lord gave him power and wisdom that astonished the world. His fame reached to all lands. But when he began to descend the declivity of life, he yielded principle, thus placing himself in the current of evil, and separating himself from God, the foundation and source of strength; he lost his firmness of character, and wavered, like a giddy youth, between right and wrong.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Professed Christians, if there were no further light given you than that contained in this text, you would be without excuse in suffering yourselves to be controlled by base passion. The word of God is sufficient to enlighten the most beclouded mind, and it can be understood by those who have any wish to understand it. But in order to give men and women every possible warning, God has sent plain, direct testimonies, pointing them to the word they have neglected to follow, yet the light is often rejected. Those who serve their own lusts, continue to take pleasure in unrighteousness, notwithstanding the vengeance threatened against those who do such things.

Ample provision has been made for all who sincerely, earnestly, and thoughtfully set about the work of perfecting holiness in the fear of the Lord. Strength and grace have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, so corrupt, and so vile, that they cannot find in Jesus, who died for them, strength and purity and righteousness, if they will put away their sins, turn from their course of iniquity, and with full purpose of heart seek the living God. He is waiting to take away their stained garments, polluted by sin, and put upon them the pure robe of his righteousness, to bid them live and not die. In him, as branches of the Living Vine, they may flourish. Their boughs will neither wither nor be fruitless. If they abide in him, they can draw nourishment from him, be imbued with his spirit, walk as he walked, overcome as he overcame, and be exalted to his own right hand.

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—*Christian Temperance.*

#### VALUABLE AUXILIARIES.

THE leaders of health and temperance meetings and others especially interested in health and temperance work, will be glad to learn that a little sixteen-page journal called the *Medical Missionary*

is to be started at once, the first number of which will appear under date of January, 1891. This journal, as its name indicates, will be devoted principally to medical missions and medical missionary work,—a subject in which we are all interested. It will contain many points that will be valuable in the study of the health and temperance lessons, and in carrying out the program which will appear in this department from month to month.

The editor of *Good Health* has also very kindly consented to publish an article each month on the same subject that is taken up in the Health and Temperance Department of the HOME MISSIONARY. As our limited space does not permit us to treat the different subjects to which attention is called, as fully as they deserve, all will be glad to know that the same subjects will be treated more fully in the *Good Health* and the *Medical Missionary*. The price of *Good Health* is reduced to \$1 per year. The subscription price of the *Medical Missionary* is twenty-five cents per year. We trust that all our readers will take advantage of this opportunity to supply themselves with these valuable journals, and that the subject of Health and Temperance as connected with our denominational work, will receive the share of attention which its importance demands.

C. E. L. J.

#### LESSON ON PURITY.

1. WHAT promise does the Saviour make to the pure in heart?
2. What is the condition of the race at the present time?
3. What is the tendency of fashionable society at the present day?
4. Is the impure state of society realized by many?
5. How do exciting stories and other light literature affect purity of life?
6. What other means does the evil one make use of to poison the minds of the young?
7. Does the food we eat affect our thoughts?
8. If the thoughts are impure, what will the actions be?
9. What illustrious example of the final results of impurity have we in sacred history?
10. What may be said of the relation of ignorance and vice?
11. What injunction does the apostle Paul give in regard to the thoughts? Phil. 4:8.

#### PROGRAM.

1. Opening Song.
2. Responsive Reading.
3. Prayer.
4. Address or essay, subject, "Need of Purity Reform."
5. Questions on "Purity."
6. Business.
7. Closing Song.

## CANVASSERS' DEPARTMENT.

CONDUCTED BY L. C. CHADWICK.

### INDIVIDUAL SUCCESS.

THE canvassing work for the year 1890 is all done. The year has come to us, and gone into eternity, with its labors, its cares, its perplexities, its victories, and successes. Every individual canvasser in the ranks can doubtless look back and see where he has allowed more or less time to pass by unimproved, which, if it had been fully occupied with earnest, prayerful labor, might have resulted in a more satisfactory showing for himself, and in placing the truth in the hands of others who may not have another favorable opportunity to receive it. We look back with regret at our failures to improve our time to the best advantage, but the regrets cannot change the past.

