

THE HOME MISSIONARY

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

VOL. III.

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

No. 2.

### THE TRUE MISSIONARY.

THE true object of the missionary is the salvation of those for whom he labors. This object should be kept in view in all the plans and methods of work which are employed. To overlook this, and engage in controversy over points of doctrine, is to greatly lower the standard of the Christian missionary. The central figure in the whole plan of redemption is the crucified and risen Saviour, "Who was delivered for our offenses, and was raised again for our justification." To point the sinner to Christ as the remedy for sin and the only source of righteousness, is the worthy object of those who engage in missionary work. He who would be a successful missionary must give much thought to the best plans for accomplishing the object for which he labors.

Christ has said, "And I, if I be lifted up from the earth, will draw all men unto me." When Charles XII. of Sweden stood by the grave of Gustavus Vasa, he said: "I will try to be like him." The king was impressed by the virtues of his worthy predecessor, and though differing from him in every respect, the virtues of Gustavus Vasa were such that he could not repress the desire to be like him. The character of the Saviour, when properly presented, is attractive. No one, even the most hardened sinner, can help admiring it, and wishing that he might imitate it in his own life and character. And when this desire to be like Christ is created in the mind, and his love for sinners, his willingness to accept all who come to him, and the precious promises which are made to such, are presented as they are set forth in the Scriptures, the most favorable results may be expected. But perhaps these questions may come up in the mind of the reader, Have we not a special work to do? Is it not our duty to preach the third

angel's message, which is to prepare a people for the second coming of our Saviour? True; but what is the third angel's message? Does it not embrace the gospel of Christ, the same gospel that was preached by the apostles, the martyrs, and the reformers? And does not the term "the commandments of God and the faith of Jesus" include it all? If so, then should it not be presented now in the same spirit in which it was presented then?

The Saviour often said, "I have many things to say unto you, but ye cannot bear them now." There were often truths which he wished to teach, but which he knew his hearers were not prepared to receive, and he withheld them until they were ready to receive them. The fallow ground of the heart must be broken up; the Spirit of God must do its work. The individual must first pass through an experience to prepare him for the lessons which the Saviour would impress upon his mind, before he would present them, otherwise they will be as seed sown by the wayside. When the opportune time came, the truth was presented in a manner that would not arouse resentment, but would make a deep impression upon the mind and heart.

Let us notice a few examples:—

In warning Peter of the temptations through which he would pass, Jesus said: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Again, when he would show him that he must die a violent death, he said: "When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou would-

est not." As a rebuke to Peter for his wicked and rash denial of him, Christ said: "Simon, son of Jonas, lovest thou me more than these? . . . Feed my lambs;" and again the second time, "Simon, son of Jonas, lovest thou me? . . . Feed my sheep;" and again the third time, "Simon, son of Jonas, lovest thou me? . . . Feed my sheep." The tender manner in which the Saviour dealt with the erring apostle, softened his heart until he wept bitterly.

When Paul would reveal the true God to the idolatrous Athenians, he took his text from their own altar, and instead of denouncing their gods and exalting the true God in their place, he said, "Whom therefore ye ignorantly worship, him declare I unto you."

By carefully glancing through the history of Christ and his apostles, we shall find that the general plan of their work was, first, to avoid controversy; second, to prepare the minds of the people for the truths which they were going to present; and, third, to present them in the most unobjectionable way.

Now let us compare this with the methods sometimes used by Seventh-day Adventists in their missionary work. Brother A has a friend whom he knows is a very conscientious Sunday-keeper. He selects a paper that contains a very radical article on the Sabbath question, in which perhaps the writer takes the position that the Sabbath was changed by the papacy, that Sunday has no just claim for divine sanctity, and winds up by showing that it is an institution of Satan. He marks this article, puts the paper in a wrapper, and sends it to his friend. Or, perhaps he selects a tract that contains an argumentative discussion of the Sabbath question, and sends that along. His friend feels that an institution which he and his fathers before him have always regarded as sacred, is being profaned. He becomes indignant, his combativeness is aroused, his ears are closed against investigation, and he becomes bitterly prejudiced against those

who observe and advocate the seventh-day Sabbath.

Brother B is also a missionary. He posts himself on the peculiar doctrines of his faith, and when he meets those who differ with him in doctrine, he at once assails them for an argument. Being posted, he proceeds to challenge and refute every point of doctrine on which he differs with them, producing an abundant array of scripture texts to sustain his position on each point. The result is the same as above.

Sister C is also a missionary. She has adopted health reform, and has been greatly benefited by it; she is also an ardent believer in the "Testimonies to the Church." She considers it her duty on every occasion to denounce certain articles of diet which she sees on her neighbors' tables, declaring them to be entirely unfit for any human stomach. When a definite text does not present itself to support her positions, she quotes from the "Testimonies," and is then very much astonished and grieved because her neighbors become prejudiced against the truth.

It will be evident to the careful reader that all such work as this will do ten times more harm than good. It is true that every one who has received the light of truth for these last days, should have a burden for others, and should labor to bring them to a knowledge of the truth as it is in Jesus. But great care should be taken lest the work be marred in the hands of the workmen. The logic of argument does not do so much to convince and convert the sinner, as the spirit in which the work is done. Often those of large natural ability and good mental preparation, fail, while those of less ability and less preparation, succeed. "It is not by might, nor by power, but by my Spirit, saith the Lord." In the commission given by our Saviour to his disciples, the promise was made that he would be with them to the end. If the spirit of Christ is with the missionary worker, and that heavenly wisdom which all may obtain (see James 1:5), characterizes his labors, few indeed of those with whom he comes in contact will become prejudiced against the truth of God. D. T. J.

#### SERVING GOD.

O, nor to fill the mouth of Fame  
My longing soul is stirred;  
O, give me a diviner name,  
Call me thy servant, Lord.

Sweet title that delighteth me!  
Rank earnestly implored!  
O, what can reach my dignity?  
I am thy servant, Lord.

No longer would my soul be known  
As self-sustained and free;  
O, not mine own; O, not mine own;  
Lord, I belong to thee!

In each aspiring burst of prayer,  
This leave my soul would ask,  
Thine every burden, Lord, to bear,  
To do thine every task.

Forever, Lord, thy servant choose;  
Naught of thy claim abate;  
The glorious name I would not lose,  
Nor change the sweet estate.

In life, in death, on earth, in heaven,  
No other name for me;  
The same dear style and title given  
Through all eternity. —Selected.

## THE "HOME MISSIONARY" AN EDUCATOR.

It is with a desire to encourage those who have not been holding weekly missionary meetings, and have not made use of the HOME MISSIONARY, together with appreciative words to those whose object it has been to provide a way by which our people might become more intelligent in regard to each line of work, that I wish to write. Over one year ago we organized weekly missionary meetings in our church, in harmony with present plans. We began with the study of "Civil Government and Religion," commencing back with January, 1889, so that we were far behind when 1890 opened. After consultation, we decided to take two lessons each week, that we might complete those of 1889, and yet keep pace with those of 1890. This proved a success. Our interest steadily grew, and we rejoiced that the dear Saviour enabled us to persevere; for we had need that winter of every bit of knowledge gained.

Our first-day offerings have increased in the last quarter, which we are positive is attributable to the Foreign Missions Department. It required some time for all to become interested in these lessons, but we now have a well-sustained interest in them. The Health and Temperance Department has had its share of attention, and we believe good results will follow. The religious liberty work has been a living issue, and one in which nearly all have been interested. We mention the Home Missions Department last, but not because it has been the least in our thoughts. The lessons have led to searching of heart, that we might be in a condition to bear present truth to our neighbors, to whom we owe this knowledge. With an earnest endeavor to do practical work, we have derived strength and courage, and expect to see results from seeds sown in due time, if we "withhold not our hands."

We hope all of our sister churches will be prompted to organize upon this plan, if they have not done so already, and that all will be thoroughly interested in executing it; then if good results are seen, as they have been with us, you will see the influence reaching into your Sabbath meetings, weekly prayer meetings, your home, and the homes of your neighbors. You will have an increase of spirituality in your midst, because it is in the heart of every individual worker, who is being educated in every branch of the last message. In conclusion I would say, We deem the HOME MISSIONARY lessons indispensable, since they increase our own Christian growth, and consequently aid materially in the growth of all with whom we are associated.

Let us individually make use of this important plan, thus becoming well informed with regard to every phase of the great work placed in our hands to accomplish. Remembering it is not by might nor by power, but through the spirit of the dear Redeemer that the work is done, let us look forward to victory.

MRS. D. E. WELLMAN.

Hillsdale, Mich., Jan. 28, 1891.

## THE USE OF THE "SIGNS."

We recently received from the publishers of the *Signs of the Times* a copy of the mailing list of that excellent missionary paper. By giving this list a careful examination, we are surprised to find that so few copies are taken in many States. California has a good list, especially of clubs taken for missionary purposes; but inasmuch as the *Signs of the Times* has been for many years our pioneer missionary paper, and the only one especially adapted for such work, which is published in the denomination in the English language, we can see no reason why other States should not take an equal interest with California in its circulation.

The price of the *Signs* was reduced in order that it might be brought within the reach of many who felt they could not afford to take clubs for missionary work at the former prices. Those who have given careful study to the articles that have appeared in the Home Missions Department of the HOME MISSIONARY during the last few months, cannot fail to realize the importance of circulating the excellent literature which is provided, and prominent in that list of literature stands the *Signs*.

In reducing the price, the size also has been changed, and those portions which were more especially adapted for use by our own members are now omitted from the paper, and it is filled with choice reading especially prepared for circulation among those who are investigating the truth which we believe to be so important at this time. We desire to see a more systematic effort made in all our churches to provide clubs for missionary use, and to secure as far as possible the personal subscription of some member of every family of Seventh-day Adventists. Nor should the circulation stop here; there is no reason why hundreds of paying subscriptions might not be secured from those who appreciate good religious reading, living in the neighborhoods where our churches are located.

We cannot expect our canvassers who are out in the field and dependent upon the profits of their sales to devote time to gratuitous work; but there are hundreds of members of our societies who could spare half a day frequently in a thorough canvass of some portion of the vicinity in which they live for subscriptions for this paper. The publishers will gladly furnish a sufficient supply of sample copies, circulars, and order blanks for the use of all who undertake this work. I attribute the present small circulation of the *Signs* not to a lack of interest in the missionary work, but to an oversight on the part of many, of the important position this paper sustains in our list of publications. Let this question be considered at the next missionary meeting, and steps be taken in every society to give that share of attention to the circulation of the *Signs* which its importance demands.

L. C. C.

## FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, February 28.

### THE NEXT GENERAL CONFERENCE.

THE time for this important gathering is fast approaching, and all will be looking forward to it with much interest; and in view of the importance of the occasion, we take this means of calling the attention of our people to some of the subjects which must receive attention at the next General Conference.

Year by year the evidences are accumulating on every side, showing the importance of the time in which we live, and the nature of the events that are soon to come on the earth; and as we see one after another transpire, and the last links of prophecy fulfilled, we cannot mistake our place and position, nor the character of the events that are soon to transpire.

During the past Conference year we have had many tokens of God's love and mercy. In our own land and in all other countries, the way is opening for the spread of the truth in a most remarkable manner. The calls for laborers were never so numerous or so urgent as now, and never before was there such a dearth of faithful and true laborers as at the present time. In the earlier part of October, last year, we set apart a season of prayer for God to raise up laborers to meet this great want, and we have evidence to believe that God has heard our prayers for help in our time of need. In various places we see individuals coming forward to take a part in the work. But it is not only men that are needed, we also need funds with which to carry on the work; and during the coming General Conference, the subject of laborers and the support of the work in all the different branches, will need careful consideration.

The reports from the recent week of prayer are very encouraging. In many places they report it as the best season ever enjoyed, and that the interest still continues to increase. The contributions to foreign missions are also considerably more than last year in most places. At Battle Creek the work is progressing with good results. The interest in the church and the ministers' school is very encouraging indeed. The Lord is drawing near to his people there. For all these tokens of good, we are very

thankful, and we long for the time to come when the truth shall go with mighty power, and the whole earth shall be lightened with its glory.

