



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., JULY, 1891.

No. 7.

AN EASTERN TRIP.

I LEFT Battle Creek Tuesday evening, June 2, and spent a week at the Pennsylvania camp-meeting, which was held at Elmira, N. Y. This meeting was well attended by our own people, and was a very profitable gathering. The laborers present from outside of the Conference were Elders I. D. Van Horn, A. T. Robinson, A. T. Jones, G. W. Caviness, E. E. Miles, and the writer. A very nice class of people from the city attended the meetings throughout, and the interest was so great at the close that many urgent requests were made for the meetings to be continued. We learn since that some have commenced to obey the truth, and others are going into the canvassing work as soon as they can take some instruction. As a more extended report of this meeting appears in the *Review* of July 30, we will not take more space to speak of it here.

Wednesday, June 10, accompanied by Brother C. G. Howell, I went to Clifton Springs, New York, to attend the eighth annual meeting of the International Missionary Union. This Union is composed entirely of returned missionaries. Any person who has been a missionary in any foreign field in the employ of any Protestant denomination, may become a life member by the payment of fifty cents; and at these annual gatherings an effort is made to secure the attendance of all the members who are in this country at the time the meeting is held. Outside of these there were quite a goodly number who, like myself, represented Mission Boards, of different denominations, and while none but returned missionaries are eligible to membership, their meetings are open to all, and representatives of Mission Boards are cordially invited to participate in all their deliberations.

Of the eighty-nine members present, different fields were represented as follows: India 15; China 13; Japan 12; Turkey 8; Africa 7; Burmah 7; Siam 5; Corea 3; Syria 3; South America 3; Australia 2; Central America 2; Northwestern America 2; Italy 2; Mexico 2; Hawaiian Islands 2; Malaysia 1.

The President of the Union is the Rev. Dr. Gracey,

who was stationed at Seetapore, India, by the Methodist Episcopal Church, from 1861-68. He is now located at Rochester, N. Y.; but his time is almost wholly given to the interests of foreign missionary work. Among the pioneer missionaries who were present, we note the following: The Rev. Dr. Cyrus Hamlin, who for forty years, commencing with 1837, was a missionary in Turkey, under the direction of the American Board, and Rev. Dr. Wood, who was associated with him in the same field, going there in 1838 and remaining after Dr. Hamlin's return till 1886, having spent forty-eight years of his life in that field; Rev. Dr. House, who is now the treasurer of the Union, went to Siam in 1846, and devoted thirty years of the best of his life to faithful services in that at that time very difficult field, under the appointment of the Presbyterian Board; Rev. Dr. J. L. Nevius (Presbyterian), one of the leading missionaries in China, went to that field in 1853, and is now making a short visit to America, and expects to return in a few months, and devote the rest of his life to the work in that great country.

Among the lady missionaries present whose lives have been devoted to this work, I will simply mention the names of Mrs. Albert Bushnell, who from 1853-83 was located at Gaboon, Africa; Mrs. A. T. Wilder, of Natal, Africa, who spent forty years (1849-89), and Mrs. L. R. Mellen, who was in the same field from 1851-76.

While there were many others whose prominent connection with foreign missionary work is worthy of special mention, I will take time only to refer to Rev. Dr. Chamberlain, who since 1862 has been laboring in what he calls "the Hot-bed of Roman Catholicism,"—Brazil,—and Rev. Dr. Jessup, who went the same year to Syria, both of whom will soon return to their fields.

I had the pleasure of forming the acquaintance of a large number of the delegates to this convention, and secured much valuable information from them. The meetings were held in a neat new building recently completed on the grounds owned by the Clifton Springs Sanitarium, and were well attended

by the citizens of the place, especially on Sunday, when most of the churches omitted their regular services, so all might attend the convention.

Four regular meetings were held each day. From 9 to 10 A. M. the hour was spent in devotional exercises; from 10 to 11:30 and from 3 to 5 was spent in business meetings, and the time was occupied by reports from different fields, and discussion of various topics. The evening services were usually devoted to the consideration of certain fields, the time of an entire evening being taken up by the different representatives from some field, as China, Japan, etc.

The delegates were hospitably entertained at the Sanitarium, and I would not close this article without making special mention of the work which is being accomplished by this institution. Dr. Henry Foster is the physician-in-chief, and under his care and as the result of his life-work, the institution has grown to be what it now is. Commencing with comparatively nothing more than forty years ago, he has seen it gradually increase in size and usefulness till now it stands in many respects among the leading institutions of the kind in the country. The managers attach a great deal of importance to religious influences as having a practical bearing upon the recovery of the sick. One peculiar feature of the institution is that they make a specialty of their effort to assist ministers and missionaries of all denominations, and in fact, the institution itself was given to a representative Board of Trustees composed of members of leading denominations, and the deed of trust was so arranged that all the earnings of the institution should go to increase its facilities for usefulness in this direction. All ministers and missionaries are given free medical attention and treatment at this Sanitarium, and many thousands of dollars are expended every year for carrying forward the missionary work.

There are many items of interest concerning the convention, which will appear in the *Review, Medical Missionary*, and other papers relating to the different phases of the work which were there considered.

Leaving Clifton Springs, I spent a few hours with my parents in Northwest Pennsylvania, and one day at Cleveland and Oberlin, Ohio, consulting with the officers of the Ohio Tract Society, and looking after some matters pertaining to our Orphan's Home. The entire trip was one of profit to myself, and I trust may be made of some benefit to the work of the Lord by a proper use of the information and the blessings received.

L. C. C.

A CHANCE TO HELP.

WE have reason to believe that the readers of the HOME MISSIONARY are interested in the work which the International Tract Society is accomplishing, frequent reports of which have appeared from month to month, and that many would be glad to assist us in our work if some way were provided within their reach. No one can read the monthly reports showing the large amount of literature which we send and the correspondence which is conducted, without taking in the fact that a good deal of means is nec-

essary to carry on our work. At the last annual meeting of the Society, a new Constitution was adopted, in which provision was made for annual members. Article III reads as follows:—

"MEMBERSHIP.

"Persons may become life members of this Society by the payment of \$10, or annual members by the payment of \$1. Both annual and life members shall be entitled to certificates of membership."

Ever since the organization of the Society, provision has been made for life members by the payment of \$10; but we have learned that there were scores and hundreds of people who do not feel able to become life members, but who were anxious to unite their interests with the Society more fully, and hence the provision was made for an annual membership fee of \$1. We believe there are thousands of Seventh-day Adventists who will esteem it a privilege to pay this small amount each year, thus assisting the work of the Society, not only by the money which will thus be placed in our treasury, but by the additional interest which they will feel in our work on account of having become connected more closely with it.

In order to give all an opportunity to avail themselves of this provision in our new Constitution, we are sending out to every minister, tract society director, and other leading missionary workers whose names have been furnished us by State officers throughout the entire field, a short circular letter placing the matter before them, and furnishing them with membership cards, so that they may solicit and receive memberships among those with whom they associate, as they labor either in new fields or among the churches. These membership cards will be sent by the one who receives them to the treasurer of the Society, who will issue membership certificates, and send by mail direct to the individuals who are thus entitled to them. We wish to say to all of our readers, however, that they need not wait for their membership to be solicited by the ministers or directors; but the life membership fee of \$10 or the annual fee of \$1 can be sent to our treasurer, Miss M. K. Byington, 303 West Main St., Battle Creek, Mich., at any time, and she will return a certificate by mail.

Our Executive Board has decided that the year for annual memberships shall close December 31 of each year. We certainly trust that our list of life members may be largely increased, and that several thousand annual members may be secured within the next few months.

We shall continue to give such information in the HOME MISSIONARY with reference to the work of the Society as we may have space for from month to month. Every reader of the HOME MISSIONARY is requested to use his influence to increase the circulation of the paper, so that others may become informed with reference to our work. The work is the Lord's, and the money which he has intrusted to us is his, and we cannot make a wiser use of a portion of it than to invest it in this and other ways to help carry forward the Lord's own work. L. C. C.

Bible Workers' Page.

CONDUCTED BY GEO. B. STARR.

MEDIUMS.

It has been stated that heaven is just full of light and blessing, which the Lord is most anxious should come to the world, and that the Lord is only waiting for avenues—mediums through whom they may be dispensed. Let us thank God that we may become mediums of Jesus through which he may come into close contact with those who know him not; and now, in this age, when so many are yielding themselves mediums for Satan to work through—serving darkness and error—why should not thousands of us become consecrated mediums through whom Jesus, the light of the world, may reflect light and blessing upon others around us? “Even so now yield your members servants to righteousness; . . . yield yourselves unto God, . . . and your members as instruments of righteousness unto God.” Rom. 6:19, 13.

BIBLE WORKERS' COUNCIL.

AFTER the opening exercises of the fifth meeting, the consideration of the subjects presented by the questioners was resumed. In answer to the first question, “What is the best subject with which to introduce new readings?” the general opinion prevailed that it was best to begin with the topic upon which the family were interested, if that were known; if it were not, that the prophecy and history would be the safest generally to introduce the work at a venture, and had seldom failed to awaken an interest when properly presented. It was thought, however, that no rule could be laid down as always applicable. God's Spirit will lead the worker in each case, if he is abiding in Christ. Christ himself should always be presented as the central theme, or rather every theme should be presented in its relation to Christ. Christ is the truth, so that the truth truly presented must present Christ.

The second question was, “Is it best to use notes?”
Ans.—The best impression is certainly made where the reading is presented without any notes whatever. Where the worker is able to do this, he will soon find himself much more at ease among the people, and be conscious of more of the direct aid of God's Spirit. Where a subject is presented with life and interest, and adapted to the case in hand, it will seldom be presented twice just the same way. It is better to use a less number of texts without than more with notes. Eight or ten texts clearly understood will be more likely to convince the mind than a mass of texts in which the thought is not clearly comprehended. Books, tracts, pamphlets, and papers may be loaned that will bring out the minutia, and treat the subject at length.

ALL LANGUAGES.

THE providence of God has so arranged affairs that in the larger cities of the world, there are representatives of almost every language, so that to carry a message properly that is destined to go to “every tongue,” and to do the work thoroughly in these cities, Bible workers, as well as canvassers and ministers, in all languages will be needed. We hope, therefore, soon to see representatives of more of the leading tongues working together in our larger city missions in this line of work, and we hope to see many more entering upon a course of preparation to qualify themselves both for home and foreign work. Proper persons in all languages should be selected and encouraged to enter upon a preparation for the work this very year. They will be needed when ready.

SUBSTITUTION.

CHRIST.

1. CHRIST was made sin for us. 2 Cor. 5.
2. He took our position with all its consequences.
3. He was treated as sin upon the cross.
4. He was cast out of God's presence, because he had sin upon him by imputation.
5. He had to endure the hiding of God's countenance.
6. He had to pass through hours of darkness.
7. He was forsaken of God for a time.
8. All that was due to us as ruined sinners was laid upon him.
9. There was everything against him when he hung upon the accursed tree.
10. He was identified with us in the reality of death and judgment.
11. He drank the cup of wrath.
12. He was treated according to our deserts.

MAN.

1. THAT [in order that] we might be made the righteousness of God in him.
2. That we might be granted a position with him with all its consequences.
3. That we might be treated as righteousness in the presence of infinite holiness.
4. That we might be received into God's house and into his bosom, because we have a perfect right, by imputation.
5. That we might bask in the light of that countenance forever.
6. That we might walk in everlasting light.
7. That we might enjoy God's presence forever.
8. In order that all that was due to him as the accomplishment of redemption might be ours.
9. In order that there might be nothing against us.
10. That we might be identified with him in the reality of life and glory.
11. That we might drink the cup of salvation, and the water of life.
12. That we might be treated according to his deserts.

— Notes from Moody's Bible.

“I WOULD not work my soul to save,
 For that my Lord has done;
 But I would work like any slave,
 From love to God's dear Son.”

LIGHTS must be seen. Lamps do not talk, but they shine. The light house sounds no drum, but sends light over the waters. Life should be a sermon illustrated.— Notes from Moody's Bible.

[“NOTES FROM MOODY'S BIBLE.”—This is the first time that the most of these “notes” have ever appeared in print. Elder Starr had about 150 pages of these notes copied from the Bible used by Mr. Moody on his trip through Europe, and some of the choicest of them will appear in this page from month to month.—Ed.]