Another year is before us, and the practical question for us now is, Will we profit by the mistakes of the year past, and thus make the year 1891 upon which we have just entered, one that shall yield us greater results on account of the experiences we have gained through our failures during 1890?

The Christian canvasser ought to prize the hours and moments very highly. He is thrown in personal contact with a greater number and variety of people than any other class of laborers among us. He is constantly meeting new phases of humanity, and if his work is successful, he must study how to adapt himself to all kinds of people. Thus his mind should be constantly occupied with his work, not simply to perfect a canvass for his book, but to learn how to bring success out of failure, and victory out of defeat. Evenings and mornings spent in prayerful study of methods of work will lessen the difficulties of the days of actual labor.

The year 1890 has seen some rapid strides taken in our canvassing work. A united, determined effort on the part of all will result in making a record for 1891 that will entirely eclipse the past. A study of the monthly reports for 1890 shows a reported sale of \$407,520 worth of books. A study of the blanks in the reports shows what might have been done if all had put in full time, and been prompt in reporting their work. It would be interesting if we had the space to give a summary by States of the work for 1890, with comments; but as all have read the reports from month to month, we will not take the space to do so. We do trust, however, that each individual canvasser will feel that he is responsible for helping to make the reports for 1891 more complete, and also for helping to make them larger, if he finds by a study of his own work for the past year that he has in any way failed to do all that he might have done. More than that, the year before us should yield better returns for the same amount of

time spent, as the experiences of the past will be the means of assisting each one to make his work more successful in the future.

We are so apt to think as we enter upon a new year, that there is plenty of time to make the year's work successful, without any special effort *just now*. But the secret of a successful year is, that every day is a successful day. Do not allow even the first month of the year to go by without a diligent effort to make it the most successful month of your life, and then each succeeding month should be better still. I know you will all agree to these principles, but will you make a practical application of them in your individual experiences? This is what I wish to impress upon the minds of each one who is now in the work, or who is fitting himself for it. Individual success is what each individual should strive for, and if this is secured, there can be no doubt about the success of the canvassing work as a whole.

L. C. C.

### DISTRICT AND STATE AGENTS' CONVENTION.

It is acknowledged by all who have given any attention to the canvassing work during the year 1890 that much of the success which has attended it has been due to the thorough discussion of plans and methods of labor, which was made possible by the holding of a State Agents' convention from Jan. 30 to Feb. 7, 1890. This convention was the first of the kind ever held either in this or any other country. In all the history of the subscription-book business as conducted by the various publishers throughout the world, there never was such a convention held, or perhaps even thought of, until it was proposed by those who had in charge the canvassing work for the books issued by Seventh-day Adventist publishing houses. To many, the holding of that convention seemed like a doubtful experiment; but to those who had given careful thought to the matter, it seemed to be a necessity; and the visible results have proved the wisdom of the decision to hold it.

It may seem to some that the plans laid at that convention were all that were necessary for our work in the future; but this is not so. Our work is a progressive one. Every year that comes and goes, brings to view new features of the work that need careful consideration. Those who are opposing the sale of books containing the truths of the third angel's message, are devising new methods of opposition which need to be met with carefully-laid plans. Every year's experience shows the weak points of our present plans which need to be carefully considered by men of experience, and the necessary improvements made.

While our work is one all over the field, and our workers in different parts of the earth have an equal interest in our common cause, it is a fact that the work cannot be conducted in just the same manner in every part of the territory. This makes a need for careful consultation by those who have charge of the work in different fields, in order that the most approved methods may be adopted for each field.

These and many other reasons have made it appear to be not only advisable, but actually necessary, that another District and State Agents' convention be held some time during the present winter. The General Conference Committee, at its summer session in July and August, gave careful thought to this matter, and recommended that this convention be held just before the next General Conference, and suggested that the time be February 22 to March 4. The General Conference is to convene March 5, and the annual meetings of the International Tract Society and other general organizations will be held in connection with the General Conference, March 5-25. The presidents of Conferences and tract societies will be invited to meet February 25 to spend a week in consultation upon different branches of the work before the General Conference convenes. The General Conference Committee will meet February 18 for a few days' consultation before the canvassers' convention opens.