In considering the special need at the present time, we can express it in just one word; viz., *consecration*,—consecrated individuals and consecrated money. Demands for consecrated men and women are great,—individuals of deep piety, thoroughly devoted, and of good practical judgment,—individuals that have faith in God and faith in the work, that will not look to selfish advantage, ease, or comfort, but who, thoroughly imbued with the love of Christ, will consecrate all to his service. Every branch of our work calls for laborers of this character. Those were the principles which characterized the early pioneers in this work, and this is the spirit that must characterize it to its close, for it is the spirit of the Master. But there is altogether too much of a tendency to lose sight of this principle in the time in which we live. The prevailing spirit of this age is not like that of Christ. The time has come for a revival of this spirit among God's remnant people. The work demands it. The time in which we live demands it. We need it as individuals, and we need it as a people that expect to stand in the midst of the trying scenes which will be the lot of those who live amid the perils of the last days. This subject should receive careful thought during the General Conference.

The distribution of laborers will be a perplexing subject for the coming Conference. The foreign field stands open everywhere, and many are the calls that are coming to us for help. We have as yet done nothing for South America by way of sending missionaries there. Earnest appeals are coming from South Africa. In Cape Colony and other parts of Southern Africa, where we have already done something, they are pleading for more help. From the Gold Coast and other points on the West Coast the appeals for help are most earnest; but as yet we have not been able to do anything more than to write and send publications. Our brethren have heard the calls from Algeria on the North. Europe, too, is stretching out her hands for more help. Something has been done in some parts, but what is being done only opens the way for more.

Throughout Central and Northern Europe the efforts that have been put forth have brought good

results, but even there the work is only well begun. The truth has made good progress in Russia amid all the difficulties, but the workers there need re-inforcement to carry forward the work so well begun. Then there are the different nations in Southern Europe, many of whom are calling for help, where nothing has as yet been done.

The Lord has greatly blessed the efforts put forth in Australia and New Zealand, but there, as in Europe, the way is now open for more workers. An earnest appeal is made for the establishment of a school in Australia; and who can say that this ought not to be? We can appreciate the important relation our schools sustain to the work in our country, and is it not just as necessary to establish schools for the education of native workers in the different fields where the way is open, as it is to do so in our home country? Who will say that this is not a proper thing to do?—No one who truly has the interest of the work at heart. Then we might mention Japan, China, and India. The way is open for us to send workers also among those nations. Thus we might go on and mention others, but we forbear. Never before was the way open as it is now for the gospel of the kingdom to be preached in all the world.

Then here is our home field. We have hardly a State or a Territory but pleads a dearth of laborers. Still this ought not to be so as much as it is. We might have reason to expect that at this stage of the work there would have been more laborers than there now are. And if the proper degree of consecration and earnestness had characterized our profession, would it not have been different? Therefore it must be apparent to all, that the first thing to do is to seek for the living power of God to be manifest in our experience. The distribution of laborers under these circumstances will be a very perplexing matter, and will need to be carefully considered.

The subject of furnishing means with which to carry on the work is also a matter of the greatest importance, for we cannot go farther or do more than our funds will support. The past year our contributions have fallen behind our appropriations. This is a serious matter, and calls for careful and wisely-laid plans.

Our publishing work stands very closely related to our missionary interest. From the beginning, it has stood as the right arm of strength. Our publications have made the work of our ministers much more effectual, and have also gone ahead of the ministers, opening the way for them to follow with much more success than otherwise could have been expected.

At our last General Conference the question was raised as to the propriety of consolidating all our publishing interests under one general management, and a committee of twenty-one was elected by that Conference to take this matter under advisement, with instructions to propose plans for such consolidation, if such a course is thought advisable. This committee has been at work, and will be ready to

report, and the subject will again be placed before the Conference to act upon. The question is one of great importance to our work, and we cannot afford to make any mistake. It must be evident to all that as the work enlarges, taking on greater dimensions, a more perfect organization will be necessary in order that the best results may be secured. May God give wisdom to the coming Conference to deal with this question in such a way that it may be arranged to the best interest of the work in all its parts.

We also call attention to the educational interest. At a time when our work is opening so rapidly in every direction, and when there is such a dearth of faithful laborers, the subject of education is of special importance. We are glad to note an increased interest in education, as seen in the full attendance at all our schools the present year, and also in the demand for schools in other sections of our own country, as well as in foreign countries. There is a call for a school in the northern part of District No. 6, also in District No. 2 in the south. Australia is making an earnest request for a school to be located there. This subject should receive more than a passing notice from the next General Conference.

In view of the importance of the meeting, and the many and important questions that will necessarily come before it, and because of the interest that all friends of the cause feel in all these matters, we make a request that our people everywhere make the coming General Conference a subject of special prayer, that God may bless this meeting, and give his Holy Spirit to his servants and people to guide in all the important deliberations, and in the deciding of all the important questions that shall come up for consideration.

We believe that the time has come for God's servants to be much more largely imbued with power from on high, therefore we wish to make the coming Conference a season for a spiritual revival. The subject of distributing laborers, and of furnishing help for the different fields, is also a matter of the greatest importance, for which the special help of God is needed. Then comes the matter of funds, the publishing work, and the educational interest. All these are weighty subjects, and of the greatest consequence to the best interest of the work.

In view of these things, we feel it a privilege to ask our people to make the coming General Conference a subject of special prayer on Sabbath, February 28, and not on that day only, but until the close of the Conference. We are encouraged to ask that we may receive, and to seek that we may find; and "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." And again Jesus said: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" With such promises to encourage us, we may expect that God will hear, and that the next General Conference will be the best ever enjoyed by our people.

O. A. OLSEN.

## NEW YORK SHIP WORK.

WE have received from Brother Daniel Thomson, who has had charge of our ship work in New York harbor for some time, some very interesting statistics with reference to the number of vessels of different kinds and the number of passengers who landed at that place during the year 1890. From these reports, we will copy a few statistics which we think will be of interest to our readers.

There are twenty-two principal steamship lines from different foreign ports, all of which made a total number of 914 trips during the year 1890, and landed at New York 99,189 cabin and 371,593 steerage passengers. All of these passengers passed through the Barge office where Brother Thomson is busily engaged in the distribution of literature in different languages. The total number of vessels which arrived during the year were 5,758, divided as follows: steamers, 2,868; ships, 295; barks, 840; brigs, 319; schooners, 1,436. The total number of arrivals of coast vessels was 13,933, of which 1,767 were steamers; 26, ships; 104, barks; 57, brigs; 11,979, schooners; making a grand total of arrivals at that port of 19,691.

When we stop to consider these figures, and remember that nearly a half-million of people are passing through the Barge office every year, we can appreciate something of the importance of this harbor as a missionary field. These people are divided among a large number of nationalities, while we have publications in but few languages, hence we see the need of a greater variety of publications for use even in this one port. The International Tract Society has been furnishing hundreds of dollars' worth of publications for use in the New York ship mission work, and would be glad to supply a larger quantity than we have heretofore, if we had the means with which to purchase it.

Brother Thomson sends an earnest appeal for a small naphtha launch, that he may visit the different vessels as they enter the harbor, before they unload their passengers, and thus be able to reach many that he is unable to get access to at present. We simply call attention to these facts in this note, that our readers may become more interested in this important work, trusting that some of those whom God has prospered in worldly riches may feel constrained to make some liberal contributions for its support. The Lord seems to have favored Brother Thomson by giving him the confidence of the government officers, who grant him many privileges.

L. C. C.

## REPORT OF LABOR, JANUARY, 1891.

## Main Office.

## RELIGIOUS WORK.

Pages books and tracts sent to foreign countries	45,477
“ “ “ “ “ United States	5,566
Number periodicals sent to foreign countries	2,678
“ “ “ “ “ United States	1,691
Number letters written to foreign countries	95
“ “ “ “ “ United States	41

MRS. S. L. STRONG.

## HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries	19,059
“ “ “ “ “ United States	33,008
Number periodicals sent to foreign countries	218
“ “ “ “ “ United States	322
Number of letters sent to United States	252

MRS. C. E. L. JONES.

## NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out	184,503
Number <i>Sentinels</i>	200
“ “ “ “ “ “	1,575
“ “ “ “ “ “	2,000
“ “ “ “ “ “	100
“ “ “ “ “ “	20

MARY E. SIMKIN.

## Chicago Office.

Pages denominational publications sent out	21,712
“ Health and Temperance publications sent out	6,086
“ National Religious Liberty publications	4,132
Number <i>Signs, Present Truth, and Instructors</i>	412
“ <i>Good Health and Pacific Health Journals</i>	62
“ <i>Sentinels</i> sent out	548
“ letters	387

JENNIE THAYER.

## SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out	1,688
Number periodicals	50
“ letters written	50

TENA JENSEN.

THE above report for January, 1891, shows quite an increase over the report for January, 1890. Compared with the report of December, 1890, however, it does not compare so favorably, at it shows a falling off in the amount of National Religious Liberty literature sent out from our main office. This line of our work differs from the others, in that it depends entirely on the activity of the membership throughout the field, while the work in other lines is done by our own secretaries. Just at this time, there is an unusually good opportunity for circulating National Religious Liberty Association literature, as the reports of the recent proceedings in the case of R. M. King, before Judge Hammond of the United States Supreme Court, at Memphis, Tenn., have appeared in nearly all of the leading papers in large cities, and also in many of the local papers in the country. Other articles will appear from time to time in the near future. Every local society should order from your State secretary a good supply of “Religious Persecution in Tennessee,” and “The Celebrated King Case,” and other National Religious Liberty Association leaflets, and circulate them freely, while the subject is being agitated in the secular papers.

## Extracts from Correspondence.

FROM one in the West Indies who has been an interested reader of our publications for over a year, and who from the first seemed to grasp the truths they contained. In his last letter received a short time ago he says :—

"A few years ago, my chief and I had a discussion on the works of creation as recorded in Genesis 1 and 2, when the subject of the obligation of the Sabbath was touched upon. In this—as his views were at variance with mine—I firmly maintained two points, (1) the obligation of the world to the Bible for the Sabbath, and (2) that the Sabbath is the seventh day and not the first. He quietly walked off, saying to me, 'If you were in England, you would be called a liberalist.'

"I have had many fightings for some time previous to the aid granted upon that subject by the teachings of the various tracts and papers of your generosity. Then you can imagine the joy I felt when, like a re-inforcement of a greater number, your timely aid came which I grasped as allies, and now feel victory on my side. The teachings of those various tracts and papers upon the obligations of the seventh day, your humble recipient considers providentially directed to confirm and guide me to the *very truth*, but you cannot conceive the obstructions in the way of these truths, issuing from the doctors, lawyers, and scribes of our days, particularly in these islands, where they have the pre-eminence.

"Well may it be said 'and the common people heard him gladly.' I shall not be weary in well-doing, and as I am watered, so shall I be diligent in watering others."

From Nagasaki, Japan :—

"The last mail brought me a lot of literature from your office. Many thanks. 'Sunshine at Home' is a beauty. 'Sabbath Readings' is also neat. You will never get your pay for all this."

The following extracts were taken from a letter received from one of our Egyptian friends, who instead of being transferred with two of his fellows to America to finish their education in the English branches, were sent to London. Accompanying this letter was a photograph showing the bright interesting face of the writer, who for two years has stood at the head of his classes in the Khedivial School in Cairo, Egypt. Can we not see in this a providence that may perhaps be the means of sending the light of the third angel's message to far-away Egypt?

"I received your letter and the books safely, and am greatly interested in them. I must tell you how happy and pleased I am that I stood first in the prize examination and deserved the first prize, the value of which is six pounds.

"It grieves me very much that I was not sent to America, but circumstances are not always arranged according to our wishes. I send you my photograph, and hope that you will bestow a thought on him who will ever remember your kindness."

From a gentleman in the West Indies who holds many prominent positions in various societies in the

city in which he resides, and has ever taken an unusual interest in our literature which was first sent him at his own request :—

"I deem it a matter of courtesy, if not indeed an incumbent duty, to send you an occasional letter, explanatory of our efforts in connection with your society. We are making the 'St. Andrew's Brotherhoods,' held in different parts of the island, channels for the wide and rapid circulation of your literature. At these meetings Sankey's hymns are sung, addresses are made denouncing those rampant vices, rum-drinking, illegitimacy, gambling with its attendant evils; then the tracts are distributed among the people. In this work I have the approval of the clergy, who are happy to receive aid in grappling with such giant evils as mentioned above. Not unfrequently I have found clergymen somewhat jealous for their own sect (perhaps 'bigoted' is the word); they would assiduously eliminate everything heterodox without regard to merit, but I have found one who has been, though indirectly, a most potent factor in the distribution of your literature. Nor is this all; I have persuaded him to found a mission. Indeed he has established two, one in a hamlet adjoining this city on the east, and another westward about nine miles distant from town. Thus you see how large are the prospects of extending your work in this island.