FOURTH SABBATH READING.

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

THE BLESSED OF THE FATHER.

"COME, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The blessed of the Father are those who have been ministering to Christ in the person of his afflicted ones, those who have been partakers with the Saviour in his work for the uplifting and blessing of fallen and suffering humanity. "The Son of man came not to be ministered unto, but to minister." He says, "I am among you as he that serveth." And pointing to his own example, he declares to his followers, "Whosoever would become great among you, shall be your minister; and whosoever would be first among you shall be your servant." Matt. 20:26, 27 (Revised Version).

True worship consists in working together with Christ. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The love of Christ dwelling in the heart, will be manifested in earnest effort to accomplish the work which Jesus came to do. Kind words, deeds of benevolence, of tender care for the needy and the afflicted,—this is the fruit that grows naturally upon the good tree.

Such was the fruit manifest in the life of that righteous man of whom God himself declared, "There is none like him in the earth, a perfect and an upright man." Job says, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out."

The Saviour invites us to become patient toilers in a field which calls for self-denying labor; but it is a glorious work, and one that God smiles upon. When one's heart sympathizes with others burdened with grief and discouragement; when his hand clothes the naked, and the stranger is made welcome to a seat at his fireside and at his board, then heaven comes very near. Brethren and sisters, when you open your doors to Christ's needy and suffering ones, you welcome with them unseen angels, who minister to these children of want and sorrow. You are in-

viting the companionship of heavenly beings. They bring with them a heavenly atmosphere of joy and peace. They come with praises upon their lips, and an answering strain is heard in heaven. Every deed of mercy and benevolence makes music there. The Father from his throne beholds and numbers the unselfish laborers among his most precious treasures. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Whoever succors the poor, or sympathizes with the afflicted and oppressed, or befriends the orphan, is brought into closer relationship with the pitying Saviour. He who is the Source of all blessing, has granted to men the privilege of becoming partakers of the divine nature, and in their turn, of diffusing blessings to their fellow-men. This is the highest honor, the greatest joy, which it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Redeemer. He who refuses to become a laborer together with God, the man who for the sake of selfish indulgence ignores the wants of his fellow-men, is withholding from himself the richest blessings that God could give him. He shows that he has no connection with Jesus; for "if any man have not the Spirit of Christ, he is none of his."

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

Jesus identifies himself with his suffering people. *I was hungry and thirsty; I was a stranger; I was naked; I was sick; I was in prison.* While you were enjoying the food from your bountifully spread tables, I was famishing with hunger in the hovel or street not far from you. When you closed your doors against me while your well-furnished rooms were unoccupied, I had not where to lay my head. While your wardrobes were filled with changeable suits of apparel, upon which means had been squandered that you might have given to the needy, I was destitute of comfortable raiment. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed at liberty.

What a oneness Jesus here represents as existing between himself and his suffering disciples! He makes their case his own. He represents himself as being, in their person, the very sufferer. Mark this, selfish Christian; every neglect on your part to care

for the needy and to sympathize with those in distress, is a neglect of Jesus in the person of his saints. Our heavenly Father has blessings disguised in our pathway. Angels are waiting to see if we embrace opportunities within our reach of doing good,—waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made us to differ, some poor, some rich, some afflicted, that all may have an opportunity of developing character. The poor are purposely permitted to be thus by God, that we may be tested and proved, and develop what is in our hearts.

The Father has manifested his love in giving to the world his only begotten Son, that all who believe in him should not perish, but have eternal life. In view of this infinite sacrifice to bless men, to make them happy, what self-denial and self-sacrifice are we willing to make as laborers together with God in the great plan of redemption? If the Lord bows his ear to hear your cry, to relieve you in trial, to comfort you in bereavement, to bind up your wounds, to sustain you in all your heart-trying tribulations, you know it is because he loves you. With such an example before you, how can you, as Christians, be heartless, selfish, unsympathetic? We have the pledge that while sin and want and misery shall exist, God, who spared not his own Son, but delivered him up for us all, will with him freely give us all things,—all things essential to his glory and our good. Then let us examine ourselves closely in the light of the revealed word of God, to see whether we are in the love of God, whether we are working for others as Christ has worked for us.

All who have put on Christ, and are workers together with God, are like faithful minute men, ever ready to say, "Speak, Lord; for thy servant heareth." They do not call anything they possess their own, whether it be wealth, position, influence, talent, or learning; but they regard themselves as stewards of the grace of God, and servants of the church for Christ's sake. Their hearts are bound up with the heart of Christ. They are not cold and unimpressible, but their ears are quick to hear every cry from the fatherless, the widow, and those in need; and they never hear in vain. Be they laymen or ministers, they are messengers of God's mercy.

In the fifty-eighth chapter of Isaiah are brought to view those who in the last days shall stand as reformers, who shall turn away their foot from the Sabbath, and repair the breach in the law of God. To them the Lord declares, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Those who stand as reformers, bearing the banner of the third angel's message, are the ones who are to draw out the soul to the hungry, and satisfy the afflicted soul. They are to do the work of Christ

with hearts full of compassion for the widow and the orphan. But how strangely has this work been neglected! Other denominations have provided homes for the homeless; why were we not, years ago, planning to care for these needy ones whom Christ has committed to us, and whom he declares to be representatives of himself? Why have our people been so slow to hear the earnest appeals for help? The grief and affliction of the widow and orphan should be our grief. Why have not the hearts of those who should be to them messengers of mercy, been stirred to relieve distress, to impart sympathy and consolation and counsel to those who hunger for it? Those who close their ears to the cries of the needy, will one day call, and the Lord will be deaf to their pleadings. But to those who exercise the tenderness and love of Jesus toward the poor and unfortunate, to those who are not eaten up with selfishness, whose souls are drawn out in pity and grief for the woes of others, the promise is given, "Thou shalt call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am [What will you have? What shall I do for you?]" The Lord has help all ready for those whose compassion is exercised toward the oppressed and the sorrowing. Our God is gracious, full of compassion and tender pity. Let us be like him. Those who are redeemed by the blood of the Lamb will, through the spirit given them by God, do all in their power to comfort the broken-hearted and the tempted, to relieve the oppressed, and to accomplish the work Christ has left them to do.

There has been coming in among Seventh-day Adventists a disposition to be close and exacting with the poor, to be indifferent to their distress, to turn away impatiently from their appeals, when the Lord has made it our duty to be pitiful, kind, and courteous to the needy and the suffering.

The true worshipers of God will work the works of Christ. They will be liberal to the needy; they will not turn the poor from his right, nor frame an excuse to avoid helping those who need help; they will love their neighbors as themselves, not hiding themselves from their own flesh, but considering the condition of the poor, the fatherless, and the widow; they will not appropriate to themselves any portion of the just earnings of those who may be under their control. "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee." "The righteous considereth the cause of the poor: but the wicked regardeth not to know it."

"And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart."

Job says, "If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? . . . If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sleep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction from God was a terror to me, and by reason of his highness I could not endure." If this same fear, and this love of righteousness were in our churches and in all our institutions, what a transformation would take place! "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he repay him again." "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

Let no one say, "How doth God know? and is there understanding with the Most High?" for the Lord knows even the secret thoughts of the heart. Those who neglect the poor and needy, transgress the commandments of God. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reaward."

The heart of the Christian is ever filled with gratitude to God, for he realizes that he is under immeasurable obligations to his Creator, that all his powers are under tribute; his works will testify of his loyalty to him who has done everything for him. A sincere Christian is not unappreciative of the mercies and blessings daily given him; and he longs to work in blessing others. He is constantly seeking for ways to be of service to the Master, to make his Saviour's name a praise in all the earth.

All who will work as Christ worked, will see of the salvation of God, and will diffuse heavenly light and glory. At the foot of the cross they learn that piety which is ever seeking to bless humanity, to shed light and gladness and hope upon the hearts of all who are perplexed and sorrowful, to comfort the cast down, to relieve the oppressed, to sweeten the bitter waters of affliction which many are compelled to drink. In this way our words and works are representing Jesus, and through him the Father, to the world, thus increasing the knowledge of God and of his Son in the earth.

MRS. E. G. WHITE.

REPORT OF LABOR, ^{June} MAY, 1891.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	40,025
“ “ “ “ “ United States.....	21,488
Number periodicals sent to foreign countries.....	3,880
“ “ “ “ United States.....	1,023
Number letters written to foreign countries.....	92
“ “ “ “ United States.....	80

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	7,639
“ “ “ “ “ United States.....	50,368
Number periodicals sent to foreign countries.....	292
“ “ “ “ United States.....	620
“ letters written to “.....	520

LAURA C. BEE.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out.....	14,458
Number <i>Sentinels</i>	167
“ “ <i>Reasons for Signing the Petition</i>	600
“ copies <i>“American States Papers”</i> sent out.....	30
“ letters written.....	11

MARY E. SIMKIN.

Chicago Office.

Pages denominational publications sent out.....	10,880
“ health and temperance publications sent out.....	3,004
Number <i>Signs, Present Truth, and Instructors</i> “.....	901
“ <i>Good Health and Pacific Health Journals</i> “.....	47
“ <i>Sentinels</i> sent out.....	756
“ letters “.....	442

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	1,624
Number <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out..	274
“ letters written.....	85

TENA JENSEN.

SHIP MISSION WORK.

BROTHER RASMUSSEN has charge of the ship mission work in Hamburg, Germany, and during the quarter ending March 31, visited thirty-three ships; made 208 visits to emigrant houses, sailors' homes, hospitals, etc.; held fourteen Bible readings; distributed 2,685 periodicals and over 17,000 pages of tracts; sold \$93.75 worth of publications, and received donations to the amount of \$7.80.

Brother Conradi writes that they have many chances to direct people who are sailing from that port to America to some of our people in this country, and by giving them our publications there, they are glad to receive information about those in this country who are connected with the same work. He suggests that the ship missionaries in different parts of the world exchange reports, and that we have summaries in the HOME MISSIONARY. We shall be glad to make such mention of the ship mission work from month to month as we have room for, if the reports are furnished us.

We are glad to note in this connection that our publishing houses are making liberal donations of publications from time to time for this work, and that these publications are being judiciously distributed among the workers in different parts by the International Tract Society.

L. C. C.

Extracts from Correspondence.

OUT of more than 100 interesting extracts from letters received recently by the secretary of our Chicago office from those to whom publications have been sent from that office, we select the following :—

From a teacher in Mississippi :—

"The publications sent me were received in good condition. I have spent a great deal of time in reading them, and have never been more pleased in reading any literature than I have by reading yours. I feel that I am much benefited by it. Accept many thanks."

From a teacher in South Carolina :—

"Your welcome letter received. My school will close the first of June, and I shall reside during the summer in ——. My teachers will reside in —, and I shall be pleased to receive the *Signs of the Times* myself, and any other literature you can spare."

From the principal of the State Normal and Industrial School of Alabama :—

"I inclose the names of a number of students who have taken quite an interest in the *Signs of the Times*. Please send it to them after the first of June to the addresses given, so they will receive it during the vacation. Inclosed you will find stamps with which to defray the expense of sending."

From a lady in North Carolina :—

"I would be glad to have more publications for distribution among the Sunday-school children. I think the article on the schools very interesting, particularly the one on the 'Reform School.' If there were such a school in every State, the condition of society would be vastly different from what it is."

From a lady in South Carolina :—

"It is quite a help to me to correspond with such Christian friends. I have distributed all the supplies you sent me. The children's part goes speedily. How happy the little orphan girls were to receive theirs ! I will inclose a little note which they sent me. The matron who takes care of them told me the reading does them more good than any conversation held with them."

The note from the little girls reads as follows :—

"We have read all the useful little books which you sent us, and cannot express our thankfulness for them. Hope that you will appreciate our thanks and gratitude, and remember us in the future, as the stories are very useful to us."

A lady in New Brunswick, whose address was furnished us by one of our canvassers, writes :—

"A young gentleman gave me one of your Society's tracts, and said they were sent free to those who could not buy for themselves. Please send one each of numbers 5, 6, 7, and 10 of Bible Student's Library, and oblige one seeking for more truth."

