



THE HOME MISSIONARY

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

VOL. III.

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

No. 4.

OUR ANNUAL SESSION.

ACCORDING to appointment, the fifteenth annual session of the International Tract and Missionary Society was held March 5–25 in connection with the meetings of the General Conference and other general organizations. Ten meetings of the Society were held during this' time, and doubtless many of our readers have read the proceedings as published in the General Conference *Bulletin*. We thought, however, it would be of interest to have a few of the principal points of interest noted in an article in the HOME MISSIONARY.

We had the largest delegation at this session of the Society that was ever in attendance at any of its meetings. There were in all 166 delegates enrolled, representing twenty-nine States and nine different foreign fields; and a large number of interested visitors were present at nearly every meeting. The first four meetings were occupied principally by reports from different ones who had been connected with the work during the previous year. At the first meeting, the president presented a general report of the work of the Society, in which he also outlined the important matters to be considered during the session. At the second meeting, five reports were presented by the five corresponding secretaries who have had charge of the different departments. The third meeting was devoted to reports from the district canvassing agents and those who had the oversight of the canvassing work in foreign fields. At the fourth meeting, Elder S. N. Haskell gave an interesting account of the canvassing work in Australia, and New Zealand, and Elder W. C. White read a letter from Brother E. M. Morrison with reference to his work in South Africa and other foreign fields, which was interesting to all.

There were five standing committees appointed for the session; namely, on nominations, resolutions, constitution and future plans, new books, and finance. Considerable thought was given to the revision of the constitution of the Society, which resulted in the adoption of a new constitution that seems to be much better adapted to the present developments of our work than the one which was formed many years ago when the work was small. A recommendatory action was also taken with reference to a constitution for the State societies, which we trust will receive careful attention by the various State and colonial organizations at their next annual meetings. These constitutions will be printed in full in a pamphlet which is soon to be issued, containing a report of all the meetings of the different organizations. There are two principal points which I wish to mention in connection with these constitutions: First, the change that was recommended in our system of reporting. It has been evident for some time to those who have been practically connected with our tract society work that a change would be very desirable in our reporting system. We are encouraged to hope that the simple plan that is now recommended will meet with universal approval. We have not space in this article to explain it, but trust that all our readers will study it carefully when it is issued in the proceedings of the Society, and that during 1891 we may see it universally adopted throughout the entire field.

The second point is with reference to the change of basis of membership in the International Society and the State societies. Heretofore, only those who have paid \$10 as a life-membership fee have been considered members of the International Society.

The new constitution provides for a life-membership fee of \$10, and also for an annual membership fee of \$1, so that any person may, by the payment of \$1, become a member of the Society for one year from the date of said payment. We are sure that this plan will be very acceptable to a large number of our readers who are interested in the work of the International Society, and who have not felt able to pay the \$10 life-membership fee.

It was recommended that the membership fee in our State societies be abolished entirely, and that all members of Seventh-day Adventist churches and those who are recommended by such churches, shall be considered members of the missionary societies. The prevailing sentiment in the meetings of the Society seemed to be in favor of considering every church a missionary society without the seemingly unnecessary maintenance of a separate local tract society organization. Of course this matter rests now with each of the State societies to consider and decide upon at the next annual meetings. We mention it in this connection that all may have time to give it thought, and be prepared to lend their influence in favor of the plan, if it meets their approval.

Several important resolutions were introduced by the committee and adopted, which we have not time to enumerate or refer to in this article. We will simply quote the following two, which refer to weekly meetings and the HOME MISSIONARY:—

Whereas, Experience has demonstrated that weekly missionary meetings are beneficial to the advancement of the missionary work; and,—

Whereas, The study of the lessons in the HOME MISSIONARY, which are prepared for these weekly gatherings, have been very profitable to those who have engaged in their study; therefore,—

Resolved, That we recommend all our church missionary societies to adopt this plan.

Resolved, That we approve of the action of the managers of the HOME MISSIONARY, in changing the size of this excellent journal from sixteen to twenty-four pages; thereby enabling its editors to give more space for the different departments of the work.

The Committee on New Books presented a list of twenty seven new publications that had been issued by our various publishing houses during the year, which they have examined carefully and recommended for different classes of readers, as will be found in their report when it is published. The Committee on Finance presented the following report, which was adopted:—

"Your Committee on Finances has given careful attention to the question of funds for carrying forward the work of the Society.

"*We recognize*, (1) That the work of the Society is invaluable in opening up new fields, and preparing the way for the living

missionary; (2) That the work done through the Society is accomplished at much less expense than it could be done in any other way; (3) That the work of the Society is purely in the interests of the third angel's message.

"*We would therefore recommend*, (a) That the Foreign Mission Board be requested to appropriate for the Society from time to time funds for work in foreign countries; (b) That the General Conference be requested to appropriate from time to time funds for work in the home fields."

The work which has been done by the Society during the past year, in pioneering the way for the living preacher in some portions of the great foreign field which have not yet been entered, is only a small beginning toward that which we would be able to accomplish if we had the means with which to procure publications and conduct the correspondence necessary to place them in the hands of the people. Life and annual membership fees will always be thankfully received, and special donations for our work will always be used to the best advantage.

The request made in the Finance Committee's report, if granted by the Foreign Mission Board and the General Conference Committee, as we have no doubt it will be, will assist us in carrying forward our work, by supplying the deficiency in funds which still exists after the receipts from membership fees and special donations are all exhausted.

At the last meeting of the Society the officers were elected for the ensuing term of two years. Some changes were made necessary on account of the removal to other fields of some of those who have been prominently connected with our work in the past. The officers chosen were as follows:—

President, L. C. Chadwick; Vice-President, L. Mc Coy; Treasurer, Miss M. K. Byington; Recording Secretary, A. O. Tait.

Corresponding Secretaries: General Secretary, Home Office, Mrs. S. L. Strong; Chicago Office, Miss Jennie Thayer; Health and Temperance Department, Miss Laura C. Bee; National Religious Liberty Department, Miss Mary E. Simkin; Scandinavian Department, Miss Tena Jensen.

Executive Committee: L. C. Chadwick, L. Mc Coy, O. A. Olsen, D. T. Jones, S. N. Haskell, W. C. White, A. O. Tait, C. Eldridge, J. N. Loughborough.

We enter upon the work of another term with good courage, believing that the evidences that we have seen of the blessing of the Lord upon our efforts in the past, are but tokens that he will grant us a larger share of his Spirit in our future labors, and that we will see a rich harvest of souls saved in the kingdom of God, as a result of the efforts of those who are connected with our work in different capacities.

L. C. C.

PREPARATION FOR MISSIONARY WORK.

Of all laborers, the missionary should be the most thoroughly prepared for his work. His calling is a sacred one, and the results of his work, for gain or loss, cannot be estimated. A sense of the responsibility of the work often deters the more sensitive and conscientious from making their convictions known. When they feel it is their duty to work in the Lord's vineyard, like the man with the one talent, they excuse themselves, for fear of the reckoning time. We would not recommend any one to enter the missionary field, without a full sense of the responsibility which such a work brings with it, or the evidence of a divine call to the work. But when we look about us and see the great work that is to be done, how can we neglect the call, and yet expect to enjoy the blessing of God?

If the third angel's message is to go to all the world, then the special work of preaching the gospel of the kingdom, is but just begun, so far as territory and population are concerned. The six great nations of Europe; Great Britain, Germany, France, Italy, Austria, and Russia, with a combined population of more than 268,000,000 souls, have scarcely more than a score of laborers who are teaching the present truth. Asia, with a population of 800,000,000, has but one laborer. Africa, with a population of more than 200,000,000, has only one minister, and a few others to assist in the work. Malaysia, with a population of a little less than 30,000,000, has the missionary ship with five laborers on board. South America, with a population of more than 26,000,000, has none. The West Indies, with a population of nearly 5,000,000, has two. Mexico and the States of Central America have a population of more than 12,000,000, but not a single missionary to teach them the present truth! Australia and the adjacent islands, with a territory almost as great as that of the United States, and a population of more than 3,000,000, have but a few laborers, and these are pleading for more help.

Many of the smaller States of Europe, such as Spain, Portugal, Greece, Turkey, Servia, Holland, and Belgium, representing a population of more than 40,000,000, have, as yet, had but very little done for them. With the exception of Canada and the Maritime Provinces, but little has been done in the British possessions of North America. In our own country, large districts in the South and West, are, as yet, almost untouched. Many honest, consecrated men and women in all these countries are hungering for the truth, and will accept it as soon as it is carried to them.

But how is the truth to go? "How shall they hear without a preacher? And how shall they preach, except they be sent?" Out of the many thousands who believe in the soon coming of Christ, and the kindred truths connected with it, but few are willing to devote their lives to the work of teaching these truths to others, and to endure the hardships and privations connected with such a work. And of those who are willing to give their lives to this work, only a few are qualified to go as pioneer

missionaries, to new and distant fields where they must stand alone and present the whole truth, relying only upon God for help and guidance.

While it is right that we should depend upon God for help, it is also our duty to do all we can to prepare ourselves for the work which God has given us to do. God's work should not be marred by bungling laborers. This is especially true when careful study and training would make them skillful and efficient workers. In ancient times they had the schools of the prophets, where young men were thoroughly instructed in the law and the writings of the prophets, by those who were of reputation among the people. When they had completed their education in this way, they went out as teachers. It was in one of these schools of the prophets that Paul, perhaps the greatest missionary that the world has ever seen, sat at the feet of Gamaliel, and from that celebrated Doctor of the Law, received an education which qualified him, so far as education can qualify any one, for the important place he afterwards filled in carrying the gospel to the different nations of the world. Paul had a mind well stored with knowledge. He was prepared to meet all classes of people on their own ground. Moses, whom God raised up to lead his people out of Egypt, was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Isaiah says of himself, "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." The disciples of our Saviour were taken through a course of training for three years, and afterwards, when endued with power by the Spirit, did efficient work for the spread of the gospel. †

We are glad to see the way opening up for the education of all classes of missionary workers, from the minister in the desk to the layman who can only hand out the printed page or speak a word in season to the earnest inquirer after truth. Every one who feels in his heart that God has called him to work in his vineyard, should use every opportunity to obtain such a training as will fully qualify him for the sacred work which he is about to undertake. But if there are those who cannot attend colleges or institutes, for such a purpose, a thorough course of home training will do much to qualify the individual for such work. The mind should be taught to think consecutively and closely upon Bible themes; the heart should be in constant communion with God; the spirit of love and compassion for our fellow-beings should be cultivated; the Bible should be the constant companion, while other books bearing on religious work may be read with great profit. But the missionary worker, before beginning his preparation, should make up his mind that it will require an effort on his part, to succeed. Much labor and self-denial are essential to success in this, as in any other line of work. A full consecration to God, a forgetting of self, and the cultivation of love for those for whom Christ died, will do much to prepare the individual for successful missionary work.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, April 25.

OPEN DOORS.

THE work of the gospel of Jesus Christ is an aggressive one. God had a definite object in sending his Son to the earth, and this object has been the same from the time man sinned in the garden of Eden. It is to give to all mankind an opportunity to be saved by the grace of God, "who will have all men to be saved and come unto the knowledge of the truth." Of this grace the apostle Paul says, "The grace of God that bringeth salvation hath appeared to all men." When God has taken from the different nations of the earth a people for his name,—those who will be saved out of this present generation,—his object has then been accomplished. He has limited the duration of this world's history to the present generation of people, of which the more than middle-aged at the present time form a part; consequently we are in the last days of the last generation. The Lord does not send out his people with a message to the world, without first preparing the way by open doors by which his people may enter and give the proclamation to those who will receive the light sent.