"I acknowledge with sincere thanks the monthly supply of matter for distribution: also a copy each of 'Thoughts on Daniel and the Revelation,' 'Great Controversy,' etc. I lend them to the teachers of Sunday-schools and others, after which they come back to me."

From a new correspondent in Antigua, West Indies :—

"It is with pleasure I beg to acknowledge your very kind favor; it is highly appreciated; especially the tracts you were good enough to send me contain so much valuable information, not only of things temporal, but of things spiritual. May the directors of the society be filled with that divine knowledge from God, the great Teacher, which will ever support them in the truths they are promulgating throughout the length and breadth of the world, through such a valuable medium as the International Tract Society."

From a lady living in this State, who has been a constant reader of our publications during the past year :—

"Your last package of reading-matter reached me a few days ago, for which accept my hearty thanks. I send all the *Youth's Instructors* to a Sunday-school in the country, where they have no papers, and am in hopes that you may receive an order from them. I think it is worthy of a place among Christians everywhere, but I find such bitter opposition to the seventh day, that anything calculated to favor that day is enough to condemn it in the eyes of many. God helping me, I will defend and keep it to my last breath. I read all that I can find on that question."

From a minister living in the island of St. Kitts, West Indies :—

"Your literature is received, and I have read it with delight. I have also loaned it to others, who with myself have derived great spiritual benefit from its perusal. I have commenced to preach to my congregation upon the subject of the second coming of Christ, which I find was the theme of early preaching, and notice it is attended with much seriousness."

## FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

### THE WORK IN RUSSIA AND SOUTHEASTERN EUROPE.

[THE following article, relative to Elder L. R. Conrad's recent visit to Russia, has been compiled principally from his letters to the Foreign Mission Board, with other items of interest included.—P. T. M.]

Four years ago I organized the first Seventh-day Adventist church in Russia. At that time, outside of the Crimea, besides those who composed this church, there were only a few scattered Sabbath-keepers in Russia. Since then, however, as the result of the visit of Brother Neufield from Kansas, and reading-matter which has been sent into the country, a strong church has been raised up on the Don, three German churches in the Caucasus, and through the efforts of Brother Laubhan, as many more on the Volga. Now, instead of there being only one company of forty Sabbath-keepers, there are over four hundred Sabbath-keepers, and about forty of these are pure Russians; and instead of one German church there are now nine, and one native church.

It may be well to note at this point that there are many Germans in Russia, and as indicated above, they compose the majority of our brethren in that country. Russia has held out many inducements to the Germans to settle in that country, and they are not obliged to comply with the same strict religious laws that are forced upon the Russians. For this reason it is much easier for our laborers to work among them than among the natives. Then, as they are residents of the country, and have more or less direct intercourse with the natives, they can carry the message of mercy and warning to them with much less danger of being apprehended and exiled, than could our American laborers.

The brethren, wherever I met them, manifested the greatest willingness to do anything that the Lord required at their hands. There are many among them whom we feel confident will make useful laborers, competent church officers, Sabbath-school superintendents, and workers. It is true they lack education; but they have a sincere desire to be taught by those sent to labor among them.

For some time in the past, Brother Conrad Laubhan has been kept at his home by temporal affairs, to which he was obliged to give his attention. Brother Klein has been, and is, under arrest, so that he cannot leave the province where he resides. For these reasons, the two hundred Sabbath-keepers in Southern Russia had not seen a laborer for about twelve months. When these churches are visited more frequently, and reports of the tract work, Sabbath-school work, tithes, and contributions are

circulated among them, they will have a better opportunity of knowing how the means which they give tell for the advancement of the cause, and not only will their interest in the work be increased, but they will be stimulated to greater liberality than heretofore.

One of the chief objects of my visit was to form the acquaintance of the brethren and sisters in the Caucasus. These mountains and the region around them have been used as a place of banishment, and in this manner the Mennonite colonies came here some twenty years ago. About one hundred families, who, contrary to the Mennonite faith, accepted immersion, had to leave their old homes in consequence, and they founded two colonies, Alexanderfeld and Wohldemfürst, both named in honor of Emperor Alexander, who granted them the land. The two colonies are close together, and have since grown to large and flourishing villages. Some of these people emigrated to America, and embraced the truth in Kansas. Two years ago, one of them, Brother Neufield, returned, and labored so diligently that a number began to observe the Sabbath, among them Brother Isaac, who was mayor of the colony for over twelve years, and is now the elder of one of our churches.

I visited the churches at Alexanderfeld and Synoche, laboring among the brethren at their homes, and holding public meetings. Our early morning exercises were the best of all. I tried to set before the brethren the rise and progress of this message, and how the great points of faith were dug out one by one, until they formed a chain of harmonious truth. This interested them much, as they have never had such an opportunity before, and all seemed grateful for what the brethren in America had done in order that they might have the light.

At Eigenheim, where the largest church is located, we had a general meeting. It has ever been a question among the brethren whether the government would permit us to do this or not; but we are thankful that the meeting passed off without any official interference. We found, however, that the special meetings for the church and the public services held each evening in connection therewith, in the presence of a number of our Russian brethren and sisters, had created a little more stir than we wished; so it was decided that at the next meeting, the delegates and those of our own brethren who wished, should assemble quietly, but that no outsiders be invited, until at the close of the meeting, when, if thought advisable, there might be one or two public services. On the last day of the meeting, there were so many matters requiring attention, and so great was the fear that the meeting might be disturbed, that from 5 A. M. till 4 P. M. was spent in con-



sultation, without dispersing for food. There were in all, some one hundred and twenty Sabbath-keepers in attendance.

The following resolutions passed at the meeting will clearly reveal the spirit which pervaded it:—

"We express our heartfelt gratitude to our heavenly Father for the light of the third angel's message, and pledge ourselves to sustain this work with our prayers, means, and efforts.

"*Resolved*, That we thank our brethren in America heartily for the laborers sent us and the means granted, and that we will on our part try to sustain their efforts in every possible way.

"*Resolved*, That we are perfectly in harmony with the principles of our denomination concerning the use of alcoholic drinks and tobacco, and that we will strive to carry them out.

"We express our gratitude to God for the manifestation of spiritual gifts among us, and especially for the gift of prophecy."

During the meeting, the leader of the Russian church (not German-Russian) at Synoche came with two other brethren, so that we had an excellent chance to counsel with him. Formerly he was an active Baptist preacher at Kiev, and for his zeal in proselyting he was exiled to Stavropol some six years ago. While there, he made the acquaintance of one of our German brethren, found a friendly shelter in his house, and in time embraced all our views. He soon collected a company of fourteen Sabbath-keepers around him, and sixteen more have commenced in Kiev from reading tracts and his correspondence. More than once he has been called upon to appear before the priests on the charge of proselyting; but thus far they have been obliged to let him go.

Leaving the Caucasus, I proceeded to Odessa, a large seaport, and one of the most important centers of commerce in the south of Russia. From here I went to Eupatoria in the Crimea, and was happy in securing a German to take me to our brethren. Although it was late on Friday evening when I reached there, several went eight and ten miles that same night to inform other brethren that I had come, so that on the morrow about half the Crimean Sabbath-keepers were assembled. I was very glad to meet with these after an absence of four years. Their numbers had doubled, and the only ministerial help they have had was one short visit from Brother Laubhan. Every moment was improved till Saturday night at nine o'clock, and then they took me fifteen miles to the depot, thus making it possible for me to reach Sebastopol at 6 A. M. on Sunday morning, in time to catch the steamer the same day for Constantinople.

Since leaving Russia, I have had several plain evidences of God's protecting care. A number of the brethren pressed me hard to go to Stavropol, to make the acquaintance of our brethren there. Some of the Mennonite Baptists, who saw the Russians from Stavropol with us, naturally supposing that I would visit them there, telegraphed to the Russian police at that place that I was coming. But I came not, and when they searched, it was all in vain. We have also learned that a doctor, a cousin of Elder Conrad Laubhan's, has been indicted for circulating heresy (our tracts), and that his case is now up before the court.

But the light of the truth is extending from Russia into other countries. Not only has the United States got quite a number of Sabbath-keepers from there, but three families have moved to Roumania and Bulgaria, and among them they have already kindled an interest, and press me hard to come and help them. Around them are many Germans. Through them we hope to gain an entrance to the hearts of some of the Roumanians. Thus God is opening the doors in the East and Southeast.

From Sebastopol we had a very rough passage to Constantinople. The storm was so great that the same day an English steamer sunk; but the Lord brought us safely into the Bosphorus after a forty hours' ride. Tuesday morning we had a beautiful ride through it, and by noon I was with Brother Anthony at Stamboul. He is working at a shoe-shop, earning eight piasters, or some thirty cents a day, and at night he holds Bible readings. I made the acquaintance of eight persons who attend these readings regularly, and in fact the last night we had a wonderful reading. Brother Anthony being unused to translating, and the company using Bibles in some six different languages, I hardly knew how it would work; but I tried illustrations, and the Lord seemed to bless indeed. My reading was, "From Paradise to Paradise, through Obedience to Christ."

From Stamboul I took the train through Roumelia, Bulgaria, and Servia to Klausenburg, in Transylvania, where I arrived Sunday morning, and went to Mr. Rottmayer's, who has charge of the British Bible Depository. It being Sunday, some thirty gathered for a meeting. I was asked to speak, but preferred to have a Bible reading. Those present, who were mostly Hungarians, desired another reading in the evening, and another again on Monday evening. O how they longed for more, and how they call for publications in the Hungarian! Mr. Rottmayer does not keep the Sabbath, but his wife and daughter do. He gave me \$4 toward the expenses of my journey, and let his daughter accompany me to Hamburg, to attend our general meeting and the school.

We pray to God that he will overrule, to the honor and glory of his name, all that has happened on this journey, and that these dear ones whom we have visited may at last be crowned with immortal life.

WE have made an estimate of the number of miles traveled by Elder L. R. Conradi during his last trip through Russia and Southeastern Europe, and find that they amount to 5,900 miles, or thereabouts. Up to the time of his reaching Odessa, he reports having spent 15 nights on car and steamer, and traveled 200 miles by wagon. Only from the Volga to the Caucasus was Brother Conrad Laubhan with him; otherwise he was alone; but by diligent study of the language in addition to what he learned of Brother Perk, while in prison five years ago, he managed to make himself understood, so that he incurred no serious inconvenience or delay.

### A HOLIDAY SERVICE.

THE following interesting account of a holiday service in the Russo-Greek Church is copied from the "Faiths of the World":—

"Let any one on his first arrival in St. Petersburg, enter the church of St. Nicholas, for instance, on a holiday, in the time of service, and placing himself in a corner, calmly contemplate the scene before him; he might easily be led to the conclusion that the Russians are to be counted among the most ignorant of nations. The splendor of the building, with its gaudy decorations; the sumptuous dresses of the clergy, composed of bright-colored brocades, covered with embroidery and bespangled with gems; the vocal music; the odors of incense ascending before the sacred pictures, from the golden censer, waving in the hand of the officiating priest; the great number of pictures covering the walls overlaid with gold and silver plates in the form of robes, studded with pearls and precious stones, before which some hundreds of wax-lights and lamps of different sizes are burning; the people of all classes standing and worshipping (for none sit there); some turning to their respective tutelary saints, and prostrating themselves before them in various acts of humiliation, others bargaining for tapers at the stalls where they are sold in the church, then lighting them, and, with many crossings and ceremonies, placing them before their favorite pictures, as an offering and a symbol of the sincerity of their devotions. Having beheld these, let him turn his attention from the almost confounding splendor and stupefying effects of this crowded scene, more minutely to contemplate its parts, and mark the peculiar dresses, and looks, and attitudes of individuals. He will see much to excite his feelings of compassion and sympathy,—here the aged sire of fourscore, devoutly crossing and slowly prostrating himself before the picture of his tutelary saint, his legs and arms trembling beneath him, ere his forehead and hoary locks reach the pavement (what must it cost such a feeble old man to perform this most fatiguing act of his devotion, perhaps forty or fifty times in a morning!); there, the devout mother with her babe in her arms, teaching its infant hand to make the figure of the cross, by touching, with the thumb and first two fingers united, first its forehead, then its breast, next its right shoulder, and afterwards its left, and to lip the *Gospodi Pomilui*; and when the priest brings out the crucifix at the end of the service, to bestow the benediction, behold, she presses forward in the crowd, and devoutly embraces the feet of the image of the suffering Saviour, and the infant follows her example."