It will be readily seen that the holding of this convention at this time will give those who attend it many advantages which they did not have last year, and we certainly trust that every District, State, and Province Agent will be present at the opening of the canvassers' convention, February 22. The convention will be called to order at 9:00 o'clock Sunday morning, February 22; hence all should plan to reach Battle Creek as early as Thursday night, the 19th, or Friday morning, the 20th, so as to make arrangements before Sabbath for their stay here. We not only desire to have these canvassing agents present during the convention, but we desire them to come prepared to remain till the close of the General Conference, thus receiving the benefit of the discussion of plans of work in the meetings of our general organizations.

If each canvassing agent will notify the writer at least a week before the convention what time he will reach Battle Creek, what arrangements he wishes made for entertainment while here, and how long he expects to remain, I will see that the committee of arrangements is notified, and everything done in our power to have a place provided for each one before his arrival.

I would be very thankful if each canvassing agent would submit to me in writing before the convention, all the points which to his mind should be considered, as this will greatly assist me in outlining the work of the convention, and preparing a list of the subjects to be referred to committees. We expect that every one will come to this convention prepared to *work*. The General Canvassing Agent cannot make this convention a success without the assistance of those who attend. Commence early to

plan for attendance, with a view of taking your share of the responsibility and burden of the work.

To the individual canvassers I will say, that if there are questions which have arisen in your work during the past year which you think would be worthy of consideration at the convention, please submit them in writing at once to your State Agent, with a request that he bring them before the convention. The convention is to be held with the view of benefiting our canvassing work as a whole, and the individual canvasser in particular. Let us unite in asking the Lord to give wisdom to those who attend this important gathering, that such plans may be made as will tend to advance this great branch of the work.

L. C. C.

#### TO THE AUSTRALIAN AND NEW ZEALAND CANVASSERS.

[WE have received a very interesting letter from Brother E. M. Morrison, written on board the steamship "Salazie," where as he says, "My surroundings are not the most favorable, and my stomach and mind not in the best condition." Inclosed with the letter was the following address, which we gladly publish, not simply for the benefit of our canvassers in Australia and New Zealand, but for the good points it contains that will be a benefit to all our canvassers. We trust every one will give it a careful perusal.]

DEAR CANVASSERS: As my time will soon be wholly taken up in another field, when I shall have but little time to write you, I take this opportunity while tossing upon the dark blue waters of the Indian Ocean *en route* to Cape Town, South Africa, to write you a letter that will, I trust, be of equal interest to each of you.

There is an old saying that "we do not miss the water till the well runs dry," so also we do not miss kind friends and pleasant associations of life until we are separated from them. This has been my experience many times, but never before have I felt it more keenly than now, since leaving the work and workers in Australia and New Zealand. The cause is one; and when we unite our interests in the work, we become one, and it is hard to sever our associations. I have enjoyed my stay with you very much, and can hardly express my appreciation of the kindness and the friendship you have shown me, and the interest you have taken in the work. I pray that each of you may give yourself wholly to the work, and that the faithfulness which characterizes your efforts will bring the "well done" to you when the work is over, and you are called to meet the record of your lives.

In reviewing the work that you have done, and contemplating the field before you, I feel that you have great reason to be of good courage and press forward. God has abundantly blessed you, and your efforts have been crowned with success. The New Zealand canvassers have taken during the last year about four thousand pounds' worth of orders, and from last reports, over 90 per cent of their orders is being delivered. One whole family, father, mother, and two sons, are engaged in the

work, and are having remarkable success. This shows how God can bless families who consecrate themselves to the Lord. Two young ladies canvassing for "Bible Readings" in Blenheim, a town in the South Island, just across Cook's Strait from Wellington, are also having splendid success. Brother Charles Clayton is having good success in Wellington, selling "Thoughts on Daniel and the Revelation." He succeeds in putting in nearly all full morocco bindings. His method is to make the description of the book so intensely interesting that all think it cheap at any price, after which he presents the best style of binding for their subscription, and seldom has to show a lower-priced one. The interesting description he gives of the book not only secures orders for the best binding, but guarantees a successful delivery. I may say here that although a good canvass is not always followed by a good delivery, because of adverse circumstances, a successful delivery has invariably been preceded by a good canvass. A successful delivery never follows a poor canvass. The secret of a good delivery is a good canvass. The success that others are having in New Zealand is also very encouraging. Since the New Zealand Tract Society assumed the work of delivering the agents' books, but little time is lost by the canvasser, and but few orders dropped in the delivery.