We wish in this article to mention some of these open doors in foreign fields where canvassers, Bible workers, teachers, and others may engage in the different lines of work to which God has called his people. There are the Germans, French, Scandinavians, and many others besides the English, among whom the laborers have already gone forth, bearing rays of light by publications, canvassing, Bible work, etc. But we can truthfully say from what we have seen in different nations of the earth, that there are open doors, not only in those fields already entered, but in every portion of the world, where the faithful laborer at the present time can enter and do work for the Master. God has gone before us; for in many places where the living messenger has not gone, angels have gone, and the truth has found its way by correspondence and sometimes by stray publications, and in various ways, so that from one to scores of persons are now observing the Sabbath. These are earnestly calling for help, thus proving that there are as honest hearts in other portions of the earth as in any place in the United States of America. These are found in Europe, Asia, Africa,

and the isles of the sea. With this fact before us, God would have us impressed with the importance of taking in the world in our contemplations of extending the work, and not only pray God to send forth laborers into the harvest field, but at the same time ask earnestly, "What wilt thou have me to do?"

The English-speaking people are found in all nations of the earth. There are no people settled so universally, even among the heathen nations, as the English; and where they have settled, many of the natives have learned to speak the English, and, even more, there is an earnest desire, generally, on the part of the heathen in many countries to learn the English language.* So great is the desire in India for an education, that young men and women of whom I have known, have come to a mission school, begging their food from door to door, and sleeping in the open air each night, that they might acquire a knowledge of the English language. The fact that the English mingle among all peoples, and that there is a desire on the part of these natives to speak English, furnishes an open door to every heathen nation for the canvasser with English books.

We will speak especially of India. India is covered with railroads from north to south, from east to west. Upon these railways in the largest places, especially the seaport towns, are large settlements of English people, including Americans and other nationalities from every civilized country of the world. It is estimated that there are over a million and a half professed Christians in India, including Roman Catholics, and over one hundred thousand English citizens, besides an army of nearly two hundred thousand more. An officer informed us that he thought books might be sold to the soldiers, especially works on the subject of health and temperance, as a strong effort was made to keep them from drinking, it being so deleterious to their health in such a hot climate.

Calcutta alone has twenty thousand English citizens, and probably three times that number that can speak the English language. Among the natives who speak English are merchants, clerks, business

*It may be well to state that a large portion of the heathen in Africa are different from those in India, China, and Japan.

men, government officials, etc. Among these are many thousands whose fathers are English, but whose mothers are natives. Although they are looked upon with disfavor by all classes, they constitute some of the most enterprising people of India. They are often far more reliable than the natives themselves. They are usually educated to a greater or less extent, speaking English as fluently as their mother tongue. Here is an open door sufficient to employ many canvassers at the present day; but where are the canvassers to enter this wide field which presents as great advantages in many respects as any other portion of the earth? Is not this a connecting link between the European people and the aborigines? and even more, is not this an open door for those who would learn the native language while thus laboring?

There are over forty different languages and about one hundred different dialects in India, and to a greater or less extent, these are represented in the large cities like Calcutta. And what we have said about Calcutta might be said of other cities. Bombay is another commercial and manufacturing town, having about eighty cotton mills, and containing nearly twenty thousand English-speaking people, and about eighty thousand Parsees, who are as intelligent, to all outward appearances, as any European people. The man acting as an American consul in Bombay is a Parsee. These people have their own schools, educate their own children, care for their own poor; and so marked is their intelligence, that when one has once become acquainted with them, he will never mistake a Parsee again. They are as distinct from the Hindoo as the American is distinct from the Hindoo.

Besides these Parsees, there are many Mohammedans also who are educated and intelligent. Especially may this be said of the Brahmins. They were the former priests of India, and are a cultured class, often understanding different languages. Many of them have embraced the Christian religion, and yet they will not associate with the Europeans, and in some instances, not even with the missionaries, because they indulge in the use of meats, alcoholic drinks, and tobacco, which custom would break the caste of the Brahmins, to whom caste is dearer than life itself. Would not our health publications, advocating their dietetic principles, be appreciated by this people? Many Brahmins are in the employ of the government. Are not here open doors to the canvassers for doing good, which are not found in America or any European nation? And besides the educated classes, there are the Hindoos and other natives. Does not India possess many advantages not

found among English people in other portions of the world? Why should such fields be neglected? There is not one canvasser in all India with our publications at the present time. What we have said with reference to the canvassing work, is equally true of the Bible work, or the work of those engaged in correspondence. This field possesses all the above advantages for the Bible worker.

There are missions that judicious Bible workers might enter, and although it might be difficult at first to adapt themselves to the circumstances, their influence would be far more extensive. Teachers are always wanted in scores in these mission schools, as well as in the government schools. The Hindoo, the Brahmin, and the Mohammedan will enter even mission schools, study theology, write essays upon the Christian religion, and take the prizes for them over the Christian European students, graduate, then leave the school with his faith unchanged. This was told me by Christian teachers. And, owing to the scarcity of Christian teachers, these very ones are employed to teach in mission schools. Is not here an open door for godly Christian teachers? Could the Scriptures be taught with the converting power of God, would not God be glorified? Does not God's providence call loudly for teachers to enter such open doors, not for price or reward, but for love of those for whom Christ died? Must we wait till some high price is fixed for our service, backed by some Conference treasury? Has the solemn charge of our Saviour, when he sent out the early disciples, lost its power over all hearts? "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." May not this be one reason why the gospel has not more power in our hands?

We have mentioned India, not because it is the only country possessing such open doors, but it illustrates to a greater or less extent China, Japan, Africa, and all the oriental countries. Although the English-speaking people in some of these countries are fewer than in India, these open doors present advantages for canvassing, Bible work, and teaching, thus connecting with the people of other languages by those understanding the English, more than by public preaching direct to the natives in these countries. The desire of this people to learn the English language makes the demand more urgent, and presents great advantages for selling English literature, teaching the English Bible, and laboring in the English tongue.

But do not these advantages present a double ad-

vantage to the English-speaking laborer? While instructing others, is not he himself learning their language, and becoming familiar with their customs? Are there not advantages in this direction which would serve as an inspiration to those who wish to enter some foreign field?

There is another class of mission schools expressly to fit missionaries to labor in foreign fields, that present openings to those who wish to fit themselves for foreign mission work. They are religious schools, and although they may fail in some methods adopted by our people, they take in people of all denominations, irrespective of their faith. They have connected with them missionary societies similar in operation to those local tract societies that form a connection with other missionary societies. The teachers during vacation spend their time in visiting families, that they may infuse more of the missionary spirit. They bring back relics with them from various foreign mission fields; they correspond with missionaries, and often send out missionaries and support them by their local societies connected with their school. In some places they have become acquainted with some of our people, and have urged them to come in and act as teachers in their schools. Is not here an open field for those properly educated, possessing the spirit of adaptability — those who will be judicious in laboring?

When we were visiting one of the missions for orphans, in Calcutta, we found a lady from Indiana, who had given herself to missionary work. She had gone out at her own expense, was paying for her board in the orphanage conducted by a missionary from this country, and was learning the language and ways of the people, that she might be better fitted for missionary work. We asked her with what mission or school she intended to connect herself. She replied that she had not decided, but was first learning what she could, and becoming acquainted with the people and their customs, that she might adapt herself to such openings as would seem to her the most fitting. Are there not others who will read these lines, that feel in their hearts that they would like to follow this worthy example? Are there not those who are not in any way especially connected with the work of present truth, who will consecrate themselves to God, and commence a course of instruction to fit themselves for some such positions? Are there not young men and women having an experience in the things of God, who would gladly pay their own expenses to India or other fields, enter as learners, become acquainted with the work, and then engage in the missionary work? It is not necessary to compromise their faith, but to show that they are Christians, and that they in their services exemplify the life of Christ. In this way it will be demonstrated that to keep the commandments of God, it is not necessary to separate them from their missionary work.

In the foregoing we have not mentioned the medical missionary, whose sphere of usefulness is far greater by having a knowledge of the medical profession; neither have we spoken of the openings for

nurses in such cities as Hong Kong, Shanghai, Calcutta, Bombay, Madras, and others, or of the openings for men to engage in business in these cities containing European inhabitants. The foreign fields present openings for each of these different phases of missionary work; and the same may also be said of this country. The demands for the home fields are great, and the open doors are numerous. God has gone before us and opened the doors for the live missionary in various ways, not in one country only, but in the whole world. It becomes us, therefore, to give ourselves to God, and earnestly seek such a connection with him that he may fit us by his Spirit for this work, and lead us by his providence to those fields of usefulness for which we would be best adapted, and where we could best glorify his name.

S. N. HASKELL.

INASMUCH as a large part of the time of the secretaries during the month of March, was occupied in attending the annual meetings that were in progress during that time, the monthly report is much smaller than usual.

REPORT OF LABOR, MARCH, 1891.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries	4,444
“ “ “ “ “ “ United States	506
Number periodicals sent to foreign countries	2,116
“ “ “ “ “ “ United States	1,567
Number letters written	40

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	5,792
“ “ “ “ “ “ United States.....	4,164
Number periodicals sent to foreign countries.....	253
“ “ “ “ “ “ United States.....	77
Number of letters written	15

MRS. C. E. L. JONES.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out.....	294,238
Number <i>Sentinels</i> “ “	655
“ Manuals sent out.....	100
“ copies “American States Papers” sent out.....	60
“ letters written	30

MARY E. SIMKIN.

Chicago Office.

Pages denominational publications sent out.....	5,148
“ Health and Temperance publications sent out.....	928
Number <i>Signs, Present Truth, and Instructors</i> “	406
“ <i>Good Health and Pacific Health Journals</i> “	12
“ <i>Sentinels</i> sent out	612
“ letters “	311

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	1,370
Number periodicals..... “ “	45
“ letters written.....	40

TENA JENSEN.

Extracts from Correspondence.

THE following letter was received from a gentleman living in St Lucia, West Indies : —

"It is a long time since I have been able to communicate with you. Sickness in my family, the death of one of my children, and my ultimate removal to this colony, are the cause. I am glad to state that through all my troubles, I was wonderfully helped by my great Master, who did not fail to send me consolation in various ways, for which I am thankful. Among the comforts, were your periodicals, 'The Way of Life' and the 'Sabbath Readings,' for all of which I must ask you to receive my sincere thanks. In a few months more I shall be in a position to send you subscriptions for periodicals.

"The natives of this colony are Roman Catholics. One can scarcely believe his senses, when he sees the ignorance in which the priests keep their people. The higher classes are, if the term is applicable, intellectually immoral and blind to every gospel truth. The lower classes are wilfully kept in ignorance — religious and secular. The government is now taking steps to educate the poor, but there is a drawback — the French patois is spoken, and the teachers have uphill work. The priests forbid members of their church reading the Bible. In this town, Castries, the Anglican and Wesleyan churches have each a resident minister, who can only manage to hold service with persons dwelling in and near the city, from other islands. A Roman Catholic will not be seen attending one of their meetings. I have, however, met with Roman Catholics who were exceedingly anxious to learn the truths of the Bible.

"Pray for the people of this colony, and if there is any possible way of sending them help, I beg for Christ's sake, to use your influence. I thank you for all your kindness to me, and wish you everything good and kind."

From an old correspondent in British Honduras, Central America : —

"I was glad as well as surprised when I received your large supply of reading-matter, and am sorry that I cannot reward you in money, but you will not lose anything ; your recompense will be superior to that which passeth away.

"My time is now very much taken up in seeking to benefit my fellow-men here, and I distribute your literature, hoping that some poor soul may be lifted from the degradation of sin to serve Him 'who justly claims us for his own, who bought us with a price.' Time is short, indeed, and what a necessity there is to improve each moment as it flies."

From the Normal and Agricultural Institute, at Hampton, Va. : —

"I have received the *Youth's Instructor* and the *Signs of the Times*, and after looking them over myself, have sent them to the Indians in the West, who I thought would appreciate them. The *Youth's Instructor* I find especially valuable, and many more could be used in the same way, if it meets your approval. The other papers are appreciated by the people who read them, many of whom are returned students from here who are teaching the little camp schools at home. In their name, as in my own, I thank you for the papers you have sent."

