

THE HOME
MISSIONARY

ALICE BOSWORTH

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

VOL. III.

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

No. 8.

SCANDINAVIAN-AMERICAN WORK.

ALTHOUGH the Scandinavians—Danes, Swedes, and Norwegians—taken together are not a numerous people, they are well represented in the United States, and in some of the islands of the sea. Many thousands are found in New York, Chicago, Omaha, Minneapolis, and other large cities; and in Wisconsin, Minnesota, Iowa, Nebraska, Kansas, Illinois, Oregon, and Utah there are many large settlements.

Most of the Scandinavians are brought up to respect the Word of God. They are taught the Lutheran religion in early childhood, and usually are confirmed at the age of fourteen. They are taught that the religion that they profess is the only true faith, that all other beliefs are false, and that if they forsake the instruction received in childhood, and leave their church, they will surely be damned. The priests have great influence over the people. What they say is generally regarded as law and gospel. In view of this early training, it is often very difficult to get them to hear or read anything which is not in full harmony with their early teachings. But some are anxious to learn, and have courage to hear and to investigate Bible truths. These, when fully convinced, generally accept the message with all their hearts, and become valuable church members. The Lord has greatly blessed the proclamation of the third angel's message among the Scandinavians of this country, so that in several of the northwestern States the Scandinavians make up a large percentage of the Conference membership.

During the last three or four years, several of our most experienced laborers have been sent from this country to Scandinavia, and the few who were left have been able to labor but little in new fields. This has led us to look to the young men who are growing

up in the Scandinavian churches, and to pray that the Lord would put it into their hearts to give themselves to his work; and we rejoice that many are engaging in the canvassing work. At one camp-meeting which I attended this year, there were between fifty and sixty Scandinavian youth, nearly all of whom had given their hearts to the Saviour. We look to these to become the missionaries to labor for their countrymen.

One great drawback to the progress of our Scandinavian work is the fact that so few of our young people have learned to read their mother-tongue. They have been so eager to become proficient in the English language that they have given but little attention to the correct use of the language of their parents. During the past year, efforts have been made to hold schools in several places in our western Conferences, for the instruction in the Scandinavian languages. Good results have followed these efforts, and the youth in our Scandinavian churches are looking forward with much interest to the opening of Union College, expecting that in the Scandinavian department of that school they may be educated and trained for missionaries among their people, both in this country and in Europe. Wherever we look, we see a need of laborers. We have only about eight active Scandinavian preachers in this country.

Many urgent calls come to us for Scandinavian preachers. It grieves us much that laborers are too few to supply these demands, and we pray the Lord of the harvest to send forth laborers into this harvest.

We rejoice that there are about fifty active canvassers in the field. The Scandinavian book field is a large one, and we look for much good to result from the work of our canvassers

O. A. JOHNSON.

THE INFLUENCE OF OUR PUBLICATIONS IN SCANDINAVIA.

THE readers of this journal know that we have quite a list of publications in the Scandinavian languages, and that our faithful colporters have been very successful in placing them in the hands of the people, and it appears that the more we sell in Scandinavia, the greater is the demand. The people are fond of reading, and are ever ready to buy a good religious book.

Although generally poor, the poverty of the people does not hinder them from purchasing a good book, because "where there is a will there is a way." It is the "I will not" that stands most in the way of purchasing a book or receiving an important truth. No one has been as poor as Jesus, and no one has ever done so much for others as he.

Of the word of God the prophet has said, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it." Isa. 55: 10, 11. The publications which our colporters are selling contain this word, and call the attention of the people to it. We know that the thousands of publications which have been scattered in Scandinavia have exerted a wonderful influence, and that precious souls have been brought to Christ as a result. I shall not soon forget what a brother told me regarding the influence which the reading of this literature had upon his mind. When I asked him how he came to a knowledge of the message, he said, "by reading *Sanningens Harold*." Then he brought me an old, worn copy of the paper, and said, "Look here, this is what brought me the precious truth for which my soul had been longing for years. I took my Bible and searched out the scriptures referred to, over and over again, and I found that they established the truth of the statements made in the paper, and I at once commenced to obey."