Those of you who have been canvassing in Australia and Tasmania have, during the past year, taken over ten thousand pounds' worth of orders, of which about 77 per cent has been delivered. Had it not been for the labor crisis which has caused such a financial depression in business for the last two or three months, you would have taken many more orders, and the per cent of delivery would have been much better. The Broken Hill canvassers have perhaps suffered most from the strike, the mines having all shut down at the very time they had set for the delivery of several hundred books just received for that place.

All who have continued through the strike and stormy weather have gained an experience in overcoming difficulties that will be of great help to them in the future. When difficulties and obstacles come in our way, we should not allow them to discourage us and cause us to slacken our efforts or give up, as some have done, but should on the other hand work with renewed energy, diligence, and perseverance to overcome them. While doing all we can on our part, if we seek the Lord for help to do that which we cannot accomplish alone, we will succeed. Divine aid united with human efforts will bring success under the most trying circumstances.

You are all no doubt interested in seeing the work started in the distant colonies of Queensland and West Australia. Brother Waitman made his second trip to Queensland last May, and in company with Brother Graham succeeded in putting in about 400 copies of "Thoughts on Daniel and the Revelation," before the first of October. Brother Stockton opened up the work in West Australia in August with the health publications, and has been having

extraordinary success ever since. The last letter I received from him reported eighty-nine orders, amounting to ninety-nine pounds retail, for one week's work. He is paving the way for a successful canvass with denominational books.

You will also be glad to know that a good company has been organized to enter Sydney with "Great Controversy." George Teasdale and Harry Camp, each of whom has sold upwards of 1,000 copies of this book during the year, will join the company the first of January. If all in the company put in the time as faithfully the year to come as these two young men have the past year, much good will be done in Sydney.

Space will not permit me to give an account of the work done in Victoria, Tasmania, and South Australia. Some of you, working in these colonies, have done well, but the majority of you, I am sorry to say, have put in so little time that you have not accomplished much. It is time that tells. One may be able to take ever so many orders in a day, but if he works only a few days, or weeks at most, during the year, his work will prove a failure.

I hope you will all make good use of your time and golden opportunities for getting the light of truth contained in our publications before others, and for gaining an experience which will fit you for greater usefulness in God's cause. I trust you will manifest a true missionary spirit at all times, and do your work in such a manner that when it is found out who you are, it will bring honor to the cause of God, and make it pleasant for those who follow you, and easier for them to succeed in the work. Stick close to the work of canvassing, and let the Spirit of God impress the truths which are contained in the books you sell. It is for us to sow the seed, and the Lord will give the increase. We want to be strictly honorable in our dealings with the public, and avoid doing anything that would arouse the prejudice of the people, and hedge up the way for future work! Do not raise or lower the price of the book you handle. Some who have chosen territory at long distances, have felt justified in raising the prices to offset extra expense in getting to their territory. This is a mistake, and will result in nothing but harm. Better, far better, for those who cannot do enough more work in a new field to counter-balance the extra expense, to choose territory near the office.

Encourage others both by your words and successful canvassing to enter the work. We need a hundred where we have one to be getting an experience that will prepare them to make a success of the work anywhere. You have a splendid field in which to work. I believe these colonies to be the best field in the world for canvassers. We are living in a time of peace and prosperity—the best time probably we shall have to work. We have scarcely begun the work here. There are scores of places in each of these colonies where none of our books have been sold. Then there is India, China, Japan, and the islands of the sea that could be reached from Australia, if we had the trained work-

ers. New Zealand may be called upon to make up a company to go to South America. Australia has already been asked to send a couple of experienced canvassers to South Africa, and to prepare others for the islands north of Australia by the time our new missionary ship arrives.

Hoping that you will make the best possible use of your opportunities, and that you will all keep up good courage and trust in the Lord, I remain, with best wishes,

Your brother in the work,

E. M. MORRISON.

### REPORT FROM MICHIGAN.

KENT CITY, MICH., Nov. 18, 1890.