From a new correspondent in Egypt : —

"I have received your kind letter, which has given me joy beyond measure, and I am complying with your request to distribute judiciously the leaflets to persons who are liable to follow their good precepts. I am also trying and fatiguing myself to translate these leaflets into our own mother tongue, in order that the persons who are not acquainted with the English language, can read and understand the contents of such literature. I am trusting that such translations will, by the help of Jesus Christ, influence their minds.

"I am a member of the American Mission Church of Cairo ; we have had a Temperance Society here for a long time, and I am among those who have signed the pledge. Its director was Rev. Harvey (former American Consul to Egypt, now in Detroit, Mich.), the famous American teacher, who has, created a desire among many of the young men to abstain from the use of strong drink. Truly many have followed his instructions and advice, but unfortunately since he left Cairo for his own country, the work has gone backward, and the members of the society are decreasing.

"I must humbly bring before your notice that there are many men in our own country who are inclined to drink much, and I could not resist them but by the leaflets 'Temperance,' and I beg you to increase these, that they may help us to stand.

"We have held an Evangelical Society for about four years for young men who are indulging in this world's luxuries and for those who frequent the coffee-houses and gambling-houses. The important aim of that society is to pray for such young men to come to Christ and listen to his teachings. Thus far it has been quite successful by the aid of our esteemed President (American Consul), as he is doing his best by taking subjects from the Scriptures, printing the same, and distributing to the natives of Egypt. Thank you for your kindness."

From the University Reading Room, Austin, Texas, in response to a letter of inquiry sent in regard to literature which they have had for sometime in the past : —

"It is impossible for me to tell whether the seed sown falls by the wayside, upon a rock, among thorns, or upon good ground. Let us trust that some, at least, 'having heard the word, keep it and bring forth fruit.'"

From St. Johns, Barbados, West Indies : —

"Mrs. O ——— received several copies of the *Youth's Instructor*, *Signs of the Times*, *Our Little Friend*, *Present Truth*, and the *Good Health*, also four volumes of 'Sabbath Readings' ordered, and she will continue to take pleasure in the distribution of the same. The children's Christmas tree bore many of these papers, and were thankfully received by those to whom they were given. Mrs. O ——— would be glad to have more copies of the *Little Friend* for distribution. Little one's papers, sometimes do a great deal for big one's souls."

From Tuskegee Normal and Industrial Institute, Alabama : —

"I will write to say in reply to yours, that the reading-matter you have been kindly sending us has been of great help to us in our work. We regret the oversight of not acknowledging receipt of your help. We trust you will continue to send as much as you can spare, as this kind of help covers a large part of our work."

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

AFRICA.

GENERAL VIEW OF ITS CENTRAL AND WESTERN COUNTRIES.

THE name of Africa has been known from the earliest dawn of civilization. But in reality, until within the last sixty years, but little has been known concerning the country and the people, excepting those places and peoples in the extreme north and the extreme south. The history of Africa, to a very great extent, still remains a mass of unconfirmed traditions and unraveled mysteries.

The northern and northeastern parts of the continent have ever been the best known. The Phenicians colonized the northern coasts as early as 3,000 years ago. Cambyses conquered Egypt 525 B. C. It is therefore safe to conclude that Egypt, the coasts of Nubia along the Red Sea, and the lands bordering on the Mediterranean, were well known to the ancient Asiatics, and settled by them. They constantly passed the narrow isthmus which separated their country from Africa, and brought them from a land barren, dry, and parched, into the fertile valley of the river Nile.

Just how far these ancient settlers explored the western coast is a question which has as yet defied the research and ingenuity of the most able scholars and geographers to answer satisfactorily. Two traditions have received some credence. The first, that Necho, king of Egypt, sent out an expedition under the command of a certain Phenician seaman, for the purpose of circumnavigating Africa; and that, on the return of the party, they asserted that they had accomplished their mission. The second expedition is supposed to have been half a century later. Some assert that the adventurers traveled as far as the Bight of Benin, while others declare they could not have proceeded farther than the river Nun, in latitude 28 N.

Owing to the physical construction of the country, the ancients had but a very slight knowledge of the interior. While Egypt was flourishing, the rest of Africa was almost wholly unknown, and vaguely spoken of as Libya. The Carthaginians made some progress into the interior, but there is little on record concerning what they did or found there. The Romans are supposed to have penetrated as far as the river Niger, but they have left nothing on record that will warrant such a supposition.

The people from whom is derived the first reliable information concerning the interior of Northern Africa, are the Arabs, who, by means of the camel, were able to penetrate across the Sahara Desert to the very center of the continent, and along the two coasts as far as Senegal and Gambia on the west, and Sofala on the east.

With the fifteenth century began a new era of maritime discovery on the coasts of Africa. The Portuguese were the first to give anything like an accurate outline of the coast. In the year 1878 the African society was founded in London, for the purpose of promoting the exploration of inner Africa. During the last sixty years the world has received a greater knowledge of Africa than during the whole of the 1700 previous years since the time of the Ptolemies.

SENEGAMBIA.

This is a country on the western coast of equatorial Africa, and, as is indicated by its name, is situated between the Senegal and the Gambia rivers. It has an area of 400,000 square miles. The seaboard is low and flat. Behind it the country assumes the form of a vast plateau terminating eastward in a mountainous region.

The climate of Senegambia has a bad reputation. During certain seasons of the year the yellow fever rages fiercely. The average temperature throughout is 81° Fahr., and the range of the thermometer is extremely limited.

Lions, leopards, and wild boars infest the country. Ostriches are found in large herds, and crocodiles swarm both in the Upper Senegal and the Upper Niger.

The population of Senegambia cannot be estimated with any degree of accuracy, but it may be roughly stated at from 10,000,000 to 12,000,000. It is composed of three distinct races, — the Moor, the negro, and the European. The religion of the Moors is generally Mohammedan; and that of the negro, fetishism. There are five native languages generally spoken.

Senegambia is divided into French Senegambia, English Senegambia, Portuguese Senegambia, and Independent Senegambia. The state of civilization is not very high, although some steps have been taken to introduce western reform. There are now two lines of railroad in active operation.

SIERRA LEONE,

or the "White man's Grave," is a little colony just south of Senegambia. It properly consists of a peninsula about eighteen miles long and twelve broad. The name signifies "roaring lion," so called on account of the noise made by the waves dashing on the beach.

The climate is exceedingly unhealthful, and the rainfall averages about 160 inches per annum. The population numbers about 60,000. Viewed from an ethnological standpoint, Sierra Leone is an epitome of Africa, as the inhabitants have come from a large number of different tribes. The white residents are few in number, and are almost entirely a floating

population. Most of the inhabitants depend upon trade, and are collected at the north end of the peninsula at Freetown, and in the neighboring villages.

Considerable missionary effort has been put forth in Sierra Leone. In 1880 there were 18,660 Episcopalians, 17,089 Wesleyans and Methodists, and 2,717 of Lady Huntingdon's connection.

LIBERIA.

This is a negro republic on the grain coast of West Africa. It was founded in 1822, by American philanthropists, for the settlement of freedmen who wished to return to their native land. For twenty-five years it remained under the tutelage of the mother country, but in 1847 was declared independent.

The government is molded on the same pattern as that of the United States. There is no established church, and all faiths are equally tolerated. Socially and politically, the State cannot be pronounced a marked success. The negroes in America manifest but a small desire to throw in their fortunes with it; nor do the barbarous tribes on the border seem to admire the black parody on the white man's government, which for over sixty years has been presented to them. There is occasionally a small immigration from the United States; but the Liberian civilization, cut off from the benefit of intercourse with a higher and broader culture, is apt to deteriorate, while neither climate nor the laws and social surroundings are ever likely to attract many white men to its shores.

The population of the republic, in 1882, comprised 18,000 civilized negroes, chiefly of American origin, and 1,050,000 half-wild natives, some of whom are adopting a settled life, and conforming to the habits of their countrymen.

To the Baptists belongs the credit of sending the first missionary to Liberia. The Southern Baptists engage quite extensively in the school work. The enrollment, according to the latest statistics, was 264 pupils. A number of purely heathen natives attend the church services. The Methodist Episcopal Missionary Society has a flourishing station, which has, however, passed through a varied experience. Its pioneer member, Melville B. Cox, gave utterance to that memorable sentence, which has now become historic: "Let a thousand fall, but let not Africa be given up."

GOLD COAST.

Lying to the south of Liberia is the Gold Coast, a colony of Great Britain. The precious dust to which the place owes its name, is no longer obtainable in paying quantities, by the rude methods of collection employed by the natives.

The climate is notoriously unhealthy. The heat is very great, and swamps and lagoons abound on the sea coast. The native towns are populous and dirty, and to add to the evil, it was, until prohibited by the British authorities, the custom to bury the dead in the floors of the houses.

The agricultural interests of the country are hardly as good as those of Liberia. Oranges, limes,

pine-apples, ginger, and indigo are the chief objects of cultivation. Both tobacco and cotton are indigenous, but neither are cultivated by the natives. Indian corn and sweet potatoes are also raised.

The inhabitants of the Gold Coast may be divided into two great classes, the *Thsi*, a black type, and the *Acra*, a red type. The *Akens*, a prominent tribe of the first class, live in thick forest regions, and make their living by hunting, gold-digging, and gathering wood snails. The *Acra* are a clever race, greatly modified by European culture. They are found in all the towns of West Africa as artisans and sailors.

Mohammedanism and Christianity are both making themselves felt to some extent among the natives of the Gold Coast. Several Protestant missionary societies are at work.

The Gold Coast has several large and important towns, some of which have European settlements of considerable size. Among these towns may be mentioned *Elmina*, with a native population of 10,000; *Cape Coast Castle*, the former capital; *Acra*, the present capital; and *Winnebah*.

CONGO FREE STATE.

This is a large, independent State. To give its exact area would be difficult, as, according to the latest statistics, its eastern limits are not clearly defined. It is neutral, and free to the trade of all nations. Of late years it has engrossed a goodly share of the attention that has been paid to Africa. Its trade and commerce are considerable, and steps are being taken to improve it. The slave trade has been suppressed, and a government established on good lines.

Coffee, ivory, palm-oil, rubber, gum, copal, and wax are among the chief articles exported. Alcohol, tobacco, and cotton goods are the chief imports. Ship loads of spirituous liquors are brought into the country every year, until popular indignation is being raised against the nefarious traffic, and petitions being circulated to be sent to the governments of America and England, praying that it may be suppressed.

Railroads are being built connecting the most important points, and many steamers are now plying on the Congo. The climate, in comparison with that of most tropical countries, is remarkably cool and agreeable. In the hottest season, the thermometer does not reach more than 80° Fahr. in the shade, and during the cool weather it ranges from 60° during the night to 75° during the day.

The country is destitute of what Americans would call cities, the native *banzas* consisting generally of a few hundred huts clustered together. The religion of the natives is a gross fetishism.

P. T. M.

THE AFRICAN ZULU.

SOUTH AFRICA is inhabited by a remarkable and interesting race of mankind. Though divided into many tribes, differing in appearance, manner, and customs, they evidently belong to the same group of

the human family. They are called Kafirs, and are now restricted to the southeastern part of the continent, between the sea and the Draakensberg range. They are supposed to be of Asiatic origin, and to have intermarried with the negroes, thus having the woolly hair and other negro characteristics.

The Kafir groups are the best type of South African natives. Of these there are practically five tribes; the Amazulu, Amaswazi, Amaponda, Amakosa, and Amatonga. The Amazulu, or Zulu, is the chief tribe. The government has appropriated a strip of country for them, called Kafirland, much resembling the undulating prairies of the United States, covered with an abundant growth of grass, — as good and productive a part of Africa as we have seen.

The Zulu is tall and of noble physique, has a high forehead, woolly hair, high cheek bones, wide nostrils, and lips not as thick as the genuine negro. He is usually cheerful, with a bright, intelligent expression. He is very fleet of foot; a message boy will with ease accomplish a journey of fifty or seventy miles at a swinging, running pace. Placing the letter in a slit in the end of a long stick, so that it shall not be soiled, he starts, without clothing, and carries an assagai, a knob kerrie, and a little snuff (as he is sure his friends along the way will furnish him food). He delivers the letter, squats on the ground while waiting, eats his repast, receives the reply, and returns in a remarkably short time.

