

THE HOME MISSIONARY

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

Jennie Thayer
Fr

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FOURTH SABBATH READING.

THE WORK OF THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

It has been three or four years since the plan was adopted of devoting the fourth Sabbath in each month to the interests of the tract and missionary work. At first the plan met with considerable opposition, caused largely, no doubt, by the prejudice which existed at that time in the minds of many of our people against making donations on the Sabbath. We are glad to see this prejudice wearing away, and we believe it will entirely disappear when we fully appreciate the importance of the Lord's work and the necessity of assisting to carry it forward, and meeting the expenses connected therewith, whenever and wherever we have an opportunity to do so.

Shortly after the plan of holding fourth Sabbath missionary meetings was adopted, it was decided by those who had an opportunity to know the wants of the entire field, to issue every month an article or an address to be read in the churches as a part of the exercises on the fourth Sabbath. These articles have been known as "Fourth Sabbath Readings." For some time they were printed and sent out separate from other matter; but beginning with the year 1889, the International Tract and Missionary Society began the publication of a monthly paper called the HOME MISSIONARY. During the first year, this paper was only eight pages in size, and contained the fourth Sabbath reading each month, a few lessons on civil government, and some miscellaneous reading. It was translated into the Danish, Swedish, and German languages, thus placing it before the larger portion of our membership throughout the world.

At the annual session of the International Tract Society held in October, 1889, it was voted to increase the size of the HOME MISSIONARY to sixteen pages. The Executive Board found it necessary to add four pages to this for the January number, and then to enlarge it to twenty-four pages, which is its

present size. The fourth Sabbath readings have occupied the first two pages of each number, and we trust that the plan of having these articles read in the churches has been quite generally followed throughout the entire field.

We have received reports from a large number of churches at various times since these monthly meetings were begun, giving us some encouraging results that have been seen, as the missionary spirit has increased, and the attendance has correspondingly enlarged as the different lines of instruction have been presented from month to month. As the variety of literature has been increasing so rapidly during the last few years, and the facilities for circulating it through the agency of our local societies have also been increased, the expense to the State societies of the literature thus furnished has become much larger, and the monthly donations which have been made upon the fourth Sabbaths have been very acceptably received by the various State societies.

Every local tract society should instruct its librarian to watch its account with the State society carefully, and not allow a debt to accumulate. If you find that you can use a larger amount of tracts than you have been using, you must remember that you should make your donations larger, so as to keep a good credit with the State society, from which you can draw your supplies to meet the demands of your work. I have no sympathy whatever with the church or tract society officers who are so afraid of injuring some one's feelings that they will never mention the question of finances or the need of raising money to carry forward the work. Neither do I think it is right to be constantly calling for means without placing before the members very frequently some definite information as to how the means already raised has been expended.

The fourth Sabbath donations for eleven months in the year are for your local societies, and are to be used expressly to pay for the publications which you use and the necessary expenses of your society, such as

postage, expressage, etc., and whatever surplus you have, it is sent to your State secretary at the close of each quarter, and placed to your credit. The donations for the month of October, however, are to be given to the International Tract Society, to help meet the expenses of the large amount of literature which it sends out gratuitously to all parts of the world. We all feel willing to donate as liberally as we are able toward any enterprise connected with the third angel's message, provided we are furnished with information concerning the enterprise and what is being accomplished by it. As an illustration of this, I need only to call your attention to the fact that during the first three months of 1890 our Sabbath-schools contributed more than \$4,000 toward the missionary ship, besides meeting their running expenses. And although the reports for the next quarter are not yet all received, we have no reason to doubt that during the quarter ending June 30, 1890, about \$5,000 were raised in the same manner and for the same purpose. This was not because the missionary ship was any more important than many other lines of work, but because our Sabbath-school scholars were kept well informed from time to time with reference to the need of such a ship, and the plans that were proposed whereby it might be made useful if the necessary amount of money was raised to build and equip it. So it is with any other branch of our work: the better we become acquainted with it, and the more thoroughly we are informed as to what is needed, the more willing we all are to contribute of our means to help in its support. We believe this will be true with reference to the donations to the International Tract Society that will be made, we trust, in every Seventh-day Adventist church, on the fourth Sabbath of next month. Not only this, but there are many isolated ones who do not live where they can meet with others of like faith on such occasions, who can send their donations to the librarian of the nearest church society, or direct to your State secretary, so that there will be no individual anywhere in the field who will not have the privilege of contributing at this time to the International Tract Society.

We have been trying during the past year to set before the readers of the HOME MISSIONARY, from month to month, such information in regard to our work as we have had space for, and I find, as I attend the general meetings in different States, that when I meet and converse with the people who have read and studied the HOME MISSIONARY, they usually have a general idea of our work. In the August number we printed the annual report and statement of the treasurer, and made some comments on them. I do not propose to weary you with statistics in this article, but will refer you to the above-mentioned report for such information as you may desire, with reference to the gratuitous work our society has done during the year ending June 30, 1890. I do wish, however, to give you some results that have already been seen, knowing that you will be interested in a brief report.

We have given you every month a tabulated report of the number of pages of reading-matter we have sent out, and have printed brief extracts from a

few of the large number of letters we have received. These extracts are only a sample of the interest with which the publications have been accepted, and the good they are accomplishing.

There has been a mistaken idea in the minds of some with reference to the work of the International Tract and Missionary Society. There are those who think its object is simply to have a kind of fatherly oversight over the State societies, while others think it is simply to assist the workers in the different foreign fields by supplying them with publications. While both of these and other ideas which are held by different ones in regard to the objects of our work, are true as far as they go, they only cover a very small portion of our work.

If you will look at the map of the world (a copy of which has been furnished to every Sabbath-school in the land), you will find that the territory covered by the State tract societies and those that have been organized in foreign fields, is only a very small part of the great harvest field. And while the International Tract Society does have an oversight of the work wherever it is organized, there is a vast field spread out before us into which none of our State organizations feel the responsibility of entering, except as individual members may send publications or carry on a correspondence; and this portion of the great field is what the International Tract Society is trying to reach. We have a large variety of publications to place in these fields, and almost without exception the people gladly receive and study the reading-matter placed in their hands.

There is only one thing that can limit the amount of work of the International Tract Society, and that is the lack of means to bear the expense of the publications for which we find so many openings. On the West Coast of Africa, there are already Sabbath-keepers in four different places as a result of the blessing of God that has followed the publications we have sent them, accompanied by careful missionary correspondence. In some of the smaller islands of the West Indies, where Brother Arnold sold several hundred copies of "Thoughts on Daniel and the Revelation," the International Tract Society has been sending thousands of pages of publications and hundreds of letters during the past nine months. We have no means of knowing all the results of this work, but we have abundant reason to know that many precious souls are either rejoicing in the truth or deeply interested in its investigation. It has been decided to send a minister there, who will sail in a short time. Away over in Egypt there are some young men, evidently devoted to the cause of the Lord, who are deeply interested in present truth, as a result of the reading-matter we have placed in their hands. We might mention many other cases, but have not the space.

In addition to this kind of work, we are supplying papers, books, and tracts to several ship missionaries in some of the most important harbors in the world, where faithful, devoted persons are busily engaged in placing these publications, not simply in the hands of the wealthy and refined, but also in the hands of

the emigrants who come to our shores from different countries in the Old World, and who grasp so eagerly any reading-matter in their native language. In different parts of our own land there are a large number of schools where many of the teachers and pupils are unable to purchase good reading-matter, and we have placed some of our excellent papers and other publications in their libraries, where they are thankfully received and eagerly read. Then there is a large territory in the United States where there are no State organizations, and the International Tract Society has been corresponding with editors and lawyers and other leading men in these fields, with special reference to interesting them in the question of religious liberty by placing the *American Sentinel* and other religious liberty literature in their hands. We have seen much good result from this, and the correspondence with such men is being carefully carried on by our secretaries. Many of these editors take articles from our papers, and either rewrite them so as to give them their own mold, or else publish them just as they appear in our papers, and send them out to thousands of readers as editorials.

I have not space in this article to give you the details of the good work that is being done. I trust that none of those who read this article or hear it read, will be satisfied with the brief report thus presented, but if you have not already done so, subscribe for the HOME MISSIONARY at once; secure the back numbers for the interesting reports we have furnished from month to month, and the plans of work we have referred to in this paper, and we will try in every number hereafter to give you some interesting information with reference to our work. How thankful we ought to be that our sphere of usefulness need not be limited to the small fields in which we are individually located! The Lord has so planned the work of the third angel's message that we can all have a part in it, not simply in and around our homes, but by sending publications to different parts of the earth, and also contributing to meet the expenses of the work which the International Tract Society is doing in the great field that is spread out before us. This great field is so destitute of laborers that if we were dependent upon ministerial labor to carry the truth to all of those who are now in darkness, we would put off the coming of the Lord so indefinitely that none of us could hope to live to see that glorious time. But through the agency of our missionary societies, the work can be extended and widened, and many souls be brought to the knowledge of the truth, as we have already seen, even before they see or hear a living preacher. May the Lord help us to feel that the responsibility of this work rests in a measure upon each one of us as individuals.

I hope each one will begin to plan thus early to make his donations for the fourth Sabbath in next month exceedingly liberal. The more we invest in any enterprise, the more interest we have in it, and the more frequently we will pray that the Lord will bless it. Like the chimney-sweep who had given his penny at the missionary Sunday-school, we feel that we are "part of the concern." If we will re-

member that "God loveth a cheerful giver," and that "he which soweth bountifully shall reap also bountifully," for "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." And the wise man tells us that "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty;" but "the liberal soul shall be made fat: and he that watereth shall be watered also himself."

I know there are many calls for means to aid the different lines of work, all of which are important; but I trust that our brethren and sisters will plan during the month before us to cut off all unnecessary and needless expenditures, and make some sacrifice in order to help the work of the International Tract Society. Will those who can do but little remember that the Lord can bless even small amounts when the gift is made cheerfully, and is prompted by the right kind of motives? Will those who are in better circumstances, and can give more, remember the words of the apostle Paul that our gifts should be according as God has prospered us? Those who have been abundantly prospered and can contribute large amounts, should remember that they are only stewards of the Lord's property, and that when he cometh, he will require his own with usury; and if you sow sparingly, you will also reap sparingly.

We all look forward with bright hope and glad expectation to a bountiful harvest of souls in the kingdom of God when the Lord shall come. It is our privilege as individuals to come at that time bearing precious sheaves with us. We do not need to be preachers in order to have stars in our crowns of rejoicing, but we can assist those who do go out to labor, with our means, with our sympathies, and our prayers. In this way we will all be bound together by common interest in the great work, and when the rewards are given, it will be our privilege to share in the joy that is in store for those who win precious souls to Christ.

L. C. C.

THE SEASON OF FASTING AND PRAYER.

WE wish to call the special attention of the readers of the HOME MISSIONARY to the season of prayer and fasting, which has been appointed for October 3, 4, and 5. The special design of this season is to fulfill the injunction of our Saviour: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38. What is needed most now is consecrated, faithful, self-sacrificing men and women of intelligence, and who are well informed; to go out as representatives of the truth,—those that are qualified or can qualify themselves to teach all points of doctrine, and to instruct the people in exercising faith in Christ, and in all points of practical religion. We trust that this season of prayer and fasting may be the means of calling the attention of many who are competent for such work, to the dearth of laborers that now exists, and may lead them to consecrate themselves to God and his work, and stand ready to labor wherever duty calls them.

D. T. J.

Extracts from Correspondence.