A lady in Louisiana, who is conducting three Sunday-schools and two day-schools, says of them :—

"One Sunday-school is at 9, one at 2, and one at 4 : 30, among a cluster of cabins on the 'commov.' They number about forty scholars, ragged, barefoot, and dirty, from the highways and hedges."

She says she teaches one of the day-schools herself, and has one of the colored girls teach the other. From another of her letters, we quote the following :—

"I am deeply indebted to yourself and your Society for your thoughtfulness and your kindness. The books will be of great value. Your letter did me much good. It seems nice to get a pleasant, friendly word from a white lady. I am very thankful for your thinking of me and my work."

A gentleman in Florida, who has had the *Sentinel*, for several months, writes :—

"I look for the *Sentinel*, which is rightly named. After I am through with them, I hand them to my neighbors and friends, who take much interest in them. We need more such journals as the *Sentinel* to arouse the people to an understanding of the position taken by our opponents. I would refer the following names of friends of mine who would do good work with the *Sentinel*."

A teacher in Alabama says :—

"I am greatly pleased to continue our correspondence. Please quote me prices on the following : 'Man's Nature and Destiny,' *Review and Herald*, and 'History of the Sabbath.'"

A lady in South Carolina says :—

"I have distributed my last portion of reading matter. Please send me more. I can hardly bear to be out of it. I am glad to be able to spread such reading among the children and youth. Your little books go like fire among them. I will inclose a note from two little orphan girls, which shows how they appreciate the reading."

The note is as follows :—

"We appreciate most highly the little books which you send us, and cannot express the real happiness they have given us in our gloomy home. We would have written you before, but did not have time to read them all."

A lady in South Carolina says :—

"I thank you for the tracts, papers, and pamphlets, also for the kind words of advice contained in your letter. There was one tract sent in the last package which has troubled me quite a little, entitled 'Which Day Do You Keep, and Why ?' I had never once given the matter a single thought, and if it were only man's words, I would not think much about it now ; but there are so many texts of Scripture to prove that the seventh is the day to keep, and so many to silence every excuse, that if one wished to get around it, he could not. Pray for me, that I may have courage to do what is right in this matter, and in all others. I would also ask you to pray for the young men in the district in which my school is located ; for most of them are so wicked."

A missionary in Burmah writes :—

"Please accept my thanks for your kind letter and the pamphlets. They were just what we wanted, and I was so glad to get them. I hope when I return to Chicago to meet you all."

This lady sent us some nice Japanese pictures, which we have in our office.

A Baptist minister in Georgia says :—

"The *Signs of the Times* comes regularly. I am highly pleased with the paper ; it has been a great benefit to me. In my sermons, I refer to the things which I have seen in the paper, and I hope you will continue to send it. I know of several ministers who would be glad to read the *Signs of the Times*. Will you send the paper to them free of charge ?"

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

NATIVE MISSIONARIES OF THE PACIFIC ISLANDS.

MUCH has been said about the influence of Christian missions upon the natives of the South Sea Islands. Many speak disparagingly, and perhaps with some degree of truth as well as much prejudice; others claim that Christian influence is a great boon. In consideration of this, let us look at a few facts.

One very noticeable feature is the universal favor, and in some cases, real love, shown by the natives toward Christianity; and this notwithstanding the perfidy of many white men who have come from so-called Christian lands. One may visit island after island where agriculture and commerce are gaining a foothold on the very soil where indolence and bloodshed held sway half a century ago.

Especially interesting and instructive are the schools for the training of natives as foreign missionaries. When we were at Raratonga we visited the institute there. It is conducted by the Rev. K. J. Hutchin and wife. The students are the very best young men and women from the neighboring islands. They come from Rurutu and Rimatara in the Austral group; and from Mangaia, Maniki, Aitu, Mitieri, and Aitutaki in the Cook Islands. It was our privilege to witness the departure of a number of these students and their wives to New Guinea, where they expected to spend the remainder of their lives as missionaries.

Life at home on their native islands could be passed very pleasantly, surrounded by friends and relatives, with abundance of peace, and plenty of food, beneath the cocoanut-clad hills; but these young men have heard of the fever-stricken districts of New Guinea, where the Papuans, a destitute, warlike people, are in the darkness of heathenism, without the knowledge of God and Christ.

The students at the Raratonga Institute have but recently received the light of the gospel themselves; but a burning desire has sprung up in their hearts to go and give it to those who know it not. They are willing to go, and even suffer hunger, sickness, and death, if only they can carry a knowledge of Christ to those who have no hope. Leaving their homes, parents, and friends, whom they never expect to, and probably never will, see again in this life, they have come to Raratonga to take a four years' course, and then go off to the land of the benighted strangers.

The school where these young men are educated is conducted on a practical basis. Manual training occupies a prominent place in the curriculum. Each young man has a plot of ground on which he spends one day each week raising taro, bananas, yams, and other articles of food. Instruction and practice are

also given in the use of artisans' tools; the students build houses, make furniture, and do general repairs about the premises.

Each married couple has an apartment in the institution, where they keep house in little families under the supervision of Mrs. Hutchin. All the washing, ironing, and mending are brought to her for inspection. While the students have many privileges in common, each little family has its own snug home, its home table and grace, and its family worship; so that the right foundation is laid to send out every native missionary with that greatest of all civilizing factors in Christian missions, *the Christian home*.

Regular habits of study are maintained, though of course the native cannot bear as many hours of successive mental application as our students at home, so the day is divided into four short sessions, interspersed by manual training or other diversion. Their studies are a rudimentary course in reading, writing, geography, arithmetic, English language, Bible history, and theology. During the whole course they have practice in teaching and sermonizing. They preach short discourses in the native villages around the island, and assist the mission by teaching children in the native schools.

A letter received from a last year's student, who is now located in New Guinea, sets the matter of their mission before those about to come, in words something like these:—

"DEAR FRIENDS: I am well and working for the Master here. Don't fear for your life. It is hard to get food here; but keep up good courage, and come to battle for the Lord. Your brother."

This letter was listened to intently by the students, and after the meeting, one of the young men said to us, "I want to go quick. I wait for the vessel to come. It seems a long while." But sure enough the vessel did come, for scarce three days had passed when the "John Williams" of the London Missionary Society came into the harbor. On Sabbath afternoon (the Raratongans observe Sunday on Sabbath) farewell sermons were preached in the various churches on the island, by the departing missionaries. One of these sermons, to which we had the pleasure of listening, was something as follows:—

"O king and ye chiefs, O my father [the minister who taught the school], all ye church members and all ye people: the bird's wings have grown, he is getting up on the side of the nest, he will soon fly far away. [Here the speaker covered his face with his handkerchief and wept, while sobs from the congregation broke the stillness of the pause.]

"You know that it was an ancient custom with our forefathers to feed and care for young sea birds till they were able to fly and care for themselves; so you, O my fathers, have fed us and trained us in

the institute, and now we must fly and bear food to others. We feel yet as mere chicks, and would fain yet nestle under the wing of your counsel and instruction; but you thrust us forth, and we are eager to go, for we know that many weak ones are dying for want of our help.

"It is a great battle, my brothers, that we shall engage in. Enemies will oppose us, hunger will hinder us, sickness may assail us, and even death may array itself against us; but let us never fear, for God's armor will protect us, his sword will give us the victory; if we get wounded, his balm will heal us. He will be our great Chief. We know that he is brave, and that he always gains the victory. O king, O ye chiefs, O my father, O ye church members and people: remember how when a ship comes to our island, a man holds the wheel, while others go about the ship and rigging to work; hold the wheel of prayer while we go about the dangerous places to do the great work. Farewell, O king, O ye chiefs, my father, ye church members and people! Farewell!"

In translating and abbreviating, much of the force and simplicity of the native language has been lost; but surely when we consider that the grandson of a very heathen could utter such words as these, backed by an exemplary life and a consecration which would cause a blush to mantle the cheek of those who have had the Christian blood of generations coursing through their veins,—surely here is something more noble than heathenism, more noble than cannibalism.

The parting scene on the beach, parents clinging to their sons and daughters, probably the last earthly embrace, the last kisses and words of loving farewell,—a scene like that on the shores of Ephesus in the days of Paul,—all impress us that the gospel has lost none of its force and beauty with the lapse of ages; but rather has gained power in its course round the world, reaching even to the descendants of the cannibals; and we may trust that as it nears its starting point, it will still hold its increasing force, reaching the degraded Papuans and other lost ones, till in every nation and tongue there will be a people who obey the gospel call. A. J. READ.

THE THIRD ANGEL'S MESSAGE IN NEW ZEALAND.

The first Seventh-day Adventists who visited New Zealand were Elders Haskell, Corliss, Israel, and their families, and Brethren Scott and Arnold. This company of workers were *en route* for Australia, and spent the first day of June, 1885, in the city of Auckland.

Near the close of the same year, Elder Haskell returned to New Zealand to gain a knowledge of the country and people, and to do what he could to plant the truth there. From the first, his movements seemed to be providentially directed, and in a very short period of time he found many homes in which the truth received an abiding-place. A few in Auckland and some twenty-five who afterward formed the Kaeo church, accepted the message.

The next year, while on his way from Australia to America, Elder Haskell paid these friends another visit, and organized the church at Kaeo.

Nov. 14, 1886, the writer arrived in Auckland to continue the work already begun in New Zealand. We came to a strange and distant field with some misgivings, but our faith in the source of the message and the care of its author, strengthened us. We had brought with us a new tent in which to hold summer meetings. Our first service was held December 29. The attendance was at first small, but it increased until the tent was well filled.

This series of meetings continued seventeen weeks. One hundred dollars' worth of books was sold, \$60 donations were received, and fifty-five embraced the views presented.

During the last month, Elder W. D. Curtis and wife were with us. Their coming was timely, and their assistance was truly appreciated by all. As the meetings were about to close, a movement was set on foot which resulted in the erection of a house of worship at a cost of about \$2,500.

Our work was chiefly confined to Auckland for a year and a half. The membership of the church increased to more than 100. Just before leaving for the southern part of the island, Brother and Sister Tenney spent one month with us. We visited the Kaeo church, and more fully organized the work in the colony. On our removal to the south, we were accompanied by eleven workers who were distributed around to make a thorough canvass for our books. Their labors have been blessed of God.

Near the close of the year 1888, Brother R. Hare and wife, who had come to New Zealand to labor, united with us in a series of tent meetings in the town of Napier. God blessed our efforts here.

In the early part of 1889, Elder Israel came to New Zealand to assist us a short time. After visiting the churches, we convened a general meeting at Auckland. At this meeting it was unanimously agreed that the time had come for organization. Accordingly, a Conference, a Tract Society, and a Sabbath-school Association were organized. There were then three churches, with a membership of 150, and there were some fifty others who were observing the Sabbath, but had not been organized. The mission, after having settled all its accounts, had a balance in hand of \$250.

Brother E. M. Morrison arrived from America just in time to attend this meeting. Up to this time, a number of young men had for more than a year devoted their time to the sale of our publications. Their sales had averaged about \$500 per month. Brother Morrison remained in our Conference several months, visited different parts of the field, held a canvassers' school, and more efficiently organized the work. Since then, others have entered the work, and the sales have been more than doubled.

This colony has a population of 600,000 English-speaking people. They are a courageous, self-reliant people, who have come from England, Scotland, and Ireland. As a rule, they think for themselves, and have the courage to act as they believe. The public

libraries and reading-rooms which are to be found in almost every town, and the publications purchased from innumerable book agents who travel over the country, are evidences that they are a reading people.

There are but two ministers in New Zealand at present, but there are a number of promising young men who earnestly desire to devote their lives to the work. Some ten or twelve have at great cost gone from our Conference to our schools in America. We are glad that it is possible for them to obtain the schooling they need, but we are not particularly pleased to have them depart from our field. It is coming to be a rather serious question as to how long we are to send young men away without getting some one in return. But a more serious question is, How are those who cannot possibly go to America, to receive the help they need and deserve? It is the general opinion here that a school should be established in Australasia. This will no doubt be done in the near future. May the Infinite One who has begun a good work, help his people to discern his opening providences, and fill them faithfully.

A. G. DANIELLS.

THE WORK IN AUSTRALIA.