### THE CZAR OF RUSSIA.

"CZAR" is the title given to the monarch whose word is law throughout all the Russian empire. The relation he sustains to the majority of his subjects is very similar to that of the pope to the laity of the Roman Catholic Church. They entertain a

reverence and veneration for him second only to that paid to the Supreme Being whose Vicegerent he is supposed to be. His words and decrees are absolute law, and to disobey or even question them often means exile or death. Whatever the Czar touches is holy, and the peasants kneel and kiss his foot-prints, as if he were a god. Wherever he is passing, every head is bared, even in the most intense cold.

The Czar receives from the public treasury each year nine and a half million rubles for his household expenses, and two million rubles for the support of the imperial stables. A ruble is worth sixty-five cents. In addition to this, the Czarovitch, or Prince Imperial, has an allowance of two millions a year till he is of age, when the sum is increased to four millions. The other members of the imperial family receive corresponding allowances. The remainder of the state revenues, amounting to something like six hundred million dollars a year, go to support the civil, military, naval, and religious establishments, and to pay the interest on the imperial debt, which alone requires two hundred millions a year. The church gets ten millions a year, the army almost three hundred millions, and the navy fifty millions.

"Although these sums for the support of the Czar appear enormous, it cannot be truly stated that he is a spendthrift. There is no one to audit or criticise his expenditure; yet he is conscientious and economical in his disbursements, so far as he has power to control them." The greater part of the moneys he receives are expended in maintaining twenty-one palaces which have been erected by his ancestors, and which now lie vacant and useless except as emblems of their extravagance.

P. T. M.

### OUR EUROPEAN MISSIONARIES.

#### PLANS FOR FUTURE WORK.

From the records of the Board, I will condense a brief statement of some of the plans laid for work during the spring and summer of 1891.

It is recommended that a biblical institute be held in London, commencing April 15, and continuing six weeks, for the benefit of the following: 1. All our mission laborers in Great Britain; 2. Our church elders and Sabbath-school superintendents in Great Britain, as far as they are able to attend; 3. The younger laborers in Scandinavia and Central Europe, who understand the English language. The general management of the institute will be by the British Mission Committee. Dr. E. J. Waggoner will be principal instructor, and will be assisted by Elders Robinson, Conradi, and Holser.

There will also be a canvassers' convention held in London, some time in May. Brother E. M. Morrison has been advised to close up his work in South Africa, by the last part of March, so as to attend this convention. He will be assisted in conducting the convention by Ellery Robinson and J. J. Devereaux. The leaders of the canvassing work in Scandinavia,

Germany, and Switzerland, will be invited to attend.

It is also recommended that Elder O. A. Olsen visit England, Scandinavia, and Germany, in May, June, and July. He is to spend two weeks at the biblical institute in London, then attend the Conferences in Denmark and Norway, and then hold a biblical institute of four weeks' duration in Sweden. He will visit Hamburg, Germany, on his way back.

After the close of the institute in London, Elder Waggoner will accompany Elder Olsen to Scandinavia, and then visit Basel, Switzerland.

During the first week in February our brethren in Germany were holding a general meeting in Hamburg: At its close, Elder Holser was to sail for this country, accompanied probably by W. A. Spicer and Ellery Robinson, of the British Mission. w. c. w.

### WORK OF THE BAPTISTS IN RUSSIA.

THE following concerning the work of the Baptists is taken from their annual report for 1890:—

"The Russian government, urged on by the hierarchy of the Greek Church, is continually making the restrictions upon dissenting bodies more severe, and has actually forbidden the preaching of the gospel by any except those who are authorized by the state. This permission is obtained with great difficulty by those who are opposed by the local authorities. Several hundred thousand Lutherans in Russia are affected by these restrictions, as well as the Baptists and others, and there is a hope that the government of Germany will interfere, and secure some modification of the severe decrees. The minister of public worship, who was the instigator of the severe laws, has been allowed to go on an unasked vacation. This also gives hope that the emperor is considering some modification. Even at the best, our brethren in Russia are in very difficult circumstances, exposed to the liability of large fines, imprisonment, and even exile in Siberia, and they should have our earnest prayers and sympathy, as well as assistance.

"We have now in Russia, sixty-nine ministers, forty-five churches with a membership of 11,882. During the past year there were 1,110 baptisms. The work is wholly carried on by the natives."

It is estimated that there are 1,027,249 nobles in Russia. There are very few cities in European Russia which have a population of more than ten thousand inhabitants. It is estimated that only one tenth of the people of Russia are dwellers in towns. To this fact may be attributed the want of a rich and intelligent middle class, who, although in point of political influence and social rank they may stand beneath the nobility and gentry of England and other European countries where they are found, form a very important and useful factor in the social make-up of these nations. According to Mr. Wallace, the merchants, including their wives and children in European Russia, number 466,000, the burghers, 4,033,000, and the artisans, 260,000.

SECTION 187 of the Russian Penal Code declares that if any person tempt or persuade an adherent of the Russo-Greek Church to leave that church and join some other Christian denomination, he shall be banished to Siberia for life.

Section 188 provides that if any person shall leave the orthodox church and join another Christian denomination, he shall be handed over to the ecclesiastical authorities for instruction and admonition; his minor children shall be taken into the custody of the government, his real estate shall be put into the hands of an administrator, and until he abjures his errors, he shall have no further control over either.

THE Russian empire covers one twenty-sixth part of the surface of the globe, and one seventh of its land.

### QUESTIONS.

1. How many churches of Sabbath-keepers are there now in Russia, and what is the total membership?
2. In what parts of Russia are Sabbath-keepers mostly located?
3. Tell what you can about the work in Turkey, Roumania, and Bulgaria.
4. About how many miles has Elder L. R. Conradi traveled on his Russian tour?
5. Mention some of the chief points of interest visited.
6. What was the chief object of this visit?
7. How do Russians generally regard the Czar?
8. Tell what you can about the work and membership of the Baptists in Russia.
9. Give the substance of sections 187, 188 of the Russian Penal Code.

### BOOKS ON RUSSIA.

"THE Land of the Nihilist," by W. E. Curtiss. A record of travels, containing a great amount of general information regarding the Russian empire. It cannot fail to be useful to those desiring to know more of Russia and her people. Price fifty cents. For sale by the International Tract Society, Battle Creek, Mich.

"The Russian Church and Russian Dissent." Cloth, \$1.75.

"Travels in the Regions of Upper and Lower Amoor." By Thomas Witlam Atkinson. Cloth, \$3.50.

"Russia Under the Tzars." By Stepniak. Bound in paper covers, price twenty cents.

"Prison Life in Siberia." By Fedor Dostoieffsky. Bound in paper covers, price twenty cents.

"Life of Peter the Great." By John Lothrop Motley. Paper, twenty-five cents; cloth, forty cents.

"Letters from Russia." By Count Moltke. Paper, twenty-five cents; cloth, forty cents.

For sale by Harper & Bros., New York.

# RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

## AGGRESSIVE WORK.

A THOUGHT which was but briefly suggested last month in this department, we think worthy of further consideration. It is that of getting into and occupying the field first. To some of the advantages of doing this, as well as to a few suggestions and cautions, we wish to call attention.

The principles of religious liberty are such that they may be taught at all times and under all circumstances. They are living principles, and are recognized or disregarded wherever governments exist. Citizens of all nations either enjoy the blessings of religious freedom, or feel the oppressive hand of proscription.

It is no doubt true that these principles are likely to be more generally discussed and more vigorously defended when they are ignored, than when regarded. Neither would it be wise nor expedient to employ the same mode of procedure in the one case as in the other. We should adopt a different policy in time of peace than in time of war. But it is none the less a fact that these principles may be kept fresh in the minds of the people while they are yet heeded. In advocating them we may take the aggressive as well as the defensive; and the former method should have the higher commendation, in that it is the only sure way of preserving them inviolate. It is because these principles are allowed to be forgotten, and false ideas to spring up and take their place, that they are disregarded. A field, in order to yield grain, must be cultivated. Only weeds and thorns thrive without cultivation. It has not yet ceased to be true that "eternal vigilance is the price of liberty."

Hon. Richard M. Johnson, in making out the report for the House committee on post-offices and post-roads, in 1830, in answer to the petitioners for a national law to close all post-offices and stop all transportation of mails in the United States on Sunday, said: "It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the Revolution exists in full vigor." He thus recognized the fact that religious liberty is safer while a knowledge of its principles is familiar to the people. It is to this fact that are due the laws of toleration in the so-called Protestant governments of Europe since the Reformation, when these principles were agitated and discussed.

But we are hundreds of years this side of the Reformation, and over a century this side the Revolution. The histories of these great struggles for religious and civil liberty are but little read, and less talked about, by the masses of to-day. Such works as

"D'Aubigne's History of the Reformation," "Fox's Book of Martyrs," and the "History of the Waldenses," are not in large demand at the present time. The rising generation hardly knows that there ever was such a thing as the Reformation. These moral battles, upon the result of which so much depended, are not being fought over in the minds of the people. The great underlying principles which actuated them and carried them through to a glorious success, have largely faded from the memory of the present generation; and again the cloud of religious oppression hangs with threatening aspect over the world, and is casting its forbidding shadows over even the freest of people and the fairest of lands. These noble principles are largely a blank in the minds of the great majority of people of the present day.

This being so, the question arises, Which shall they hear first, the ingenious sophistries of priestcraft, or the clear and logical voice of freedom? It is often a great misfortune for a man to hear the wrong side first. First impressions are the most lasting. How, then, shall this aggressive work be accomplished? A few suggestions for individual work may be of value.

### HOW TO APPROACH AN INDIVIDUAL.

It is a law of jurisprudence that a man is to be considered innocent until he is proved guilty. Every individual should be approached as a friend — at least not as an enemy — of religious liberty, unless he is known to be an avowed enemy of it. Even in this case, under most circumstances, it would no doubt be better, in broaching the subject with such a person, to treat him as a friend of the cause of freedom. This, in drawing out his sentiments, will make it manifestly more difficult for him to avow his real sentiments, and give a better occasion for expressing surprise at his holding them. We should seek to impress people favorably at first, but this cannot be done if we approach them in a suspicious or antagonistic manner.

### DO NOT CONSIDER ALL IN ERROR HOPELESS CASES.

Burgh has said: "The multitude judge almost constantly wrong on all subjects that lie in the least out of the common way. They follow one another, like a flock of sheep, and not only go wrong themselves, but make those who are wiser ashamed to go right." It is perhaps by a peculiar chain of circumstances that we have come to view matters differently from the way in which many others view them, and been led to quarry from the mine of truth the great principles of civil and religious liberty. Hence, we need not be surprised to find many in ignorance and error upon these subjects, and should conse-

quently treat them with moderation and due consideration.

#### A LITTLE AT A TIME.

The world was not made in a minute, neither should we expect that those who hold views different from our own, though theirs are wrong and ours are right, will accept ours as soon as presented to them. Though a man should see the truthfulness of them at once, he might feel it somewhat of a humiliation to confess to a change of mind so suddenly. But most men change their minds more slowly. They must have time to study, weigh, and compare. Hence it is well in conversing with an individual who may entertain erroneous views on the subject of religious legislation, if we would win him (and this should certainly be our intention), not to attempt utterly to demolish his views, but by a few carefully-put questions, or a few suppositions based upon his views, suggest to his mind wherein his views are wrong, and then drop the question, and give him time to think over the matter. This plan has been tried and known to succeed. In the agitation in Chicago last fall on the question of the reading of the Bible in the public schools, the pastor of the First Baptist church allowed a meeting to be held in his church in favor of the movement, signed the petition, and spoke in its favor. Afterwards he was visited by a representative of the National Religious Liberty Association, a little reading-matter sent to him, and as the result his views were entirely changed, and he not long afterward preached a sermon repudiating his former action, and contending for the absolute separation of church and state.