From Brother F. W. Morse, Ontario, Canada :—

"In a recent visit to Prince Edward Island, I was impressed with the fact that literature sent out by the humble worker is often finding its way to the hearts of the people even though the good that is done may, perhaps, never come to be known in this world by the person who sent out the printed truth. Not being able to learn that any Sabbath-keeper had ever visited this island-province, I scarcely expected to find earnest friends of the cause in that country. But if the living preacher of the message has never visited them, our good publications have found their way there, and the good seed thus sown by some unknown worker has taken root in a few honest hearts.

"It seemed cheering to find the library of a leading business man whom I visited, supplied with our best books ; to see our weekly papers in his home ; and better still, this gentleman sends the good word around among his acquaintances, and the interest thus awakened is calling for more truth, and the public preaching of the same. At two places, and one of them the second town in the province, commodious places for worship are open to the preaching of these truths if any one could only be found to occupy them.

"Truly, with all confidence, may it be said, 'Cast thy bread upon the waters,' etc. In this case the good seed has lodged upon this lovely island, and made way for more extended efforts for the promulgation of the truth."

From Arundel, Province of Quebec :—

"A few days before I left Barbadoes, West Indies, I received a package of literature kindly remitted by you. I ought to have written to you before I sailed, but as you may suppose, I was very busy. I should like very much to keep up a correspondence with you, and continue to solicit your sympathy and aid in placing good reading-matter before the public. Will you please send me a catalogue of your temperance works and a few select tracts on tobacco smoking ?

"I expect soon to be entering college for the ministry, and will write to you from there ; in the meantime, however, I am at Arundel, and will be here for a few weeks yet. I hope to hear from you soon."

From a gentleman living in Bridgeport, Barbadoes, West Indies :—

"I beg to inform you that your parcels and favor of the 29th ultimo, are at hand. The former has been distributed, and the latter has engaged my attention, and in reply, to show how the papers, etc., are received and read, I may safely assure you that judging by the readiness with which they are accepted and sought after, my verdict is in their favor.

"For myself, I must inform you that as a member of the Episcopal Church, I yet derive much benefit and assistance from your papers. I mention this merely to show you that I am not a straight-laced churchman, especially after a sojourn of five years in Boston, and the Canadian province of Nova Scotia and Cape Breton, not to add Newfoundland.

"There are no Seventh-day Adventists in this country to my knowledge, and I hardly suppose much thought has ever been bestowed upon the subject, but the literature which comes from you to my address is read, and I trust profitably.

"The extract from Judge Bennett's address on the 'Genuineness of the Gospels,' was to me as a drop of oil to machinery.

'Why not be a Christian ?' by Dr. Cuyler, was no less interesting, both of which were taken from the *Signs of the Times* of June 23.

"Of *Good Health*, I cannot say enough, and the *Youth's Instructor* is much patronized. I can — with the utmost regard for the tendency of novel-reading among our youth — assure you that your papers will receive greater attention from our readers, or at all events proportionate to the amount circulated. I wish you success in your generous and noble work, and thank you for your remembrances."

From the Austin Reading-room Association, Austin, Texas, where publications have been sent for six months in the past :—

"The publications sent by your society have been read with interest, and are doing good. Accept our grateful acknowledgments of your liberality."

From a letter of twelve pages lately received from one of our most valued correspondents in Antigua, West Indies, we were given many interesting items of life as it really is among the people there ; this gentleman (himself a native of Switzerland) has spent twelve years on this island, and "during this time has not probably seen as many different white faces." He takes a decided interest in the distribution of our literature, having nine persons besides himself and wife engaged in house-to-house visiting, and selects only those who are devoted Christians. To use his own words, "The messenger should be as acceptable as the message, and so I prefer those who are good, earnest people to distribute the reading-matter." One person, a local Wesleyan preacher who had received the *Signs* and also tracts relating to the Sabbath from our correspondent, alluded very favorably not long since, to the *new truth* in his pulpit.

Mr. A. says further :—

"That which decided my taking an interest in the matter of distributing tracts, were your words, 'For the good of others.' I then judged it an unselfish effort made on the part of your society as deserving every encouragement ; but knowing nothing of you before, I was naturally on my guard against mere advertising of such literature as a commercial undertaking. I am simple enough to believe that there are wealthy and consecrated Christians in the world who subscribe to such societies as yours, in order that the gospel may be preached and taught to the poor 'without money and without price.' At the same time I see the utility of reminding our fellow-men who are in better circumstances, that they should take such literature at their own cost, the same as they should be too proud to live on another man's means, if not upon the higher ground of duty to spread the truth. It is a delicate matter, and I perceive you are wise enough to leave it to each one's sense of duty.

"I like to scatter your literature, and do it because I would have been glad to know years ago what I now know ; but no one took the trouble to point out to me what literature can teach us, if we patiently persevere reading good authors, and try the mettle of our own intellect. 'Know thyself' is a precept of the ancients. Writing of books and authors, I would thank you very much for 'Marvel of Nations' so kindly sent me ; for I am a lover of books and an admirer of your country, being a Swiss republican, and my book-knowledge of your country will be useful to me to understand Mr. Smith's book, written as it is in the light of prophecy for our times ; so true is it that one kind of knowledge is helpful to another. . . . Altogether it is a monstrous thing that after the great liberator Luther, and the efforts and life sacrifices of the other Reformers (Many times as a boy and man, have I passed by John Huss's memorial on the spot where he was burned near Constance.) that the Protestant world should in these days of increased knowledge, be still so dark as not to know its own mind, and be putting its neck into the Roman yoke again."

The Children's Page.

WE hope that the older ones will do all they can to help make this page a profitable one for the children. In some schools it may be best to have the article read in place of the general exercises of the children's division. In others it may be better to have it read to the children while the fourth-Sabbath reading is being read to the older ones. In every case the children should be by themselves, even though it may be in one corner of the same room. Let such ones be chosen to arrange the matter as will best adapt themselves to the circumstances.

DEAR CHILDREN :—

Open your Bibles at Isa. 53 : 6, and we read, "All we like sheep have gone astray ; . . . and the Lord hath laid on him the iniquity of us all."

Did you ever see a flock of sheep, children? Yes ; some of you have. It was a beautiful sight to see a flock feeding together, and to see the lambs skip in playfulness, and the shepherd watching them all.

Sometimes one of the sheep would wander away from the flock and get lost in the mountains or among the rocks. It was not happy away from the shepherd and the rest of the sheep, and would bleat in its loneliness. The kind shepherd would soon miss it, and go in search, calling it by name, and when he found it, gently lead it back until it was in sight of the flock, and then without urging, it would run to join them.

Men, in the Bible, are often likened to sheep. "All we like sheep have gone astray." Sometimes quite a number of the sheep will stray off together. Boys and girls are very much like sheep. When one boy or girl gets into a wrong place, others are likely to follow. Just as the text says, "All we like sheep have gone astray." I have known many children led astray by other children.

I have read about some sheep that were feeding in the Highlands of Scotland. They saw green on a rock below, and one jumped down. Then a good many of the others followed, and got on the rock, which was called "Castle Rock." They could not get back again ; and below them was a steep rock, hundreds of feet straight down. The good shepherd sought his sheep ; and when he saw where they were, he knew that unless he could get them up, they would be lost. So he had another man let him down with a rope over the rocks. But they were afraid of the good shepherd, and some of the silly lambs leaped off the rock and were killed.

The shepherd saved the most of them by tying one at a time to the rope, and allowing the man above to pull it up. The shepherd risked his life for the fault of the sheep ; but Christ gave his life for our faults. "All we like sheep have gone astray ; . . . and the Lord hath laid on him the iniquity of us

all." The good shepherd, when he finds that one of his lambs is lost, will leave the other sheep and seek till he finds the lost one. And when he has found it, he rejoices over it.

In the fifteenth chapter of Luke, we find one of Christ's parables : "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me ; for I have found my sheep which was lost."

Christ is called the "Good Shepherd," who not only watches and feeds the sheep, who are his people, but takes special care of the lambs, or children. Just as the shepherd goes after the sheep that has strayed, so Christ, the Good Shepherd, goes after even one child that has gone astray, and seeks it till he finds it, and then he is so happy he has to tell the angels that he has found the lost sheep ; and they rejoice with him. What a good, kind shepherd Jesus is ! He gave his life for his sheep. "All we like sheep have gone astray ; . . . and the Lord hath laid on him the iniquity of us all." That means that when we had sinned and gone astray, Jesus suffered for our sins, that we might be forgiven. As a suffering Saviour, he is called the "Lamb of God."

I will tell you about a little girl, only six years old, who had learned that Jesus died for our sins. Her mother had taught her to sing, "Cast your sins on Jesus, that spotless Lamb of God." She had an uncle who was upstairs, sick, and was soon to die. He, like sheep, had gone astray. He had not listened to the voice of Jesus, the Good Shepherd, and so death had its terrors for him. The little girl crept up to his bed-side, laid her hand on his face, and whispered, "Uncle, cast your sins on Jesus, that spotless Lamb of God." She went back to her play, but all that evening he was praying to God to forgive him, for Christ's sake.

The next day the little girl went up to him and whispered, "Uncle, did you do as I told you?" He answered, "Yes, I did, and He has taken all my sins away."

Children, let us love Christ, the Good Shepherd, with all our hearts, that we may not go astray. Remember that he loves you and gave his life for you. Let us thank him to-day for his great love.

"Suffer the little children to come unto me, and forbid them not." Mark 10 : 14.

AMELIA COOK.

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

CENTRAL AFRICA.

It has been predicted that Africa "would be the cynosure of all eyes in the nineteenth century." The region known as Central Africa occupies, geographically, all that tract of country between the Indian Ocean on the east and the Atlantic on the west, and from the Soudan and the water-shed of the Nile and Congo on the north to the Zambezi on the south.

It has been said that the great discoveries of Columbus and Americus Vesputius in the sixteenth century, did not make a more important addition to our knowledge of the globe than do the Central African discoveries of the latter half of this century. Through the journeys of Burton, Speke, Grant, Livingstone, Stanley, Cameron, Baker, Arnot, and many other explorers, it stands no longer unknown, but wholly disclosed to view. We quote the following from one who has given much time and thought to this part of the mission-field:—

"It seems strange that so large a portion of Central Africa should have remained an unknown world till these our days; but it is perhaps an indication of a merciful providence, that until Christianity had influenced the minds and consciences of the nations of the earth so as to lead them to see the sin of slavery and abolish it, it were better for the African to lie hidden from the world, than that his home should become the haunt of the slave-trader. One can but rejoice that Stanley's great journey was not made two hundred years ago! Had it been, slave-raiding would have spread up the Congo, even as it has on the western coast. The present terrible sufferings in the eastern half of equatorial Africa on account of the Arab slave-trade, shows what might have been, had the Dark Continent been opened sooner."

There is probably no region with so grand a system of inland lakes and rivers, as Central Africa, which formerly was thought to be so barren of all natural advantages. One great disadvantage to Africa has been her short coast-line in proportion to her great land area of twenty-eight million square miles; this accounts for her late awakening to civilized life; but when we take into consideration that she has not less than 80,000 square miles of lake water, besides the "mighty Congo" system, which is the second largest river and river basin in the world, this makes up to a great degree the deficiency of her coast line.

It is hard to state with any degree of accuracy just what the population of Central Africa is, but it is probably somewhere between forty and fifty million. The people live mostly in independent groups, under the command of a chief or king whose dominions comprise a few villages or towns, and often quite a tract of country.