It would be difficult to find upon the face of the earth a country that would at first glance appear to be more favorable for the propagation of present truth than the British Colonies in Australasia. They are inhabited by a people who have broken off their association with the Old World, and hence to a great measure are untrammelled by the conventionalities and conservatism which are characteristic of the European countries. This is a congenial field, not only for the truths of the third angel's message, but for every form of creed and doctrine. The law does not interfere with the promulgation of ideas, religious or otherwise, so long as they are not seditious. We enjoy as great freedom in that respect as we have been accustomed to in the United States.

I would not convey the impression by any means that the great enemy of truth has no influence or power in Australia; quite to the contrary. And the stern qualities of the Englishmen and Scotchmen lead them naturally to look with but little favor upon innovations, especially those of a religious nature; therefore the truths of the third angel's message fall directly under their unqualified disapprobation. Hence it is a slow work for our people to obtain any recognition amongst the religious bodies of this country.

It was just six years in June since the first Seventh-day Adventists landed upon this continent. The story of their reception and early struggles has been frequently told. The laborers who have come to this country from America are Brethren Israel, Corliss, Arnold, Scott, Baker, Belden, Curtis, Tenney, Driver, and Morrison. Over half of these came in the interests of the publishing work, though Brother Baker has since taken his place among the ministerial laborers. Brother Corliss returned to America after a two years' sojourn; Brother Israel has removed

to New Zealand, and very recently Brother A. G. Daniells has come from that colony to fill the place thus made vacant. Three of the others named were here temporarily, and have departed for other fields.

The Australian Conference was organized in September, 1889, and embraces Australia and Tasmania. We have in active labor six ministers, three of whom have been ordained in Australia, and three or four licentiates who give their time exclusively to the work, and others who devote a portion of their time. There are in the colonies about 600 adult Sabbath-keepers. It is purposed to hold a camp-meeting the coming season, probably in the month of November. This will be a decided novelty; for as far as we know, no such meetings have ever been held here.

To no branch of the work do we look with more confidence than that of the dissemination of literature. The canvassing work with our other business operations is giving us quite a standing in the commercial world, where our work is becoming favorably known, and the moral effect of this will be good.

So far, we can only claim to have merely entered upon the work of spreading the truth in this part of the world, and there is an immense field still before us. In Queensland and Western Australia, there never has been a sermon preached, and but few books sold. In New South Wales, the oldest and most prominent of the colonies, with Sydney as its capital, we have just opened the work of canvassing and preaching. Brethren Daniells and Steed are now located there, and a force of canvassers is being organized, and to human appearances no more inviting field exists than that which the eastern shores of Australia present. In Tasmania we have one minister and one licentiate. In South Australia the same number, and in Western Australia at present, no laborers at all. But we are encouraged by the prospect as we look upon the interest manifested by those who embrace the truth to become instrumental in conveying it to others. We rejoice that the General Conference in its last meeting has made provision for the proper education of those who wish to give themselves to the work. We are sadly in need of those who can treat the sick, and give instruction in medical missionary work; but we trust that a short time will see provision made for these pressing wants.

G. C. TENNEY.

A SCHOOL IN AUSTRALASIA.

It is but six years ago that Elder Haskell and his associates began work in Australia and New Zealand. During the first three years of the work, a liberal amount of means was furnished by our churches in America, to maintain the laborers in the field, and to build up the publishing house.

From the very first, the Australasian churches were liberal in their support of the ministers, and for the last three years the work has been practically self-supporting.

And now another stage in the progress of the work has been reached. A large percentage of the 900 Sabbath-keepers in the Australian and New Zealand

Conferences, desire to fit themselves to be laborers in some branch of the work, and it appears to be an imperative necessity to at once establish a school for this purpose.

Those who have studied the growth and expense of Conference schools in this country can understand that the establishment and maintenance of a good school in Australasia will be a heavy burden for our brethren there, and will not be surprised that Elder Tenney asks if there are not those in America, who would help in the school enterprise to the amount of \$5,000.

There are many reasons why we may look to Australia and New Zealand for missionaries to work in Polynesia and Malaysia. There are already in our Australasian churches, persons interested in missionary work, who have lived in India, China, South America, and the Islands of the Pacific.

At the last General Conference it was voted that two teachers be sent from this country to aid in the establishment of a school.

The support of the school when established, will be left wholly with the brethren in Australasia. But when we consider the large expense of procuring a site and erecting the necessary buildings, it seems reasonable that some assistance should be rendered in this, by the friends of education in America.

W. C. W.

AN UNEXPECTED CONTRIBUTION.

A FEW days ago, we were made to rejoice by the receipt of a draft for \$1,000 for work among the natives of Africa. We know not who made the gift, for the donor withheld his name.

There is something noble about such an offering as this, not only in the largeness of the gift, but in the fact that it is given to a most needy field, and still more remarkable in the simplicity with which it is given.

This will be a forcible but pleasant reminder to the Mission Board of its duty to appoint some one to carry the message to the West Coast, where the little company of believers are still waiting for some one to visit them. Our plans for Elder Boyd to call there on his return from Cape Town, failed, as he did not have time to stop on his way to the General Conference.

W. C. W.

THE COURSE OF THE "PITCAIRN."

OUR latest news from those on board the "Pitcairn," came in a letter from Elder Gates dated Apia, Samoa, May 19. After leaving Tahiti, the last of March, they visited Ruruta, Mangaia, and Rarotongia, and then proceeded to the Samoan Islands, reaching Pango Pango April 27, and Apia May 5. There they found the letters and papers we have been sending them for about five months. In closing his letter, Elder Gates says:—

"We have decided to go from here to Tonga, and from there to Fiji, where Brother Tay will probably

stop for a time. From Fiji we shall proceed to Norfolk, and leave Elder Read and wife and Brother and Sister McCoy there, while I go on to Auckland, New Zealand."

At a recent meeting of the Mission Board, it was recommended that the cabin of the "Pitcairn" be raised a sufficient height above deck to give ample ventilation and light. The cabin was built wholly below the deck, to give a clear place for meetings, but it has been found that for work in the tropics, more ventilation is necessary to secure comfort and good health.

This change in the "Pitcairn" may be made in New Zealand, but it is probable that after calling at Auckland, she will proceed to Sydney, Australia. There Elder Gates can join Elder A. G. Daniells in the work he has begun in that city, while the cabin is being raised.

W. C. W.

FOR THE SUPPORT OF MISSIONS.

IN a few weeks we shall know how much has been given for foreign missions, by the 27,000 Seventh-day Adventists in America during the fiscal year just closed.

The published reports for three quarters show first-day offerings amounting to \$9,936.59; Sabbath-school contributions \$11,540.67; and miscellaneous contributions to the amount of \$3,891.87. This added to the Christmas offerings, which were about \$25,500, makes \$51,869.13. The reports of two or three delinquent secretaries which came in after the usual time of publication, may raise these figures a few hundred dollars.

We can see from these figures that unless the gifts during the last quarter have been unusually large, the total for the year will be about \$60,000. This amount is nearly equal to an average contribution of \$2.25 per member.

W. C. W.

IN a recent article on the "Gifts of the Churches for Foreign Missions," A. J. Garden says:—

"The Reformed Leets, as they are called,—Presbyterian, Congregationalist, Methodist, and Baptist,—all started out on the line of plainness and godly simplicity of Christian life and worship. But as wealth has increased, they have, one after another, yielded to the temptation of ecclesiastical extravagance, sumptuous churches, sumptuous furniture, sumptuous music, till their original Puritanism is fast fading out. The Moravian Church forms a notable exception to their tendency. So far as we can learn, it has kept its primitive simplicity, and exhibited little tendency to ecclesiastical extravagance of any kind; and as might be expected, it has not flagged in the missionary consecration that marked its early history. Let Christians of every name look for a moment at this impressive object-lesson. The Moravian Church sends out one of every sixty of its members to the foreign field, and raises \$12 per member annually for foreign missions."

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

WHERE WE SHOULD STAND.

EX-GOVERNOR ST. JOHN says: "If the devil sticks his head up here, hit him: if he puts it up over yonder, hit him: wherever he raises it, hit him."

Error does not develop into full size in a day. It often steals its way in very slyly and apparently very innocently. The camel quietly stuck his head into the tent first, and crowded his body in afterward. But it is the first intrusion that must be resented, the first step that must be stopped, the entering wedge that must be knocked out, if truth and liberty are to be preserved intact. It is the little seepage in the levee that, let run, causes the levee finally to give way, and terminates in a devastating flood.

In justifying the opening of public schools with prayer, a certain writer has asked, "If the Puritans had never done anything more than to open public schools with prayer, how much evil would have grown out of it?" As well might it be asked, if a bud never blossomed, how many roses we would have; or if a man never took more than one glass of beer a day, how drunk he would ever get; or if Eve had done nothing more than wander from her husband's side, how much sin would have been in the world. But the bud blossoms; the tippler tips till he gets drunk; Eve ate the forbidden fruit; and the Puritans did something more than open public schools with prayer. And it was because they failed to see the evil involved in the first step, that they were led to take the last. The first step involves the last, and hence is the more dangerous. And if we are going to strike the evil at all, we should hit it there. We should nip the evil in the bud, and not subject ourselves to the humiliating task of trying to destroy the fruit after we have nourished the tree awhile.

It is ever safe to follow a correct principle wherever it leads, for from the nature of the case, it cannot lead astray. Having found it, we need never fear adhering unswervingly to it. The only danger is in departing from it. Augustine presents a sad picture illustrating the truthfulness of this fact.

D' Aubigné tells us ("History of the Reformation," p. 7) that Augustine held that "to entitle any action to approval, it was needful not merely that it should seem right when looked at by itself and from the outside, but above all that its real spring in the soul should be holy." This is correct, and whoever adheres to it can never favor compulsion in religious matters. All good deeds must spring from good motives, otherwise the acts are not good, however they may appear.

In harmony with this, Augustine, though, as Neander informs us, the founder of the theory which "contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which

ended in the tribunals of the Inquisition," was at first straight upon this very question.

In the fourth century there arose a sect in northern Africa, called Donatists, who maintained not only an independence from the Catholic Church, but the rights of free religious convictions. Augustine felt greatly burdened to bring them back into union with the ruling church, proposing at first very mild and Christian-like measures for investigating their differences and coming to an agreement. Though he labored earnestly, he found them hard to win. "Such minds," says Neander, "from assuming that it is merely the obstinate will of their opponents which refuses to yield to the convincing force of arguments, may easily be hurried to the employment of other than intellectual weapons. Augustine was far from doing any such thing at first."

Neander continues:—

"Augustine, feeling compelled to say something in vindication of his party, was so far misled as to appeal to the example of Elijah, who slew with his own hand the prophets of Baal. But when Fortunius replied that a distinction was to be made in such matters between the times of the Old and of the New Testament, Augustine acknowledged that he was right. Somewhat later, he published a work against the party of Donatus, in the first book of which he decidedly condemns all the measures which had been employed to force back the Donatists to the ruling church. And when, at the council of the North African church, held at Carthage, A. D. 404, the question was agitated about requiring the emperor to pass new penal laws against the Donatists, by which numbers might be the more easily brought back into the Catholic Church, Augustine, with several others of the younger bishops, declared against it. He said men must go forward simply with the word of truth, must seek to conquer by arguments, unless, instead of open and avowed heretics, they would have hypocritical Catholic Christians."—*Neander's History of the Christian Church, Vol. II., pp. 234, 235 (14th Ed.)*.

But he was finally convinced that compulsory measures in religious matters could properly be employed: that although the intellectual and spiritual weapons were better, the employment of the others is not to be neglected. And how was he convinced? We wish the reader seriously to consider this. Was it by finding himself astride a principle which carried him too far—one that needed to be reconstructed? Here is his own explanation, in a letter written to the Donatist, Vicentius:—

"I was formerly of opinion that no one ought to be compelled to return to the bosom of the church, under the impression that we ought not to use any other arms than words; that our contest ought to be no other than argument; and that such only ought

to be esteemed as a victory which is gained through the force of conviction; for otherwise those would become feigned Catholics, who before were avowed heretics. But some of my companions have since pressed me closely, not with *reasons* but with *facts*, which they quoted to me in great numbers, whence I have been induced to adhere to their opinion. For they argued with me from the example of my own residence (Hippo), which, having formerly decided in favor of the heresy of Donatus, was afterwards restored to the Catholic unity by means of the decrees of the emperors."—*Clark's Hist. of Intolerance, p. 313.*

Thus was Augustine led into error. Convinced against reason by what to outward appearance seemed facts, he gave up the very citadel of religious freedom and human rights. But he would better have adhered to principle. He would better have acted upon the conclusions reached from his former logical reasoning. He would better have ignored the "facts" which controverted reason. Then his name would not have come down to us as the founder of a theory which ended in the tribunals of the Inquisition.