Other suggestions must be deferred until next month.

#### A HARD STRUGGLE FOR SUNDAY LAWS.

[The following article appeared in the *Christian Nation* of Jan. 7, 1891:—]

The Sabbath is likely to have a hard struggle for its life in America. The determination to open the Columbian Exposition on the Lord's day indicates that the fight is on and the struggle not yet ended. We have no doubt in regard to the issue of the whole question, but in the meantime its friends must be vigilant and bold, for its enemies are ready at any moment to steal a march when they find its friends asleep and off their guard.

Just now a scheme is on foot, conducted by those most bitter and relentless foes of the Christian Sabbath—the Seventh-day Adventists—whose tendency, if it succeeds, will be to weaken and destroy laws in favor of Christian Sabbath keeping.

R. M. King, a citizen of Obion county, Tenn., and a farmer, was arrested, tried, and found guilty of working on his farm on the first day of the week. He appealed from the decision of the circuit court to the Supreme Court, on the ground that he had been falsely imprisoned and deprived of his liberty contrary to the Fourteenth Amendment of the Constitution of the United States. The Supreme Court affirmed the decision of the lower court, and Mr. King

was sent to jail. He was released on a writ of *habeas corpus*, the writ returnable on the fourth Monday of November, when the case was given a hearing by Judge Hammond of the United States Supreme Court. Hon. Don M. Dickinson had been retained as counsel by the authority of the general society of Adventists. The decision will be awaited with much interest both by the friends and foes of the Sabbath. Whatever the decision of the court may be, an appeal will be taken to the United States Supreme Court. The case of Mr. King is to be made a test case, and if carried to the highest court of the nation, he stands a very good chance of gaining it. The Constitution of the United States has no Sabbath and no Sabbath law, and declares itself opposed to "an establishment of religion, or prohibiting the free exercise thereof." As long as there is nothing particularly immoral in a man's religion, the Constitution is not particular when or where he exercises it, or whether he exercises it at all. Give the society of Adventists the legal right to work at all kinds of labor on the first day of the week, and it will exert a baneful influence upon all the Sabbath laws. Every man who has no Sabbath conscience may claim it as his right to work on the first day of the week. To save the Sabbath, a halt should be called all along the line. Mr. King has just as good a right to work on the Lord's day as the Pennsylvania Railroad or any other corporation. Make everybody stop, the strong as well as the weak, the rich and powerful as well as the poor. That is the only way to preserve a quiet Sabbath.

A REPORT in the Chicago *Inter Ocean* of January 16, of a meeting of the Chicago Sunday-rest League, shows that the league expects to enter actively into politics in the near future. It says:—

"The business meeting was followed by a general discussion of the subject, 'What Shall be Done at the Next Election?' It was admitted that the league is contemplating a decided move at the spring election. To this end, they have been exerting every effort to organize in every ward in the city. It is said that they now consider themselves sufficiently strong to wield the balance of power in municipal politics. . . . 'We are going to take some active part in politics.'"

This shows how strongly inclined are the supporters of Sunday observance at the present day to look to the strong arm of the law for help.

WE learn that the speeches of Hon. Don M. Dickinson and Col. T. E. Richardson on the King case before Judge Hammond of the Federal Circuit Court at Memphis, Tenn., were masterly arguments, and will quite likely appear in print soon.

We also learn upon good authority that one of the lawyers who appeared in the case for the State, was engaged by an ecclesiastical organization known as the Pastors' Association. This quite clearly shows the nature of the prosecution.

# HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

## FAMILY BIBLE READINGS.

THE beauty of the Bible consists in its perfect adaptation to the needs of humanity. It meets the wants of all classes in the most varied circumstances of life. It brings instruction to the ignorant, reproof to the erring, pardon to the penitent, promises a way of escape to the tempted, light to those who are in darkness, strength to the weak, rest to the heavy-laden, riches to the poor, love to the outcast, friends to the friendless, a Father to the fatherless, health to the sick, life to the dead; gives courage to the faint-hearted, hope to the despondent, comfort to the sorrowing, bread to the hungry, and water of life to the thirsty.

Every individual, however weak, sinful, tried, tempted, perplexed, persecuted, or cast down, can come to its pages, and find the help he needs. Here he learns of that Saviour who has been tempted in all points as we are, yet without sin, who died that we might live, and ever liveth to make intercession for us. Here he finds a God of infinite love and mercy, who tenderly cares for even the least of his creatures. Here he finds the hope of eternal life in the world restored to its Eden beauty, and freed from all traces of the blight of sin, and here he reads the rules that must direct his life in order that he may be fitted to enjoy this world of purity and holiness. Yet how few, even of those who profess to prize the sacred volume, realize what a treasure-house of blessings it opens to them, and what beauty and harmony there are in its teachings when rightly understood.

Ever since Satan's first lie to the human race in Eden, he has continued the work of leading man to believe that God's word is not to be relied upon, that he does not tell the truth, and therefore we should not be careful to obey him. Those whom he cannot deceive in this way, he endeavors to persuade that God is so particular and exacting with the creatures of his hand, that it is useless to ask for mercy at his throne of justice. Thus he labors to secure the souls for whom Christ died, and who, did they know the true character of God, would not listen to these suggestions of the enemy.

The Bible is the revelation of God's character, and it is by studying its teachings that man may become acquainted with his Maker. We who have received light from its pages have a special responsibility resting upon us to show to others what a wonderful book God has given to an unappreciative world, to teach them the truths that have long been hidden by the sophistry of error, and to reveal to them the character of God as it shines forth in his Word in marked contrast to the representations of Satan. It should be our daily study to know how we can do this ac-

ceptably to Him whose we are and whom we serve.

In our association with our fellow-men, we have an opportunity to become acquainted with their wants, and to call their attention to the passages of Scripture in which they will be likely to take an interest and from which they may derive comfort and instruction. Surely in the thirty thousand promises of the Bible we can find plenty that will apply to every one who is in need; and by bringing these to their notice, we may awaken an interest to engage in the study of the Scriptures.

When going out to call upon our neighbors, we should ask God's blessing upon our visit, that we may indeed be a help to them, and also select a few texts that we think will be likely to meet their wants. We should endeavor to direct the conversation in such a way that they will desire to know what precious promises there are in the word of God for them, and get them to read those promises from the Bible with us. We should not continue the reading till they become weary, but should close while their interest is at its height, and suggest that we will consider other scriptures in which they are interested, at some future time.

All this while, we should be lifting our hearts to God for wisdom and guidance, and praying that the Holy Spirit may enable the reader to see new beauty in the Sacred Word. The reading should be conducted in a manner calculated to make a serious impression upon all present, and if circumstances are favorable, it may be well to have a short prayer at its close. As we continue the readings, and consider subjects that the people are not so ready to accept, it sometimes gives them confidence in the work to have the prayer before the reading, asking that God will direct us in our search for truth, and will give us a right understanding of the question under consideration.

With great care, by noticing the ideas that seem to strike them the most favorably, we should seek to lead them on from subject to subject till they acquire a love for the study of the Bible, till they begin to comprehend the character of God, to understand that he is not an arbitrary Ruler, but a loving Father, that the laws he has given to govern mankind are for their best good, and must be obeyed, and that every word of God is more enduring than the "everlasting hills."

When they have reached this point, they are prepared to read upon subjects that would previously have aroused their prejudice, and closed their ears to the truth. But even then, heavenly wisdom is needed to know how to present what are considered unpopular truths so that they will have a converting influence.

It may not be best to pursue the same course with

any two individuals. A text that contains a most valuable lesson for one, will perhaps convey little meaning to another of a different nature who has had a different experience. We must make each person a special subject of study and prayer, and rely upon the Holy Spirit to lead our minds to just those passages that we can impress upon the hearts of the individuals for whom we are laboring. God has said that his word shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he sends it; and if we are laboring for him, guided by his Spirit, we may have confidence that the scriptures we present to the people will not be lost upon them.

At first it may be difficult to get those whom we visit to read from the Bible. Many are so unfamiliar with the book that they cannot readily turn to the passages, and may feel embarrassed at having their ignorance exposed to one who is better acquainted with it. Where a reluctance to take part in the reading is manifested, and we have reason to suppose that this may be the cause, we can mention the fact that it is not easy for most people to find the different books, and on announcing the texts, state in what part of the Bible each book is located. We should plan to get them to read for themselves, as a more lasting impression will be made than if we do the reading.

We must not be discouraged by seeming failures; but seeking the aid of the Holy Spirit, endeavor to learn wherein we have not pursued a wise course, and lay skillful plans for renewed effort. Thus an excellent opportunity will be afforded us to develop tact, courage, faith, and perseverance. God has promised to give wisdom liberally to those who ask in faith, and he will fulfill the promise to all who comply with the conditions.

This is a work in which every lover of the Bible can have a part. None are excused because they have had no experience. If that was an excuse for idleness, few would ever gain an experience. Neither should want of talent lead us to hesitate about engaging in the work. "Men with one talent may reach a class that those with two or five talents cannot approach." God has given "to every man his work," and "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

We are to be ready always to give an answer to every man that asketh us a reason of the hope that is in us, and as this hope is based upon the Scriptures, is it not most appropriate that the answer should be in the form of a Bible reading? God has said that *his* word shall not return unto him void, but he has nowhere given a similar promise concerning our words. One "thus saith the Lord" sent ome to the heart by his Spirit, will have more power to convert a soul to the truth than a thousand arguments from the most logical of men. It is true that we might quote the texts showing the reason of our hope, but they would be less forcible than when read directly from the word of God.

The number of our people who can leave their

homes, and take a course of instruction in Bible readings, with a view of devoting their time to this branch of the work, is small; but if each one would prepare his heart by seeking God, and taking lessons of the Great Teacher, and would improve every opportunity to magnify his Word before the world, might we not look for great results? J. T.

### QUESTIONS.

1. In what does the beauty of the Bible consist?
2. What may every individual find in its pages?
3. Do mankind generally realize this fact?
4. What has been the work of Satan ever since the fall of man?
5. How may man become acquainted with his Maker?
6. What responsibility rests upon us who have received light from the Scriptures?
7. What should be our daily study?
8. In what way may we hope to interest others in the Bible?
9. What course should we pursue when visiting our neighbors?
10. To whom should we look for wisdom and guidance?
11. How should the reading be conducted?
12. What will sometimes give the readers confidence in our work?
13. To what point should we seek to lead them?
14. When they have reached this point, what may be introduced?
15. What do we especially need when presenting unpopular truths?
16. Can the same course be pursued with all persons?
17. What should we make each individual for whom we work?
18. What has God said in regard to his word?
19. Then of what may we be confident if we are laboring for him?
20. Why is it better for those whom we visit to read the texts themselves?
21. What should we do when tempted to be discouraged?
22. Is want of experience or talent any excuse for not engaging in the work?
23. Can there be a more appropriate way of presenting the reasons of our hope than by a Bible reading?
24. What might we expect if all our people would take hold of this work?
25. How many of us are resolved to do our part in it?

### PROGRAM.

1. Song, Hymns and Tunes, No. 1045.
2. Prayer.
3. Song, No. 187.
4. Questions and answers.
5. Short talks on the subject of the lesson.
6. Business.
7. Season of prayer.



# HEALTH AND TEMPERANCE.

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

## PURE IN HEART.

THE pure in heart, O God,  
How blest their lot shall be,  
Amid the worship of thy throne  
To stand and look on thee!

To stand and look on thee,  
So long beloved unseen;  
Assured, perfected in thy sight—  
Without a shade between.

What must it be to walk  
Where sinless seraphs throng,  
With palm, and crown, and raiment white,  
With golden harp and song!

With that refrain to join  
Thy saints alone may sing;  
"Thou hast redeemed us by thy blood,  
O everlasting King!"

The men of peace are blest,  
And all who wisdom seek,  
The poor in spirit, true in soul,  
The merciful, the meek.

Some wondrous grace, O God,  
Thou wilt to each impart;  
But the sum of all the joys of heaven,  
Is for the pure in heart.