SINCE meeting and becoming acquainted with so many of my fellow-canvassers at the State meeting last spring, and the two weeks' institute which followed it, and listening to the experience of those who had already been in the field, and had tasted of the "bitter and sweet," and the desires and expectations of those who were leaving home and friends for the truth's sake, and tremblingly entering the work for the first time, I have felt a deep interest in them as individuals, and in their success which comes only from a devotion to the same cause.

I have watched with much interest the reports which have come to us from time to time, and thought perhaps our friends might be interested to hear from my company, and the visible results of our deliveries.

We left Flint on the evening of May 6, spent the night at the Saginaw Mission, and proceeded to Ludington, Mason county, the next day. We reached there about two o'clock P. M., and before night were nicely located with a Baptist family one block from Main street. The outlook was anything but encouraging. Nearly half the population are foreigners, and a large percentage of the remainder are "Christian Scientists," or refined Spiritualists. The country is new, and for the most part thinly settled. We did no work the remainder of the week, but sought the Lord for help and strength, and that his blessing might attend us, and his promises be verified. We began our work the next week, and success was ours from the first. The first week we secured over seventy orders, and before the opening of the Saginaw camp-meeting, we had taken over 1,400 subscriptions.

But while we were successful, it was not without hard, persevering labor. We supplemented our prayers with earnest, diligent, sacrificing effort. We stopped not for rain or storm; but often worked from early morning until darkness compelled us to stop. We seldom stopped for meals until we found them ready, and no time was wasted in waiting. Many orders were taken from men upon the road or at work in their fields. School-houses were visited, and the teacher canvassed during recess or the noon hour, with good success. Groups of men at work together, and visiting companies, often yielded rich results. Brother Strobe took, on one exhibition,

five orders for library books, and, if I remember aright, delivered them all. We canvassed any one of sufficient intelligence to appreciate the book, and many who could not, bought the book because it was ornamental, or their friends had subscribed. If people were busy, it required less time to do the work. We sometimes secured orders at the door, when we could not gain admission. Our canvass was made as brief as possible, being in most cases more effective than a long one.

We would show our prospectus in five or ten minutes, according to our prospective customer, and then, if the order was not given, would try to impress him with the importance of the work, and that he could not afford to be without it. If we feel in our own hearts the importance of the truth we are presenting to the people, and tell them plainly we are working to place the truths of the Bible and the salvation of Jesus Christ before them, the Spirit of God will accompany our words, and an impression for good will be made.

We made one general delivery beginning about September 15, and part of the company did not finish until November 5. During the interval between taking the orders and delivering the books, a Free Methodist Conference was held in our territory, and considerable time devoted by the presiding elder to an exposition of our book, denouncing it as a fraud, unscriptural, and a dangerous book to place within reach of the children, and warned his people not to accept their books, and if they did, to burn them. There is a large religious element in part of the territory canvassed, and this denunciation, together with an article which appeared in one of the county papers, had the desired effect. Satan could not have desired anything more. Of course, trouble was the result. In some places there was organized resistance, but we kept before us the promise, "I will never leave thee nor forsake thee," and found the Lord "a very present help in time of trouble." An hour was often spent with one person, letting him examine the book for himself, and the result in nearly every case was an admission that the book was biblical, although some dared not accept it for fear of the minister.

The company delivered about 1,100 books; but while we worked under opposition, we all felt that God was with us, that the work was his, and that all things work together for good to them that fear the Lord.

While nearly all the company have gone out of the work until spring, all are of good courage. This is no time for discouragement. We can see daily accumulating evidences of the Lord's approach. Thousands are yet to be warned, and there are few to do the work. Brethren and sisters, let us consecrate ourselves anew to the work of God. Let others come into the work. There is work for all, and every one who will devote himself to the work in the fear of God, will have success. This is the Lord's work. The cause is forward, and those who bear a faithful part now, will also have part in the glorious consummation.

W. M. CROTHERS.

### THE CANVASSING WORK IN UTAH.

ON Oct. 17, 1889, the California Conference sent Brethren J. R. Reed and Ola Nelson to assist the writer in establishing our work among the Mormons. After much prayer and a careful study of the field and people, it was decided to try the canvassing work. Accordingly all three of us commenced a house-to-house canvass of Salt Lake City. Our faith was severely tested at times, but hard work and the blessing of God brought success. Our canvassing force has been enlarged from time to time until at present we have twelve agents in Utah. To give a detailed account of their success would be impossible, but a few figures may be of interest.