The Congo Free State alone contains 1,508,000 square miles of territory, and it would take more than thirty Englands to cover this great Central African state. Besides this, Central Africa contains many other distinct regions. East of Lake Victoria Nyanza is the beautiful Masai country, often called the "Switzerland of Africa," with its snow-capped mountains 18,000 feet high, now the field of British influence. Directly south of this, and east of Lake Tanganyika is the sphere of German influence. On the south is the Nyassa district which has made so much progress in civilization; also the great Lunda country, the extensive Barotse Valley, and the immense Portuguese territory of Angola. On the west is the Ogowe country controlled by France. There are also the northern kingdoms of the Nyam Nyam and the Monbutto, as well as those of Unyoro and Unganda, the new countries lately traversed by Stanley.

This great country is rich in natural resources, such as ivory, coffee, gums, furs, and copper, besides producing all the necessaries of life, and is able to sustain cattle in abundance.

The Congo Free State, over which Stanley is to act as governor-general, "is divided into eleven administrative districts, the sovereignty of which is Leopold, king of the Belgians. His power is exerted by means of three general administrators, who direct in the departments of the interior, of foreign affairs, and of finances. They form a council for the consideration of the interests of the country, and submit their resolutions to the approval of the king."

"The government is administered by a governor-general, assisted by an inspector-general, and secretary, as well as governors of all the different provinces. In all this vast territory black men and white are equal before the law, and slavery and the slave-trade are not to be encouraged or even permitted. Seldom has a great and costly enterprise been carried out from motives so unselfish and noble. Leopold of Belgium aspired to be the benefactor of the Dark Continent, and bore out of his own private purse the enormous expense. England had the men, and the money: the chance was offered her first. She declined it, and left the post of honor to *Catholic Belgium*. Perhaps it was well, for if England has not power to preserve her own West Coast colonies from the drink-traffic, she certainly was unfit for larger responsibilities."

It has frequently been said that as numerous mission stations have been started by so many different denominations along the Congo and in various parts of Africa, the field is well provided for already; but let us see how well-founded is this assertion. From the very best authority we learn that "leaving the last mission station on the Upper Congo, a journey of a thousand miles would be needed to reach the

nearest stations on the east,—those on the great lakes. Seventeen hundred miles to the northeast lies the Red Sea, and there is *no mission station* between. Two thousand two hundred miles due north is the Mediterranean, and *no mission station* between; while two thousand five hundred miles to the northwest are the stations of the North African mission, but *no single center of light* between! Seven hundred miles to the west is the Cameroon station, but *the whole intervening country is unvisited*; and in the southwest the American mission at Bihe is *fully a thousand miles distant*. Then there is the enormous basin of the Kasai River (one of the southern branches of the Congo) in which may be found tracts of country embracing from four to five thousand square miles which have never been visited by any explorer, and *no missions yet at work*; yet the country is as populous as many in Europe.”

This does not look as if the field was a crowded one, but rather does it not *appeal to us who have the light and truth*, to do all that lies in our power for those who are ignorant of it: who are enslaving each other and being enslaved; where human life is not regarded, and superstition, cruelty, and wickedness reign supreme?

“Think of a new world in this nineteenth century almost entirely unevangelized! Think of hundreds of languages not even reduced to writing, and having in them no words for the love and mercy of God, no term for the Saviour! Think of hundreds of millions of human beings still in this *end of the age*, without the *word of God* or the *message* of salvation!

“The more we study the condition of Africa, the more shall we be convinced that to give it the gospel is now the first great duty of Christians. It may be that it is the last great task of the church. This gospel of the kingdom must first be preached among all nations, and then shall the end come. That end is drawing very near, and the rapidity with which divine providence is throwing the entire world open to the ambassadors of Christ, says to us, ‘*The time is short*,’ son, daughter, go work to-day in my vineyard. *Opportunity means responsibility.*” S. L. STRONG.

ALGERIA.

DESCRIPTION.

ALGERIA is situated on the northern coast of Africa, with Tunisia on the east, the empire of the Moors on the west, the Great Desert on the south, and the Mediterranean Sea on the north. It measures 350 miles from north to south, and 530 miles from east to west. The Atlas ridge runs through the length of the country, parallel to the sea. The climate is generally healthful, but is very warm during half the year. This is largely due to the desert wind. In the watered parts, the soil is fruitful and the vegetation abundant. Both wild beasts and domestic animals find their home there, and locusts now and then make destructive invasions. The country is noted for its beautiful horses.

Algeria is now divided into three provinces: Oran in the west; Algiers in the center; and Constan-

tine in the east. In 1872, Algeria numbered 2,416,225 inhabitants, of which 129,601 were French; 115,516, foreigners; 575,766, Arabs of the cities; 1,549,266, Arabs of the tribes; and 34,574 Jews. The passage from Algiers to the French ports of Marseilles and Toulon, requires fifty and forty-one hours, respectively.

HISTORY.

During the first centuries of the Christian era, the country was divided into thirty-three flourishing Roman provinces. It was invaded and deprived of its civilization by the Vandals in the middle of the fifth century. At the time of the destruction of the Vandals by the troops of Justinian, in 534, this province fell again under the dominion of the Roman empire of the east. Toward the end of the seventh century, unable to stay the victorious march of the Arabs, Algeria was subdued by these prophetic locusts. It remained in this state until the end of the fifteenth century, passing through several dynasties; but in 1492, a great change occurred. The Moors, driven out of Spain, invaded Algeria, and made it the seat of their system of piracy, becoming a constant menace to the people of the coasts of the Mediterranean Sea, in spite of all the fleets of Europe. Successively, but in vain, Charles V., Louis XIV., the English and the Dutch fleets, endeavored to destroy their power. In the beginning of the eighteenth century, the Arabs became independent of the Ottoman empire, to which they had become subjects. In 1516, notwithstanding Spanish, English, and Dutch expeditions, the Algerine corsairs continued their depredations, extending them as far as the North Sea. At last, between the years 1827 and 1830, the French established their dominion over Algeria, and made it a colony; and in 1848, it became a territory. The hostilities, however, continued till 1860.

OUR WORK.

Toward the latter part of 1885 a few numbers of our French paper, *Les Signes des Temps*, fell into the hands of a Protestant Spaniard, by the name of José Gomis, living at Relizane, near Oran. He read them eagerly, and was immediately struck with the divine truthfulness of the doctrines there taught. He then opened a correspondence with Elder B. L. Whitney, who supplied him with publications. After four or five months, as Mr. Gomis was calling for help, and seemed to take a great interest in the dissemination of the truth among those around him, Elder Albert Vuilleumier was sent there to instruct him more fully in the present truth, and to examine the field. At that time Mr. Gomis was so situated that he could not engage in the work. Some time after Brother Vuilleumier's departure, however, the way opened, and he went to work boldly, preaching the gospel to his Spanish neighbors. There was quite a stir in the town, which is made up of about one thousand Europeans, with some Arabs and Jews, half of the Europeans being Spaniards. At one time, they thought that a large number would embrace the gospel. A church was organized, seventy members were enrolled, and the Lord's Supper was regularly celebrated.

At this time, Brother Gomis wrote to the brethren, stating the later developments, and inclosing a complete list of the members of "The Seventh day Adventist Apostolic Church of Relizane," with the request that the church should be recognized. The Conference sent them Elder Comte, who instructed them fully in all the plain truths of the message. Half of the congregation was ready to comply fully with the requirements of the word of God. Consequently, a few weeks later, June 22, 1889, twenty-nine persons were baptized; a few days later, six more followed, making in all thirty-five Spaniards who were regularly organized into a church. As many more were attending the meetings, but could not join on account of the Sabbath, which, to many, seems an insuperable obstacle.

Brother Comte came back at the time of the Swiss camp-meeting last September. This summer he returned to Algeria. With one or two exceptions, the church has held on to the truth. Brother Gomis, having lost all his patrons on account of the Sabbath, had to close up his business and leave the place. But his interest in the work, and especially in the spread of the truth among his countrymen in Algeria and in Spain, has kept up to a cheering degree; and he makes earnest appeals for publications in the Spanish language.

JOHN VUILLEUMIER.

OUR MISSIONARY ORGANIZATION.

THE success of our missions, whether home or foreign, depends, primarily, upon the blessing of God. But God has chosen to use men for the accomplishment of his work; and in the extension and maintenance of missions, we must recognize several agencies that act intelligently, regularly, and harmoniously, for the accomplishment of the object of the mission.

In the simplest form of home missionary work, one person may represent all these agencies. He may consecrate himself to the work, furnish the means for its support, select his field of labor, and prosecute the work according to his own ideas as to what should be done. But only a very small proportion of those who desire to forward the cause of the Master, can enter the field in this way; and we see the organized effort in behalf of missions developed into several distinct branches.

1. All members of the church unite in contributing funds for the support of the work, and in selecting men to go as their agents and representatives into the mission field. 2. The missionaries go forth to teach the gospel to all nations. 3. Whenever there are several laborers associated together in any field, one is selected as leader of the company, or superintendent of the work, and as the work enlarges and responsibilities multiply, committees are chosen to take local supervision of the work, guiding the affairs of the mission according to the wishes of those who support it. 4. The Board of Foreign Missions studies the fields needing missionaries, encourages men to consecrate and fit themselves for the work; it appoints men to those fields in which they are best fitted to labor, and it collects the contributions from

the many, and sees that the funds thus raised are used according to the wishes of the donors.

Let us notice, as far as the limited space in our department will allow, the present status of each of these agencies in our foreign mission work. We shall consider them in the reverse order of their importance.

THE BOARD OF FOREIGN MISSIONS.

From the time of its organization in 1862, until Nov. 10, 1889, the General Conference of Seventh-day Adventists committed the management of its missions, both home and foreign, to its executive committee: For twenty-one years the committee was composed of three members. In the Conference of 1883, the number was increased to five; in 1886, to seven; and in 1889, to nine. Thus enlarged, it might be thought that the committee could manage both the home and foreign missions, but the assignment of six members of the committee to special districts, makes it impossible for them to meet often for consultation, while the enlargement of our foreign work requires the consideration of a board that can meet frequently.

At the last session of the General Conference, a Missionary Committee of six was elected, which with the General Conference Executive Committee of nine, constitutes a board of Foreign Missions. The board held its first meeting Nov. 10, 1889, and since that date all matters pertaining to our foreign work have been considered by this board; while matters relating to the work in the United States and Canada, are considered by the General Conference Committee.

Elder O. A. Olsen is chairman, and H. Lindsay is treasurer of both the General Conference Committee and the Board of Foreign Missions. In the secretaryship only, is the work divided, and for the reason that the correspondence is more than one person can handle.

At the July meeting of the board, it was thought advisable to appoint six standing committees for the special consideration of the different fields of labor and lines of work claiming the attention of the board. The field is so large that each member cannot be expected to study it all; but three will make a special study of Oceanica, and at each regular meeting of the board, they will be expected to present plans relative to work in that field. So also with the committees on other fields and special work.

AREA and population of the world as given in the "Annual Statistician" for 1888:—

	SQUARE MILES.	POPULATION.
Asia,	16,428,954	714,000,121
Africa,	11,000,000	219,982,621
North America,.....	8,155,438	79,841,809
South America,.....	7,410,042	80,776,426
Oceanica,	5,193,451	37,610,495
Europe,.....	3,807,115	341,838,528
Total,	52,000,000	1,424,000,000

From the above table we see that Africa comprises more than one-fifth of the earth's surface, and contains more than one-seventh of its entire population.