—Sel.

## THE RELATION OF FOOD TO SOCIAL PURITY.

THE apostle Paul in 1 Cor. 10:31 exhorts all Christians in this manner: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Solomon in Eccl. 10:17, pronounces the land blessed whose "king is the son of nobles," and whose "princes eat in due season, for strength, and not for drunkenness." We are all aware of the demoralizing effects of strong drink. We know how the intellect is destroyed, the morals depraved, and every evil passion stimulated under the influence of alcoholic poison; how murder, licentiousness, and every other form of crime flourishes in the dens where men tarry long and inflame themselves with strong drink. Yet the poisonous principle of all liquors is but the alcohol formed in the process of decomposition of healthful foods. In the circulation it is a destructive poison, destroying the function of every organ, and is especially destructive in its action on the intellectual centers of the brain, while the centers controlling the appetites and emotions

are irritated and stimulated until they manifest a blind, insane, destructive activity, impelling mankind to gratify passions and appetites at any cost, and even to sacrifice life itself.

Improper, unsuitable food, badly cooked or spoiled, taken in excess, or when the digestive organs are weakened by disease or overwork, may undergo decomposition in the alimentary canal, and poisonous substances be formed instead of healthful peptones suitable for absorption and transformation into healthy tissue. These poisons, called ptomaines, are taken up by the absorbents, and by way of the circulation find an entrance into the structures of the body, producing all the symptoms of intoxication from a dull headache to nausea, vomiting, fever, and delirium. A veritable intoxication follows the excess of the glutton as well as that of the drunkard. Flesh meats have been extolled for ease of digestion, because they were so near in composition to the structures of the human body; but as the organic compounds formed by vegetable growth are more stable and slower to undergo decomposition and do not form in the alimentary canal such deadly ptomaines as meats, which always contain even in the freshest forms, the poisonous material resulting from the destruction of tissue, it is safer to use a well selected and prepared diet of grains, fruits, and vegetables.

Too rapid digestion is not desirable, as all the food peptones formed in the alimentary canal before they can safely enter into the general circulation, must be inspected and re-arranged by the liver cells, and if poured into the liver too rapidly, it may be overtasked and unable to perform its part of the work properly, allowing poisons to enter the blood, and thus derange the functions of every organ of the body. Tea, coffee, and all spices and condiments contain poisonous principles more or less exciting in their nature. They irritate and derange the alimentary canal, retarding digestion and disturbing the nervous system.

The foundation of a depraved appetite, which craves strong drink and debases and renders ungodly the sexual passions, is often laid in infancy by improper feeding—unclean bottles, tainted milk and artificial foods which are indigestible in the u



developed alimentary canal of the infant. Not a thought is given to the intoxication which may result from decomposition instead of digestion. The local irritation, craving, unsatisfied appetite, disturbed sleep, tissues irritated by poisons instead of furnished with proper nutriment at a time when much material is demanded for growth, all tend to bring about a condition of bodily weakness and mental and moral depravity which leaves the individual too weak to struggle successfully with an over-excited and unhealthy, unreasoning demand of passion and appetite.

Were every mother to remember that the sour food decomposing in her child's stomach, was filling its system with poisons, making it intoxicated, entailing upon it the shattered brain and nervous system of a young debauchee, she would certainly give more thought and exercise more care in providing and preparing its food. When pampering the appetite a few years later by allowing the child to indulge freely in flesh meats, condiments, rich pastries, and filling in the time between meals with candies, fruits, and nuts, she wonders why her child is subject to colic and bilious spells, and is so hard to govern; so peevish and fretful and so inclined to vice instead of virtue. If she were to remember that every bilious spell was a veritable intoxication, due to poison as much as that of the adult drunkard, and that an irritable temper and tendencies to moral depravity were all the result of a brain and nervous system demoralized by poison, she would strive to answer her own prayers for the loved one's conversion and preservation from impurity, by saving it from intoxication due to errors of diet, and by teaching it by precept and example to eat for strength and not for drunkenness, forming the habit of self-denial, and exercising control over the appetites and passions whenever indulgence would result in evil or be a sin. Then it might be the happy lot of parents to have princely sons and daughters who exercise discretion, and are able to rule themselves in all things fitted to become worthy children of the King of kings, and heirs of an immortal inheritance.

KATE LINDSAY, M. D.

RECENTLY we have received some very interesting letters in our correspondence in the health and temperance work. Thinking they would be encouraging to others, we give a few extracts below:—

"From State Superintendent of Woman's Christian Temperance Union railroad work in Pennsylvania:—

"Understanding that you have graciously provided an appropriation for the free distribution of health literature, I make respectful application for a grant, suitable for railroad work and other branches in which I am engaged. It shall be circulated

wisely I trust, prayerfully I am sure, and I trust great good may follow with God's blessing."

From the West Indies:—

"I have recently seen specimens of your tracts whilst visiting a brother minister in St. Martins.

"In connection with my church here, I have a Band of Hope and Temperance Society and a society for the promotion of Social Purity. If you would kindly present me with some tracts on those subjects, it would help me considerably, and I have no doubt you would be the means of doing much good in a place where rum is very plentiful and immorality very prevalent."

Another speaks of his pleasure in receiving *Good Health* as follows:—

"The promise contained therein, to expose the quackeries of the patent drugs which flood the market and so readily impose upon a (in such matters) credulous public, is a subject too important to escape notice. Surely, thought I, it is time I contributed my quota to this valuable journal, which therefore I will remit you as soon as I can confer with the post-office authorities."

#### LESSON ON "RELATION OF DIET TO PURITY."

1. WHAT is one of the most important things to be considered as effecting purity of life?
2. By what are our mental and moral natures influenced as surely as our physical?
3. What is the result of the use of improper food, or habits that impair the digestive organs?
4. What is the consequence of gluttony?
5. What is the testimony of history as to the cause of the degeneracy of nations in the past?
6. Give instances from the Bible of those who lived simple lives when young and afterwards filled important places in the work of God.
7. What is one of the first steps in a downward course?
8. How should children be trained in regard to appetite?
9. What does Paul say in 1 Cor. 9:27, about self-control?
10. What, next to the grace of Christ, is the greatest help in living a pure life?

In the February number of the *Good Health* will be found an article on the same subject as the one in this department. This article will be a great help in studying the lesson on the "Relation of Diet to Purity." We hope all will subscribe for this journal, and especially the leaders of the health and temperance meetings.

#### PROGRAM.

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

## CANVASSERS' DEPARTMENT.

CONDUCTED BY L. C. CHADWICK.

### OUR SUBSCRIPTION BOOKS.

THE attention of our readers has been called to the marked contrast between our present situation with reference to the sale of publications and that of a few years since, when our subscription-book business first commenced. It is not my object in this short article to refer again to the beginning or the growth of this branch of our work, but simply to call attention briefly to the situation as it now exists. Commencing as we did with only one subscription book, "Thoughts on Daniel and the Revelation," which but very few thought they could sell to any advantage, adding others one by one, we have reason to believe that there are many who do not fully appreciate the fact that we now have subscription books prepared which are not only adapted to the great variety of minds that are found among the reading public, but are also well suited for sale by the variety of talent which we have in our own ranks.

*First*, We have "Thoughts on Daniel and the Revelation," that standard book which was our pioneer subscription book, and which has been carefully revised, newly illustrated, styles of binding improved; and now it ranks as a first-class subscription book in every respect, and is readily sold by those who have some experience in reaching that class of people who appreciate an expository work of this character. We have felt deeply pained that many of our agents who might sell "Thoughts" to good advantage, have turned their attention and efforts upon other works that should be sold by those with less experience and ability as salesmen.

*Second*, We have "Great Controversy" Vol. IV., a book which was first prepared in small form for the use of our own people, then illustrated and issued in a popular form for sale to the public. It has since been revised and enlarged, and is now furnished in five elegant styles of binding at popular prices. We hear from some the complaint that "Great Controversy" is a hard book to sell. It has been demonstrated that this is not the case where the agent feels an interest in the book and its sale, and makes a diligent preparation for presenting it to the people. The reports in different States from those who have made a thorough work with this book, show that it can be readily sold.

*Third*, We find "Bible Readings" coming next in our list—a book which seems to have come almost accidentally into existence, at least it would appear so to one who knew the circumstances and did not recognize the guiding hand of the Lord in such matters. This book is sold readily even by those who have had but little experience as book agents. It sells to all classes of people, from the rich to the

poor, and no one can gainsay the fact that it contains much important truth.

*Fourth*, I notice "Patriarchs and Prophets," a more recent production in subscription-book form. Up to this date, but little effort has been made for the sale of this book to the public. An excellent plan was devised for introducing it in the families of our own people, but we regret that this plan was not more generally adopted. In another column will be found an article by one of our district agents in regard to the sale of this book at this time, to which I call your attention. Those who have undertaken the sale of it have found it a most excellent book to handle, and I agree with the writer above mentioned, that it is a good work to sell first in territory which is to be re-canvassed for other books.

*Fifth*, We have "From Eden to Eden," the last work of Elder J. H. Waggoner before his death. Some think they cannot sell the works mentioned above on account of their high prices; but that objection is removed in the case of "From Eden to Eden," which is a comprehensive work treating upon important subjects, and prepared in a condensed form at a price within the reach of all. Wherever its sale has been undertaken, it has been very successfully sold.

*Sixth*, I might also refer to "Marvel of Nations" and "Sunshine at Home," which have had an extensive sale, and are well adapted for beginners who desire to gain an experience before undertaking to sell more important books.

*Seventh*, We have a line of medical and health publications which are not excelled by any in existence. Please read carefully the report from England in another column, by one who has been gaining an experience in that field with this line of books.

The plan which at present is being favorably considered by many of our district and State agents and leading canvassers of doing our work with a view of having the same agent go over the same field several times, each time with a different book, is one that is worthy of careful consideration; and the variety of standard subscription books which we now have for sale makes it possible for such a plan to be carried out. We will not in this article enter into a discussion of the plan of re-canvassing territory; but it will receive considerable attention in future numbers of the HOME MISSIONARY.

I wish in closing to request each reader of this article who is not already canvassing, also to read carefully the one by F. W. Morse, and then secure, if you do not already have them, as many of these subscription books as possible, give them a careful study, decide which one is best adapted to your particular ability and circumstances, and begin to plan to make a thorough effort to place the book which

you may select, in the homes of the people. To the canvassers who are already in the field, I wish to say, do not allow yourselves to be satisfied with the idea that "Bible Readings," or "Thoughts," or "Controversy," or whatever book you have been selling, is the only book you can sell. In many States some parts of the territory have been thoroughly worked for "Bible Readings," and the agents must soon be to the expense of moving to some other field or take up the sale of some other book. We believe the latter plan, which has been tried successfully in some localities, will be more satisfactory and quite generally adopted when it is thoroughly understood.

Just a word in regard to the foreign editions of the books above mentioned. We have "Thoughts" in the German, Danish, Swedish, and Dutch languages; "Great Controversy" in German, Danish, and French, with a translation into Swedish partially completed; "Bible Readings" in Danish, Swedish, and Dutch. "Patriarchs and Prophets" is translated into Danish, German, Swedish, and French, and will be published as soon as there seems to be a sufficient demand for it. "From Eden to Eden" is in French and German. The practical benefit of having these foreign editions can be best appreciated, perhaps, by those canvassers whose fields of labor contain a mixed population. While there are many places in America where the population is almost entirely composed of some one foreign nationality, it is also true that the foreign element is quite largely mixed with the English-speaking people, so that the English canvasser can take many orders for foreign books. I sincerely trust that a careful consideration of the varieties of ways which are thus placed within our reach for disseminating the light of the truth of God by means of subscription books, may lead those who are already engaged in this work, to feel more and more the sacredness and importance of their vocation, and that many who at present are comparatively idle in the vineyard of the Lord, may improve the opportunities thus afforded, and soon be found numbered in the ranks of the Christian canvassers who are now becoming so numerous in different parts of the earth.

L. C. C.

#### ARE WE DOING WHAT WE SHOULD TO SELL OUR BOOKS?

A PROPER knowledge of the prosperity that has attended our publishing work during the last thirty years, must impress us with a sense of the greatness of the mission that God has assigned to the printed page. It is but a few years since we had practically no salable literature; and those who can look back twenty or twenty-five years, to the time when we could take a complete assortment of our books and tracts in a United States soldier's knapsack and carry them a long foot journey with no inconvenience, can appreciate the contrast between those times and the present.