Oh! could we but see, we would find many who, with souls hungering and thirsting for truth, are reading these publications with the Bible open before them, earnestly seeking for light as for precious jewels, and manifesting their great joy as they find one after another of the jewels of truth!

It is a blessed thing to labor to lead souls to the fountain of light, to make them happy as they see the

character of God revealed in his word. It is this for which the Son of God although equal with the Father, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." What an infinite sacrifice! What wondrous love!

Two years ago when I went to Norrköping, a brother said to me, "When one of your colporters came to my house with publications, I was an infidel; but I bought some of his books, and by reading, I was convinced that I had been wrong, and that the Bible was right." This man and his wife are now rejoicing in the love of God, and in the knowledge of his truth.

From all parts of Scandinavia comes the Macedonian cry, "Come over and help us," and the question for us to consider is, who will carry to these souls the gospel of our Lord Jesus Christ in its fullness?

Our publications have indeed been a blessing to Scandinavia. The field is ready for more publications, and for more personal effort. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

J. N. ERICKSON.

AN EXPLANATION.

WE are glad to learn from Editor Platts of the *Sabbath Recorder*, that the article which appeared in that paper May 21, concerning the closing of the World's Fair on Sunday, does not represent his views on the subject nor the views of Seventh-day Baptists generally. Our readers will remember that we commented upon this article in the July HOME MISSIONARY. It seems that the article was written by Rev. W. C. Titsworth, the associate editor of the *Recorder*, who in a recent note to the *American Sentinel*, assumes all the responsibility, and says, "It does not represent the editor, Dr. Platts, and probably not many of the Seventh-day Baptists."

We are also glad to learn that the Seventh-day Baptists at their council held in Chicago in October, 1890, took a position upon this subject which is quite different in its nature from Elder Titsworth's article above referred to. We hope that the agitation of this question will result only in good, and certainly have no desire to misrepresent the position of our brethren of the Seventh-day Baptist denomination.

L. C. C.

Bible Workers' Page.

CONDUCTED BY GEO. B. STARR.

THE SUMMER BIBLE INSTITUTE.

THIS institute is being held at what we have styled "Harbor Heights," on the bluffs above Harbor Springs, overlooking the beautiful little harbor, in Little Traverse Bay. The spot, all agree, is "beautiful for situation." The air is most invigorating, the water from flowing wells as fine as is to be found on earth. But better than all our surroundings, are the light and blessing God is giving us in the study of his Word. Daily, as we assemble to search the Scriptures, and to believe what we find written, our light increases. The presence of heavenly intelligences seems almost felt, and the Spirit of God is taking of the things of Christ, and showing them to us as we never saw them before.

We wish our brethren and sisters everywhere could be with us, but as this cannot be, we are glad that soon the light gained here, is to be carried to you at the meetings in the various districts. About eighty persons are encamped in some forty-one tents, among whom are many of the teachers of our colleges, representing South Lancaster, Battle Creek Union (Lincoln, Neb.), and Healdsburg, Cal. Elder A. T. Jones and family, Sister White and family, and others, are also present. The Central Bible School, and a few city missions, are represented. More would have been here, doubtless, had it not been for breaking into the attendance of the district meetings.

STUDIES IN THE LIFE OF CHRIST.—NO. 1.

JOHN 1:18: The important object of Christ's mission to this world was to reveal the character of God to man.

JOHN 17:3: Eternal life is involved in man's obtaining this knowledge.

JOB 11:7-9: This knowledge cannot be attained by searching, or through any wisdom in man. 1 Cor. 1:21.

LUKE 10:22: It can only be obtained through Christ.

EPH. 1:2-7: All blessings of every sort, are deposited by God for us, in Christ. Col. 1:17-19; 2:3; John 3:35, 36.