<i>Bro't forward,</i>	\$128 55	\$30 55	* Not received by the treasurer till after June 30, when his accounts for the quarter ending March 31, are closed; therefore not shown in general report for that quarter. † Donated in other quarters, but forwarded to the treasurer in this quarter. ‡ Not yet received by treasurer, therefore not shown in general report.
Poplar Bluff,	14 75		
Rich Hill,	12 26	20	
Rolla,	5 00		
Sedalia,	26 25	5 80	
St. Louis,	23 05	6 01	
Utica,	15 00	1 00	
Winston,	14 25	2 20	
Scattered Members,	51 06	4 80	
Total,	\$285 17	\$50 56*	

GENERAL REPORT

OF CHRISTMAS OFFERINGS AND FIRST-DAY OFFERINGS
FOR QUARTER ENDING MARCH 31.

NAME.	Christmas.	First-day.
Arkansas.....	\$ 44 95	
Atlantic.....	257 58	
British Mission.....		\$ 30 06
California.....	2444 28	379 05
Canada.....	40 60	11 70
Colorado.....	319 70	
Cumberland Mission Field.....	20 35	1 00
Alabama } Mississippi } Gulf.....	24 05	8 50
Louisiana }		
Illinois.....	701 30	134 01
Indiana.....	510 06	86 63
Iowa.....	1655 16	272 43
Kansas.....	538 16	280 06
Maine.....	15 41	4 06
Michigan.....	3920 48	402 96
Minnesota.....	1011 36	204 37
Missouri.....	285 17	
Montana.....	44 25	
Nebraska.....	463 52	90 17
New England.....	656 52	143 42
New York.....	444 67	117 84
North Carolina.....	6 40	
North Dakota.....	5 85	
North Pacific.....	828 19	444 78
Ohio.....	511 26	
Pennsylvania.....	552 19	
South Africa.....		34 24
Georgia } Florida } South Atlantic.....	112 52	22 95
South Carolina }		
South Dakota.....	397 87	173 93
Tennessee River.....	82 91	6 00
Texas.....	177 43	
Upper Columbia.....	256 10	53 27
Vermont.....	484 26	27 81
Virginia.....	38 02	6 60
West Virginia.....	66 00	
Wisconsin.....	1031 50	252 00
British Mission.....	111 58	
Central European Mission.....	924 72	
Totals.....	\$19,284 37	\$3,187 84

OUR SOUTH AFRICAN MISSION.

LETTERS from South Africa bring cheering reports of the work in various parts of that great field. Elder Boyd has just completed an extensive tour throughout the Transvaal, in company with Brother Peter Wessels. During this trip the two canvassers, who are working very successfully in that great republic, were visited, also many persons interested in the message through reading the books the can-

vassers are selling. Two persons, who have for some time been keeping the Sabbath, were baptized at Johannesburg.

As they returned toward Kimberly, several mission stations were visited, and Elder Boyd became deeply interested in the work among the Kaffirs. Among them he found a young man named Albertus, an earnest Christian, having an intense desire to acquire an education, that he may become a missionary; and he has been encouraged by Elder Boyd to come to Battle Creek College for this purpose.

Elder Boyd has lately moved his family to Beaconsfield, near Kimberly, where our people have a commodious meeting house, and are desirous of establishing a church school, when an experienced teacher can be secured. The work at Cape Town moves steadily along under the care of Brother and Sister Drullard. Their work is varied and often difficult, but a marked degree of success has attended their efforts.

Elder Ira J. Hankins and Brother Fletcher Tarr are laboring in the Eastern Province, near Grahamstown, where Brother Hankins has located his family. At a recent visit to Rokeby Park, where a church was lately organized, two more were added, and there are now nearly a score of adults keeping the Lord's Sabbath in that place. By reference to the map of Africa, you will see that each one of these companies is more than five hundred miles distant from any of the others.

Brother Richard Anthony, formerly of Oakland, Cal., is now holding meetings in Malmesbury, a town about forty miles north of Cape Town.

There are at present six canvassers at work in this great field,—two in Transvaal, nearly a thousand miles northeast of Cape Town; three in Natal, about eight hundred miles from the Cape; and one in Cape Colony.

Shall we not pray earnestly that the Lord will guide and bless each one of these laborers, and also that he will raise up many faithful laborers to enter this great harvest field?

AFRICA.

1. WHAT is the estimated population of Africa
2. What proportion of the world's population is this?
3. What can you say of the size of Africa?
4. What of the location and extent of Central Africa?
5. What of the size and political status of the Congo Free State?
6. Give a brief account of the work of the message in Algiers?
7. When was our mission to South Africa established?
8. How was it at first supported?
9. How many laborers are now in that great field?
10. Name them, and tell where they are?
11. What can we do to encourage and help them?

RELIGIOUS LIBERTY.

CONDUCTED BY A. F. BALLENGER.

RELIGIOUS LIBERTY AND POLYGAMY.

RELIGIOUS liberty has become so sacred in the eyes of the American people, and religious persecution so obnoxious, that any man, or body of men, appealing to religious liberty in defense of their practices, will be granted a speedy and impartial hearing. Until recent years, polygamy, unmolested, has been practiced by one branch of the Mormon Church, and every legal step toward its suppression has been opposed by its defenders on the ground that such legal interference would be an abridgement of religious liberty; and even now there are those not in sympathy with the practice of polygamy, who doubt the right of the government to prohibit this institution.

The object of this paper is to define the basis upon which polygamy may and should be prohibited, and to show that such prohibition is consistent with the principles of both civil and religious liberty.

The first question to be settled is whether marriage is a civil or a religious relation. For if marriage is a religious relation, it cannot be regulated by a civil State. But marriage, as we shall prove, is, primarily, a civil relation; and since the few who will question this proposition are found among believers in religion, we will address this portion of the argument to them.

Mutual aid and companionship are among the primary objects for which marriage was instituted. Gen. 2:18. Hence marriage is clearly a social relation. Another primary object of the marriage relation is the propagation of the race. Gen. 1:28. But reproduction is wholly natural. Ps. 51:5; John 3:6. This argues the natural character of the marriage relation. It is dependent on natural conditions for its existence, and must end with mortality (Matt. 22:30; Rom. 7:2), hence is temporal and natural, not spiritual.

That marriage was instituted by the Creator does not prove that it is a spiritual relation. God has instituted government, and commands men to be subject to "the powers that be." But our relation to governments ordained of God is, primarily, civil. If marriage is a religious ordinance, only those are married who are religious or spiritual. But this principle would nullify all marriages between parties who reject all religion, but who are faithful and happy in obedience to their marriage vows. Further: If marriage is a religious relation, it must be a relation of the true religion, thus confining legitimate marriage to possessors of the true religion, not merely the professors of it. In other words, if marriage were a religious, or spiritual, relation, it would follow that all marital obligations between infidels, hypocrites, and all but the few who profess and possess the true religion, would be null and void. This is the position

of the Church of Rome. "Marriage," says the Romish Church, "is purely religious. But we alone are the possessors and guardians of the true religion. Hence, all marriages not sanctioned by the church, are void." This is the logical and inevitable conclusion to which they arrive, upon the assumption that marriage is a religious institution or sacrament. This conclusion, with all its disastrous consequences, is embodied in a formal decree by the Catholic Church. (See a Record of the Decrees of the Council of Trent, November, 1563.)

While maintaining that marriage is, primarily, a civil relation, we would not be understood as excluding from it the benign influences of pure and undefiled religion. As with all other relations of life, so with marriage: It is not all that it may be, without the blessings of religion.

Having shown that marriage is a social or civil relation, and therefore within the purview of civil legislation, *provided the rights of society demand it*, we will next inquire, Do the rights of society demand the regulation of the marriage relation? We maintain that they do, and for the following reasons, among others: The State must regulate marriage for the purpose of ascertaining the parentage of children. This the State must do in order that it may impose upon the proper parties the parental care of the child, that the tax-payer who is not responsible for its existence may not be charged with its support. Hence it is proper and just for the State to require, as it does, that those entering upon the marriage relation shall furnish competent evidence of having entered upon that relation, and that they accept its duties and responsibilities.

Having shown that the government may in right, and must in justice to the tax-payer, regulate the institution of marriage, we next inquire, *May it regulate that relation to the extent of prohibiting plural marriages?*

Let us first show that polygamy is abnormal, in as much as nature has made no provision for it. "It is fully established," says the "Encyclopedia Britannica," "that among all races of mankind, the number of male infants born, slightly exceeds the number of females, the ratio being about twenty-one males to twenty females." After mentioning the comparative mortality of the two sexes, the same authority says: "Taking the human race as a whole, the numbers of married and marriageable men and women are practically equal." "Encyclopedia Britannica," Supplement, Vol. IV., pp. 222, 223.

Having shown that polygamy is abnormal, we will next show that it is an invasion of the natural right of woman to the undivided companionship of a husband.

The husband by taking the second wife, invades

the right of the first wife to the undivided companionship of a husband. To say that both women voluntarily accept the relation, does not place the matter beyond the jurisdiction of civil government, because the government cannot sanction the invasion of natural rights, even though the parties are agreed. It may be objected that the withholding of *sanction* does not carry with it the right to *prohibit*; that there are many acts which the government does not sanction, such as destroying one's health by improper diet, or insufficient clothing, etc., but which it has no right to prohibit.

It is true there are many things which the government cannot be regarded as sanctioning because they are not prohibited, but the invasion of the woman's right by the polygamous husband, is not one of them, but on the other hand is an act which the government in failing to prohibit, does sanction, and therefore becomes a party to the injustice. *The absence of law protecting the rights of men, where the matter is within the jurisdiction of civil government, carries with it the legal sanction of the invasion of those rights.* To illustrate: The government has no law against murder. A man is murdered, and his friends bring the murderer before the authorities for punishment; but they are told that the State has no law against murder, and orders the murderer set at liberty. By this the government sanctions the act of murder. A failure to prohibit the act makes the government responsible for it.

Thus it is with the invasion of the right of the first wife by her husband's taking other wives. A failure on the part of the government to prohibit it, gives the act the sanction of the government, and, having by its failure to prohibit the act, given legal sanction to it, it cannot contradict itself by declaring the marriage illegal at some subsequent time in order to secure to the woman her rights. The law ought therefore to prohibit polygamy, that it may be faithful to its duty of securing to all its citizens their natural rights.

Again: To protect the Mormons in the practice of polygamy, on account of their religious convictions, and prohibit the same practice among others, would be class legislation, which is opposed to the principles of free government. If polygamy is permitted in Utah, it must be permitted in every State and Territory in the Union. If this permission is granted the Mormon, it must also be extended to the "Gentile;" and since the "Gentile" has not the religious convictions which alone make order possible in a polygamous society, it would be destructive of the family relation, and through that, destructive of civilized government itself.

Neither can the plea that polygamy is practiced as a part of the religion of the Mormon, affect the argument. No religious rights, however sacred in the eyes of the believer, can receive the sanction of a just government, if they infringe upon the rights of others. For these reasons we arraign this whole system as unnatural, an infringement of human rights, a menace to the good order of society, and at variance with the practice of all enlightened na-

tions; and maintain that it may be suppressed by law without infringing any true principle of religious liberty, and must be suppressed in order to preserve civil rights.

LATEST NEWS FROM TENNESSEE.