The sacrificing labor of devoted writers and publishers, with the blessing of God, has supplied us

with a stock of sound religious literature that only needs to be exhibited to find ready purchasers. While we have a great work to do, there can be no doubt but that God is giving us the very best implements to work with. People nowadays are great readers, and the books that are brought out from our presses contain the truths of the eternal word of God. They are filled with the life and power of godliness, winning souls to Christ, when obedience follows the reception of the light they bring. And while the subject-matter of the books is both interesting and profitable, the mechanical execution is most superior, and they rank as first-class books. But good as they are, they represent power only when brought into use. "Unto whomsoever much is given, of him shall be much required," is a truth that applies to us, and the providence of God is now asking for men to come forward and act as the right arm of usefulness in wielding this sickle—the publishing work—to the in-gathering of the precious harvest of souls.

The good books are waiting. The Master speaks loudly to us, "Why stand ye all the day idle?" Souls are perishing for the truths they contain. My brother, it may be that your spiritual life is suffering loss in lack of development, which the work that awaits consecrated action, might secure to you.

Plain and forcible descriptions of our books and papers are prepared. Persons of experience are set over the work, whose duty it is to hold classes for instruction, and to organize the work of selling this literature. None are now left to grope along and learn all in the expensive school of personal experience. All the appliances are ready for you; then why not avail yourselves of them?

I believe that much of the inefficient work that has been done in placing our literature before the people, is due to hasty and imperfect preparation. Why should we not take hold of this in a reasonable way, as we would any other profession or calling? Study the books and master the description; attend a training class, then go out with the spirit of love, and we may expect that God will bless and prosper us.

Those unaccustomed to studying will find it a laborious task at first; but with determination, having constantly before the mind the fact that the effort is in the direction of saving souls, the labor will seem light. Work upon which depends results that may be seen in the eternal ages, is worth doing well. It is only by faithful preparation that the best work can be accomplished. Many are entirely unconscious of the claims of duty upon them in reference to the canvassing work, simply because they have never read the books themselves, or if they have, the reading was hastily done or partially forgotten, and thus the important truths have slipped away from the mind.

It seems to me that a candid reading of such books as "Great Controversy," "Thoughts on Daniel and the Revelation," "Bible Readings," and others, must impress any one with the fact that they should be widely circulated and without delay.

Have you not an interest in this subject, brother or sister? Why not send immediately and secure the outfit for study — the printed “canvass” as well as the book itself — and begin to get ready to do the Lord’s work? The wise will place God’s work first in importance, and worldly interests secondary.

F. W. MORSE.

#### A FAVORABLE TIME TO SELL “PATRIARCHS AND PROPHETS.”

THE International Sunday-school lessons are now taken from the Old Testament, and for this reason, many who are interested in Sunday-school work would be glad to purchase this book. How often, when presenting our books for sale, have the canvassers been referred to the many Bible helps, such as the “Life of Christ,” by several different authors, the “Life and Epistles of Paul,” and of Peter and John, besides various other aids to the study of the New Testament, and have found it difficult to persuade their customers that these books cover a very different field. But in selling “Patriarchs and Prophets,” there is a noticeable difference. There seems to be a scarcity of Old Testament helps in the hands of the people; so there is a very inviting field for those who will canvass for this book.

To those who are undecided as to what book to handle, I would heartily recommend “Patriarchs and Prophets.” While giving it a trial, I was agreeably surprised to find with what ease the enthusiasm of the people could be aroused over a book which goes back to the beginning of this world’s history, and makes manifest the harmony and grandeur of the Bible record of creation, and the wise and loving plans of God in dealing with sinful man. I have seen parent and child, believer and unbeliever, Protestant and Catholic, welcome the light which it brings; and so far as my personal experience is concerned, I sold the book more readily than I did Vol. IV. of “Great Controversy,” or “Bible Readings.”

Some of our old canvassers ought to change over to this book, and thus be prepared to act as leaders of the companies of new recruits who will be starting out with it. Do any hesitate, fearing that this book will not have as direct an influence for the spread of present truth as other books? Let them read such chapters of it as “the Flood;” “the Death of Moses,” which describes the view he had of the last days; “Ancient and Modern Sorcery;” and they will see that portions of the third angel’s message are there in unmistakable lines. However, they are presented in such an intimate association with accepted truths as not to arouse the antagonism which they would if standing by themselves, where they would strike against the views of so many professed Christians.

The plan has been proposed to locate a few of our workers at certain places, and let them work the territory over several times with different books before moving. Is not “Patriarchs and Prophets” just the book to introduce first when working on this plan? I firmly believe it is.

J. E. FROMM.

#### DISTRICT NO. 4.

FOR several weeks in the past I have been busily engaged in holding a series of canvassers’ institutes in Minnesota, Wisconsin, Nebraska, Iowa, and Dakota. We shall have held fourteen of these institutes in all when the last one closes, February 19, just before the State agents’ convention.

In our institute work we have tried to make three principal points prominent; the sacredness of the work, its object, and the necessity of organization for successful work. We have had a most excellent spirit in all these institutes, especially at the close. Those of us who have attended them feel as though we have been greatly benefited. We thank God, and take courage for what we have seen. Many have expressed themselves as having higher ideas of missionary work in general and of the canvassing branch of it in particular, as the result of these institutes.

I have received a very interesting letter from one of our Manitoba canvassers, from which I will copy a few extracts. Among other things he says:—

“While stopping at Killarney, I heard there were some people twelve miles away who were keeping ‘Saturday for Sunday.’ They told me the Presbyterian minister would know their names, so I inquired and found them. The ministers have been fighting hard to change their views, but with no change or likelihood of any. We visited them of course, and found them to be good Seventh-day Adventists. There are nine waiting baptism, who are very anxious for a minister to come and baptize them. There are two more who will be ready at that time, whenever it may be, and several others who are interested.

“We organized a Sabbath-school which has a membership of twenty on the start, and with hopes that it will increase soon. The way they received our views was by reading ‘Thoughts on Daniel and the Revelation,’ which was sent from Dakota. They were Presbyterians. The elder of the church first took his stand, and the rest followed. The ministers are very much confused over the matter, and are trying to stop them from working on Sunday. They have been threatened several times with arrest. They have had many hardships to put up with, but they are strong in the faith. The ministers are circulating petitions to prohibit Sunday labor, about the same as they circulate in the States.

“One brother used to preach some in the Presbyterian church, and makes a good leader for the company. I do hope and trust some one will come soon and administer baptism, as they are so anxious. Do all you can to get their request granted, for they are faithful in Christ, and are so anxious to see and bear one of our ministers.”

The readers of the HOME MISSIONARY have doubtless seen the notice that appeared in a recent number of the *Review* that a fund has been started for the purpose of sending a minister to Manitoba after the next General Conference. We hope that as a result of the interest which has been awakened there

through reading, carefully followed up by ministerial labor, not only one but several strong churches will soon be seen.

We look forward with considerable interest to our coming convention, and expect District No. 4 will be well represented there, and that the work in our district will receive its share of the benefits from the consultation which will there be had.

F. L. MEAD, *District Agent.*

### AN HONORABLE VOCATION.

DOUBTLESS there are many among our canvassers who, like myself, have but little natural ability for the work; who are neither brilliant to plan nor to execute; whose tastes are for other and more quiet pursuits, yet who love the Saviour and esteem it a privilege to be identified with his work in any humble place, and have taken up the canvassing work for a life occupation. I love the work because I believe it is of God's own appointment, and one in which all heaven is interested.

No one who has had any real experience in this work can doubt that those who engage in it have the protection and assistance of the angels. I should feel strongly the neglect of duty, should I now fail to continue in a work that God by his providence has so plainly and graciously opened up to us at a time when nearly every other avenue for making a livelihood is closed.

Nearly all commercial pursuits are becoming so corrupt, and are attended with so many temptations (I speak from experience), that every man who fears God should turn gladly to any pursuit, however humble, that is free from these objections. I would like to say here, that in my opinion the time for God's people to prepare themselves or their children to engage in miscellaneous secular pursuits, as they have done in the past, is forever gone, and the quicker we recognize this fact, and commence to prepare ourselves for some branch of God's work, the better for us.

My first experience at canvassing was a severe test to my faith. I saw more than one week go by without a single order, and four hungry mouths to feed; but the one promise that kept me through all was the Saviour's "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." By the grace of God I have persevered, and have reached what I consider for one with but little ability, a good degree of success. Last year I delivered a little over \$1,000 worth of books in and around New Orleans. To do this I put in good time; full hours, full days, and full weeks. I worked as hard and faithfully as ever I did in any other business. I owe much to Brother A. F. Harrison, our district agent, for his unselfish, brotherly kindness, and his prayers that have so often been united with mine for success in the work.

I have made it a rule when delivering, to treat all alike; those who are rude, deceitful, or dishonorable, with the same politeness and courtesy that I do the prompt paying customer, and I have no unpleasant

disputes or rough, angry words with any one. I value the companionship of Christ more than the delivery of a book, and I would rather leave the field with a cheerful, pleasant word of parting than to risk any argument that might result in angry disputes.

I find it a good plan to present the book with the wrapper off. I believe many customers who sometimes decide to refuse the book, surprise themselves by taking it when it is seen unwrapped, and its attractions revived in their minds. I do not believe in losing a moment's time when delivering books, but if I think I can accomplish more sometimes by a little patient waiting, I wait; and I have often hastened my work when rushed the hardest, by stopping to seek the Lord for a few moments in some retired place.

To those who plead lack of education, the canvassing work affords a special opportunity for education, if rightly improved. I do not know but it has some advantages that even the theological schools do not. We are gaining an experience and are being subjected to tests that are needful for our discipline, and every day we may prove the Lord's faithfulness, and experience the sweetness of a trust in him. I often think that my school-room covers a parish, and that I may have the Bible for my text-book, the Holy Spirit for my instructor, and that I would be sorry to exchange places with any one. I am thankful to be engaged in such an honorable vocation.

G. S. VREELAND.

### THOROUGH WORK.

WE organized a company of canvassers in Summit county, Ohio, Sept. 8, 1890, composed of four members. We made our headquarters at Hudson, which is an old college town, and reported to be a hard field. Three of the company took "Bible Readings," while I took "Great Controversy." Twelve townships have been canvassed, and about \$1,000 worth of books has been sold and delivered. As soon as I had finished my territory (Hudson township), where I delivered about \$200 worth of books, I was impressed that I ought to re-canvass it, which I have largely done, this time, however, with "Great Controversy," "Bible Readings," "Patriarchs and Prophets," and "From Eden to Eden," selling more than \$200 worth in the re-canvass. Many families took two books each, and ten or more families took three, and a few took four.

I then re-canvassed a portion of another township where another member of the company had canvassed for "Bible Readings." This was just before Christmas. I took with me the same four books, and sold and delivered \$107 worth in seven days' work. Since that time I have been visiting friends and some new Sabbath-keepers who have embraced the truth in my territory, and attended our State meeting at Mt. Vernon.

Last week I commenced the re-canvass of an adjoining township which had also been canvassed by one of our company for "Bible Readings." In a

little more than three-fourths of a day I called on ten families and one school-teacher, and took thirteen orders. Among them was that of a Presbyterian minister who was prejudiced. Two of his members had recently commenced to observe the Sabbath. I had an interesting talk with him, and sold him "Patriarchs and Prophets" and "From Eden to Eden." I believe a company ought to be composed of canvassers for different books, and not change their headquarters until the territory is thoroughly worked for all our leading subscription books. When you place two or more books in one family written from different standpoints by different writers, you have a cross-fire on error which causes a stampede of the forces of the enemy. I find but little prejudice in the territory re-canvassed. I try to give words of encouragement to those who seem specially interested. If prejudice exists, I try to remove it in a quiet manner, showing how detrimental to the growth of Christian character is open opposition to the teachings of the word of God, how true faith leads to obedience and love, and unbelief to disobedience, which ruins the soul. I love the canvassing work because the Lord has set his hand to it to save some in this way. I endeavor to have love to God and love to man the rule of my life and the motive power in my work. There is a grand victory awaiting each of the faithful workers in the cause of God in the near future.