2 PETER 1:2-4: And come to us "through the knowledge of him," and multiply and increase as our knowledge of him increases. Col. 1:9, 10. (See also Prov. 9:10; Hos. 6:3, 6; Eph. 1:15-23; 2 Peter 3:18.)

1 TIM. 2:4: God would have all men come to this knowledge, and be saved. John 6:40.

GLORY CHARACTER.

Ex. 33:18, 19: Moses asked to see God's glory, and the Lord showed him his character. "I will make all my goodness pass before thee, and I will proclaim the name of the Lord." (See also Ex. 34:5-8.) Thus we see the word "glory" here could properly be translated "character," so also could 2 Cor. 3:18 be paraphrased. "We all, with open face beholding as in a glass the character of the Lord, are changed into the same image from character to character, even as by the Spirit of God."

"The cleft of the rock in which Moses stood to view the glory of God (Ex. 33:21-23) represents Christ, and is the position every man must be in who would see God."—"Spirit of Prophecy."

Life from Christ—Source.

Life on Christ—Support.

Life with Christ—Fellowship.

Life like Christ—Pattern.

Life for Christ—Aim.

Life in Christ—Security.

Christ's life in us—Power.

—Notes from Moody's Bible.

A SKETCH OF THE BIBLE WORK IN CALIFORNIA.

THE training-school for Bible workers on this coast was opened in San Francisco in the early part of 1886, with six students in attendance, Brother and Sister McClure in charge. In March of the following year, it was moved to Oakland, where it has since been.

From the time this branch of the work was opened on this coast until Sept. 1, 1890, there was something over three hundred reported as having begun the observance of the Sabbath as the result of the work. (This simply includes the work in the California Conference.)

During the five years in which the school has been in progress, eighty-seven have come to receive instruction. Some of these, not being adapted to the work, returned home, some have entered the canvassing field, others have gone to different Conferences to labor, and several are in foreign lands, leaving us a working force in this Conference, of twenty-four. Eight of this number are now at the training-school, and the others are stationed in different parts of the Conference. We have workers in San Francisco, Los Angeles, San Diego, Sacramento, Stockton, Pasadena, and Pomona in this State. One of our workers has recently gone to Salt Lake City to engage in Bible work there. In a late letter, she states that she has begun her work, and finds many openings where readings may be given. Another of our old workers is in Arizona, holding readings in connection with the tent work there. We greatly enjoyed our visit in the East, and now that we are home again, hope to be able soon to report some interesting items of present progress.

GEORGIE A. BURRUS.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, August 22.

OUR ORPHANS.

EXTENSIVE correspondence within the past few months, has given me definite information concerning 375 young orphan children, whose parents died worthy members of this denomination, and there is good reason for believing that the number given does not represent more than one half the total number of orphan children to be found among Seventh-day Adventists. What are we doing as a people for these unfortunate ones? No Christian duty is more clearly pointed out in the Bible than the duty of caring for "the widow and the fatherless." And for no line of Christian work is greater encouragement offered in rewards and blessings promised, than for the kindly consideration of those who have been bereft of their natural protectors. The special purpose of this writing is to invite serious consideration of the question, What have we done individually, or as a denomination, for our orphans, not to speak of the multitudes of homeless and helpless little waifs to be found in every community?

God's care for the orphan and the outcast is pledged in that beautiful text, "When my father and my mother forsake me, then the Lord will take me up." How does the Lord "take up" these little ones? Not by translation to another and better world, but by moving the hearts of Christian people to act as his representatives in providing a home and the necessities of life for them.

How many of us have been acting as God's agents in "taking up" these needy and oft-neglected little ones? Not long ago, the writer met a man whose vice-hardened face indicated the lengths to which he had gone in sin, and the depths of degradation to which he had fallen; yet he was not wholly lost, for, although apparently a complete wreck of humanity, he had at last awakened to an appreciation of his condition, and had been driven by the stings of remorse to make an effort to recover himself from his sad state. He said to me, "I have come a thousand miles to see you, hoping that you might help me. Life is a burden to me, and I wish that I had never been. Since my boyhood I have lived a life of sin and vice, and now I am a wreck. Is it too late for me to be helped?"