Several times Brother Nelson has taken twenty-eight orders in a day for "Prophecies of Jesus," in Danish and Swedish. Between June 1 and August 12, he secured 614 orders for "Prophecies of Jesus" and "From Eden to Eden." This was in territory which was really hard.

In seven weeks prior to August 28, Brother J. R. Reed took orders for \$742 worth of "Great Controversy." Brethren Creamer and Lake, who were with him, averaged orders for \$85 worth each week during that time. Brother E. W. Hampton arrived in Utah, and commenced work for "Bible Readings" Wednesday evening, July 30. On Wednesday evening, October 8, he completed his contract for the north half of Cache county, and gives the following summary of his work: Time, 10 weeks; hours, 409; calls, 271; exhibitions, 772; orders, 409; value, \$1,056.75.

Brethren S. Zin and J. W. Zin have each sold about \$2 worth of books in every hour they have worked. Brethren Walmsley and Daniel have also done some very successful work.

The secret of success in Utah has been that the agents sought the Lord's blessing upon their work, and then went about it as though they thought God helped those who helped themselves. They have worked faithfully and thoroughly. The motto has been, "Forty hours a week." They all feel of excellent courage in the Lord, and are determined to press the battle to the gates, resting on the assurance that the Lord will give the victory.

G. H. DERRICK.

### A WORD FROM THE SOUTH.

I HAVE not kept silent so long for lack of interest in the work, but for lack of time. Since my last report, I have had the privilege of meeting with our workers in Kentucky, Tennessee, and Georgia. These meetings were a source of strength to all, and as we gave instruction, and talked over the best method of laboring among the people in the South, the spirit of the Lord came in, and several decided to enter the work for the first time; and we have since learned that they are doing well. This gives us fresh courage to urge others into the work, and for the past six weeks I have been meeting with the different

churches in Louisiana, with good results. Some seven or eight have promised to enter the work in January. For this I rejoice. I feel sure our working force will be greatly increased in the South before spring.

I am becoming more and more interested in the work in this District, and in many ways have seen the protecting care of God over his faithful workers. Shortly after the company of workers was sent to Mississippi, they came in contact with those who bitterly opposed our people and the truth, calling us "Time-setters" and "Mormons." This caused a great disturbance among the people, and some even went so far as to threaten their lives, if they could only get a good excuse. They followed after the canvassers from house to house, hoping to catch them in their words and conversation with the people; but having failed in this, they called a secret meeting to decide what should be done next. But the Lord does not forsake the faithful. He moved on the heart of one of their neighbors, a Roman Catholic, who rose up and denounced the whole affair, stating that our people were there to do them good; thus our workers were permitted to continue unmolested. They scattered \$700 worth of books in one county. Thus we can see the hand of the Lord with his work and with his people. Let us take fresh courage; our warfare will soon be over.

A. F. HARRISON.

### DISTRICT NO. 1.

THE peculiar shape and location of the Atlantic District, being a long narrow strip on the Atlantic Coast, embracing several of the Canadian Provinces in the north and the Virginias in the south, and extending through about twelve degrees of latitude, make it subject to but little variation in the amount of canvassing done from month to month during the year. The Provinces and the States farthest north are just now contending with the wintry elements, and their progress is somewhat staid, but the Pennsylvania and Atlantic Conferences are in the height of prosperity, and circumstances are very favorable in the States farther south, and also in the central portion of the District. The mining and lumber industries in Pennsylvania make business brisk there in winter, and the varied manufacturing interests in New England enable the canvasser to be constantly at work, where business is good, if he is wise in his choice of territory. The Academy, however, takes many of the workers from the field during the larger portion of the year, and gives them back at vacation time, better fitted to do good service. The amount of orders taken in the District, in November, as reported to our little paper, the *Atlantic Canvasser*, was \$11,457.23.

Our greatest drawback is lack of material of which to make canvassers, as our church membership is but little above four thousand in the entire District. We have a large and important field, however, and this spurs us up to do all we can. The States in this District contain about one third



of the population of the Union, and we have several millions in the Provinces. Our large cities, of which we have so many, are supposed to be hard territory to canvass, but our workers have now entered a number of them, and they are meeting with good success. The Lord has a people in them to be reached with the truth, and he will prepare hearts, and work through the faithful canvasser. We have been much encouraged of late to see quite a general awakening among our older brethren in some places, and we know of a number who are now fitting themselves to canvass. We say, Let this good work go on throughout the field. Let us have the wisdom of age and experience brought into this work.