IN nearly if not all the cases where Seventh-day Adventists have been arrested for working on Sunday, it has been the result of petty spite or religious prejudice. In no case have we reason to believe that the motive prompting the prosecution has been one of unselfish love for God and the gospel of his dear Son. Indeed, we know that they cannot be actuated by the spirit of the Master, for he rebuked every manifestation of persecution seen in his disciples.

We have reason, therefore, to doubt the sincerity of the person who claims to be actuated by a true love for the cause of Christ and a desire to maintain the dignity of law, when he persists in persecuting his inoffensive neighbor for quietly going about his usual avocation on Sunday. Recent developments in Tennessee furnish new proof of this position.

One of the most prominent persons connected with the arrest and prosecution of R. M. King and others in Dyer county, Tenn., was the superintendent and teacher of the Bible class in the Union Sunday-school. He it was who rode around to the farther side of Mr. King's corn-field, and on his emerging from the tall corn at the end of the rows, told him he would have to have him arrested, and asked him if he did not think it was wrong to break the law of his country. This man who thus posed as religious instructor and guardian of the law, has recently been arrested for selling whisky at a public gathering, contrary to the laws of the State, the results of which was a hand-to-hand fight participated in by thirty intoxicated men, one of whom is probably fatally wounded. On pretext of desiring to speak a few moments with his sick wife, he was allowed to enter her room, from which he jumped through the window, and escaped. Although at last accounts he had not been recaptured, by his conduct he stands self-convicted of the crime.

We do not speak of this with a spirit of exultation, but as an illustration of the hypocrisy which associates itself with this assumed solicitude for the maintenance of Christianity and law.

ELDER E. J. WAGGONER writes us from California, that the Sunday-law agitators who have concentrated their forces on that State, are unable to create much sympathy for their cause. At a convention recently held in San Francisco, the attendance was very small, the number present averaging only about thirty.

He also states that the vice-president of the non-partisan Woman's Christian Temperance Union, has recently espoused the cause of religious liberty, and is using her influence in that direction.

STEPS are being taken by the N. R. L. A. toward associating a prominent lawyer with Col. Richardson on the King case, which will come before the District Supreme Court in October.

HOME MISSIONS.

CONDUCTED BY L. C. CHADWICK.

WORKING FOR GOD.

WORKING for God presupposes *life*. In the physical world, if a man works, he lives, and none but a living man can work. Physical death is no greater barrier to physical work, than spiritual death is to spiritual work. Real work for God can never be done by any but those who are alive unto God. There are many things that moral men may accomplish. They may engage in philanthropic work; they may be a source of blessing in many respects; but, as far as spiritual work is concerned, they are altogether out of the question. There is significance in the words of Christ to one of his disciples, "Let the dead bury their dead; but go thou and preach the kingdom of God." There are things that spiritually dead men can do in every-day life, but the living Christian should be working for God. Our work is not as the dead to bury the dead; but as living men and women to carry the living gospel.

Working for God not only presupposes life, but it presupposes healthy life. There are many intermediate stages of life between being *just alive* and being *all alive*. If we are to work for God, we must not merely be *just alive* spiritually, but we must have life in all its fullness. There are many Christians, whose Christianity we cannot doubt, who are spiritually disqualified for undertaking to work for God. The patients in a hospital are alive, — just alive, — but they would be of little service in attempting to cut a railway trench or throw up an embankment. They are alive, but their life is destitute of strength. Before we ever hunt around for a chance to work for God, we ought to look up and see that we have that health of soul and that spiritual stamina which will qualify us for doing it. It would be a good thing if there was less hunting for work and more waiting on God to seek qualification for the work. The Lord will never allow a man who is spiritually well equipped for service to stand idle very long.

Working for God also presupposes a call to the work. As servants of the Lord, we ought to be sure that we are doing the particular kind of work to which the Lord has called us. When the wealthy merchant employs a man to care for and drive his horses, he does not expect him to present himself at

his place of business, and undertake to act as his private secretary. The truest servant is the one who can say honestly, "I am not only working for my master, but I am doing that particular kind of work which my master wishes me to do." Notice how the apostle Paul in writing to the different churches, when speaking of himself as an apostle, says, "called to be an apostle," or "an apostle by the will of the Lord." Every Christian is called to service, but every Christian is not called to be an apostle, therefore he distinctly states over and over again that he is doing that particular piece of service which the divine will selected for him.

There is a difference between engaging in God's work, and working for God. Doubtless all have seen water flowing along an aqueduct. It is forced along by a pump, and as it flows, you can count the strokes of the engine. The water seems to say, "I flow because I am forced to flow; I flow because I am pumped; I would not flow if I could help it." It flows because an external pressure is brought to bear upon it. But have you not also stood by the side of a mountain stream? There it comes, jumping over that boulder, running around that stone, flowing over that shingle. There is no stroke of the engine in it. As it runs past, it seems to sing, "I flow, I flow, because I have my home on high. I was born among the clouds; my fountainhead is up there. I must flow because I have come from on high." And the service which the worker for God wants to render is that service which comes, not from external pressure, not because we have been pushed into the work, but because we are born from above. The only thing that will keep a Christian really in earnest in this work from the first day of January to the last day of December, and that for year after year, is the only lasting motive power, that which comes down from above. We often hear of laborers who have gone back. Why did they go back? — Because, although they were engaged in the work of God, they were not working for God. Nobody is likely to leave that which he loves, in which he finds his highest happiness. No one can work for God without being filled with satisfaction and delight. There is no temptation to give up God's work, when it is done for his sake. It is this emphasis on the word *for*

that leads to thoroughness in the work. The person who works from any other motive will be contented if he satisfies others, or what is perhaps far easier, satisfies himself; but the very moment he really works for God, his idea of service becomes higher. There will be conscience put into every stroke.

True service for God is no child's play. Real work for God is downright, hard, laborious, although blessed labor. Of course, there are some who can play at it; just as some, for the sake of recreation do a bit of amateur gardening, and then have an idea that they have done some hard work. But work for God, if it is real work, will lead to many a heartache, many a headache, and genuine weariness all over.

Real work for God will be modeled after Christ. You remember his words, "My Father worketh hitherto, and I work." His was a marvelous life. For a preface it has, "Wist ye not that I must be about my Father's business?" and for a *finis*, "It is finished."

The Hebrews have a saying that God is more pleased with adverbs than he is with nouns. That is, God cares more *how* a thing is done than simply what is done. Work for God must be done cheerfully. A little child was once feeding herself with a spoon when a ray of sunlight shone on the spoon as she carried it to her mouth. "See, mamma," she said, "I have swallowed a whole spoonful of sunshine." What a splendid thing it would be if each one of those who are working for God would swallow several spoonfuls of sunshine. *

Work for God must be done without interruption. It is comparatively easy to work for God by fits and starts. We attend a good meeting, and go out with lots of energy and determination to work; but we want that spirit that will lead us to keep on, and on, and on, and on, and on. Dr. Carey was once asked how he accounted for his success in the work of God. He replied, "I account for it all, under God's blessing, by the fact that I have learned how to plod." We want more men and women to day who know how to plod.

Work for God must be done with great expectation. The Lord said to Peter, "Launch out into the deep, and let down your nets for a draught." Very likely Peter reasoned that they had been toiling all night and had caught nothing, and there was no use of putting out more than one net now, even though the Lord did say to put down their nets. So he let down one net, and the result was, it broke. Brethren and sisters, we want to put out all our nets, and expect every promise of the Lord to be fulfilled. A young minister once complained to an older one that

he did not see many conversions in his church, "Why," said the old man, "you do not expect conversions every week, do you?" "Oh, no," said the young man. "That is why you do not see them," said the venerable servant of God. "If you expected them, you would see them." That is about the way with some of our workers. They don't expect much, and they don't get much. Let us commence to take God at his word more.

We talk about praying for the Lord to send out laborers. Christ told his disciples to do this (Matt. 9 : 37, 38), but what do we read in the next chapter? — The Lord sent *them*. Would to God that we might have more of that kind of praying to-day, till the Lord would see in us the real desire for laborers, till he could send us to do the work we had been praying for. There is plenty of room for all to work. May God breathe upon his people the spirit of labor, till we shall all be not simply willing, but anxious to be found working for God. L. C. C.

QUESTIONS.

1. WHAT does working for God presuppose?
2. What must be the condition of those who do real work for the Lord?
3. Name some of the things that moral men can accomplish.
4. What kind of life is necessary in one who works for God?
5. Are all Christians called to engage in the same kind of work?
6. What is the only thing that will keep the Christian really in earnest in his work?
7. Why is it that laborers for God sometimes give up their work and go back to the world?
8. With what only should we be contented?
9. After what should our work be modeled?
10. What words of Christ show that his entire life was a life of labor?
11. What important fact is illustrated by the old Hebrew saying?
12. How did Dr. Carey account for his success in the work of God?
13. How did Peter show his lack of faith in the instance recorded in Luke 5 : 1-11?
14. What practical lesson may we learn from this?
15. How did the Lord answer the prayer of the disciples when they asked him to send out laborers?
16. What need is there to-day of the same kind of praying?

NOTE.—Some one should be chosen to occupy from ten to twenty minutes with a statement of some of the most important calls that are now being made for laborers; and some of the places where labor is needed should be pointed out upon the map so that all may have the importance of this lesson impressed upon their minds.

HEALTH AND TEMPERANCE.

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

A SHORT DISCOURSE ON DISEASE-PRODUCING GERMS.

By the term *germs* we usually mean minute microscopic vegetable organisms which, by their growth and increase, cause ferments of organic matter, and give rise to new forms of matter called *ptomaines*. The yeast and vinegar plant are illustrations of this process, although they belong to a somewhat higher order of development in the scale of being. These minute organisms abound everywhere, and they fulfill a useful place in nature by quickly changing dead organic matter back again into inorganic matter, to be food for the plant world, which, in turn, feeds the animal world. These minute organisms live on the products of decay.

Many forms are not dangerous to human life; but there are a few forms which find a lodgment in the living human body, and, under favorable circumstances, begin their work of destruction, and the formation of *ptomaines* which prove deadly poisons to the patient, often causing death within a few hours. Many of these *bacteria* have been isolated within the last twenty years, and have been studied carefully by the microscopist.

The disease-producing germs, or *bacteria*, are in the form of minute balls, rods, and spirals. They find an entrance into the body through the air we breathe, the water we drink, or the food we eat. These germs, as I before remarked, must have organic material to live upon, cannot exist long in pure air or water, and in food are principally found in that which is undergoing decomposition. The disease germs most commonly conveyed by means of the air, are those of small-pox, measles, scarlet fever, typhus fever, whooping-cough, consumption, and the like. Those using water and food as a medium for infecting the human organism, are typhoid fever, cholera, dysentery, diarrhea, etc. There are also *bacteria* which do their work of destruction by locating in wounds, and causing inflammations and the formation of pus by feeding on the plastic material nature supplies for the purpose of repairs. These are known as *pyogenic bacteria*, or pus-producing, and erysipelas. Child-bed fever is another example of this form of *bacterial* poisoning.

The great enemies of germs are cleanliness, oxy-

gen, and antiseptics. By cleanliness, the material on which these germs feed is cut off. The oxygen in the air destroys them, and certain chemical preparations known as germicides, or antiseptics, kill them off, and prevent them from spreading and infecting others. Typhus fever, small-pox, scarlet fever, and like diseases, infect the air from the breath and all the exhalations of the body, also from dried scales, *excreta*, *sputa*, and all discharges from the person of the patient.