Some features of his countenance suggested that he had once possessed a fine and interesting face. A forehead high and broad, a finely-molded nose and chin, indicated natural intelligence of an unusual degree. I said to him, as I have said a thousand times in similar cases, "What influences first led you to a life of sin? Did not your parents give you proper moral training, and warn you of the consequences of vice?"

"Ah," said he, as his lips quivered, and tears glist-

ened in his eyes, "I had not so good a chance as some boys, for my mother died when I was a babe. I have no recollection of her. My father died when I was a very small boy. I had no early training. I lived about from place to place with any one who would keep me. No one seemed to care for me. I was turned out upon the streets almost as soon as I could walk alone. Through evil companions I soon learned the ways of vice, and am now a loathsome wretch, unfit to live, unfit to die; and yet, it seems to me I might have been a man, if I had had a better chance."

This poor human wreck had, like multitudes of others, discovered only too late, that the wages of sin is death. And yet, with better opportunities, he might have been one of nature's noblemen. We are better than he, perhaps, only because our surroundings and opportunities have been more favorable.

How many thousands of orphan children enter upon the same broad road which leads to destruction, because there is no kindly voice to say to them, "This is the way, walk ye in it," only the inmates of our jails, reformatories, prisons, and the pain-racked, disease-consumed occupants of many a hospital bed can testify. How many frail human barks have foundered, that might have been rescued by a helping hand reached out in time, only the awful revealings of the great day will show. In every community there are little ones whom nobody owns, taking lessons in the vocabulary of vice, almost before they are able to lisp, and on the streets learning to take the first steps upon the ladder which leads down to crime, iniquity, death, and perdition, almost before they can walk alone. If we succeed in quieting our own consciences by the apologetic inquiry, "Am I my brother's keeper?" is it likely that such a weak excuse for our neglect will prove more satisfactory in our case than in that of Cain?

"Only a child," was the reply, when I inquired, upon seeing a funeral procession, "Who is dead?" How little value is sometimes placed upon a child! Indeed, children are not infrequently considered as positive burdens, obstacles to enjoyment, and are heartily wished out of the way. Some parents even keep their children out of their sight as much as possible.

Consider what possibilities are wrapped up in a little child. This little unfolding bud may contain the germ of rarest genius, or the potency of the highest human possibilities. Alas! how many are blasted in the unfolding, and never reach the perfection of full bloom. Perhaps the majority are thus blighted to some extent. Probably only now and then a human floweret enjoys the advantage of conditions favorable to the perfect development of its choicest qualities,—conditions equivalent to those which the skillful and

attentive gardener supplies to the shrubs and plants under his charge. How can Christians be neglectful of the opportunity for molding, developing, and forming a human character, which may exist for all eternity,—developing and unfolding through countless ages the lessons which have been carefully and prayerfully wrought into it by years of parental discipline and training,—when Christ has said, “Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven”? Have we not been culpably neglectful in this matter? How many of the five or six hundred orphans among us are receiving the sort of training necessary to make them useful men and women for this world, and stars in somebody’s crown for the next?

Our attention, as a people, was called to this matter long ago by the faithful monitor which through warning, exhortation, and instruction, has led this people for nearly half a century. Mrs. E. G. White placed before this people in most earnest appeals, their duty to the orphan, to the widow and to the fatherless, nearly thirty years ago. Yet, during all these years, we have remained as inactive and indifferent as ever. The same voice speaks to us still. Is it not high time that we begin to listen and to act?

It would be impossible for words to express more clearly or forcibly our duty and obligation in this direction, than the following paragraphs which we quote from articles from the pen of Mrs. E. G. White, relating to this subject, published in the June and July numbers of the *Medical Missionary*:—

“We have long felt that there was among us a great need of an orphan’s home. We have seen the widowed mother with her fatherless children working far beyond her strength, in order to keep her little ones with her, and prevent them from suffering for food and clothing. Many a mother has thus died from over-exertion. And how little has been done by us as a people for this class! Have we not come far short of our duty? We are not doing as much as is done by other denominations, when in view of our faith it is right that more should be expected of us than of others.