Hence we say, Stand firmly upon principle; turn neither to the right hand nor to the left; make no concessions. We cannot afford to compromise ourselves in the least. "Give the devil an inch, and he will take an ell." The grosser forms of error may be condemned by many, but God wants those who are "faithful in that which is least." While such questions as the reading of the Bible in public schools and the opening of public schools with prayer, may appear to be matters of minor importance, if we say anything about them, we should talk straight—consistent with our theory of government, and our position on church and state. If we are going to take a position on them at all, we should take the correct one. The only questions we need to ask ourselves in determining what is right in such matters are: Are such exercises religious? Are public schools secular? Should secular and religious affairs be mixed?

It is time every lover of truth studied up on these questions, and learned where he stands, and why he stands there. There can be no excuse for ignorance in this matter, when the *American Sentinel* has for six years, like a trumpet giving a certain sound, been calling attention to the principles which underlie them. We make a great mistake if we give this paper to our neighbors before we read it. If we do, we need not be surprised if some of our neighbors come out better informed and sounder in principle than we. And we make a still greater mistake if we do not take the *Sentinel* at all, either for our own or our neighbors' benefit. Let all who have not done so, subscribe, read up, and stand squarely for the right.

W. A. C.

A SEVENTH-DAY BAPTIST COMPROMISE.

THE *Sabbath Recorder* of May 21, 1891, expresses itself as glad to "show an authoritative utterance" to its people on the Sunday-closing of the World's Fair question. The following is its authoritative utterance:—

"We can safely oppose this demand [for Sunday opening] upon high religious grounds without compromising ourselves as keepers of the Bible Sabbath, because the attack upon Sunday is really an attack upon American Sabbath-keeping, represented by Sunday, and involves not the question of a day, but the Sabbath idea and principle. So it is our fight in common with all Christians who love the Sabbath."

As well might the early Christians have opposed the iconoclasts of their time upon the "high religious ground" that an attack upon the images was really an attack upon Roman deity-worship, represented by the gods, and involved not the principle of who is God, but the Deity idea and principle, and declared it to be their fight in common with the heathen to preserve the idols! Were it not for the lack on the part of Seventh-day Baptists in common with others, of viewing these matters in the light of prophecy and of seeing in them the importance which prophecy gives to them, we would be more astonished at such a statement in the *Recorder*. Some Seventh-day Baptists, however, are surprised at it. Stephen Burdick, writing to the *Recorder* of June 4, says:—

"It is to me, as it is doubtless to many other Seventh-day Baptists, a matter of surprise that we should be taught, perhaps editorially, through the columns of the *Recorder* (see May 21, 1891), that 'we can safely oppose the demands for a Sunday opening of the Columbian Exposition, on high religious grounds, because the attack on Sunday is really an attack upon American Sabbath-keeping, represented by Sunday,' etc.

He says that if such is the case, and that they can join in common with others in the fight for Sunday observance without compromising themselves, "Then it must follow that the Seventh-day Baptist denomination is, in its relation to Christendom, an inexcusable schism."

And it should not be forgotten that this fight for Sunday observance involves the resorting to legal measures for its support. Thus has the *Sabbath Recorder* committed itself to Sunday observance and Sunday laws, by an "authoritative utterance." We are glad, however, that there are Seventh-day Baptists who think otherwise.

W. A. C.

THEY SEE IT, AND JOIN HANDS.

QUOTING the statement in the *Sabbath Recorder* of May 21, concerning the opening of the World's Fair on Sunday, the last number of the *American Sabbath*, the official organ of the American Sabbath Union, says:—

"We insert with the greatest pleasure the following editorial note taken from the *Sabbath Recorder*, the official organ of the Seventh-day Baptist denomination, 'to perpetuate the Sabbath idea and principle' in this nation. We gladly join hands with our Seventh-day Baptist brethren, and with all others of whatsoever persuasion who would not be brought into the company of the enemies of religion in their clamor for a Sunday opening."

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

CALLS FOR LABORERS.

THE words of Christ apply to the church: "Why stand ye here all the day idle?" Why are you not at work in some capacity in his vineyard? Again and again he has bidden you, "Go ye also into my vineyard, and whatsoever is right, that shall ye receive." But this gracious call from Heaven has been disregarded by the large majority. Is it not high time that you obey the commands of God? There is work for every individual who names the name of Christ. A voice from heaven is solemnly calling you to duty. Heed this voice, and go to work at once, in any place, in any capacity. Why stand ye here all the day idle? There is work for you to do,— a work that demands your best energies. Every precious moment of life is related to some duty which you owe to God or to your fellow-men, and yet you are idle!

A great work of saving souls remains yet to be done. Every angel in glory is engaged in this work, while every demon of darkness is opposing it. Christ has demonstrated to us the great value of souls in that he came to the world with the hoarded love of eternity in his heart, offering to make man heir to all his wealth. He unavails before us the love of the Father for the guilty race, and presents him as just and the justifier of him that believeth.

"Christ pleased not himself." He did nothing for himself; his work was in behalf of fallen man. Selfishness stood abashed in his presence. He assumed our nature, that he might suffer in our stead. Selfishness, the sin of the world, has become the prevailing sin of the church. In sacrificing himself for the good of men, Christ strikes at the root of all selfishness. He withheld nothing, not even his own honor and heavenly glory. He expects corresponding self-denial and sacrifice on the part of those whom he came to bless and save. Every one is required to work to the extent of his ability. Every worldly consideration should be laid aside for the glory of God. The only desire for worldly advantages should be that we may the better advance the cause of God.

Christ's interests and those of his followers should be one; but the world would judge that they were separate and distinct, for those who claim to be Christ's pursue their own ends as eagerly, and waste

their substance as selfishly, as non-professors. Worldly prosperity comes first; nothing is made equal to this. The cause of Christ must wait till they gather a certain portion for themselves. They must increase their gains at all hazards. Souls must perish without a knowledge of the truth. Of what value is a soul for whom Christ died, in comparison with their gains, their merchandise, their houses and lands? Souls must wait till they get prepared to do something. God calls these servers of mammon slothful and unfaithful servants, but mammon boasts of them as among his most diligent and devoted servants. They sacrifice their Lord's goods to ease and enjoyment. Self is their idol.

Doing nothing to bring souls to Jesus, who sacrificed everything to bring salvation within our reach! Selfishness is driving benevolence and the love of Christ from the church. Millions of the Lord's money are squandered in the gratification of worldly lusts, while his treasury is left empty. I know not how to present this matter before you as it was presented to me. Thousands of dollars are spent every year in gratifying pride of dress. That very means should be used in our missions. I was shown families who load their tables with almost every luxury, and gratify almost every desire for fine clothes. They are engaged in a prosperous business, or are earning good wages, but nearly every dollar is expended upon themselves or their families. Is this imitating Christ? What burden do these feel to carefully economize and deny inclination, that they may do more to advance the work of God on earth? . . . The missionary work might be enlarged a hundredfold if there were more means to employ in carrying out larger plans. But the means which God designed should be used for this very purpose is expended for articles which are thought necessary to comfort and happiness, and which there might be no sin in possessing, were not means so greatly needed in extending the truth. How many of you, my brethren, are seeking your own, and not the things which are Jesus Christ's?

Suppose Christ should abide in every heart, and selfishness in all its forms should be banished from the church; what would be the result? Harmony, unity, and brotherly love would be seen as verily as

in the church which Christ first established. Christian activity would be seen everywhere. The whole church would be kindled into a sacrificial flame for the glory of God. Every Christian would cast in the fruit of his self-denial to be consumed upon the altar. There would be far greater activity in devising fresh methods of usefulness, and in studying how to come close to poor sinners to save them from eternal ruin.

Should we dress in plain, modest apparel, without reference to the fashions; should our tables at all times be set with simple, healthful food, avoiding all luxuries, all extravagance; should our houses be built with becoming plainness, and furnished in the same manner, it would show the sanctifying power of the truth, and would have a telling influence upon unbelievers. But while we conform to the world in these matters, in some cases apparently seeking to excel worldlings in fanciful arrangement, the preaching of the truth will have but little or no effect. Who will believe the solemn truth for this time, when those who already profess to believe it contradict their faith by their works? It is not God who has closed the windows of heaven to us, but it is our own conformity to the customs and practices of the world.

The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven, crying, "Here are they that keep the commandments of God, and the faith of Jesus." Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. There are no more to follow; no more invitations of mercy to be given after this message shall have done its work. What a trust! What a responsibility is resting upon all to carry the words of gracious invitation! "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Every one who heareth is to say, Come. Not only the ministers, but the people. All are to join in the invitation. Not only by their profession, but by their character and dress, all are to have a winning influence. They are made trustees for the world, executors of the will of One who has bequeathed sacred truth to men. Would that all could feel the dignity and glory of their God given trust. — *Testimony for the Church, No. 31, pp. 199-203.*

Now is the time to use means for God. Now is the time to be rich in good works, laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life. One soul saved in the kingdom of God is of more value than all earthly riches. We are answerable to God for the souls of those with whom we are brought in contact, and the closer our connections with our fellow-men, the greater our responsibility. We are one great brotherhood, and the welfare of our fellow-men should be our great interest. We have not one moment to lose. If we have been careless in this matter, it is high time we were now in earnest to redeem the time, lest the blood of souls be found on our garments. As children of God, none of us are excused from taking a part in the great work of Christ in the salvation of our fellow-men.

It will be a difficult work to overcome prejudice, and to convince the unbelieving that our efforts to help them are disinterested. But this should not hinder our labor. There is no precept in the word of God that tells us to do good to those only who appreciate and respond to our efforts, and to benefit those only who will thank us for it. God has sent us to work in his vineyard. It is our business to do all we can. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that." We have too little faith. We limit the Holy One of Israel. We should be grateful that God condescends to use any of us as his instruments. For every earnest prayer put up in faith for anything, answers will be returned. They may not come just as we have expected; but they will come—not perhaps as we have devised, but at the very time when we most need them. But, oh, how sinful is our unbelief! "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." . . .

We should work as did our divine Teacher, sowing the seeds of truth with care, anxiety, and self-denial. We must have the mind of Christ if we would not become weary in well-doing. His was a life of continual sacrifice for others' good. We must follow his example. We must sow the seed of truth, and trust in God to quicken it to life. The precious seed may lie dormant for some time, when the grace of God may convict the heart, and the seed sown be awakened to life, and spring up and bear fruit to the glory of God. Missionaries in this great work are wanted to labor unselfishly, earnestly, and perseveringly, as co-workers with Christ and the heavenly angels in the salvation of their fellow-men.— *Testimonies for the Church, Volume III, pp. 209, 210.*

HEALTH AND TEMPERANCE.

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

CLEANLINESS.

THE Bible closely associates cleanliness or purity of the soul with that of the body, and at times when the one was to be especially sought after, the other was especially required. When Jacob wished to consecrate his family to the Lord, he told them to be clean and change their garments. Gen. 35:2. When the Lord commanded the children of Israel to come up around Mt. Sinai, he told them to sanctify themselves and wash their garments. Nowhere in the Bible do we have anything to show that God is well pleased with uncleanness or filth in any form, either as a penance for sin or otherwise.

Uncleanness, on the other hand, is always the result of, or closely associated with, death and decay, and would never have been known, had not sin entered our world. In heaven all is pure; nothing will ever enter there that will defile.

There are different forms of cleanliness, that of the body and that of the soul—physical, mental, and moral; and they all harmonize, and are associated in a perfect Christian character.