Therefore the danger of infection may be greatly lessened by disinfecting with corrosive sublimate or some other antiseptic solution, all discharges from the body, and keeping the air clean and fresh by proper ventilation, also by washing the body with some mild disinfectant, and burning all the sweepings and everything likely to carry any material from the body of the patient out of the room.

There is no better germicide than heat, and if nothing else can be done, all discharges should be mixed with boiling water, four times the amount of discharge, and all clothing and bedding scalded before leaving the sick-room.

The diseases most likely to result from water infection are typhoid fever and the various diarrheas and other acute intestinal diseases. The discharges from the bowels are especially dangerous in these cases, and should never be poured out until every germ is killed by heat or antiseptic solutions strong enough to make sure of the death of those little organisms so hard to kill. Such discharges should never be poured out near any water supply.

Drinking-water is always liable to become infected, and even the common *bacteria* of putrefaction will cause dangerous diarrheas, such as winter cholera. So it is important to keep the water for drinking purposes pure. All water should be boiled whenever there is the slightest danger of infection. Food should be kept from putrefaction by proper care, and by subjecting it to heat.

Milk is liable to a special fermentation, causing what is known as *tyrotoxican* poisoning, which has caused the death of many children. The milk in hot weather should be boiled as soon as possible after milking, and then kept in a cool place.

It has been found of late years that consumption is the result of a poisonous germ known as the *tubercu-*

lar bacillus, given off in the *sputa* of the consumptive. This *sputa*, when dry, breaks up into fine dust, and laden with these little poisonous microbes finds its way through the air to other lungs, there under favorable conditions to set up the formation of tubercles.

This is why consumption becomes contagious, and is often the reason so many of one family die with this dread disease, *the one member poisoning the others*.

All *sputa* coughed up by such patients should be expectorated into spit-cups, or else received on rags, and these burned at once.

This is a short, imperfect sketch of some of the most common germs, but the paper would be too long were I to say more. KATE LINDSAY, M. D.

NOTES FROM THE FIELD.

SINCE writing our last report for the HOME MISSIONARY, I have attended the State camp-meetings of Missouri, Arkansas, and Texas, and have also done some local work in Iowa. While I see much to be done in the health and temperance work, in every place, I find much encouragement in the fact that there is an increasing desire on the part of the people generally to obtain a better knowledge of the principles of health reform, and how to carry out these principles in practical life; and many are rejoicing that health reform is practical, and can be carried out in their daily lives.

At the Missouri camp-meeting a most interesting program was carried out, and I believe this branch of the work of God will flourish and bear fruit as it has never done before. Sister Eva Wick, who took a course of training at the Sanitarium Missionary Training-school last winter, conducted a successful cooking-school, and all who attended felt well paid for their time and expense in going to the workers' meeting. At one of the meetings of the society Sister Vita Morrow, of Kansas City, read a valuable paper on the subject of "Social Purity." It is hoped that some of the thoughts presented will have a much wider circulation than could be given them at that meeting. Far too little is said or written on this important subject. Social evils are sapping the physical and moral strength of the young everywhere; and but little attention is paid to them.

At the Arkansas meeting the attendance of our people was quite small, but considerable interest was manifested in the health and temperance work. The State society had been for some time without a president, but the Secretary, Sister Ida Ford, was "holding the fort." A young man, Brother L. C. Sommer-

ville, was elected president of the society. He will attend the Sanitarium Training-school next winter, to prepare for active work in his State.

At the Texas meeting that warm-hearted generosity characteristic of the Southern people, was manifest throughout. We were granted an unusual amount of time for our work, and tried to use it to the best advantage. We expect good results from the efforts put forth at this meeting.

W. H. WAKEHAM.

DR. J. H. KELLOGG, President of the International Health and Temperance Association, is at the present time attending the National Climatological Association, in Denver, Colo. From the very full reports of the doings of this Association, published in the *Denver Republican* of Sept. 3, we notice that, "Dr. J. H. Kellogg, of Battle Creek, Mich., gave a very interesting description of the effects of the corset on the human form and internal organs," which was spoken of very highly. The paper also states that at the opening of the afternoon session, Dr. Kellogg resumed the experiment stand, and explained an instrument which he had constructed for testing the purity of air, and of the human breath.

MISS LAURA C. BEE has spent the past season in West Virginia, working in the interest of health and temperance. She reports success, and finds a growing interest to learn more of the principles of hygienic living wherever she goes. At the late camp-meeting held in that State, considerable time was given to this subject, and a State Health and Temperance Association was organized, with Miss Bee, President, and Miss Emma Meredith, Secretary.

At the recent camp-meeting held in Arkansas, the Health and Temperance Association for that State was re-organized, with Louis C. Sommerville, President, and Mrs. Ida M. Ford, Secretary. There has been quite an interest in the health and temperance work in Arkansas in the past, and we are glad to see it being revived.

PROGRAM.

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

CANVASSERS' DEPARTMENT.

CONDUCTED BY C. ELDRIDGE.

O SPEED THE WORK.

O SPEED the work of gathering souls,
Ye workmen of the Lord!
Yea, speed, nor spend your strength for naught;
Soon he will grant reward
To all who labor cheerfully on,
Amid the weal and woe,
Amid the thorns which pierce and tear,
Amid the scoffing foe.

Yea, speed the work of gathering souls,
For night is coming on;
A night in which no one can work;
A night of awful gloom;
A night with not one ray of light
To guide the wanderer home,
For mercy's wing is folded then,
And sealed the book of doom.

Then speed, O speed the work of love;
The warning must be given,
And all must help send forth the call
Who hope to rest in heaven;
For none can rest in that blest home
Whose brows have never here
Been moistened by a toil for souls,
Or furrowed by that care.

Yea, all must toil with prayerful hearts,
E'en mothers in the home
Must anxious watch, with earnest prayer,
Each day at heaven's throne,
That they may teach the little ones,
And guide their feet aright,
Lest straying off on mountains wild
They're lost amid the night.

Then if you hope in that sweet home
Of cloudless light and love,
To claim among those mansions fair
Of pearls prepared above,
A dwelling-place where you may lay
Your toil-worn armor by,
And take instead a robe of light,
Blend toil with pleading cry.

Cease not to plead that God's sweet grace
May water well the seed;
For all your sowing will be vain
If unsupplied this need.
All may not sow, but all can help,
For as the workers go
Forth to their labor, all can pray,
"Thy blessing, Lord, bestow."

Then let us toil, and let us pray,
The shining mansions wait;
The Master longs to call us home,
And close each pearly gate;
But honest souls are still unwarned,
And we must speed the call,
Or share the fate of those distressed
On whom his wrath shall fall.

MRS. M. J. BAHLER.

WE would call the particular attention of our readers to our South African letter, found in this issue, or more especially to that part of it which relates to the HOME MISSIONARY, and indicating the class of matter best adapted to interest, instruct, and encourage our struggling canvassers. How encouraging is that part of Sister Druillard's letter which says: "The HOME MISSIONARY is a great help to them [the canvassers]. The article on page 115, 'Near the Summit,' was just the thing to send new life and courage into the hearts of our tired, wet, homesick canvassers." Sister Druillard very aptly inquires, "Why not have many articles written to help this work?" These words come right from the heart, and should find responsive echo in the breast of every Seventh-day Adventist who has the canvassing work at heart, or who can lend a hand, either by voice or pen. Brother Holser's article, 'Near the Summit,' above referred to, has instilled new life and fresh courage into the hearts of our noble workers in far-away Africa, and the Dark Continent is being lighted by the glorious truths of the third angel's message. Is there no one else to pen a word of cheer for the self-sacrificing ones, toiling in that and other distant vineyards? no one to breathe a word of praise for those who would prize it so much?

While it is an easy thing to find matter to fill the limited space allotted us for the canvassing work in the HOME MISSIONARY, that is far from our object. Quality rather than quantity is expected of us,—that which will be of the greatest interest to our canvassers, the best relished, and the most easily assimilated, and which will tend to build up and strengthen them in their work, and result in the most good to the cause they have given the best efforts of their lives to upbuild and maintain.

From the limited space granted us in the HOME MISSIONARY for a consideration of the canvassing interests, we of course cannot attempt to assure our contributors that everything written for us will find its way into the paper, for there are many very meritorious articles that are held over from month to month for lack of space until they become too much out of date to meet the exigencies of the present. Of course the greater the amount of matter we have on hand from which to select, the more likely we shall be to fill our space with pithy, desirable matter. It is our wish to make the canvassing department of the HOME MISSIONARY of general application and character, and to this end we most earnestly solicit items of interest concerning the work from New Zealand, Australia, Central Europe, England, Norway, Sweden, Denmark, Holland, South Africa, or from any other part of the habitable globe. We want facts, items of news, progress of the work, everywhere.

Now, brethren, let us hear from you;—not too much doctrine, only just a little theory, a limited amount of exhortation; a few words of cheer, ministers; some words of encouragement, laymen; tell us how it goes, canvassers; let us know all about it, leaders, wherever you are, wherever the Christian canvasser is employed, wherever the echoes of his footfalls are heard on his tireless tramp around the world.

C. E.

EVEN UP.

JUST how to place our books before the public, and at the same time avoid enlisting the energies of all our workers in the same direction, but rather to give each book its merited share of attention, has been a problem, the solution of which has given those having the canvassing work in hand no little perplexity. This was a subject concerning which the General Conference Committee, lately in session here, bestowed much earnest thought. The following, which I would respectfully submit for the careful consideration of our people everywhere, is the result of their deliberation upon the question:—

“We have great reason for gratitude to God for the success that has been attained in the canvassing field, which has been largely due to your hearty co-operation with our publishing-houses in their efforts to circulate our denominational literature. A few years ago we had neither canvassers nor books suitable for circulation by subscription. ‘Thoughts on Daniel and the Revelation’ was the first subscription book placed in the field. A goodly number made a success in selling this book, notwithstanding the unorganized condition of the canvassing work. The great need of a variety of subscription books adapted to the different fields, has been met from time to time by such works as ‘Great Controversy, Vol. IV.,’ ‘Bible Readings,’ and other books being placed in the field as subscription books.

“A large number of successful canvassers were developed in the sale of ‘Vol. IV.’ in its various editions. At the time when ‘Bible Readings’ was published, about 60,000 copies of ‘Vol. IV.’ had been circulated. ‘Bible Readings’ has been the means of developing a large corps of canvassers, who would probably not have made a success in handling any other book that we have had on the market. But as the efforts of nearly our entire canvassing force have been concentrated on the sale of this book the past two years, the circulation of ‘Vol. IV.’ and ‘Thoughts,’ has almost entirely ceased in this country. This is greatly to be regretted. Although constant efforts have been made to direct the attention of our canvassers toward other books, the results have not been satisfactory.

“The question presents itself, Have we done our duty in trying to secure a more uniform circulation of our denominational literature? ‘Vol. IV.’ contains special light from Heaven, which the people need for this time. If God has given special messages of warning for the people of this generation, and

in his providence this light has been prepared in this form for circulation, shall we, as ‘stewards of the manifold grace of God,’ be clear unless we do all within our power to see that these books are placed in the hands of the people?

“Recognizing the fact as we do, and as we believe you do, that this very important book contains special light from Heaven for us as a people and for the world, relative to events that are now transpiring in these last days, we appeal to you as God-fearing men, standing in a position to exert an influence, to make this a matter of conscience; and that you urge upon those under you to do all in their power to bring this book and ‘Thoughts’ more prominently before the people. We have every reason to expect that the special blessing of God will rest upon efforts put forth in this direction.”

The above is a copy of a general letter sent out to presidents and secretaries of tract societies, and to district and State agents, and with which I am in full harmony, sincerely trusting that this appeal will not be made in vain.