Another feature that causes us to rejoice is that we frequently meet persons of promise, that have been canvassing a year or two, who tell us that they are in the service for life. They are becoming so attached to the work, that it seems a part of their life. They find more and more enjoyment in it every

week. Some are obliged to practice self-denial and endure hardship, but they still praise God for the privilege of working in his cause.

We now have a faithful General Agent in each of the ten divisions of the District, except in New England, where the District Agent still holds this office. In Maine the President of the Conference is doing good work as General Agent, but these duties are too much for one man. Brother Dingman, of Quebec, is not able to take the lead in the field in the winter on account of poor health. Brother Town, of New York, has also been unable to work at all for several months. He has had difficulty with his eyes, but they are some better now. The most of the ten are able to do full service.

The outlook for the future is bright. We look to every man to do his duty in planting and watering, and we know that God will give the increase.

E. E. MILES, *District Agent.*

REPORT OF THE CANVASSING WORK FOR DECEMBER, 1890.

	STATE.	Days.	Mor.	Half Mor.	Libr'y.	Gilt.	Marb.	Plain.	Value of Books.	Miscel. Sales.	Total Value.	Total for Districts.
Distr. No. 1.	Atlantic .....	892	.....	.....	.....	.....	.....	.....	\$2,396 35	\$ 42 95	\$ 2,439 30	.....
	Maine.....	.....	.....	.....	.....	.....	.....	.....	2,623 75	440 90	3,064 65	.....
	Maritime Prov.....	25 <sup>4</sup> / <sub>5</sub>	2	3	19	25	84	7	309 50	.....	309 50	.....
	New England.....	320	92	60	48	265	255	66	1,961 80	16 30	1,978 10	.....
	New York.....	110	12	26	44	97	108	6	738 50	96 07	834 57	.....
	Pennsylvania.....	363 <sup>1</sup> / <sub>2</sub>	.....	.....	.....	.....	.....	.....	2,623 75	440 90	3,064 65	.....
	Quebec.....	32 <sup>1</sup> / <sub>2</sub>	3	2	5	32	140	25	419 75	.....	419 75	.....
	Virginia.....	62	7	2	5	25	107	3	893 75	.....	893 75	.....
	Vermont.....	19	.....	.....	1	8	40	2	104 85	42 00	146 85	.....
	West Virginia.....	43	7	4	11	29	28	.....	205 25	45 80	251 05	\$13,402 17
No. 2.	Alabama.....	12 <sup>3</sup> / <sub>8</sub>	2	1	2	27	56	.....	802 00	.....	802 00	.....
	Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Georgia.....	30	6	.....	11	10	56	.....	195 50	.....	195 50	.....
	Louisiana.....	51	1	1	19	56	37	.....	278 75	10 25	289 00	.....
	Mississippi.....	29	7	4	7	29	111	.....	384 25	.....	384 25	.....
	North Carolina.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,670 75
	Tennessee.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Indiana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Illinois.....	398	49	59	82	229	435	22	2,093 75	217 05	2,310 80	.....
	Michigan.....	62	26	12	24	91	171	2	795 25	.....	795 25	.....
No. 3.	Ohio.....	163	62	20	49	188	201	9	1,361 50	140 25	1,501 75	.....
	Ontario.....	.....	11	12	14	35	90	1	398 75	.....	398 75	5,006 55
	Dakota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Iowa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Manitoba.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Nebraska.....	64	6	8	21	121	85	59	609 75	1 45	611 20	.....
	Wisconsin.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	611 20
	Arkansas.....	115	12	4	41	181	163	94	1,030 25	28 57	1,058 82	.....
	Colorado.....	87	27	26	74	121	67	49	907 05	.....	907 05	.....
No. 4.	Kansas.....	86	4	5	17	24	89	.....	402 25	63 00	465 25	.....
	Missouri.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,431 12
	British Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	California.....	.....	60	58	255	332	318	109	2,855 40	105 00	2,960 40	.....
	North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,960 40
	Upper Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	England.....	498	54	.....	47	359	180	39	1,653 06	.....	1,653 06	.....
	Germany.....	97 <sup>1</sup> / <sub>2</sub>	.....	.....	.....	.....	.....	.....	190 00	126 00	316 00	.....
	Scandinavians.....	.....	.....	.....	.....	.....	.....	.....	3,004 92	.....	3,004 92	.....
No. 5.	South Africa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New Zealand.....	187 <sup>1</sup> / <sub>2</sub>	140	.....	35	241	178	.....	2052 00	125 30	2,177 30	7,151 28
	Totals.....	3,747 <sup>1</sup> / <sub>2</sub>	590	307	831	2,525	2,999	493	\$31,291 68	\$1,941 79	\$33,233 47	\$33,233 47