Honey is a favorite food of the Zulu, but he cannot be induced to eat fish. He excludes from his bill of fair the hyena, monkey, eland, zebra, gnu, hartbeest, rhinoceros, elephant, hippopotamus, wild swine, fowls, ducks, bustards, and porcupine, owing, no doubt, to superstition, which with them takes the place of religion. These peculiarities belong only to the Zulu tribe, and they are not as particular as formerly.

Their huts are inexpensive, costing only the work of gathering the reeds for the frame, and mixing the mud with which they are daubed. Their dress is a blanket. Without care, they wonder at the expression, "Take no thought for the morrow." Why should one be anxious? they ask. They do show some forethought, however; for in bargaining for a year's work, they want to know if they are to have a cow, — the usual price.

It is hard to tell whether the Zulus possess any religion or not, — religion in the sense of moral responsibility. They are imbued with superstition, and are ever afraid of evil spirits. One writer says, "Even his naturally logical mind inclines him to practice atheism." They have a faint tradition of a Creator, called by them "Great Great," who is the Maker of all things. They do not worship him or pray to him, and never feel any responsibility toward him.

Many tribes do not have even this faint trace of religion. It is difficult to tell where it first originated, but it is generally thought to have been taught them by some European. They have a strange legend regarding man's creation. They say man was formed by splitting a reed, the two parts forming the first pair; another has it that "Great Great" was one of the two, hence the Father of the human family.

The story of how death came into the world, is quite as unique. As men became numerous, "Great Great" summoned a chameleon and a salamander to his presence, and gave them each a message to take to the people of the earth. The chameleon was to say, "Let not the people die;" the salamander, "Let the people die." The chameleon walked leisurely along, stopping now and then to eat, while the salamander ran all the way, and arriving first, delivered its message. Soon after, the chameleon came and delivered its message; but the first message prevailed. Chameleons and salamanders are now both detested and killed; the chameleon because it was tardy, and the salamander because it was on time.

The Zulu believes in immortality, and claims that the spirit has power to return to the earth, sometimes in its own form, but oftener in the form of a serpent or lizard. If either of these reptiles enters a hut, the natives think it is a relative from the spirit world. If they gently lay a stick on its back, and it does not become angry, they are *sure* it is a spirit.

Heaven, or the place of bliss, is below ground. One Zulu is reported to have spent three months there. He said the ground opened and swallowed him; that after a pause in his fall, he traveled till he came to some red clay, which opened; another fall, and he lay stunned in a large abyss. Recovering consciousness, he looked around on the beautiful place, and met his happy friends, with their wives and cattle. The Zulu has a high regard for the spirits of his chiefs, relatives, and friends, but has little regard for those of others.

The more cattle sacrificed, the more they will have in the spirit world. Cattle or goats are used in sacrifice, but sheep never, because they are quiet when slain, and do not sound the praise of the friends to whom they sacrifice. They offer sacrifice when favored, and when the spirits bless them. Their idea of a sacrifice is that it is a present of food to the spirits, and the prophet cries for them to come and eat, placing snuff by the slaughtered animal for a farther inducement. They choose the largest, fattest ox of the herd for sacrifice, and will not part with it at any price unless compelled to. They observe a feast of first-fruits lasting several days, quite similar to that kept by some tribes of American Indians. They practice polygamy, and cling to the rite of circumcision, though the latter was once abolished by a chief.

There are many prophets among the Zulus. The prophet's usual work is the hunting out of the witches. If any of the tribe are ill or die, some one of the tribe is the cause of the death. When the prophet, through his tricks, finds the one at fault, woe be to him; for there is no punishment too severe.

The funeral rites of a people are usually in keeping with their religious belief, and the place of burial underground. So with the Zulus the grave is circular, and dug to some depth. The body is placed in a sitting posture, knees and chin meeting. His spoon, mat, pillow, and assagais are placed beside him. The shaft of the assagai is broken, and the head bent, seemingly for fear that the spirits will do harm to the living with them. If a wealthy man dies, cattle

are slain and placed beside the body, to assure his having plenty of cattle in the spirit land. The nearest relatives perform the rites. The best of them do not think it beneath them to dig the grave.

As soon as the funeral party returns, the prophet sends the inhabitants to some stream to wash, after which he gives them medicine, and they can again take up the duties of life; but those who dig the grave and handle the dead body, must take an extra dose of medicine as a lustration before being permitted to eat again.

MRS. IRA J. HANKINS.

AFRICAN HOMES.

A FEW words from one who has spent two years in Central Africa on our mission steamer "Henry Reed," might interest some. There are many things that I might write about, but the homes and modes of living of the African people would probably be the most interesting just now. On going to our Congo mission field we first see the people in their native homes at Palabala. They are not a very large people here, neither are they as interesting as those above, having been more or less under the influence of a low class of foreign traders for many years, until missionaries went there; since then they are much better. They wear but little clothing, and at times appear quite happy.

Their houses are much smaller than ours, and are generally built of grass or large leaves or mats, often all combined, and fastened to poles or frame-work. Generally the sides are about four feet high and perhaps twenty feet long, and ten feet apart. Each end, or gable, is about eight feet high in the center, and runs off in a semi-circle to the side walls. Then a frame-work of poles is made, and fastened to a middle ridge-pole in the center, forming an arch to the sides. Next, it is covered with several layers of long grass on top of each other, until the entire house is covered. Next, a door of about two by three feet is cut in one end; then the house is complete for a home, using no windows or stoves or ventilation, except the door.

Often a fire is made in the middle of the earthen floor, on three large stones laid close to each other. Then the dinner pot is put on, and a fire is built under it, while the family sit on the floor around the fire and watch the pot boil, and sing their native songs, or tell stories, or sleep. They have many ways of passing the time. This is the common way of native life in the cataract regions. On the upper river it is in many respects the same, varying mostly in the customs of the people, many of whom are very savage in wars, and merciless in cannibalism. They are more industrious than their lower Congo brethren in some ways, but cannot be persuaded to carry goods, as do the lower people. As civilization comes in, their cruelties cease, and they begin to see the value of peace and friendship, and ask for teachers.

Some are becoming Christianized, and work very faithfully as servants of Christ. Many of the children are being educated by our mission, and appear very bright and easy to learn. We have two lady teachers at Palabala, and three at Lukunga, whose

untiring labors are being crowned with success, and will do very much for the future of Congo. Oh, for means to send more like those; and Africa will, in a few years, be a center of light, praising our same Lord Jesus! Who will help to do this by holding up the hands of the brethren and sisters who have left home and friends, and followed the Master into the dark land of Africa?—*The Kingdom.*

THE slave trade is still carried on in Africa to the sacrifice of 50,000 lives annually.

COMPLETE translations of the Bible have been made into eight African languages, and a beginning has been made in thirty-four more.

THERE are thirty-four missionary societies working in Africa. They have in their employ 680 missionaries and assistants,—one to about 300,000 souls. They also employ 7,385 native helpers. What are these among so many?

AFRICA is the second largest continent of earth, being, at extreme points, 5,000 miles in length and 4,500 in width. In other words, it is 2,495 times as large as the State of Connecticut. In point of population, it is also second, containing 200,000,000 souls; or 321½ times as many as Connecticut!

GERMANY seriously proposes to colonize her newly-acquired African possessions with criminals taken from the prisons of the fatherland. The idea has been favorably entertained in influential quarters, and now may be considered as settled. Such of the criminals as are found worthy to be the seed of the great German African empire of the future, will receive allotments of a certain quantity of land in their new sphere, and the means of making it profitable.

QUESTIONS.

1. TELL what you can concerning the early settlement of Northern Africa.
2. How much did the Phenicians know about the West Coast? How much about the interior?
3. Who were the first people to penetrate to the interior? What animal did they utilize to get there?
4. Briefly describe the situation, population, climate, and physical features of Senegambia.
5. Give three points of interest concerning Sierra Leone.
6. Who were the founders of Liberia? What was their object? Is the enterprise a success? Why?
7. Tell what you know about the climate, inhabitants, and religions of the Gold Coast.
8. What are the chief exports of the Congo Free State? What can you say concerning its general prosperity?
9. Describe a Zulu, his dress, his food, his home.
10. What can you say concerning his religion, his ideas of sacrifices, of death, and of heaven?

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

THE PRESS AGENT AND HIS WORK.

THE object to be gained in the agitation of the National Religious Liberty Association work is to get the principles of the Association clearly before the people, and there is no medium so quick and so effective by which to accomplish this as the public press; therefore the importance of the office of press agent, whose duty it is to secure the insertion in the journals of his vicinity, of articles of an educatory nature on the subject of religious liberty.

As to the qualifications of a press agent, it is hardly to be supposed that every one is fitted for this task. To be successful in the work, he should be an individual with more or less experience in the ways of the world, accustomed to meeting people in the transaction of business, and something of a judge of human nature. He should be a man with a good general knowledge of passing events, and able to discuss intelligently all questions of public interest, in a calm and dispassionate manner.

As a preparation for his work, he should familiarize himself with the arguments, pro and con, and be able to present them to another. He should seek to know the prevailing sentiment on the question in the community in which he resides, as this will enable him better to judge of the character of the articles to get before the people. Herein lies much of the success of the press agent. To know just what is needed, what to say and how to say it, so that the desired effect will be produced without unnecessary offense being given, is truly a gift. "Wise as serpents and harmless as doves" should not be forgotten in this work.

He should next seek the friendship of the paper in whose columns he desires the insertion of the matter; and the more thoroughly this is accomplished, the better. Editors are human and approachable. Country editors in particular have a rather hard lot in life, and early in their career learn to value kind words and tokens of friendship. Hence, become acquainted with your editor. Subscribe for his paper, and get a neighbor or two to do the same. Advertise your business. Send in items of interest for publication. Without appearing obtrusive, interest yourself in his affairs, and in different ways show him that you take an interest in the printing business.

He will regard you as a friend; and then will be opportunity to enlighten him on the nature of your work in hand, draw out his thoughts and sentiments, and nine times out of ten the way is open for the use of his columns, not only from a standpoint of personal friendship, but from principle as well.

And now a word as to the matter to be inserted. There are two classes, general and local. The general matter is expected to come from the central committee, and is prepared largely with the idea of conveying general truths. This is well, for the masses are not aware of the fact that our nation—the greatest land of liberty under the sun—is in danger of becoming a religious persecuting power; should it be announced flat-footed, without any previous explanations or instructions, that that time is already here, the majority of people would not be prepared to accept the statement. They cannot at first see in the many evidences of which we are aware, tokens of a coming storm; for the idea is inbred into their very being that such a thing is impossible in our government.

Another reason why this plan should be followed, especially at first, is because newspapers are run in the interest of the *general* public, and an editor looks with suspicion on the introduction into his columns of anything that appears on the face of it to be of interest to but a possible few, and especially if it would likely arouse the antagonism of the majority of the readers of his paper. Afterwards when the subject is fairly introduced, and something of an interest aroused, to the extent that replies are called out, then the subject becomes of *general* interest, and will receive attention. Even here, great wisdom should be exercised in the replies made. While many press agents are perhaps perfectly capable of answering such replies in the right manner, for lack of experience, others are not; and it is advised that whenever replies are called for, the press agent communicate all the facts in the case to the central committee, together with the article to be replied to, where it will receive immediate attention. However, the public have little interest, as a rule, in *personal* controversies, and the less they are indulged in the better.

We favor for the most part short articles, the shorter the better. Two inches of matter right to the point, clearly stating one truth, will be read,

while few people care to take the time to wade through half a column. The matter sent out from the central committee is in the form of mimeograph copies. This indicates that copies of the same are sent to other papers, and some editors will refuse to publish it on account of its being "stale" matter, and especially is this true with daily papers, when, in fact, there is no reason for the complaint, because the matter is sent out so as not to conflict. To obviate this apparent objection, however, it is suggested that the press agent copy in his own hand-writing the portion desired to go to the editor. In this form it will often be more readily received. When this is done, however, great care should be exercised that the copying be done neatly, that no words be omitted or misspelled, and that the paragraphing, punctuating, and all be according to copy. Two other important rules should be observed, and these are to write plainly and on one side of a sheet only.