We all agree that mental and moral uncleanness is sin, and who dares say that physical uncleanness is not just as certainly a sin in God's sight, since it so often leads to sickness and death? When pestilence rages, it is always the result of uncleanness in some form. The Lord gave special directions to ancient Israel in regard to their garments, their houses, and their surroundings, in order that nothing decaying or filthy should be kept where it would cause disease. In the valley of Hinnom, near Jerusalem, fires were kept burning continually to destroy the offal of the city.

If a house was infected with disease, it was cleansed, and if after tearing away the infected part and replastering the house, it was still unclean, it was torn down. A garment that was infected was burned up. This shows that God would have his people particular in regard to these things. Much of the sickness and many deaths might be prevented if people were careful about the spreading of disease. Nowhere is there greater need for the strictest cleanliness than in the sick room; for a disregard of this often causes the patient himself to become re-infected, and also endangers the lives of others. All germs do not cause infectious diseases; but even those which are less harmful produce poisons which are sometimes inju-

rious to life. Darkness and dampness are favorable for their development, and it is for this reason that such rooms are very unhealthy places in which to live. Sunlight is one of the best germ-destroyers and cleansers, and we should, therefore, have plenty of it in our rooms.

Who has not visited homes where the parlor was furnished too nicely to use, and so the blinds were closed, and the curtains drawn down the greater part of the year. Upon entering such a room, the first thing we notice is the musty odor and the chilliness of the place; and if we open the blinds and examine more closely, we find that the wall-paper has become discolored,—the house has the leprosy as truly as the houses of ancient Israel that were commanded to be torn down. In such houses the inmates are often consumptive, and sometimes nearly the entire family have died of that dread disease, a disease which carries off a greater proportion of the inhabitants of our country than did the leprosy of olden times in Israel; and yet with proper care and cleanliness, in many cases the disease might be prevented. Carpets are often veritable death-traps, harboring germs which are brought in on our feet and in various other ways. These fly about in the air, and perhaps settle on some piece of furniture; a feather duster or a slight current of air sets them flying again, and they finally settle on the carpet. Then the sweeping day comes, and they are again stirred up with all of their predecessors; and so the process goes on until the room becomes badly infected. If carpets are used at all, they should be sprinkled freely with salt or Indian meal that has been dampened, so that the dust will be swept up rather than raised in clouds. But rugs are much to be preferred, since they can be taken into the open air and shaken. The sweeping should be done with windows wide open, and the dust allowed to settle for an hour or more, when, before the rugs are again put down, the furniture should be wiped over with a damp cloth to collect the dust and germs.

We should keep our sleeping rooms clean and neat. Bedding should be thoroughly aired every day to destroy the germs and poisonous exhalations and organic matter from the body. A feather bed is a great harboring place for these, and when handed down from one generation to another, has aptly been called the "heir of all the ages."

In all cases of sickness, the utmost neatness is desirable, and especially is this true of infectious diseases; for then the germs from the body are thrown off in great numbers. The patient's clothing and bedding should be changed every day, and the soiled clothing thoroughly disinfected. Blankets may be cleansed for present use by hanging in the sunlight for several hours where the air is blowing;

but final cleansing should be more thorough. All dishes used by the patient should be boiled for half an hour or more before using elsewhere. Heat is a good disinfectant, but the temperature required to kill the germs would destroy woolen clothing, so in many cases it is not practicable. Burning paper, coffee, or rags in a sick room is practically worthless.

One of the best disinfectants is bi-chloride of mercury, but it must be kept with great care, since it is very poisonous, and being as colorless as water, might easily be mistaken for it. For making a solution to use in disinfecting walls, floors, and clothing, use one teaspoonful or one dram of bi-chloride to every gallon of water. Wall paper may be cleansed by rubbing it over with stale bread soaked in this solution. The clothing should be soaked in the solution for some time, and five parts of water added before washing them out, to prevent injury to the hands. Sulphur fumigation is also good for disinfecting rooms and woolen clothing. It should be used in the proportion of four pounds of sulphur to every 100 cubic feet of air in the room. Mix the powdered sulphur (flowers of sulphur) with an equal quantity of charcoal. Put it into a spider or kettle, distributing pieces of paper through the mass, and adding alcohol or kerosene to make it burn. Set this on some bricks in a tub containing several inches of water. Seal the doors and windows with strips of paper, to keep the fumes from escaping. Bring in another tub containing several gallons of hot water. Drop into this six or eight hot bricks to cause the steam to fill the room; set fire to the sulphur, and leave the room, sealing the cracks around the door with paper. Do not open the room for thirty-six or forty-eight hours. Copperas is a good disinfectant for vaults, but should be used by the shovelful or bushel, and thoroughly dissolved.

We should keep our persons and everything about us clean and healthful, for physical surroundings have much to do with the moral nature; especially is this true in the case of children. Those that are brought up in squalor, being kept much of the time in crowded, ill-ventilated rooms, are much more liable to have low morals than those who are kept clean, and allowed to breathe plenty of God's pure air, and live in the sunshine. When our minds become beclouded from the impurities in our bodies, or from disease, the world looks dark, and everything seems to be against us, and we are not in a condition to do justice to our fellow-men, or serve God properly. We cannot believe that even in this life God designed that there should be so much sickness and sorrow; and if we bring it upon ourselves, can we blame our heavenly Father?

Our homes may be plain and poorly furnished, but they should be kept clean and bright. God has given us an abundance of means for cleanliness—pure water, pure air, and sunshine; and by using them freely, we will be healthier, happier, and better, and our lives more pure.

LAURA C. BEE.

THE skin is one of the most important depurating organs of the whole body. From each of its millions of pores constantly flows a stream laden with the

poisonous products of disintegration. As the water evaporates, it leaves behind these non-volatile poisons, which are deposited as a thin film over the whole surface of the skin. As each day passes, the process continues, and the film thickens. If the skin is moderately active, three or four days suffice to form a layer which may be compared to a thin coating of varnish or sizing. The accumulation continues to increase, unless removed, and soon undergoes further process of decomposition. It putrifies, — rots, in fact, — and develops an odor characteristic and quite familiar, though anything but pleasant, being at once foul, fetid, putrid, pungent, uncleanly, and unpardonable.

But the offense to the nose is not the extent of the evil. The unclean accumulation chokes the mouths of the million little sewers which should be engaged in eliminating these poisons, and thus obstructs their work. Being retained in contact with the skin, some portions are re-absorbed, together with the results of advancing decay, thus re-poisoning the system, and necessitating their elimination a second time.

Here water serves a most useful end if properly applied. It is unexcelled as a detergent, and by frequent application to the skin, will keep it wholly free from the foul matters described. The necessity for frequent ablutions is well shown by the fact that nearly two pounds of a poison-laden solution, the perspiration, is daily spread upon the surface of the body.—*Extract from "Home Hand-Book."*

QUESTIONS ON CLEANLINESS.

1. WHAT is cleanliness?
2. What do we learn from the Bible about cleanliness, both of the body and soul?
3. What of the cleanliness of our premises?
4. Was the Lord particular about his requirements upon these points?
5. Mention some forms of cleanliness?
6. What is the cause of pestilences?
7. What is the importance of cleanliness in the sick room?
8. What is a good disinfectant to use in the sick room?
9. How should a room that has been occupied by a person having a contagious disease, be treated to make it clean?
10. In order to have a house clean and healthful, what are some of the important points that should receive attention?
11. What care should be taken of sleeping rooms?
12. Does cleanliness of the body and mind have any relation?

PROGRAM.

1. Opening song.
2. Responsive reading.
3. Prayer.
4. Essay or address, subject "Cleanliness."
5. Questions on "Cleanliness."
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY L. C. CHADWICK.

SELECTING LABORERS.

WE are glad to report progress in the work of selecting canvassers for destitute fields. Some definite selections have been made, and we have many others which will doubtless be decided before the next number of the HOME MISSIONARY is printed. Brother E. W. Snyder, who has been State agent of Pennsylvania for three years, and Brother A. B. Stauffer, an experienced canvasser of the same State, and Brother C. A. Nowlen, of the North Pacific Conference, have been selected for Argentine Republic, and will plan to commence their labor in that field about the first of November next.

Brethren Milan Stedwell and W. S. Anderson, of Pennsylvania, will go to Alabama about the last of August. We had hoped to be able to report positively in reference to some other cases in this issue; but these are the only ones with whom arrangements have been completed. The officers of the various States have been exceedingly liberal in their response to our request for laborers for destitute fields, and we are sure the Lord will prosper their work in proportion to the willingness with which they assist in meeting these demands.

As our readers are all aware, we have a vacancy in the office of district agent for Dist. No. 5. This we have not yet succeeded in supplying. Brother J. E. Froom, the district agent for Dist. No. 3, expects to resign his position, that he may enter the Battle Creek College September 1, and we are looking for some one to fill his place also.

Brother M. W. Lewis, the State agent of Ohio, expects to enter school at College View, Neb., at the opening of the College, and we are about to complete arrangements for the selection of a new State agent for Ohio.

The canvassing work is coming to be an important factor in the work of our denomination, and it is no small task to select suitably qualified persons for the different fields in need of help. We are trying to use the utmost care in our selections, and have reason to expect that with the blessings of the Lord those who are chosen to change their fields of labor and develop the work in new and untried or more difficult fields, will see success attending their efforts. We should all remember that the work is one, and that the Lord is able and willing to assist in one locality as well as in another.

L. C. C.

HEALTH PUBLICATIONS.

WE are glad to mention that several agents who are at work in different parts of the field, for *Good Health* with premium, are having excellent success. Geo. L. Miller, of Iowa, took fifty orders in twenty hours, and 100 orders for *Good Health* and premium

in one week. S. W. Armor, of Pittsburg, speaks of having been hindered by strikers, but recently took twenty-three orders in twenty-two hours. Miss Minnie Prince, of Grand Rapids, Mich., took thirty-six orders in one week; and another agent in the same city took twenty-four orders in the same length of time. Two or three agents in the vicinity of Lincoln have taken over 250 orders for *Good Health* during the past month. Nice lists have also been received from Missouri and South Dakota, and encouraging reports are being received from other States.

B. E. Tefft, of England, is having good success, especially in selling to the wealthy class of people. He recently sold twelve copies of "Home Hand-Book" to one man in Birmingham, who had previously given him a smaller order, and bought the larger one to give away. The same man recently gave \$150,000 toward a city hospital.

Brother J. J. Devereaux writes from London that the health books are coming to be recognized as important books, and are meeting with ready sale.

We are glad to note these points, and shall make summarized reports of the work, with health publications each month, as we are furnished with the items from the field.

L. C. C.

IMPORTANT TO CANVASSERS.

As the plan is being quite generally adopted for canvassers to furnish to the State secretaries the names of those with whom they meet who express a desire to read, but are unable to purchase the books, that the names may be used in missionary correspondence, we wish to make the following suggestion to guard against an embarrassment which some of our workers report. One good missionary worker in a neighboring State writes that of the names furnished her, none of them were designated so she could tell whether they were ladies or gentlemen. Others have made the same complaint. Let the canvassers note this point, and preface their names for missionary correspondence with "Mr.," "Mrs.," or "Miss," as the case may be, as it is embarrassing to address strangers without having this information.

L. C. C.

SHALL WE URGE THE PEOPLE TO BUY OUR PUBLICATIONS?

SOME of our diffident canvassers are conscientiously opposed to the idea of being importunate, either in gaining an audience with the people or in urging the purchase of the book. This is frequently the case with lady workers who have only a limited experience in transacting business, and who are inclined to confound the idea of urging their purposes, with the

disgusting efforts of ignorant, selfish boors, who insist on having their own way when offering their wares for sale.

While we cannot countenance the manners and plans of those overbearing agents, we know that success is to a large extent due to the use of tact and concentration of effort, and of an enthusiasm which cannot be easily swerved from its purpose.

If our diffidence and modesty go so far as to cause us to refrain from respectfully yet confidently presenting our claims upon the time, attention, and capital of the people, we should review the case at once; for we either have an excess of timidity, or else we do not appreciate the weighty truths and warnings contained in the books that we hold for sale.

The unwise efforts of some of our people who have worked with a zeal not according to knowledge, and talked frantically about the mark of the beast, etc., to those who did not respond to their missionary (?) efforts, have caused some of the cautious ones to take the opposite extreme, and to present their books in such a tame, non-enthusiastic manner that they make sales only to those who are so anxious to buy a good book, that they would purchase the first religious book presented to them.