C. E.

“THE FOUNDATION OF GOD STANDETH SURE.”

THE work of God is imperishable. Man’s work, proceeding only from himself, crumbles to dust, and comes to naught. As canvassers for books and publications treating upon, and explanatory of, what we term “present truth,” we believe we are doing the work of God. The books that we are placing among the people are good; they are scriptural, and being such, we do not need to fear to meet them, at any time, or in any place. They will always bear the same testimony, and in the minds of all reasonable persons, they will become more precious as they are more attentively and faithfully studied.

Here is an instance illustrating this fact: In the canvass of Sackville, N. B., for “Bible Readings,” a leading minister of the place, who knew little of the book, from having read it, made a strong effort to put a stop to its circulation among the people. Notwithstanding the efforts of this man, which were put forth with great determination both publicly and privately, one of the agents delivered part of his books, and left the place, feeling much discouraged, and believing that his brother canvasser, who was hindered by home cares from making his delivery at the same time, would find it impossible to deliver any more books in Sackville. In about two weeks the other agent came to place the books in the hands of his subscribers, and here is his statement:—

“I delivered all my books there at Sackville, and met no opposition to speak of. I found that much prejudice had been broken down since the people had read the books. There is now a strong feeling against that minister who opposed the book. I had an interview with him, and talked with him half an hour or so. I think he will see the error of his course. A lady who had received a book from Brother Corkham requested me to tell him for her that she was very sorry for having abused him in the way she did when he delivered the book; that she and her hus-

band had read the book, and indorsed all it contains, also that they could recommend it to every one as a good book. Many of my subscribers said they would not miss getting that book for anything. The experience I met at Sackville gave me new courage in the work."

I think it is not unfrequent that the subscribers, when they have read the book, are ready to say, "You could not get that book from me, unless I could get another, for double the price I paid you."

Such testimonials are valuable, and will weigh in favor of the work we are doing. F. W. M.

[THE following descriptive letter was of so much interest to us that we print it for the benefit of our readers, and trust that they will derive as much pleasure from its perusal as we have:—]

KINGSTON-UPON-HULL, ENGLAND, July 28, 1890.

I did not know but a word from this land of fogs would be of interest to you, and I will say as a starter that the canvassing work here is more of an uphill business than it is "at 'ome, you know." Here, we seldom gain admittance to the houses, five-sixths of our work being done upon the door-step, and we are only allowed a glimpse of one eye and a corner of the head of our prospective subscriber through the partly open door. It is among the shop-keepers and laboring folk, those in moderate circumstances, that we have the best success.

England is indeed a beautiful country to look upon; never before have I seen such green fields, such park-like woodlands. This English plum-pudding weather, rain, fog, drip, drizzle, gives the leaves a brighter green, with rarely any sun to fade them. But it is very delightful here when the sun does venture to shine, as it is then so much brighter; by contrast. Ladies are still wearing their furs, and men their overcoats. What funny old places we see here! York, inclosed by a great wall, with its moat and draw-bridge-castle standing just as it did in the days of feudalism; Birmingham, with its Holte Palace, in which Charles I. made his head-quarters during a part of that stormy revolution, bearing the marks of Cromwell's soldiery, its stair railing shattered by shots from Cromwell's cannon. I saw the secret chamber in which Charles secreted himself when the soldiers were looking for him.

While the scenery here may not possess the grandeur of our Niagara, Yosemite, or the Yellowstone, the mellow charms of English scenery, in connection with its historical and ancient importance, much impresses me. I have visited some grand old cathedrals, the foundations of which were laid in the tenth century, and which were some three hundred years in building. These churches are ornamented in a very striking manner for churches. Upon the outside, from all the innumerable angles are graven images, but which the command does not include, for they are images of nothing, whether in the heaven above, or the earth beneath, or the waters under the earth. Away up there, two hundred feet, they appear like evil spirits crawling out of the wall.

Going inside, we see carvings of priests, monkeys, hogs, foxes, geese, popes, and bulls, a very appropriate combination, indeed,—monkeys riding hogs, foxes catching geese, geese and monkeys hanging the fox, foxes and monkeys administering the sacrament to geese and bishops, bull and bear fights, etc., etc.; but they do have fine music, or, I should have said, organs,—I do not mean their sepulchral chants, but the organ. From the softest, sweetest tones, it will roll to those of the heaviest thunder, until it jars even English masonry.

I like these people better every day. They are a curious mixture of the shy, suspicious, bossy, simple, generous, fun-loving, hearty, and whole-souled.

Last week I took seventeen orders for "Prophetic Lights" in thirty-five hours, which is my best record here. I still have hope, faith, and courage. Our ship crossed the ocean from New York to Liverpool in seven days. Upon the whole I enjoyed my trip, and was not at all anxious to leave the ship. I have written much of this that you may know the manners and people we meet. If you know all about it already, to use an Englishism, I simply "*beg powder*."

Remember me in your prayers.

GEORGE A. BATES.

DISTRICT No. 3.

THE figures in the August number of the HOME MISSIONARY show the canvassing work to be prospering in our district; but I wish to speak more particularly of the work in those States which I have visited since my last report.

A two weeks' convention of the Ohio canvassers began July 29 on the camp-ground at Marion. There were about thirty-three members in the class, twelve of whom were entering the work for the first time. The work here in the past has not been satisfactory, yet there are some features in connection with it which afford us much encouragement. The cause of their lack in the past could be detected, and a remedy is within their own grasp.

Only one worker had averaged as many as four days per week; the others had worked from two and one-half to three and four-fifths days per week, and those days consisted only of from four and one-third to six hours each. When we take into consideration the fact that they had averaged from two to four and one-third orders for each day's work, and some of them had received an order for every three exhibitions, we can easily expect a decided improvement now that the workers realize the need of putting in full time, and doing energetic work. They are united in their determination to have their actions in harmony with their prayers for God's blessing upon the canvassing work.

One failure was reported; but how could it have been anything else when the canvasser only canvassed fifteen days in six weeks, and four and one-third hours per day? A real interest was manifested in the instruction given throughout the entire convention, and the workers seemed to desire the divine aid to their efforts.

At the Indiana workers' meeting, I enjoyed the privilege of seeing Brother Craig marshal his forces, and form six or eight good companies for the winter campaign. Indiana now has about thirty-nine good canvassers, including the beginners who reported at this meeting. At their State meeting last spring, it was decided to form the canvassers into companies, and locate the young men in the country as far as possible; and the summer's reports show a decided improvement as the result of this move. One canvasser who had been having very unsatisfactory experience in delivering, reported almost a perfect delivery for the summer. All who had worked in companies reported better time than ever before; and several had averaged an order for every two or two and a half exhibitions. It was indeed a privilege to meet with these dear souls who have given up their secular callings and their home comforts that they might engage in the Master's work. Let us be diligent in business, fervent in spirit, serving the Lord.

I am now at the Illinois workers' meeting. This State has only a limited number of workers in the field, yet the reports of those who are at work show a splendid degree of excellence. In each of these States there are a few who have perseveringly worked with "Great Controversy, Vol. IV.," and their efforts have been rewarded by success that ranks among the best in their States. We expect soon to lay definite plans for the handling of "Patriarchs and Prophets."

J. E. FROOM.

CANVASSING DIFFERENT CLASSES OF PEOPLE.

"I CHARGE thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing with partiality." 1 Tim. 5:21.

It is very evident that to succeed at canvassing, we must not approach every one alike; but the question arises whether it would not be showing partiality to show Mr. A a portion of my book, and delay presenting the same to Mr. B? Let us examine the subject, and I think that you will agree that just the opposite is true, and that to work with every man alike, and continue to use the same plans merely because they were good in a certain community, would be to invite some and repulse others.

Our field is the world, our object is to present aids to the study of God's word, and if our work is effective only with a few classes, we may feel under solemn responsibility to learn how to present it in a manner that will arrest the respectful attention of those with whom we now have very limited success.

Suppose the canvasser starts out in a community of Baptists and Christians (Campbellites), and as he was always a believer in immersion, he readily interests the people by taking up that subject, and having thus gained their attention, he proceeds to explain the prophecies which relate to this time and some of the practical subjects, and easily secures an order from a good percentage of the families living there;

but a few miles from that neighborhood he finds himself in a settlement of the Friends (Quakers), and as he continues to make the same subjects prominent, his customers sit quietly by until he has finished, and has been compelled to ask whether or not the book is interesting, and they reply that they do not wish to purchase it. That sort of experience continues for several days, and at last in despair the canvasser writes the State agent for work in a county settled by Baptists, and to be released from his contract to work the remainder of his territory. Does not that show his work to be of a very narrow mold?

If he keeps in mind that this truth is to go to *many* peoples, he will begin to study into the belief and peculiar tenets of this people; and knowing that his first work is to arrest the attention of the customer, and realizing that present truth embraces so much, he can easily gain their good-will by presenting some truth which they hold in harmony with the teachings of God's word; then displaying some of the stirring issues which demand our attention at the present time, and reminding them that "The path of the just is as a shining light, which shineth more and more until the perfect day," would they not in the majority of cases decide that the one who saw so much force in the prophecies was the one most likely to have a reliable book treating on them, and give their orders as a natural consequence?

Do you think that by fitting yourself to argue on a few doctrinal points, and then presenting them promiscuously, that you are dealing equally with every one? that you will beget the same feelings of interest in all your customers? or that you are preparing the ground for good seed? I tell you, nay. Instead of cultivating the soil and breaking up the clods, preparatory to the sowing, you are digging down deep for the stones, roots, and old stumps that were buried out of reach of the plow.

When we find that the Friends are carrying out the Bible teachings in regard to hospitality, and that they discard the popular methods of supporting the churches, let us first present some thoughts on those subjects, or on the work of the Holy Spirit, and let alone such subjects as the resurrection and baptism.

If this plan is correct, it ought to be applied to all sects and classes of people, and instead of our workers asking for a change of territory, or as I might term it, an easier job, they would work with a determination, and report that God had given wisdom, and that obstacles had been overcome, and victories won for the truth.

In dealing with the Methodists, there are vast fields on the subject of justification by faith, which we can explore to our own profit as well as theirs; we can present to them such stirring themes as the judgment, and the encouraging descriptions of the Christians' reward, bright views of the power and love of God, instead of antagonizing their views of eternal punishment, etc. With our Presbyterian friends, let us talk of the noble work of John Knox, in preference to baptism. With the Lutherans, compare Luther's work with the churches of to-day, in

place of taking positions on temperance, which from his birth, the Lutheran has been taught to regard as intolerably radical.

We shall be glad when the plans are carried out for furnishing books which are better adapted for the Roman Catholics; but even now we can, by care and observation, learn how to interest them in any of our good books. Take, for example, "Bible Readings;" how easily you can interest them by taking up such subjects as the marriage institution, and reverence for the house of God; those are matters in which they are more true to principle and the teachings of Christ than most other denominations. The reading on confession is an excellent one if carefully handled. Read the first question, and emphasize the word *confess* as you read the answer to it, then without reading any more answers, read questions Nos. 2, 3, 5, 6, 8, and 9. They may express surprise, and ask if you believe in confession; but you can truthfully reply that it is plainly taught in the Bible, thus interesting them in God's word. You can repeat the Saviour's command to "search the Scriptures," and after presenting more light on the work of Christ and a few prophecies, you can frequently beget in them a desire to investigate for themselves, and they will purchase the book, not because they think it is a Catholic publication, but because they think that it has light for them.