Do not press the editor too often with requests to insert articles. The writer calls to mind an instance where an editor at first was very friendly, but the press agent in his eagerness, wanted to get the whole truth before the whole people, apparently all at once, and the articles poured in thick and fast, till the editor was informed by some of his readers that if he was going to turn his sheet into an advocate of the National Religious Liberty Association principles, he might drop their names from his list, as they were not interested in that subject. The editor shut down on any further insertions of matter, and now would not admit a thing of the kind for love or money.

In all efforts it is advised that a degree of moderation and the same good judgment be exercised that would mark the transaction of any business affair. We should learn wisdom from the scripture beginning, "The children of this world are wiser in their generation." It requires patience often to move as our better judgment dictates that we should. Do not become discouraged if your efforts are not always successful. It may be the editor's off day, or perhaps his devil has just pied a lot of type, or some perplexing circumstance has arisen. Do not get excited and "just tell him what you think of him." Wait awhile, and try him again. Wait till you get something that is of special interest, and success will come by and by.

Be patient. If the entire community do not become converted to these principles upon the appearance of the first article, do not be surprised. It takes a good deal to change a man from his old established belief and former ways of thinking. In

olden times it took "line upon line" and "precept upon precept," "here a little and there a little." Human nature is the same to-day, and this is the only course that will win with this generation. "A man convinced against his will," etc., is an adage that applies with force in this work; and we should bear in mind that men with preconceived ideas, cannot see things as others who have been educated to look at the subject in a different light. So it is well to have considerable charity for an honest difference of opinion, and yet all the time be seeking to bring the light before others in such a manner that its full force may be felt to the enlightenment of their understandings.

W. E. CORNELL, *Iowa State Press Agent.*

Des Moines, Iowa.

A SUGGESTION.

THE foregoing article outlines some of the work, duties, and qualifications of local press agents in the work of the National Religious Liberty Association. They form a sort of connecting link between the Association and the people, the fingers, we might say, by which to reach the masses. Now why should we not have these everywhere where one can be of service? Where that is is easily determined — wherever there is a newspaper printed. Already we have well toward a thousand, but some localities are still very poorly represented. The number of local agents determines largely the amount of work that may be done. When we do anything, why should we not do a great deal?

Now we suggest that in every place where a paper is printed where there are friends of the cause, these individuals get together and select from their number one who they think is best suited to fill the position, and send his name in to the State press agent of the State in which they reside, with the suggestion that he or she act in that capacity, and the State press agent will forward a list of the names thus sent in which he approves, to head-quarters, and the religious liberty work thus be greatly augmented.

THE value of the plan of having local press agents stationed all over the field is one which should not be underestimated. It means the utilizing of the public press in the interests of truth, in sounding the message of warning and alarm for the times. All who occupy this position should realize the importance of it, and have their eyes open to see and their hands ready to utilize in some way every opportunity to get proper matter before the people. W. A. C.

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

A WORKER'S PRAYER.

LORD, speak to me that I may speak
 In living echoes of thy tone ;
 As thou hast sought, so let me seek
 Thy erring children, lost and lone.

O lead me, Lord, that I may lead
 The wandering and the wavering feet ;
 O feed me, Lord, that I may feed
 Thy hungering ones with manna sweet.

O strengthen me, that while I stand
 Firm on the Rock, and strong in thee,
 I may stretch out a loving hand
 To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
 The precious things thou dost impart,
 And wing my words, that they may reach
 The hidden depths of many a heart.

O give thine own sweet rest to me,
 That I may speak with soothing power
 A word in season, as from thee,
 To weary ones in needful hour.

O fill me with thy fullness, Lord,
 Until my very heart o'erflow
 In kindling thought and glowing word,
 Thy love to tell, thy praise to show.

O use me, Lord, use even me,
 Just as thou wilt, and when, and where ;
 Until thy blessed face I see,
 Thy rest, thy joy, thy glory share.

—*Frances Ridley Havergal.*

THE NEED OF PRAYER.

WHAT a comfort to the tempest-tossed mariners on the sea of life is the thought that Christ is praying that they may be kept from all evil, and that "he ever liveth to make intercession for them" at his Father's throne! John 17:15; Heb. 7:25. What confidence it gives to know that the Father always hears his supplications, and that no man can pluck any one out of his hand! John 11:42; 10:28. And how consoling is the assurance that "all things work together for good to them that love God"! Rom. 8:28. Though the fact that we have such an intercessor, and that nothing can harm us if we be

followers of that which is good, should relieve our minds of anxious thought in regard to our personal interests, and should lead us to trust ourselves fully to the guidance of Him who careth for us, it should not cause us to be careless or indifferent in the least degree.

From the thirty-sixth chapter of Ezekiel, we learn that when God has decided to bring great blessings upon his people, he "will yet for this be inquired of by the house of Israel, to do it for them," and may we not safely infer that blessings are often withheld because his people do not realize their need, and earnestly seek them at his hand?

When he had determined to bring a drought upon the land of Israel for the idolatry of his people, it was necessary that Elijah should pray earnestly that it might not rain; and when he had promised that he would again send rain upon the earth, we find Elijah praying seven times for this rain before the first cloud appears: so God's promises will never be verified to us till we seek their fulfillment in humble prayer.

God had abundantly proved his care for the prophet, and his willingness to sustain this faithful servant in time of the greatest dearth. Therefore Elijah did not fear the drought; his prayer was not a selfish one, but was actuated by a zeal for the cause of God; and "whenever we can so lose ourselves in prayer as to forget personal interests, and to plead for the glory of God, we have reached a vantage ground from which we can win anything from him."

It was to advance the glory of the Father by saving fallen man, that Christ came to this earth to suffer and die. This was the constant aim of his daily life, and it was the work which he committed to every man who would accept a part in it. His interest in this work, and in those who are laboring together with him, has not diminished. He is as ready now as at any time in the history of his people, to do great things for them. When he ascended to heaven, he instructed his disciples to "wait for the promise of the Father," that he would send the Holy Spirit to them. Acts 1:4; 2:33. While waiting, they "continued with one accord in prayer and supplication," till they were filled with the Holy Spirit, "and the same day there were added unto them about three thousand souls."

This was the early rain of the gospel dispensation, which God had promised to send upon the earth, yet it was withheld until his people manifested their great desire for this outpouring of his Spirit by earnest and united supplication. He has promised to send the latter rain also, and instructs his people to ask "of the Lord rain in the time of the latter rain." Zech. 10:1. We cannot expect to see his work go with power till his people are united in prayer to God for his blessing upon the work and workers.

The apostle Paul appreciated the fact that the "effectual fervent prayer of a righteous man availeth much," and often in his epistles does he request the brethren to pray for him, to strive together with him in prayer, and to help him in his work by their prayers. 1 Thess. 5:25; Heb. 13:18; Rom. 15:30; 2 Cor. 1:11.

As we are nearing the close of probation, when Satan has come down with great power, is there not more need that prayers should ascend for the laborers in the cause of God? Christ instructed his disciples to pray the Lord of the harvest that he would send forth laborers into the harvest, and while we endeavor to perform this duty faithfully, should we not pray as earnestly for the laborers who are already in the harvest field?

Probably few of us realize the great perplexities those have to meet who hold positions of responsibility in the work of God. We do not appreciate the fact that Satan presents his strongest temptations to those who are likely to become the most efficient in tearing down his work and rescuing souls from his grasp. We cannot understand the pressure which he will bring to bear upon those whom he cannot discourage by slight difficulties, but we may rest assured that he will do his best to overthrow every one who is actively engaged in the contest of truth against error. Then is it not time that the prayers of his people should arise as the prayers of one man for those who are devoting their lives to the advancement of the cause of God in the earth? There may be those among us who feel that they can do nothing to help forward the work of the Lord; but all can pray.

When Joshua went out with the armies of Israel to contend with the Amalekites, it was not the military valor of the host of Israel that defeated the enemy, but it was the prayers of Moses on the mountain top that brought the victory. May there not be those in our ranks too aged or too feeble to go out into the field, who can by their prayers sustain the laborers, and thus do more good than when they were in active service? Then there are many who cannot leave home to devote their entire time to the

work, but while they are laboring for the good of their neighbors, cannot their prayers ascend for others more actively engaged in the greatest warfare the world has ever known? God has promised that where two or three are agreed as touching anything that they shall ask, it shall be done for them, and might we not look for wonderful results if all our people were united in praying for the work and workers.

The General Conference has just closed, not to meet again for two years, and none of us know the destinies that may be decided within these years. The laborers have gone out, many of them to engage in what are new and untried fields to them, others to resume the old hurdens that, humanly speaking, are more than they can bear. Only those who have realized it can tell what a source of encouragement and strength it would be to these weary workers, if they could know that the prayers of God's people everywhere are ascending in their behalf. There are younger workers who have had little experience, who are easily led into temptation, and who may soon yield to discouragement. These also need to be remembered daily at the throne of Grace. Pray that the angels of God may go with them, and may keep them in the hour of temptation, and make them faithful laborers for the Master.

Will we not as a people unite in the coming year to uphold the faithful laborers by our sympathy and prayers? Then, when we assemble for worship, we shall always have a definite object to present, and no one will find our meetings lifeless and unprofitable. During the week, there are often times when two or three can meet together and plead with God that his Spirit may be with the workers, may direct them in all their undertakings, may sanctify their judgment, may strengthen and sustain them, and keep them from the power of the enemy. If this course had been pursued more generally in the past, would not more have been accomplished? Would not fewer mistakes have occurred? and might not the lives of some faithful laborers have been prolonged, who are now sleeping in the grave?

God is waiting to do great things for his people, but he will yet "inquire of the house of Israel to do it for them." How long shall we feel that we are "rich and increased with goods, and have need of nothing?" May God grant us to see our true position in his sight, and lead us to seek earnestly for the true riches, for power from on high, that his work may prosper in our midst, and that we, like the apostles, may see added to the church daily such as shall be saved.

HEALTH AND TEMPERANCE.

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

THE IMPORTANCE OF HEALTHFUL COOKERY.

THE Bible says, "As a man thinketh so is he;" and the old German proverb, "As a man eateth so is he," is equally true. Our bodies are made of the food we eat. Every motion, every heart-throb, and every thought, breaks down living tissue or cells in the body. These must be repaired; and in order that they may be strong and healthy, they must be built up with the proper kind of food.

We would not expect fine plants, flowers, or vegetables to grow in soil not adapted to them, because in that soil they could not find enough nourishment to become strong and healthy. Just so it is with our bodies. In order to reach the highest state of development and do the best work, we must have food that is best adapted to the needs of our system; and did He who created man pure, holy, and happy, make a mistake when he said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat"? Did he not give to man just that food which was best adapted to the needs of his system?

In tracing down the history of nations, we find that the more they departed from the simplicity and purity of their early days, in diet as well as in other respects, the more they degenerated physically, mentally, and morally. And should not we, who are striving for a primitive religion, pure and undefiled, to fit us for the coming of the Son of Man, also strive to develop our bodies to the best physical condition, by presenting our bodies a daily "living sacrifice, holy and acceptable to God, which is our reasonable service"? How much can a poor miserable dyspeptic "glorify God in his body and in his spirit which are God's"? — or at least which should be!

My sisters, are we not to some extent responsible for these things? It is said that many a family jar, much of the irritability, many of the bad tempers and consequently bad characters, are the result of indigestion. Much has been said upon the evils resulting from highly seasoned food, and from the use of condiments and stimulants; while all this may be true, I fear many of us have erred in the past just as gravely in not using the right kind of food or in not preparing it properly. It is the food we eat, to-

gether with the water we drink and the air we breathe, that builds up our bodies.