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# THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

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BATTLE CREEK, MICH., JANUARY, 1891.

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WE are greatly encouraged by the words of commendation for the HOME MISSIONARY which come to our table with the renewals of subscriptions.

WE still have a very few complete files of the HOME MISSIONARY for 1890, which will be mailed to any address in this country on receipt of twenty-five cents each.

WE extend thanks to several of our friends, who in response to our call in the last number, sent us copies of the October and November numbers, which have aided us in completing additional files.

NEW subscriptions and renewals are coming in very rapidly as we go to press, and we are encouraged to hope that our prediction of a 10,000 list will soon be realized. The HOME MISSIONARY is not printed for profit, but for the good it will do, and we are glad to see so many who wish to extend its field of usefulness.

IN order that those whose subscriptions expired with the December number, but whose renewals failed to reach us before the lists for the January number went to the printers, may not fail to receive this number, we have left their names on the list, and the January number will be mailed to them. In case their renewals are not received before the next number is printed, we will check their names from the list.

MISS DR. KATE BUSHNELL, who is widely known as a medical missionary and worker in the cause of social purity, has been spending a short time in Battle Creek, taking some treatment at the Sanitarium. She gave several lectures and talks while here, and just before leaving, Sunday night, January 4, she spoke to an audience of over 300 in the Sanitarium parlor, on the subject of Social Purity. She will start soon on a trip around the world, lecturing in the interest of this great reform. She has the best wishes of the Sanitarium family and all who heard her, as she goes on her journey.

## THE JANUARY EXTRA.

WITH this number we mail an eight-page Extra, which is devoted to missionary news, plans for work at home and abroad, and financial reports, estimates, etc. Our plan is to issue a four-page Extra at the beginning of each quarter, for this purpose, but as this is the first quarter of the year, and the Foreign Mission Secretary had some annual reports that ought to be published, the size has been doubled. These Extras ought to be carefully read and studied, then preserved for future reference. Those who keep a regular file of the HOME MISSIONARY should file the Extras with the regular issues. Others should be equally careful in saving them.

## RELIGIOUS LIBERTY MUSIC.

THERE has been an unavoidable delay in issuing the Religious Liberty songs mentioned on page 265 of the December number. This delay has been caused principally by the rush of holiday work which delayed the completion of the plates. We can fill orders now in a few days. Much pains has been taken in the preparation of these two pieces of sheet music, and we are sure they will fill an important place in the literature we circulate, especially among music-loving people. In view of the large prospective sale of this music, the National Religious Liberty Association has decided to print a much larger edition than was contemplated when our notice appeared last month, and has reduced the price from twenty-five and thirty cents respectively, or fifty cents for the two pieces when ordered together, to fifteen cents for "What Has Papa Done?" and twenty cents for "The Prisoner," or thirty cents for the two when ordered together. To those who have already sent fifty cents for the two songs, we will return twenty cents or send an additional copy of "The Prisoner," as they may request. To those who have sent thirty cents for "The Prisoner," we will either refund ten cents or send the other song. To those who have sent twenty-five cents for "What Has Papa Done?" we will return ten cents or send a copy of "The Prisoner" also, on receipt of an additional five cents. If each one who has ordered one or both of these songs will notify us at once of their wishes, it will save us the necessity of writing to them all. This music is owned by the National Religious Liberty Association, and will be handled the same as other National Religious Liberty literature. Address all orders to the International Tract Society, Battle Creek, Mich., or 28 College Place, Chicago, Ill.