When I see our workers err on the side of inactivity, fearfulness, or lack of appreciation of the power of present truth to impress minds, I think of the words of Sister White: "God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber."

When I see our workers fail to get a hearing and allow themselves to be put off by all sorts of excuses, I know that they are not persevering, or else they do not exercise cheerfulness and tact when meeting objections. I have in mind several cases that illustrate the effect of a little tact and cheerfulness. A canvasser was met at the door of an attractive home by the troubled mother with her face wrapped in a shawl, and as he made known the object of his call, the lady said dolefully that she had suffered much with the tooth-ache that day, and that books were not uppermost in her mind. The canvasser not wishing to intrude, yet desiring to talk with the lady if her tooth-ache was not serious just at that time, cheerfully remarked that he could not guarantee his book to cure tooth-ache, but that if she was free from pain just then, the book would distract her mind from the tooth, and afford her real pleasure. The result was a pleasant and finally serious talk, which culminated in her purchasing the book.

But in counseling our workers to urge the people to examine their books, we know that there are some who do not need urging in that direction; some who in their enthusiasm are apt to neglect courtesy in their attempts to emulate the remarkable experiences which others have, where the Lord

seemed to give them favor with busy persons under very adverse circumstances.

"Christian life is more than we take it to be. It does not consist in mere gentleness, patience, meekness, and kindness. These graces are essential, but there is need of courage, force, energy, and perseverance also. Many who engage in the work of canvassing are weak, nerveless, spiritless, and easily discouraged. They lack push. They have not those positive traits of character which give men power to do something,—the spirit and energy that kindle enthusiasm. The canvasser is engaged in an honorable business, and he should not act as though he was ashamed of it. If he would have success attend his efforts, he must be courageous and hopeful."—*"Testimony" 32, page 160.* J. E. FROMM.

DISTRICT NO. 1.

OUR report in the HOME MISSIONARY last month was small, as New York, Atlantic, and New England were not included. Their orders amounted to \$2,547, \$2,618.33, and \$2,848.33 respectively, making the total for the district, \$13,026.41. Three new men have entered upon active service as State agents in this district the past month, B. F. Davis in Maine, J. R. Calkins in New York, and F. W. Spies in Pennsylvania. These brethren all find the work in a prosperous condition as they take it up, and we trust that with the hearty co-operation of the workers under their charge, they will be enabled to carry it forward to still greater success. Our readers probably know that Brother N. Z. Town resigned his position in New York to go as leader of a company to pioneer the work in Scotland, and that the party sailed for Glasgow the sixth of June. Brother E. W. Snyder has been called, after three years of efficient service at the head of the work in Pennsylvania, to lead a company who leave this country in the fall to erect the standard of present truth in Argentine, South America, by canvassing. The summer will be spent in preparation. These experienced and faithful workers will be greatly missed, but we give them cheerfully and gladly, and we hope we shall be able to furnish other workers for foreign fields from time to time.

The training classes at the Pennsylvania and New York workers' meetings were much more satisfactory than the efforts made a year ago. Ministers, officers, and people attended the meetings to listen to the talks that were given, and they manifested a good degree of interest. Evidently the HOME MISSIONARY, the *Atlantic Canvasser*, and the *Indicator* have made the people acquainted with the canvassing work to such an extent that they are quite thoroughly aroused to its importance. It was found necessary to organize new classes at the close of both the camp-meetings. Over twenty names were added to the list of canvassers in New York. Times are a little hard in the East this season, but we see nothing but success perched upon our banners. Our workers are trying to do God service, and he will cause his work to triumph. Some of the students from the South

Lancaster Academy are having remarkable success, and so far as we have had opportunity to observe, all have entered upon the work with love and devotion, and with a sturdy purpose to do all they can for the Master, and to recognize no such thing as failure. We predict for them a good record.

Our experienced canvassers afford an element of stability to the work, and they are a great help when associated with new agents. Among the recruits who have recently entered the work, are a number of school teachers. We are glad to see this talent enlisted in the Master's service. Conversions to the faith are frequently reported, and there are many tokens of God's favoring providence. The canvassers generally seem to be enjoying a deeper religious experience than in the past; consequently they are doing better work, and they find that influences are at work upon the hearts of the people to prepare good ground for the seeds of truth.

E. E. MILES, *District Agent.*

DISTRICT NO. 3.

THE canvassing work in the Lake district is moving along in a very encouraging manner.

Since the last report, we have had returns from those who attended the late institutes in Michigan and Illinois, and although many of them were ignorant of the canvassing work previous to this spring, and some of them are quite young, their reports are excellent. In Michigan those working on "Patriarchs and Prophets" are doing well. One of their experienced canvassers received sixty-six orders for his first eight days' work on that book. In Illinois the report for week ending May 29 was their best thus far during the season. A new company on "Great Controversy" Vol. IV, reported 132 orders for their first week's work, being an average of over four orders per day for each canvasser.

Brother Olsen has since held a course of instruction in Southern Illinois, from which eight workers will start out. Although this State has about one third less membership than any other State in the district, they are enlisting the largest number of canvassers.

Both Indiana and Ohio have lately enlisted a few more workers, and are looking forward to a large force of recruits to attend their summer institutes.

The College class of canvassers, numbering fifty-one, was in progress from June 9-16, and did excellent work, considering the amount of time at their disposal for this work. Six of the class prepared to handle Vol. IV of "Great Controversy," and the remainder were instructed for "Bible Readings." Many of these students intend to resume their studies in the fall, and desire to employ their vacation to the greatest financial advantage possible, and at the same time co-operate in the advancement of the third angel's message.

J. E. FROOM, *District Agent.*

DISTRICT NO. 4.

THE work is making some advancement in Dist. No. 4, and we have reason to hope for continued improvement in the future. During the month of May, orders were taken for over \$11,000 worth of books in this district, and we have reason to believe that they were taken in a way to be delivered, and read with interest. The institute just closed in Des Moines, was a success. I do not know when I have ever seen a company of canvassers start out with better courage than this class of thirty members.

One thing which gave special courage, was the plans adopted to present the works on their merits, and sell them for what they contain, because people want just that kind of book.

This was our first trial at holding an institute after a camp-meeting, but we hope it will not be the last, for there are many advantages in holding at the close, instead of before camp-meeting.

As a rule, the canvassers are doing a better grade of work than last year, besides doing a larger amount of work each week.

Some obstacles which have long seemed to greatly hinder the canvassing work, are rapidly vanishing as fog before the sunshine of systematic labor. There is a clearer understanding of how to work, and a courage born of intelligent, consecrated missionary spirit.

F. L. MEAD, *District Agent.*

DISTRICT NO. 6.

THE institute in the Upper Columbia Conference was held at the school in Milton, Or., and was attended by about twenty-five persons who wished to engage in canvassing. Brother H. N. Lake had been appointed State agent by the Conference, and assisted in the work of the institute. The plan of the meeting was to have each agent commit the printed canvass, and be able to give a correct description of the book in the class before he was allowed to go out to work. An effort was made to have the canvass as short as possible, in no case exceeding five minutes, and then be able to go back to the points of interest and enlarge on them.

Meetings were also held in the interest of the canvassing work on the camp-ground at Walla Walla, and after the meeting was over, the State agent gave instructions to a large class for about a week. As the agents went into the field, they felt that they were better prepared to meet the people, and that by God's help they would succeed. We expect to see some good reports from this field in the near future.

Quite a number of agents were present at the workers' meeting in the North Pacific Conference, and instructions were given as far as time would permit; but the work was not nearly as thorough as we wish to see it. An attempt was made to give some instruction at the camp-meeting, but while much good was accomplished, we feel sure that more would have been done had time permitted. We are

satisfied that it is a poor plan to train agents at a meeting of this kind. It is much better to have a meeting devoted entirely to the canvassing work. Few realize how much time it takes to thoroughly instruct a company of agents. We are glad to say that the sales in this Conference are rapidly increasing, and we hope that the good work will continue till the books are in every household.

G. H. DERRICK, *District Agent.*

CITY WORK.

As a sample of what can be done by continuous effort in city work, we recently took from the weekly reports of a city canvasser the following figures: In ten consecutive weeks he put in forty-two days, 274 hours, and took \$337 worth of orders, or an average of \$1.23 per hour. We learn from good authority that this agent has usually been very successful in delivering his orders.

There is more than one reason why this degree of success attends his efforts. First, we find ten consecutive weeks' labor. During these ten weeks, he worked forty-two days out of a possible fifty; and 274 hours out of a possible 350, as only about seven hours per day can be spent in city work. It is the full time and continuous effort which count in the canvassing work, as well as in any other business. Why should not every canvasser in the field labor to the end of making every day and every hour one for successful work?

VERMONT.

FROM a report just received from Brother F. S. Porter, State agent for Vermont, which we have not space to print in full, we gather the following interesting facts: He writes that the outlook is very encouraging. They have about twelve regular workers, who will work continuously in the canvassing field. Although their territory is hard to get over, with no large cities and only a few small ones, there seems to be an earnest desire and willingness to labor on the part of the workers, which is truly commendable.

He sent several interesting testimonials from those who are in the field, showing their appreciation of the privileges they were enjoying in carrying the truth to the people, and the blessings they were receiving in their work.

ALABAMA.

WE have been very glad to read in the HOME MISSIONARY that some of the destitute fields are to be supplied with more workers, and we rejoice that a company of canvassers is to be sent to Alabama. The great need of the cause in our State at present is faithful workers to supply the people with our books. One or two canvassers, in this large State containing a population of one and one-half million, cannot be expected to send in large reports, or to canvass the whole State.

We believe that those who have been successful in other fields will succeed here. Experience and observation have taught us this. One brother entered one of our towns last October, and in less than six months had sold and delivered more than \$600 worth of our books. He did not have a fair chance, being hindered by labor troubles, strikes, and three months of almost constant rain. Such hinderances will come, but none of them have discouraged us, or caused the work to stop.

We canvass and deliver books successfully every month in the year, though we have found the autumn the best, because money is more plentiful and the weather more favorable. All know that this is the best time for persons to come from the North. But they should come early—in time to begin delivering in September if possible, and make good deliveries every month till Christmas. This climate is very pleasant during these months.

We think it much better for workers to come to stay, for several years at least, than to fly South for the winter only, and back North in the spring, thus spending much of their profits and some of their time traveling. We find this a good climate to live in the year round, and speak from several years' experience.

DANIEL GRABER, *State Agent.*

KANSAS AND ARKANSAS.

As there is no district agent to report from Dist. No. 5 at present, we take the following facts from a report just received from Brother Dixon, who has charge of the work in Kansas, Arkansas, and the Indian Territory. He writes that those who have gone to Arkansas and the Indian Territory are doing well. They have found the field fully as good as they expected, and are taking orders to the amount of from \$50 to \$100 a week per agent. The brethren in Arkansas are much encouraged. Several have already engaged in the work, and others are arranging to go into it soon, and make it a life work. There are many encouraging features in this field. The country has not been overrun by canvassers. The people give their orders quite readily, and the prospects are that a good percentage can be relied upon to be delivered.

We believe that the Lord directed in the plans which were made for uniting Arkansas and the Indian Territory and Kansas into one canvassing field, thus giving a chance to labor to those who have worked so faithfully under severe difficulties in Kansas, and others who would gladly work if they could have a field where books could be sold. There is plenty of room in Arkansas for others, and it is to be hoped that the Lord will impress the importance of the work upon many who ought to engage in it.

AUSTRALIA.

FROM a recent report of missionary work done in Australia during the quarter ending March 31, 1891, we gather the following interesting items: Their fourth Sabbath donations for April 25 amounted to

\$27.49, with a total membership of 193. During the quarter two new societies were organized, with a membership of twenty-eight.

Forty-six subscriptions were received for *Bible Echo*. Over 44,000 pages of books, tracts, and pamphlets were distributed by the members, and 668 missionary visits were made.

We are sorry to learn that for some reason their supply of HOME MISSIONARIES did not reach them for one or two months, but glad to know that the paper is valued so highly in that country that they miss it very much when it does not reach them.