But there are different kinds of food elements, and these are used in the body for different purposes. The carbonaceous elements (starch, sugar, and fats) produce heat and force; while the albuminous elements build up the highly vitalized parts, such as the brain, nerves, and various tissues. We need these elements in the proportion of about seven parts of the carbonaceous to one of the albuminous. Some of the grains contain them in nearly the correct proportion, but in their use other things must be taken into consideration. For instance, it is not well to live largely upon mushes and other soft preparations of grains; for in order that the digestive fluids may act upon the foods and prepare them for assimilation, the proper quantity of saliva should be mixed thoroughly with the food, and this can be done best by chewing crackers or other hard foods with the grains. The same is true of soups.

Grains are somewhat deficient in fats, and these can be obtained from nuts or milk. Fruits are very valuable for the water and salts they contain. Vegetables contain an excess of carbonaceous material, and, although not the most nutritious kind of food, are useful to supply bulk. Meat contains an excess of the albuminous elements, and in addition, much waste or broken-down material which acts as a stimulant or poison. Peas, beans, and lentils, if properly prepared, answer every purpose in the body for which meat is used, and are free from anything injurious. Much depends upon the way food is prepared and how it is served. The simplest dishes may be made very appetizing.

The following is quoted from "Christian Temperance and Bible Hygiene," which contains much valuable information on this and kindred topics:—

"It is impossible for those who give the rein to appetite to attain Christian perfection. The moral sensibilities of your children cannot be easily aroused, unless you are careful in the selection of their food. Many a mother sets a table that is a snare to her family. Flesh-meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs cannot convert such things into good blood. . . .

"God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,—a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat. Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet. They impart nourishment to the body, and give a power of endurance and a vigor of intellect that are not produced by a stimulating diet.

"How can a nervous dyspeptic be ready always to give an answer to every one that asketh him, a reason for the hope that is in him with meekness and fear? How soon would such a one become confused and agitated, and by his diseased imagination be led to view matters in an altogether wrong light, and by a lack of that meekness and calmness which characterized the life of Christ, be caused to dishonor his profession, while contending with unreasonable men?"

My sisters, have we not a mission field in which to work? May He who has intrusted to our care the lives, health, and happiness of those around us, help us to realize our accountability for improvement of our talents in this direction.

LAURA C. BEE.

THINKING our readers would be interested in the correspondence being carried on in the interests of health and temperance work, we make extracts from some letters below.

A lady from New Jersey writes:—

"Your favor of March 1, also the hundred social purity leaflets ordered, and a copy of *Good Health*, received. Thanks for the last named. I was quite interested in its contents, and may myself subscribe for it later in the year.

"I will be glad to avail myself of your kind offer to furnish some literature free, as we are building a temperance hall, and intend soon to open a reading room for the young men and boys of our village, hoping by so doing to keep them from frequenting the saloons. And our expenses the present year will require all the money we can raise; so if you can send us a little literature that will do for our reading room, we will be very grateful."

One in Pennsylvania writes:—

"The package of tracts and magazines has been received. Many thanks for the same; we hope some time to be able to subscribe for the magazine."

Another from the same State writes:—

"I have received the health science and social purity leaflets and *Good Health* journal you so kindly sent me. Many thanks for them. Would be glad to have as many as you would care to send for distribution. We will put them to the best possible use."

A lady from Kansas writes as follows:—

"Please accept my thanks for package of social purity and temperance literature. I have not yet read the temperance tracts, but can say for the purity tracts and pamphlet that they are good. I

earnestly pray that I may have wisdom to do acceptable and useful labor in these lines of work.

"I hope soon to be able to order a small quantity of both social purity and temperance literature. I have thought of making a canvass through the neighborhoods to get them to sign for both kinds of tracts, and pay for them themselves, thinking they will appreciate them more if bought, than if given to them.

"P. S. — I might say I have already held one social purity meeting, with a good degree of interest manifested. Will hold another on the third of next month. Hope then to learn more fully of the interest on the subject."

Another from Pennsylvania writes as follows:—

"Thy communication received and read in the Union.

"We have examined the tracts, and as one of our lines is supplying a table at the depot with suitable literature, I have been authorized to write for terms, as no prices are given on them."

QUESTIONS ON "RELATION OF COOKERY TO HEALTH."

1. IN what measure does food affect men and women?
2. What is the usual rule of determining what good food is?
3. What should be the rule?
4. Upon what does the fitness of food for good building material depend?
5. How are these ends to be obtained?
6. Can good food be spoiled for nutrition by its preparation?
7. In the preparation of food, what important points should receive attention?
8. What argument is advanced in favor of a reform in diet?
9. Does the addition of fats to foods make them any more nutritious?
10. Is fat in any condition good for food?
11. What are really rich and nutritious foods?
12. Name some of them.
13. Give some of the essential points to be observed in cooking grains properly.
14. What vessels are the best to use in preparing them?

PROGRAM.

1. Opening song.
2. Responsive reading.
3. Prayer.
4. Essay or address, subject, "Importance of a Proper Understanding of Cookery."
5. Questions on "Relation of Cookery to Health."
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY L. C. CHADWICK.

APPOINTMENT OF GENERAL AGENTS.

AMONG other changes made at the recent sessions of the General Conference and International Tract Society was a provision for increasing the number of trustees of the General Conference Association from five to twenty-one. It is expected that this Board of Trustees will assume control of certain portions of the publishing work, and that steps will be taken tending toward a consolidation of our entire publishing work, so that it will all be under the control of the denomination, and be managed by this Board of twenty-one trustees of the General Conference Association. In view of this change, it was thought best for this Board to appoint the General Canvassing Agent, and the six District Agents, and such agents for foreign books as may be deemed necessary from time to time.

At a meeting of the Board, held April 1, the following appointments were made for the ensuing year:—

General Canvassing Agent, L. C. Chadwick. District Agents: Dist. No. 1, E. E. Miles; No. 2, A. F. Harrison; No. 3, J. E. Froom; No. 4, F. L. Mead; No. 5, W. R. Smith; No. 6, G. H. Derrick. Scandinavian Agent for Districts Nos. 3, 4, 5, Z. Sherrig.

A request had been made by the State agents' convention for the appointment of a German canvassing agent to have charge of the German work in Districts Nos. 3, 4, and 5. At present the Board is unable to select any one for that position, although we trust a suitable person may be found in the near future. The jurisdiction and duties of these various agents have been carefully outlined by the Board, and copies will be furnished to all the District and State agents.

In assuming the responsibility of the work of General Canvassing Agent for the coming year, I feel a strong desire to have the hearty co-operation of all who are interested in the canvassing work. The recent State agents' convention was a profitable one, and will be a help to us all during the year. There is no reason why the rapid growth and development of the canvassing work should not continue, if we work unitedly, and counsel together, and seek the Lord earnestly for help.

We shall endeavor to make the Canvassers' Department of the HOME MISSIONARY a source of instruction and encouragement to all our workers in the field, and we invite contributions for its columns from those who feel an interest in this work, and especially those who have had actual experience in the field. We expect to maintain a regular system of reporting the work, and keep up a regular correspondence with the district and foreign agents, so we may have a definite knowledge at all times of the

condition of the work in the entire field. We feel that we have reason to be of good courage, and trust that He who has led us thus far in this important branch of the work, will be with us even till the end.

L. C. C.

INSTITUTES IN THE ATLANTIC DISTRICT.

By the time the April number of the HOME MISSIONARY reaches its readers, institutes will have been held, since the close of the General Conference, in Maine, West Virginia, and Virginia. Others have been appointed as follows:—

Quebec, South Stukely, April 5-19.

Atlantic, Baltimore, April 9-20.

Maine, Hartland, April 16-30.

Atlantic, Brooklyn, April 25 to May 5.

Vermont, ———, April 25 to May 10.

New England, South Lancaster, May 8-25.

Pennsylvania, Elmira, N. Y., May 19 to June 2.

New York, Fulton, May 26 to June 9.

Quebec, ———, June 18-24.

There will also be one held in the Maritime Provinces this spring, but we have not learned the place or date.

The effort in New England will be conducted in the Academy, and will be of interest to other Conferences having students there. The instruction and training at all these gatherings will, it is hoped, be a great help to all who attend, and none should let the opportunity pass unimproved. All are welcome, and the exercises and meetings will be of interest to all.

E. E. MILES, *District Agent.*

INSTITUTES FOR DISTRICT NO. 6.

DURING the next three months we expect to hold three institutes and attend one State camp-meeting. April 3-12 will be spent in Ogden, Utah, where a meeting not only of the canvassers, but for all interested in our views, will be held. It is now seven months since our general meeting which was held in Salt Lake City. During this time the Lord has abundantly blessed the labors of the agents, and marked success has attended their efforts. They now have a Sabbath-school of twenty members in Salt Lake City, and Sabbath-keepers in nearly every part of the Territory. We believe that God has rich blessings in store for the laborers in Utah, and that the institute will be a season long to be remembered.

The meeting at Oakland, Cal., will be held April 15-28, and we hope that every agent in Northern California will be present. Everything goes to show that our books will sell, and if an agent fails to succeed, it is not the fault of the book or the territory

but of the agent. A good illustration of this was furnished a few weeks since. A certain city had been canvassed last summer by two agents, but they failed to make a living. Last January another agent went into the same city with the same book, and the first eight days took \$313 worth of orders. We are sure that the work in California will be prospered as never before, if the workers will only realize their need of a thorough preparation.

The institute in the Upper Columbia Conference will be held at Milton, Ore., May 8-20. Following it will be the camp-meeting at Walla Walla, Wash., which the workers will all attend, as it is only twelve miles distant. This Conference has some of the best territory in the district, and we trust that the drill will result in preparing the agents there for a good year's work. We greatly desire to see a full representation of those who expect to work in this field.

We expect to attend the State camp-meeting in the North Pacific Conference, and although there will be no special drill, we trust we will have a profitable time. The workers in that Conference have been doing some excellent work since the institutes which were held in East Portland and Seattle, in January. The last week's report showed an average sale of over \$2.50 per hour for every agent in the field. We are sure there will be many encouraging reports at the meeting. Victories have been gained, and as the agents have drawn near the Lord and sought his help and strength, they have received his blessing.

As we think of these important meetings, we often feel that the work is so solemn and sacred that poor erring men should have no part in it; but how thankful we should be that God has arranged his work so that we can all have the privilege of working, not in our own strength, but in his strength, with his blessing upon us and the work. We have also been led to think of the development of this branch of the work. It is wonderful that in such a short time the book business has assumed such enormous proportions, and it is still more wonderful that we have such marked evidences of the good that it is accomplishing. May the Lord of the harvest send forth many laborers, and help us each to act well our part, trusting in him for the results.

G. H. DERRICK, *District Agent.*

ENGLAND.

THIS article is to answer the query that no doubt often arises in the minds of our brethren, as to what has become of the company of health and temperance canvassers sent to England less than a year ago, and what has been the result of their efforts. We feel that it is but proper that all who are interested in the advancement of the message, should know what is being done, and how each branch is moving on. So while we cannot give a detailed account of our efforts here, we shall try to give a general idea.

For some time the work hung, as it were, in a balance, and we could not tell which way it would swing. It seemed at times almost impossible to sur-

mount difficulties that presented themselves. We came here, not to engage in a work that had been tried and found a success, but to test the matter as to whether it would be practical to engage in and carry on the health and temperance work in a foreign field, especially that phase relating to the sale of our health publications. This being the case, we felt that our business was to press vigorously forward, and not to leave any means untried that offered a shadow of success, but leave the result with God. This we have tried to do, and although the enemy has made the way hard, and in some respects the battle has been a severe one, we are glad to say that victory has crowned our efforts. We are able to report that this work is a success even in England, and all that is wanted now is men to push it.

We first spent our time with the journal *Good Health*; but this proving unsatisfactory, we took up the larger works, such as "Man the Masterpiece" and "Ladies' Guide." These books gave better satisfaction, and we were quite successful with them. Of late we are making a speciality of "Home Hand-Book." The people seem to like this still better.