In dealing with prominent literary people, how necessary it is that we begin on questions of general interest, and that we be able to present some thoughts on the public school system, the prophecies of our own government, the Eastern question, or the increase of knowledge.

At times we meet those who do not accept the Bible record of creation; yet are of an investigative turn of mind, and would not feel impatient with those who presented different views in a respectful and dignified manner. *To inquire ahead as to the peculiarities of your customer, and to plan your work so as to gain the attention of every one, is not partiality.*

"It is dangerous to do careless work in dealing with minds." "Those who poorly learn their lesson and are careless and abrupt in approaching persons, would show the same defects of manner, the same want of tact and skill in dealing with minds, should they enter the ministry." Let this work be done frankly and with a heart uplifted to God for wisdom, that afterward "your good be not evil spoken of."

J. E. FROOM.

SOMERSET HOUSE, ROELAND ST., CAPE TOWN,
SOUTH AFRICA, July 9, 1890.

We have now been about eight months at work on the old stock that was on hand, and have much of it out. The canvassers began work the last of October, and have sold up to date, wholesale value, about \$6,000 worth of books. This is so much better than we dared hope for, that we all have thankful hearts. It has been hard, steady work, and at times it has seemed that the work would stop. Then we could do nothing but cry to God, and work with all our might. Our canvassers have learned many les-

sons of trust, also how to seek God for help. They have improved much in their work; but we are not satisfied, and look forward to Brother Morrison's coming. We fear that some of our canvassers do not realize the sacredness of this branch of the work as they should. The HOME MISSIONARY is a great help to them. The article on page 115, "Near the Summit," was just the thing to send new life and courage into the hearts of our tired, wet, homesick canvassers. We all know that this work is very important, and that the message will reach the many in this way. Then why not have many articles written to help this work? Surely, having a place in the HOME MISSIONARY, or some paper, for this line of work, is a right move. We often ask God to give those who have charge of this department of the HOME MISSIONARY great wisdom, that our canvassers may have meat in each number. Our canvassers here will appreciate and derive more help from this department than those who have the advantages of workers' meetings and company leaders. We are sure you will do much good by this department, and it has our prayers.

N. H. DRULLARD.

THE HOLIDAY SEASON.

[We have another admirable chapter from the article, "Hints on Canvassing," from the facile pen of Brother E. E. Miles, but which we are obliged to hold over until our next issue. As the following extract seems more especially adapted to the subject-matter of this number, we present it herewith:—]

We have now reached the time when every man should be at his post, and every State should have as large a corps of canvassers in the field as can be mustered. In the fall nearly all classes have plenty to do, business is good, and hence there is plenty of money in circulation; and when people have money, they buy books: and we do well to take advantage of the holiday period. Canvassers should remember that they have the privilege of giving a discount of twenty per cent on additional copies of the book: and at every place where they take a subscription at full price, they should tell the people that they can have additional copies at that discount. Farmers and farm hands are now at leisure, and a good, faithful State agent who is on the alert will secure their services in the canvassing field. The weather is conducive to activity on the part of the canvassers, and from this time on to the holidays is the harvest time for them. All who engage in the work should first receive instruction and drill, and be as thoroughly qualified for the work as is possible under the circumstances. Too much stress cannot be placed upon the importance of having a thorough preparation. Our old canvassers would do well to review their printed instructions. We learn that there is a fearful lack in this respect, as we go from State to State. We are more and more convinced that there should be a greater effort put forth on the part of the recruiting officers to obtain the services of men and women of mature years, and those who are specially adapted to the work because of their experience in the business world, or as teachers in the public schools.

QUESTION BOX.

THE DUTCH "BIBLE READINGS."

If a person, having purchased one book, should want another, are we to give him twenty per cent off on both books, or only upon the last copy bought?

If he buys two books at one time, is he to have twenty per cent on both, or only one?

We think these questions were quite fully answered in the HOME MISSIONARY Extra, Resolution No. 32, page 20, which reads as follows:—

"Resolved, That any person who has subscribed for one of our subscription books be allowed to subscribe for additional copies of the same book at a discount of twenty per cent, providing he signs a paper, certifying that he is to pay for it himself, unaided by others, and that he is not buying it to sell again."

It is of course expected that the subscriber will pay full price for the first book, but that he be allowed twenty per cent off on all subsequent copies which he may buy for presentation to his friends.

It seems a misunderstanding has arisen in the minds of some in regard to the Dutch "Bible Readings." The word *Dutch* had no reference to the German edition, but to the Holland, and we regret that some of our agents have taken orders for the German, which is now in the hands of the translators in Europe, and we cannot undertake to say when it will be ready.

A MISTAKE.

In the canvasser's report in the August number of the HOME MISSIONARY, we inadvertently gave District No. 4 credit for work done in the Maritime Provinces, which should be accredited to District No. 1. We regret that we can do no more than to humbly apologize for the blunder, for such it was.

REPORT OF THE CANVASSING WORK FOR AUGUST, 1890.

	STATE.	Days.	Mor.	Half Mor.	Lib'y.	Gilt.	Marb.	Plain.	Value of Books.	Miscel. Sales.	Total Value.	Total for Districts.
Dist. No. 1.	Atlantic	270							2167 35	158 50	2325 85	
	Maine											
	Maritime Prov.		13	10	29	51	248	82	\$ 904 50		\$ 904 50	
	New England	794	207	175	227	707	751	124	5779 50	\$30 30	5809 80	
	New York	257	58	66	59	270	511	23	2440 00	54 10	2494 10	
	Pennsylvania											
	Quebec		3	1	5	9	78	2	211 75		211 75	
	Virginia	6	1		2	16	20	10	100 25		100 25	
	Vermont	6	1		5	1	10	2	43 75		43 75	
	West Virginia	23	7	5	10	13	25	1	132 20		132 20	\$12,072 20
No. 2.	Florida	10			5	17	12		41 50		41 50	
	Georgia	71	45	18	55	60	151		853 75	2 60	856 35	
	Louisiana	152	40	10	72	105	451	39	1624 50	10 00	1634 50	
	Mississippi											
	North Carolina	92	11	7	47	63	289	18	959 25		959 25	
	Tennessee	22	14	12	15	12	49	22	278 10		278 10	3769 70
	Indiana	65	3	7	21	40	111	3	432 75		432 75	
	Illinois											
	Michigan	142	24	27	55	141	290	42	1341 50		1341 50	
	Ohio											
No. 3.	Ontario		83	55	117	300	468	26	2575 00		2575 00	4349 25
	Dakota		16	28	119	281		299	1744 00		1744 00	
	Iowa	273	16	10	79	217	302	157	1643 50	88 72	1732 22	
	Manitoba		7	6	31	36	25		283 75		283 75	
	Minnesota											
	Nebraska	26		12	19	48	75	63	457 75	1 05	458 80	
	Wisconsin	172	1	1	38	238	226	107	1460 70	62 80	1523 50	5742 27
	Arkansas											
	Colorado	81	39	21	26	74	50	27	620 25	81 05	701 30	
	Kansas	529	67	40	112	148	452	43	2139 11	165 60	2304 71	
No. 4.	Missouri											
	Texas											3006 01
	British Columbia		50	25	125	125	150		1287 50		1287 50	
	California		122	192	226	635	404	240	4625 70	221 05	4846 75	
	Oregon											6134 25
	Germany								475 30	225 00	700 30	
	England	220 ₃	10			208	99	98	487 24		487 24	
	Australia and Tas.	285	175	30	188			779	4981 83		4981 83	
	New Zealand								5352 29		5352 29	
	South Africa	45	98	3		70		15	478 63	36 01	514 64	12,036 30
Totals	3,541 $\frac{1}{2}$	1,111	761	1,687	3,885	5,307	2,222	\$45,973 20	\$1136 78	\$47,109 98	\$47,109 98	

THE HOME MISSIONARY.

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Price, 25 cents per year.

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

BATTLE CREEK, MICH., SEPTEMBER, 1890.

OCTOBER 3-5 has been appointed as a season of fasting and prayer for the raising up of laborers. Matt. 9:38.

THE fourth Sabbath reading is longer than usual this month, but the subject is one of special interest, and the article is well worthy of a careful study.

A LETTER received from Brother Bartlett, in London, England, reads: "We do not waste time in groaning over our difficulties, but do our best to surmount them." With such determination, and the help of the Lord, all things are possible.

ELDERS W. C. White, J. O. Corliss, and L. McCoy are attending a missionary convention in Indianapolis at the present time. Many representatives from foreign countries are expected at this convention; and we trust the brethren who are there, will gain much valuable information in reference to foreign mission work as it is carried on by other societies.

THE report of Christmas and First-day Offerings, which appears in the Foreign Mission department this month, is very nearly complete, only five Conferences having failed to report, — Maine, Minnesota, Tennessee River, and Canada. Every reader should examine the report closely, and every church should try to increase its offerings, to meet the increasing demands of the work.

"JOTTINGS from the Pacific," the first number of the *Young People's Library*, published by the Pacific Press, Oakland, Cal., has just come to our table. It is a neat little book of 160 pages, illustrated, bound in cloth, ornamented with jet and gold. It treats on life and incidents in the Fijian and Samoan Islands. The book is well written, and is full of interest. It will be a valuable addition to any youth's library. The *Young People's Library* is published monthly; in paper covers, \$2.75; bound in cloth, \$5.50. Single numbers, paper covers, 25 cents; cloth covers, 50 cents, including postage. Address as above.

SOME complaints have come in from New York, that papers are frequently sent there to be forwarded to foreign countries, with imperfect address and without sufficient postage. Our missionary workers will please remember to write the full address on all papers to foreign countries, and attach postage stamps at the rate of one cent for every two ounces or fraction thereof. A one-cent stamp will carry one copy of any of our foreign papers to any country in the Postal Union.

MR. RETAN, a representative of the Students' Volunteer Missionary movement, lectured in the Tabernacle Sunday evening, August 31. Many interesting facts were given in reference to foreign missions and missionary work. The lecture was full of interest. There are at the present time five thousand students in the colleges and high schools of the United States, who have dedicated themselves to foreign mission work, and will place themselves in the hands of the different Foreign Mission Boards as soon as their preparation is completed. The movement is entirely unsectarian, having alone in view the preaching of the gospel to the heathen. Will not some of the readers of the HOME MISSIONARY join this noble band?

THE WORK AT OUR MAIN OFFICE.

REPORT of work done at the main office of the International Tract Society at Battle Creek, Mich., for the month ending August 31, 1890.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries	42,464
" " " " United States	2,572
Number periodicals sent to foreign countries	3,176
" " " " United States	1,063
Number letters written to foreign countries	92
" " " " United States	20

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries	8,572
" " " " United States	308
Number periodicals sent to foreign countries	228
" " " " United States	91

MRS. C. E. L. JONES.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets	365,953
<i>Sentinels</i>	240
English petitions	50
Manuals	1,275
Letters written	13

MARY E. SIMKIN.

SCANDINAVIAN WORK.

Pages tracts and pamphlets sent	18,202
Number periodicals sent	250
Number letters written	215

TENA JENSEN.

CHICAGO OFFICE.

REPORT of labor for the month of August, 1890: —

Pages denominational and N. R. L. publications sent out	17,174
" Health and Temperance publications	8,580
No. <i>Signs, Present Truth, and Instructors</i>	464
" <i>Good Health and Pacific Health Journals</i>	168
" <i>Sentinels</i>	410
" letters	603

JENNIE THAYER.