THE OUTLOOK.

THE outlook for the canvassing work as a whole was never better. We are gradually coming to see the importance of giving thorough instruction to those who enter this important line of work, and as the thoroughness of the instruction increases, the good results of the work will increase correspondingly. In the home field, the work accomplished by the six district agents has been invaluable, and especially during the last few months, as so much time has been taken in conducting institutes and special classes of instruction.

Brother Morrison's visit to Australia and New Zealand, and the instruction given to the workers in those fields, has resulted in nearly doubling their working force and the efficiency of those who were engaged formerly in the work.

In South Africa, there have been many perplexities which have caused some discouragement to the canvassers, principally on account of delay in supplying them with books to fill their orders. Steps have been taken, however, to guard against a repetition of this delay, and we expect to see the work there develop encouragingly in the future. The Mission Board has voted to have Brother E. M. Morrison return to South Africa as soon as possible, to spend from four to six months in assisting the workers in that field to overcome the difficulties they have met, and place the work upon a more substantial basis.

In England, the prospect is that the coming year will see the sales of our books largely increased. In the Scandinavian countries and those controlled by the publishing house at Basel, Switzerland, the work is going steadily forward, although on account of the peculiarities of these fields, we do not see and cannot expect as large results as in other places.

The canvassing work is now being started in Scotland by an experienced company under the leadership of N. Z. Town, formerly State agent of New York. In a few months we shall commence the sale of our publications in South America. We are seeing something that has never before been seen,—a religious denomination selling hundreds of thousands of dollars' worth of its denominational books by subscription to those not connected with the denomination. The work is the Lord's, and we have many evidences of his blessing attending those who are engaged in it.

L. C. C.

QUESTION COLUMN.

Ques. 6. Is it right to present to new workers simply the great results which some have secured in their work, especially from a financial standpoint, without presenting the difficulties that are sure to come to every canvasser who stays in the field?

Ans. Most decidedly, No. State agents and others who enlist recruits for the canvassing work should present the difficulties as well as the encouraging features which they will be likely to meet. It is much better to be happily disappointed than otherwise. We do not believe in magnifying the success which has been attained by a few of our best workers, as an inducement for others to enter the work; but rather present the matter from the standpoint of duty and the privilege to have even a humble part in the work of the Lord with a moderate success.

Ques. 7. Is it right for canvassers to introduce themselves as agents for, or as representing, the International Tract and Missionary Society?

Ans. No. It is not right to state anything that is not true for the sake of influence or for any other purpose. The International Tract and Missionary Society employs no canvassers to work directly for it. If you are working for a State tract society, it would be perfectly proper to introduce yourselves as agents for said society, or for the publishing house, if you are working direct for it; but we cannot think of a single instance where it would be allowable for a canvasser for our books to represent himself as an agent of the International Tract Society.

Ques. 8. Should agents talk freely of their business?

Ans. Yes and No. Their business is to sell books in such a manner as to leave a good influence. Any talk about their business that will enable them to make their work more successful, is certainly a part of their business; but the unwise course pursued by some agents, who have seemed to think that their success depended upon their talking loud and fast, and proclaiming to all the nature and importance of their business, should not be encouraged or followed.

Ques. 9. Are newspaper notices of advantage?

Ans. There are doubtless instances where a carefully worded notice is a help to the canvasser; but unless great care is exercised, it will be likely to attract unnecessary attention to his work, and lead to other notices from those who oppose his work, and whose influence in the community would be far greater than his. Experience has proven that as a general rule it is better to work quietly but thoroughly, without attracting public attention.

Ques. 10. When we allow principals of schools and superintendents of public instruction a discount of 20 per cent on our subscription books, who shall lose the discount, the agent, tract society, or publishing house?

Ans. The agent in all cases. If he considers the influence of the name of the principal of school of sufficient value as an aid in securing other orders, to warrant the giving of the 20 per cent discount, he should be willing to stand the discount as well as receive the benefit of the results.

REPORT OF THE CANVASSING WORK FOR JUNE, 1891.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist.	
Dist. No. 1.	Atlantic	36	30	522	2715	593	\$1,241 50	1658	\$4370 75	\$ 32 50	\$ 4403 25		
	Maine	14	11 ¹ / ₄	177	1058	512	1189 25	752	2006 00		2006 00		
	Maritime Prov.	60	47	748	3942	732	1575 10	2051	5254 35	112 65	5367 00		
	New York	31	15	179	1160	220	597 25	611	1562 50	7 60	1570 10		
	Peunsylvania	21	13 ³ / ₄	165	942	328		474	1127 00	143 20	1270 20		
	Quebec	7	6 ³ / ₄	120	1022	33	75 25	388	868 50	5 25	873 75		
	Virginia	13	7	107	565	167	361 00	378	862 00		862 00		
	Vermont	14	8	167	1027	120	261 00	310	767 75	32 90	800 65		
	West Virginia												\$17152 95
	Alabama	2	2	24	136	79	193 25	134	355 50	1 25	356 75		
No. 2.	Florida	1				64	169 25						
	Georgia	3	3	43	498	153	380 50	166	428 00	1 40	429 40		
	Louisiana	10	7 ¹ / ₂	123		295	694 20	542	1287 50	20 50	1308 00		
	Mississippi												
	North Carolina												
No. 3.	Tennessee											2094 15	
	Indiana	25	21	358	2682	209	469 50	787	2277 52	12 67	2290 19		
	Illinois	43	36	651	4615	673	2049 75	2095	5131 75	16 84	5148 59		
	Michigan												
	Ohio			472				786	1933 50	189 75	2123 25		
No. 4.	Ontario	23	17 ³ / ₄	302	2617	194	453 75	734	1688 50		1688 50	11250 53	
	So. Dakota												
	Iowa												
	Manitoba	5	3 ³ / ₄	66	449			302	732 25		732 25		
	Minnesota												
No. 5.	Nebraska	15	11	157	977	142	329 20	477	938 15	5 00	943 15		
	Wisconsin	25	12		981			529	861 06	18 98	880 04	2605 44	
	Arkansas	5	3	49	341	9	19 50	93	275 00	8 52	283 52		
	Indian Territory	11	8	152	1289			691	2306 75	98 18	2404 93		
	Kansas	4	2	31	234	16	60 70	70	181 70	33 75	215 45		
No. 6.	Missouri	47	25	397	3029	117	253 25	1171	3791 75	267 13	4058 88		
	Texas	35	2	160		192	574 25	1233	3990 95		3990 95	10953 73	
	Colorado												
	California					178	468 50	2292	6215 78	151 93	6367 71		
	North Pacific												
FORN.	Upper Columbia				556			297	820 75		820 75	7188 46	
	England		6	48	176	40	129 54	39	142 32	6 21	148 53		
	Germany	14		311	2262		252 00	325		249 00	249 00		
	Central Europe	6					44 75		163 00		163 00		
	South Africa	12	12	20	220	1500	3121 67						
	Australia and Tas New Zealand	36	24	428	2659	910	3613 54	1448	6051 15	129 68	6180 83	6741 36	
Totals	508	334 ³ / ₄	4,877	36,152	7476	\$18,477 45	20,833	\$56,441 73	\$1,544 89	\$57,986 62	\$57986 62		

THE canvassers in England were in attendance at the institute at London during most of the month of May, for which the report is given, hence the reduced report.

A. F. HARRISON, the district canvassing agent for Dist. No. 2, has moved from New Orleans, La., to Atlanta, Ga., that he may be more centrally located, and his address is 449 East Fair St., Atlanta, Ga.

“GREAT CONTROVERSY,” VOL. IV.

As an evidence of the successful sale of “Great Controversy,” Vol. IV, we call attention to the following facts: During the week ending June 12, 1891, seven canvassers in the State of Illinois, with a total of 32 days, 299 hours, took 124 orders, amounting to \$297.75.

As was mentioned last month, the workers in the Indian Territory are from Kansas. The following is the report of the nine Kansas workers in Arkansas for five weeks: 174 days, 1,231 hours, 738 orders; value, \$1,960.75; miscellaneous sales, \$26.06. The report from Florida is for two weeks, and those from Alabama, Arkansas, Illinois, Indiana, Indian Territory, Kansas, Missouri, and Vermont are for five weeks.

THOSE State secretaries who find it difficult to get their monthly reports to us in time for publication, might close their reports one week earlier than the schedule which was furnished at the beginning of the year. It is very necessary that the HOME MISSIONARY should go to press as soon as the fifth of each month, in order that it may reach distant portions of the field in time for them to use the fourth Sabbath readings and weekly lessons.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., JULY, 1891.

WE regret a delay in filling orders for "Open Doors," which was mentioned last month. The author's revision has been delayed unavoidably. All orders received will be filled as soon as possible.

MISS LENA STEINEL, who has served efficiently as secretary of the Wisconsin Tract Society, will connect with the International Tract Society office during the next month, and have charge of our German work.

MISS MARY E. SIMKIN, the secretary of our National Religious Liberty Department, is enjoying a short vacation and much needed rest at her old home in Wellsville, N. Y., after two years of hard work in College and Office.

MISS KATE ROSS, who has been engaged for the past two years as a teacher in the preparatory department of the Battle Creek College, commenced her work for the International Tract Society July 1, at the Main Office at Battle Creek, Mich.

WE are in receipt of the June number of *Brazilian Missions*, an eight-page monthly which will always be found a valuable aid in studying the mission work of that important field. Price, 25 cents per year. Address Rev. Donald McLaren, 372 Lewis Ave., Brooklyn, N. Y.

THOMPSON'S Vest-pocket Speller, is a unique and exceedingly useful little book, 2½ x 5½ inches in size, 5-16 of an inch thick, bound in fine Russian leather. It contains 22,800 words, alphabetically arranged, and indexed, with concise definitions. A silicate slate and 20 pages of abbreviations, proper names, rules, and forms, add to its usefulness. Stenographers, ministers, canvassers, etc., will find it almost indispensable. Price, postpaid, 50 cents. Address, International Tract Society, Battle Creek, Mich.

THE *American Missionary* is one of our most welcome exchanges. The July number has five pages of interesting editorial matter, and fifteen pages

devoted to the work in the South. 32 pp. Price 50 cents. Published by the American Missionary Association. Bible House. Ninth St. and Fourth Ave., New York City.

THE June number of the *Message* contains interesting "echoes" from the commencement exercises of the Chicago Training-school for City, Home, and Foreign Missions. The *Message* is a sixteen-page monthly, published at 114 Dearborn Ave., Chicago, Ill., and is well worth the subscription price of 25 cents per year.

"BLACK BEAUTY" is the name of a book of about 250 pages, published by the American Humane Education Society, and which has had a circulation of over 100,000 copies in England, and nearly 200,000 in America. It portrays in form of a narrative the need of kindness in the treatment of that noble animal, the horse. Every child should read it, and it should be placed in the hands of all horse owners. Prices, postpaid, 15 and 25 cents. Address, International Tract Society, Battle Creek, Mich.

ADDRESS NOTICE.

LETTERS for the officers and crew of the "Pitcairn," and for Elder E. H. Gates, may be addressed to Auckland, New Zealand; those for A. J. Read, to Norfolk Island; those for J. I. Tay, to Auckland, New Zealand, care of E. H. Gates.

GRAND EXCURSION TO TORONTO. NATIONAL EDUCATIONAL ASSOCIATION, JULY 8-15 INCLUSIVE.

THE Chicago & Grand Trunk, in connection with the Grand Trunk Railway, is recognized as the only first-class Pullman and Palace Dining Car Route to Toronto.

These companies have secured 100 Pullman Palace Sleeping Cars to be used upon the occasion of the above excursion, which will secure to its patrons every possible comfort without crowding. Tickets will be sold at the rate of single fare for the round trip, plus \$2 membership fee, July 8-15 inclusive, good to return until July 22; but by following instructions on the face of the ticket, they will be extended to September 25.

Hundreds of attractive trips can be made from Toronto at rates of single fare and less for the round trip. Apply to agents of the Chicago & Grand Trunk Railway for some of this company's magnificently illustrated advertising matter, giving full particulars of this Grand Excursion, or to W. E. DAVIS, G. P. & T. A., Chicago & Grand Trunk Railway, Chicago, Ill.