Three of our company are working here at Birmingham. During the past week, working forty-nine hours, we took orders for over \$90 worth of books, most of which were for "Home Hand-Book." Over \$25 worth of these orders was delivered at once for cash. Our work since commencing on the health books, up to March 1, is as follows:—

Days, 288; hours, 1,075; value of orders, \$1,342; value of books delivered, \$932.

Only a part of the company sent here have been engaged in the work, as three returned to America, and others have spent some time in visiting relatives. The people seem to appreciate the books very much, and we hear a great many commendatory remarks regarding them. I find by comparing them with other books of the same nature here, that in almost every respect they are superior, both in completeness and simplicity. I am sure that we as a people have not begun to appreciate their value, either as a means of instruction for the family, or as a witness to the light that God has given us on health reform. As I see how well they are received by the people, the thought often occurs, Why should not the resolution passed at the last General Conference be carried out, and every one of our Conferences be organized to push the sale of these valuable books? And further, Why should not many of the families of Seventh-day Adventists have at least "Home Hand-Book" in their houses? It would, if used, be much cheaper than drugs and doctors. The more I see of this work, the more firmly I am convinced that God designs the health and temperance work, both among us and the outside world, to assume greater proportions than we have ever yet thought of. And we may all see in the near future that there is a great deal of meaning in the words, "The health reform is to this message as the arm is to the human body."

Up to the present time there have been few who were willing to face the difficulties in this branch of the work, and enter heartily into its promulgation.

Is it not time for a change in this respect? and are there not those who are willing to join in carrying forward this branch until it shall occupy the place and be doing the work God designs that it shall in the message? We know that the disposition of man is to like that work best that is the most successful and popular; but we will all admit that in doing this we are not always doing the greatest amount of good. One branch of God's work is just as precious in his sight as another. So, brethren, let us not pick a nice job, but look around and see what branch seems to need good, faithful men the most, and then throw our whole strength into that part of the work.

We are of good courage and hope in the Lord, and trust the prayers of many may ascend to help us in our work.

J. J. DEVEREAUX.

40 Brougham St., Hansworth, Birmingham, England.

SOUTH AFRICA.

[THE report from South Africa which appears in the tabular report on page 95, covers only four weeks' time, and includes the labors of only ten canvassers. The following letter from Brother E. M. Morrison accompanied the report, and we gladly print it for the excellent points it contains:—]

The accompanying report will illustrate the importance of putting in full time. The average number of orders taken is nothing extraordinary, only a little over seven per day, but then the fact that all the canvassers, except one who was sick three days, improved all their time, makes this report what it is—a good one, both in respect to the whole number of orders secured, and the thorough way in which the territory has been worked.

Ten canvassers working but half of their time would have to take over fourteen orders per day to equal this report, and unless all the time they work was put in consecutively at the beginning, they would have to run over much more territory to secure as many orders. Other things being equal, the canvasser who puts in the most time, takes the most orders and works the territory to the best advantage. The successful canvasser is not the one who can take the largest number of orders in a day, but the one who improves all his time, and works the territory thoroughly in a spirit that will reflect honor upon the cause of God, and prepare the way for other canvassers or other works.

Time is the essential factor in a canvasser's work; for it takes time to take orders. It is also the powerful lever which lifts the order, and makes the subscription method of selling books more successful than peddling. In peddling books, one can sell to those only who have the money in hand; but by taking orders on time, all who desire the book can order it and save the money by the time of delivery. The shorter the time the more the subscription method approaches the peddling, and the poorer the success of the agent. Hence as the date of the delivery draws near, and the time for the people to save the money grows short, the more difficult it is

to secure orders, unless the canvasser applies some other lever whose strength is equivalent or superior to the strength that has been lost in that part of the time lever which has been cut off. He must bring to bear upon his customers the influence of the list of names, and this "influential list lever" must grow proportionately long as the time lever grows short, or the canvasser will fail in the number of orders, and fail to put as many books in the territory as he would have done had he had this list lever; but to secure this list lever, one must necessarily improve his time every day, as the period offered to the people in which to save the money to pay for the books, grows shorter day by day.

If any time must be lost after the canvass is begun and the time is set for delivery, let it be lost just before the delivery, and not at the beginning or in the midst of the canvass. Time then is too valuable, and the list of names too helpful to be lost. It means failure in more ways than one to lose time, but the canvasser of little ability, who is able to take but a few orders per day, may do a grand good work for the Master by improving the time faithfully.

I feel very thankful to God for the success that has attended our work this month. The Lord helps those who help themselves. How could we consistently ask God to give us success in our work, if we were indifferent to the importance of using our time and opportunities to the best advantage possible? We could not. Therefore let us all do our part to the best of our ability, asking God to do that for us which we cannot do for ourselves. He will then by his Holy Spirit go out before us, influencing the hearts and minds of the people to receive us and buy our books.

The time is so short, the field so large, and the laborers so few, that we who are in the field should be willing to do the very best we can. If we do this, then the "well done" will be said to each of us, not because we have accomplished some great work, but because we have been faithful in that which was given us to do.

Yours in the work,
E. M. MORRISON.

RAISE THE STANDARD HIGHER.

"WHOSOEVER shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark 9:41. From this text we see that it is the good motive which prompts an act, that renders it acceptable to God. How important then that we enter the Lord's work with only pure motives, and how it becomes us to examine ourselves frequently, after having begun the work, to see whether we have kept our eyes fixed steadfastly on the prize of the high calling of God!

There are two conditions upon which the giving of a cup of water would be a righteous act; one of them is that it be done because the recipient of the favor belongs to Christ. Should any person perform the same act to be seen of men or to attract people to

themselves, they would receive no blessed reward. Do we as canvassers meet this requirement as we discharge our daily duties? Do we realize that every member of the human race belongs to Christ? Do we keep this fact in mind to the extent that our love for them is not lessened by their cold, forbidding deportment, or do we swerve from our purpose in cases of great wealth or extreme poverty? When we by the grace of God are enabled to answer these questions in the affirmative, I believe we shall prevail in many cases where we now fail.

The other condition brought to view in the text is one which it becomes us to consider well; that is that the act of ministering to our fellow-creatures be done in the name of Christ. This requisite is equal to, or of greater importance than, the one referred to. You will notice that it is mentioned first in the text. To do our work in the name of Christ, will do away with the wretched results which so often follow the attempt to employ the "wisdom of the serpent" and rely on shrewdness, instead of upon the name and power of Christ and the teachings of his word to impress minds. Faith in Christ and an appreciation of his promises, do not produce the slavish fear in which some of our canvassers live, who interpret every question from a customer to be an effort on the part of Satan to rouse prejudice, instead of discerning that the Spirit of God in them is responding to the truth presented by us, and that they are involuntarily led to inquire for more light. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5, 6. From these texts we see that *complete trust* is to take the place of doubt and fear; that we are not to place dependence upon unsanctified judgment, which would lead us to approach men and women in a cold, business-like manner, covering up the fact that we have important Bible truths to present, but rather lead us to rely upon the promise in the sixth verse, that if we acknowledge him in all our ways, *he will* direct our paths.

It is our blessed privilege to feel each morning that the events of the day will be ordered of the Lord for our best good, and the advancement of the gospel of Christ. As servants of God, O how far beneath our privileges we live! If we are situated in a territory where prejudice exists, let us not tremble, but go to the people frankly, with love for their souls, and the prayer that God will help us to remove prejudice, and lead the people to investigate for themselves. In such cases, some of our Michigan workers have told the people at the outset that they were selling Seventh-day Adventist books. This disarmed all suspicion, and left the people free to weigh the thoughts presented by the canvasser.

There is a power in the love of God to soften the hearts of those who do not care to study his word, and there is a harmony in the truths of the third angel's message, which commend them to all. Let us seek to have more and more of the divine mold upon our work, that we may at last see abundant fruits of the efforts put forth for the glory of God.

J. E. FROOM.

CONTRACTS AND TESTIMONIALS.

THE wisdom and expediency of having all canvassing for our books done under contract, is now supposed to be universally acknowledged and appreciated; but occasionally a canvasser is found who fails to comply with the rules in this respect.

Complaints are made by loyal canvassers, and justly to, that after securing territory and going to the trouble and expense of reaching the field and getting settled and starting a list, they find that some one has been there before them and taken the cream, and this state of things entails upon them loss and discouragement.

The man who avoids taking a contract because he does not want to do thorough work, is also doing injustice to the people, for those that he passes by are left without an opportunity to get the book which might convey to them the truth.

All should be required to sign a contract, even when working in companies. The wording can be so changed as to allow the signatures to be attached to one copy, or each may sign a separate contract after canceling the word "exclusive." Delinquents should be labored with, and if a penalty is necessary, it will be found effectual to supply offenders with books only at retail prices.

In speaking of testimonials, it is not our object to advance an opinion about seeking the indorsement of leading men, on entering a place. We have nothing to say against this, but we wish to suggest that it might be worth while to frame a reasonable testimonial in favor of the book, and endeavor to procure signatures to the same from persons who have had the book in their possession for some time. Scores or hundreds of these might be obtained in leading places, and printed and placed in the hands of canvassers to use. These would carry a greater weight of influence with them because of the signers having had a chance to read the book. The testimonial should state what place they are citizens of, how long they have had the book in their possession, some things in its favor, and it should express a desire that the circulation of the book be extended. Tract society officers would do well to consider the advisability of employing persons to do this work, and at the same time look after the interest that may have been awakened by the books.

E. E. MILES.

WHAT EXPERIENCE HAS TAUGHT ME.

HAVING a desire in my heart to do something in the cause of God, I left my farm at the beginning of the year 1886, to enter the canvassing work. Having had no experience in the work, and no one to instruct or help me as we have now, I had many things to learn by experience. I went trusting in God, and I promised him if he would give me success, I would devote my life to this branch of the work. I had success from the very beginning. The first half day I worked, I took eleven orders for "Marvel of Nations." Now could I doubt that the Lord had answered my prayer? I have no desire to leave the

canvassing work ; my choice is to spend the rest of my life in this branch of the work.

My work has been altogether in the cities and villages, so I can say nothing about work in the country. Experience has taught me to adopt a business-like manner. It has also taught me to become master of my book, and not only of my book, but of my words as well.

I was canvassing a lady one day, and when I had finished my canvass and asked for her order, she said, "I do not know whether I want the book or not. You talked so fast I could not understand what you said about it." I thought to make a good canvasser, I must talk fast, so as to say a great deal in a few minutes ; but I have learned to speak my words plainly and distinctly, so the people can understand and appreciate what I say. We may talk too fast, or we may talk too slowly.

I have learned not to make my business known at the door, if I can avoid it ; but to gain an entrance, get a seat, and find something to talk about till the person is seated also. Then, telling what I have called for, I take my chair, and at the same time say, "Excuse me, and I will take a seat near you, where I can show you the book." Never ask the privilege of showing the book. If you do so, people will tell you that it is of no use ; they cannot buy any books now. To gain an entrance, I find out the people's name, if possible ; then ask, as they come to the door, if this is Mr. —, or Mrs. —. If so, I give my name, and say that I have called to see them on business a few moments. If they do not ask me in, but ask what my business is, I say that I have called to show them a new book—different from anything ever published, and if it is different from anything ever published, it must be quite a curiosity. They will then ask what it is. I tell them I will show them. If they will not let me in then, I take the book out of the case, and hand it to them, asking them to look at it ; and as they open it, I step in beside them and explain and turn the leaves for them, and get the book in my own hands as soon as I can handily, and go on with the canvass, and nearly always secure the order. Canvassers will seldom have to do this way where they use the above form to get into the houses. Where you cannot find out the name of the people living in the house, ask if this is the lady, or gentleman, of the house, and introduce yourself in the same way, but learn the name and occupation, if possible. Experience has taught me to do this.