G. S. HONEYWELL.

Jan. 24, 1891.

#### ENGLAND.

PERHAPS a word in regard to the health and temperance canvassing work in smoky Birmingham, the work-shop of the world, may be of interest to some of your readers. I will speak of individual experience, as doubtless our leader, Brother Devereaux, will report for the company. I came here from America last July. Wages are very low, and prices on many things, especially books, extremely so. In some lines of goods, \$1 will purchase as much as \$3 in America. These facts led to the conviction that books like "Man the Masterpiece" and "Home Handbook," ranging in prices from \$3.75 to \$7, could not be sold here. Actual experience has proved this to be a lack of faith. I have not done as well as I could if I had looked more to the Source of our strength, instead of the difficulties in the way. However, during the month of November, I took \$110 worth of orders, most of which were taken and paid for when the order was given, or shortly after. These sales were made as readily as they would have been in America.

But hard work is the rule here, and not the exception. Consecrated men who believe in the help of God and are not afraid of hard work, *can* and *will* succeed in this field. When one accepts the light of health reform, he will not be likely to backslide on that point after accepting the rest of the truth. It is a part of that message which is to lighten the earth with its glory. Our health and temperance books are not excelled by any similar works pub-

lished. People here speak favorably of them. They give a reputation to our publishing house, which will pave the way for the favorable introduction of other books by the same house. Thousands all through these countries are suffering for the very light these books contain. We have the books, but where are the men to sell them? May God raise up laborers for his harvest.

B. E. TEFFT.

#### RIGHT MOTIVES IN OUR WORK.

SHOULD we engage in the canvassing work to make money? — No; this should not be the motive which prompts us. But the love of Christ should constrain us. The love of Christ is a love to help others; and if we have this in our hearts, we will not be satisfied unless we are helping others in some way. Christ said, "My meat is to do the will of him that sent me." Then, brethren and sisters, if we enter the canvassing work with this love in our hearts, by the help of God we can surmount all difficulties and discouragements. We will not study so much as to where we shall dine or stay over night.

God has given "to every man his work;" and if we begin to make excuse, he will let others take our place. He has placed us as vines in his vineyard, and expects us to bring forth fruit to his glory. How important it is that we engage in the missionary work in some way! The salvation of souls depends on the interest we take in this work. Let us give ourselves into the hands of the Lord, and say, "Here am I; send me."

W. S. LOWRY.

#### AMERICAN SCANDINAVIAN WORK.

A CONDENSED report of the books sold by the Scandinavian canvassers in America for seven months, commencing with June 1, and ending with December 31, 1890, shows an average of thirty-five agents; number of orders taken, 12,137, which are divided between various books as follows: "Bible Readings," 4,434; "Prophecies of Jesus," 1,738; "Sunshine at Home," 3,279; "Thoughts on Daniel and the Revelation," 136; "Life of Christ," 242; "From Eden to Eden," 183; and health journals, 2,157; total value, \$21,255.21.

This shows what can be done with foreign books in this country when a systematic effort is made to sell them, and the work is placed in charge of a general agent who will feel a burden for its success. We shall be glad to see the time when our German and French work is similarly organized.

BEFORE the March number of the HOME MISSIONARY is issued, the district and State agents' convention will have been held. We are glad to learn from our correspondence that there will be a good attendance at this important gathering. Doubtless the proceedings of the convention will be printed as an Extra of the HOME MISSIONARY, the same as last year, and mailed to all our subscribers. We are quite sure they will be watched for and read with interest.

L. C. C.

REPORT OF THE CANVASSING WORK FOR JANUARY, 1891.

	STATE.	Days.	Mor.	Half Mor.	Libr'y.	Gilt.	Marb.	Plain.	Value of Books.	Miscel. Sales.	Total Value.	Total for Districts.	
Dist. No. 1.	Atlantic	206½	...	...	...	...	...	...	\$2,410 80	.....	\$ 2,410 80	.....	
	Maine	52	...	...	...	...	...	...	726 54	.....	726 54	.....	
	Maritime Prov.	34	...	...	...	...	...	...	47 75	.....	47 75	.....	
	New England	325	...	...	...	...	...	...	2,134 65	.....	2,134 65	.....	
	New York	130	36	24	21	104	121	21	817 00	51 65	868 65	.....	
	Pennsylvania	262	...	...	...	...	...	...	1,885 75	173 80	2,059 55	.....	
	Quebec	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Virginia	14	1	.....	.....	.....	16	23	7	115 25	.....	115 25	.....
	Vermont	10	.....	.....	.....	.....	.....	.....	.....	.....	62 50	62 50	.....
	West Virginia	23	.....	.....	.....	.....	.....	.....	.....	.....	126 66	126 66	\$ 8,552 35
No. 2.	Alabama	19½	2	2	5	20	70	.....	211 50	.....	211 50	.....	
	Florida	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Georgia	24	7	4	10	24	78	1	290 00	.....	290 00	.....	
	Louisiana	43	1	.....	65	28	37	.....	343 25	8 00	351 25	.....	
	Mississippi	32	6	2	5	28	81	.....	279 50	.....	279 50	.....	
	North Carolina	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Tennessee	12	.....	1	1	13	24	2	79 00	6 00	85 00	1,217 25	
	Indiana	204	30	21	42	150	249	19	1,211 13	5 60	1,216 73	.....	
	Illinois	380	83	43	101	291	378	27	2,387 75	164 08	2,551 83	.....	
	Michigan	108	29	18	23	131	293	18	1,186 75	4 96	1,191 71	.....	
No. 3.	Ohio	131	28	18	32	123	180	5	954 50	16 75	971 25	.....	
	Ontario	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5,931 52	
	Dakota	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Iowa	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Manitoba	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Minnesota	.....	11	7	17	210	90	.....	769 75	.....	769 75	.....	
	Nebraska	22	1	1	1	22	14	4	85 50	25	85 75	.....	
	Wisconsin	100	.....	.....	4	118	134	91	530 50	47 75	578 25	1,433 75	
	Arkansas	11½	5	.....	2	7	9	8	81 75	1 50	83 25	.....	
	Colorado	29½	26	6	30	54	29	9	431 95	.....	431 95	.....	
No. 4.	Kansas	88	5	3	13	34	59	21	303 37	42 35	345 72	.....	
	Missouri	51	8	3	12	35	80	.....	335 50	.....	335 50	.....	
	Texas	.....	26	.....	100	22	43	.....	554 00	2 10	556 10	1,752 52	
	British Columbia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	California	.....	106	97	261	319	226	55	3,077 00	132 15	3,209 15	.....	
	North Pacific	41½	33	5	23	157	49	55	760 50	28 25	788 75	.....	
	Upper Columbia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3,997 90	
	England	121	26	.....	5	93	40	2	305 94	.....	305 94	.....	
	Germany	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Scandinavians	116	57	26	44	329	257	137	1,958 75	12 70	1,971 45	.....	
FOR'N.	South Africa	50	108	.....	6	20	40	.....	648 29	11 94	660 23	.....	
	Australia and Tas.	288	275	18	196	200	320	.....	4,452 62	.....	4,452 62	.....	
	New Zealand	181	81	.....	70	217	91	.....	1,529 18	.....	1,529 18	8,919 42	
	Totals	3,109½	991	299	1,089	2,763	3,115	482	\$31,104 88	\$709 83	\$31,814 71	\$31,814 71	

THE report opposite the name "Scandinavians" in the above table, represents the work done by Scandinavians in America.

By mistake last month the value of the sales for Pennsylvania was duplicated in the columns for Maine. No report from the latter State was received.

THE reports from England, Ohio, Maritime Provinces, Maine, Virginia, and West Virginia are for three weeks; and the one from Vermont is for two weeks.

A REPORT of the canvassing work in Norway for 1890, shows that sixteen persons have given more or less of their time to the canvassing work. The total amount of sales is nearly \$3,500.

IN the above tabulated statement, the latest reports received of the work done in foreign countries are given. These of course vary according to the length of time required for the mails to reach us from these countries.

AN interesting report from E. E. Miles, district agent for District No. 1, was received just as the paper was ready to go to press. We would request our contributors to have their articles in the hands of the editors by the last day of the month preceding the date of issue.

WE have received a summary of the work done by the Australian canvassers in Australia and Tasmania, stating that during the year ending Oct. 31, 1890, orders for 10,291 books were taken, and up to that date, 8,335 had been delivered.



# THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., FEBRUARY, 1891.

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

THE president of the National Religious Liberty Association has just received word from Col. Richardson, that Judge Hammond will not render his decision in the case of R. M. King till March.

WHILE waiting for the decision of Judge Hammond, we should distribute hundreds of thousands of copies of the leaflets giving the history of the King case, so that the masses throughout the land will be watching for the decision.

A VERY encouraging letter has just been received from Elder D. A. Ball, stating that at the time of writing, January 19, there were ten keeping the Sabbath at Bridgetown, Barbados, West Indies, where he has commenced his labors. Several of them are influential men. Thus the seeds of truth which the International Tract Society secretaries have been sowing during the last year, are being developed under the blessing of God.

A THIRD piece of sheet music, entitled "An Angel Passed By," has been issued by the National Religious Liberty Association. Prices on all have been reduced as follows: "The Prisoner" to 15 cents, "What Has Papa Done?" 10 cents; "An Angel Passed By," 10 cents, or all three for 30 cents. Those who had paid for the first two will be furnished with the three at the same price. A few orders were filled with proof sheets on cheap paper, to avoid longer delay, but will be supplied with the perfected copies in a few days.

"AMERICAN STATE PAPERS BEARING ON SUNDAY LEGISLATION" is the name of a new book of 368 pages, just issued by the National Religious Liberty Association. It is bound in two styles of binding, at \$1.25 and \$2.50 respectively. It contains a compilation of rare and valuable documents on religious legislation, which have appeared at various times during our colonial and national history. It contains the views of the founders of our Government on this important subject. It also has the decisions of the Supreme Courts of several States on the constitutionality of Sunday laws. Descriptive circulars will be sent free on application.

## FOREIGN MISSION SKETCHES.

DOUBTLESS many of our readers are acquainted with the book entitled "Historical Sketches of Seventh-day Adventist Foreign Missions." It is a book containing 300 large pages, giving a history of the starting and development of the various foreign missions which had been organized by the Seventh-day Adventists at the time the book was issued in 1886. It contains forty maps and illustrations, and has reports of the European missionary councils of 1883-85, and a narrative by Mrs. E. G. White of her labors in those missions. The history of the Central European Mission was written by the late Elder B. L. Whitney, while Elder J. G. Matteson furnished the description of the Scandinavian Mission; Elder M. C. Wilcox, the British Mission; Elder S. N. Haskell, the Australian Mission; and Elder L. R. Conradi gives an account of his first visit to Russia and his imprisonment while there.

During the last four years, the progress of our foreign mission work has been kept prominently before us by means of articles in our various periodicals, and this will continue to be done in the future; but without the "Historical Sketches" in our possession, we are liable to forget the early history of the work, and these books will continue to grow more and more valuable for study and reference as time passes by and our work develops. When the book was first issued, the price of the paper-covered edition was fixed at ninety cents per copy, and the cloth binding at \$1.10, and the profits arising from the sale at these prices, were to be used in the foreign mission work, which has been done. The demand for the book was quite large at first; but as very little has been said about it recently, the orders for it are quite limited. The International Tract Society has on hand a small supply of each style of binding, and some of the States have a few of them. By a mutual agreement between the International and State societies, it has been decided to reduce the price to forty-five cents for the paper, and sixty cents for the cloth, prepaid.

The book contains a large map of Europe, 18 x 23 inches, on which is marked the location of the Seventh-day Adventist churches and companies of Sabbath-keepers, which had been organized at the time the book was printed. A few copies of this map have been marked, showing the recent trip of Elder Conradi through Russia, Turkey, and Austria, as described in the Foreign Missions Department of this number of the HOME MISSIONARY. Copies of the book containing these marked maps will be furnished at ten cents in addition to the price above stated. Orders may be sent to the State Tract Society secretaries, or those living in fields where there are no tract societies, can send direct to the International Tract Society, Battle Creek, Mich. We trust that every family not already having a copy of this book, will send immediately while it can be secured.

L. C. C.