One day I called on a man, without having found out his occupation ; and when I was nearly through with my canvass, he looked into my face, and said, "Have you a license for selling books here?" "No, sir," I replied. He said, "I am chief of police here, and I will take you up town and make you pay for a license, or shut you up." So he took me before the judge, and the judge asked me what kind of book I was selling. To tell him so he would understand what it was, I gave him a canvass. He said he hated to fine a man for selling that kind of book, and told the policeman to take me before the mayor of the city. The mayor also asked what kind of book

I was selling. I showed him, as I had shown the judge. He said he ought to fine me, but would write a note to the clerk, to give me license for thirty days, on receipt of ten dollars. Experience has taught me that we do not have to pay license for soliciting orders ; but this experience cost me ten dollars. I was arrested again, in another place, for selling books without license, and taken before the judge ; but I positively refused to pay a license or a fine, and told them to shut me up if they chose. But they thought best to let me go ; so I went.

Call on every one. If certain ones have been recommended as being likely to appreciate such a book, tell them that you were referred to them as being people who appreciate such works as you have. Above all things, do thorough work. The place where we think it would be of no use to try to sell a book, is frequently the very place where we get an order ; at least experience has taught me so. We cannot tell, by the looks of a house, what kind of people live inside of it. I know a large grand house is a sort of "scare-crow ;" but the nicest people I have ever met, in my work, have lived in large houses, and I have sold them books.

I have been in the canvassing work more or less for the past five years. I have placed before the public 980,000 pages of our choice books ; and when I look back, and see that this was done in less than one third of the time, and then think what I might have done had I put in all my time, I feel to say that experience has taught me to be more faithful in the future. May God hasten the time when we may all meet in the earth made new, is my prayer. Let us study to show ourselves approved unto God, workmen that need not to be ashamed.

Yours in the work,

Appleton City, Mo.

L. C. COON.

BROTHER ELLERY ROBINSON, the general agent for Great Britain who attended the convention and General Conference, came with an urgent plea for additional canvassers for that important field. The State agents put him in correspondence with some of their canvassers, and as the result, the Foreign Mission Board, at a meeting held April 1, voted to request five persons from Dist. No. 1, to go to Scotland to form a company there, and two from Dist. No. 3, to go to England, and two from Dist. No. 4, and one from Dist. No. 6, to spend some time in New England, preparatory to going to England later.

At the close of the State agents' convention, a large number of questions were left in the hands of the General Canvassing Agent, which the convention did not have time to consider. There has been such a press of work ever since the March number was issued, that we have had no opportunity to examine or classify these questions for publication. We can safely promise, however, that we will open the "Question Column" in the May number, and continue it as long as there are practical questions in our hands unanswered.

REPORT OF THE CANVASSING WORK FOR MARCH, 1891.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.	
DIST. No. 1.	Atlantic	30	21	223	1083	580	.....	785	\$1997 00	\$ 68 16	\$ 2065 16	.....
	Maine	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maritime Prov.	2	2	41	270	66	\$155 00	190	469 00	.....	469 00	.....
	New England	29	25	283	1395	653	.....	861	2386 75	44 50	2431 25	.....
	New York	38	24	344	1643	.....	.....	923	2336 25	66 80	2403 05	.....
	Pennsylvania	30	29	362	1705	284	.....	1153	2858 25	210 40	3068 65	.....
	Quebec	3	2	19	125	231	479 50	33	80 00	.....	80 00	.....
	Virginia	5	3 ³ / ₄	29	168	41	94 00	89	129 00	.....	129 00	.....
	Vermont	2	1 ³ / ₄	15	46	21	57 00	18	37 50	90	38 40
	West Virginia	9	5	28	167	18	52 25	40	111 75	32 10	143 85	\$ 10,828 36	
	Alabama	2	1 ¹ / ₂	16	102	50	112 75	88	203 00	.....	203 00	.....
	Florida	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Georgia	3	.....	27	.....	.....	.....	188	344 25	35	344 60	.....
	No. 2.	Louisiana	920	639	1552 00	15 00	1567 00
Mississippi		.....	.....	8	.....	.....	.....	44	104 50	.....	104 50	.....
North Carolina		.....	.....	93	.....	.....	.....	402	934 00	.....	934 00	.....
Tennessee		.....	.....	84	.....	.....	.....	303	649 10	.....	649 10	3,802 20
No. 3.	Indiana	28	17	178	1352	481	1072 00	487	1203 50	4 80	1208 30	.....
	Illinois	.....	.....	340	.....	.....	.....	801	2030 75	62 44	2093 19	.....
	Michigan	16	14	129	962	100	319 75	546	1223 50	.....	1223 50	.....
	Ohio	18	17	110	1190	.....	.....	493	956 25	54 50	1010 75	.....
No. 4.	Ontario	7	6 ¹ / ₂	111	753	107	232 85	292	700 50	2 50	703 00	6,238 74	
	So. Dakota	.....	.....	.....	.....	.....	.....	28	47 75	3 00	50 75	.....
	Iowa	14	8	82	652	163	287 20	293	656 00	26 90	682 90	.....
	Montana	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 5.	Minnesota	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Nebraska	7	5	86	650	64	125 50	159	377 00	17 75	394 75	.....
	Wisconsin	10	6	74	359	.....	.....	181	355 00	30 71	385 71	1,514 11
	Arkansas	7	4	18	117	11	20 25	99	229 35	10 80	240 15	.....
No. 6.	Colorado	7	5	46	307	.....	.....	225	520 25	17 50	537 75	.....
	Kansas	.....	.....	.....	.....	.....	.....	180	464 00	61 14	525 14	.....
	Missouri	17	16	177	1182	63	106 00	469	1185 75	90 35	1276 10	.....
	Texas	14	2	22	537	.....	.....	492	930 75	1 50	932 25	3,511 39
FOR'N.	British Columbia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	California	.....	.....	.....	.....	.....	.....	710	1749 00	111 25	1860 25	.....
	North Pacific	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Upper Columbia	.....	.....	.....	.....	.....	.....	168	371 60	.....	371 60	2,231 85
	England	15	.....	326	1431	.....	.....	483	1265 87	.....	1265 87	.....
	Germany	6	.....	106	.....	.....	150 60	161	.....	55 35	55 35	.....
	Denmark	.....	.....	.....	.....	.....	.....	144	128 79	.....	128 79	.....
	South Africa	10	.....	197	.....	.....	.....	1381	5343 60	76 55	5420 15	.....
	Australia and Tas	24	.....	.....	1854	.....	.....	814	2052 89	.....	2052 89	.....
	Switzerland	6	.....	.....	.....	.....	.....	114	102 51	51 04	153 55	9,076 60
Totals	.....	359	214 ³ / ₄	3,774	18,970	2,933	\$3,264 65	14,421	\$36,086 96	\$1,116 29	\$37,203 25	\$37,203 25

ENCOURAGING reports come from the work in Denmark. Their best canvasser is averaging nearly \$12 per day.

SCANDINAVIAN canvassers in America took orders to the amount of \$3,024.30, which amount is included in the above report.

It will be noticed that several interesting items have been added to the above table. The number of canvassers, the number and value of books delivered, the hours of work done, and the average number of reports, are now given. We hope all will be eased with the change, and that the canvassers will be prompt and faithful in reporting, so that complete statistics can be given.

THE name of F. S. Porter, the State agent for Vermont, was unintentionally omitted in the list of delegates given in the Extra containing the proceedings of the recent convention.

THE footings of columns 2, 3, 4, and 7 in the table of last month's issue should have been respectively, 1305, 594, 1610, and 741, instead of as they were; and the first figure of column eight should be 3 instead of 9.

THE report for England is for five weeks, and the one for Germany is for two months. In the latter country, four canvassers were at work in January, and six in February. A number of their workers are in school at Hamburg.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., APRIL, 1891.

By mistake the book "Life of Oberlin" was called "Life at Oberlin" in our book list on page 51 of the March number.

We are receiving a very encouraging list of orders for the "Useful Books," mentioned on page 51 of the March number.

We can furnish the thirty-two-page Extra containing the proceedings of the State agents' convention, in any quantities that may be desired, at five cents per copy.

We would call special attention to the interesting extracts from correspondence given this month, on page 79. They are only a few of a large number that might be furnished if we had space.

As we go to press, a contract is being closed for a beautiful site for the "James White Memorial Home." It will be located in the suburbs of Battle Creek, and steps taken at once to commence the work on it.

RESOLUTIONS were adopted at the recent session of the International Tract Society, indorsing the publication of the two new Scandinavian Missionary papers, *Evangeliets Sendebud* and *Zions Vaktöre*, which are being published by the Society at its Chicago office, and the new German paper, *Christlicher Hausfreund*, published by the Review and Herald, at Battle Creek, Mich. The papers were all heartily indorsed by the leading representatives of these languages who were present. Not only should our foreign brethren sense the importance of sustaining all these papers, by subscribing for them and taking clubs for missionary work, but our American brethren should also interest themselves in the circulation of these foreign papers, wherever and whenever they can consistently do so. All orders for the Scandinavian papers should be addressed to 28 College Place, Chicago, Ill., and for the German paper, to Battle Creek, Mich. Sample copies, terms, etc., sent free on application.

We trust our missionary societies will all study the article on page 75, which shows how the HOME MISSIONARY is used in South Africa.

We trust that the fourth-Sabbath reading in this number will impress upon the minds of all our readers the importance of our making diligent preparation to enter some of the "open doors" which are being shown us in different parts of the world.

ELDER DAN. T. JONES, one of the editors of the HOME MISSIONARY, left Sunday night, April 5, for his new field of labor in General Conference Dist. No. 6. His address will be Pacific Press, Oakland, Cal. We shall expect interesting items from him with reference to the work in that important field, in future numbers.

ELDER E. H. GATES, writing from Papeete, Tabiti, where the missionary ship "Pitcairn" was visiting, says, "I wish you might get all our people to read the book entitled 'Missionary Enterprises in the South Sea Islands,' by John Williams. It will give them a better idea of life in these islands than any other book I know of." This book is kept in stock by the International Tract Society. Price, postpaid, \$1.25.



Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 7, 1890.

GOING WEST.				STATIONS.	GOING EAST.			
am	pm	am	pm		am	pm	am	pm
8.00	7.00	8.00	7.00	Boston	8.30	7.30	9.25	7.30
5.00	6.00	8.00	7.00	New York	11.10	7.40	5.22	10.10
6.20	7.22	1.00	1.00	Buffalo	9.50	5.40	4.25	9.00
7.45	8.40	2.45	2.45	Niagara Falls	8.15	3.17	3.10	7.10
			1.00	Boston	8.30	9.50		
8.40			11.55	Montreal	8.10	7.45		7.45
			1.00	Toronto	8.45	5.50		8.20
				Detroit	9.45	7.45		11.50
Chi. Pass.	B. C. Pass.	Lmtd Exp.	Passo Exp.		Mail Exp.	Lmtd Exp.	Acto Exp.	Day Pass.
8.59	7.25	8.45	8.59	Port Huron	10.31	1.05	7.35	8.21
7.25	5.40	2.44	10.10	Lapeer	8.55	11.48	6.17	7.01
8.05	6.27	3.10	10.43	Flint	8.0	11.17	5.40	6.27
8.43	7.20	3.37	11.23	Durand	7.20	10.48	5.03	6.00
10.00	8.25	4.25	12.33	Lansing	5.37	9.27	4.00	5.03
10.37	8.58	4.58	1.00	Charlotte	4.59	9.27	3.25	4.33
1.00	10.00	5.00	2.00	BATTLE CREEK	4.05	8.45	2.35	3.55
1.45	pm	2.50	1.48	Vicksburg	2.55	8.01	1.43	am
1.53		7.17	3.43	Schoolcraft	2.42		1.33	
2.52		7.17	3.43	Cassopolis	1.50	7.17	12.45	2.35
3.40		7.55	4.25	South Bend	1.00	6.55	12.00	1.57
4.55		9.15	5.55	Haslet's	11.41			
5.15		11.15	7.30	Valparaiso	11.25	5.15	10.30	12.40
pm		11.15	8.05	Chicago	8.40	8.15	10.30	
		pm	am	am	pm	am	pm	am

Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail Trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.
A. S. PARKER, Ticket Agt., Battle Creek.