“Those who have the good things of this life, were they unselfish, were they Christ-like, would feel it a solemn duty to help these struggling ones in their time of perplexity, want, and bereavement. The Lord has placed in the hands of his agents here upon earth sufficient to help the needy, so that if each of his agents would work unselfishly, as Christ worked, none need suffer for the necessities of life, nor would any be left to hunger for words of tender sympathy. But selfishness and pride say, ‘Pass them by; if you attempt to help all, you will have your hands full and your hearts full.’ Hearts full of what?—Of the pitying love and tender human kindness and sympathy of Christ. Is not this fullness far more desirable than the heart full of self-love, self-caring, self-exaltation? Let the mind of Christ become your mind, and the works of Christ become your works, and then you will keep the fast that Isaiah describes. [Read Isa. 58:6.]

“Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens?’ Find out what the poor and suffering are in need of, and then, in love and tenderness, help them to courage and hope and confidence by sharing with them the good things that God has given you. Thus you will be doing the very work that the Lord means you to do. [Verse 7.]

“How much of this hiding has been done! How many have closed the eyes and locked the door of the heart, lest a softening influence should prompt them to works of kindness and charity!

“I call your attention to the sure results of heeding the Lord’s admonition to care for the afflicted. [Verses 8–11.] Is not this what we all crave? O, there is health and peace in doing the will of our heavenly Father.

“Brethren and sisters, I ask you to carefully consider the matter which is now presented before you, in the proposal to erect an orphans’ home. Think of the wants of the fatherless and motherless. We have long desired to see an enterprise set on foot for the care of the helpless ones. A good move was made at the late General Conference in the representation of the subject to our brethren assembled, and in the decision that an orphans’ home should be established. Now that the impetus has been given to the work, by those who realize the great need, let every one stand ready to act a part in helping it forward.

“The Lord said to Peter, ‘Feed my lambs.’ This command is to us, and the orphans’ home is to aid in its fulfillment. It is not designed in this enterprise merely to provide food and clothing for the homeless ones, but to place them under the care of teachers who love and fear God, and who will educate them in the knowledge of God and his Son.

“Workers are needed here. The Lord Jesus Christ calls for men and women who are large-hearted, and inspired with enthusiasm at the cross of Calvary. The cause of humanity calls for those who are cultivated and self-sacrificing, who will work as Christ worked.”

It was unanimously voted by the last General Conference that a home for orphan and friendless aged persons should be established, and a committee was appointed and empowered to perfect the necessary organization, raise the required funds, select a site, and erect appropriate buildings. The committee have gone so far as to select a site, which has been purchased, and is held by private individuals, as little or no money has as yet come into the hands of the committee, although pledges to the amount of a few thousand dollars have been received. The committee are making a careful study of the plans and methods of administration employed in similar enterprises, and are waiting patiently for the people to recognize the importance of taking up a long-neglected duty, and seeking to redeem time by commendable activity.

Questions have arisen which perhaps deter some from at once becoming active participants in the enterprise. The question has been asked, Would it not be better, instead of establishing a home for

orphans, to seek out those who require homes, and find suitable places for them in private families? This question is evidently based upon a lack of knowledge of the character of the work which it is expected will be carried on in the proposed Home. This Orphans' Home is not to be simply a place where a number of homeless children will be collected, merely to be clothed, fed, and provided with the necessities of life; but it is to be much more than this. It must be an institution where the child will have all its mental and spiritual, as well as its physical, wants met in the best possible manner, and where it will enjoy such advantages as are necessary to secure to it the best possible physical, mental, and moral development,—such a course of training as will develop all its God-given powers and faculties to the highest degree.

How many private homes afford such advantages?—Certainly not one in a thousand. One of the most serious problems which confronts the committee appointed by the General Conference to take this matter in charge, is the provision of proper persons to act as "mothers" for the homeless waifs to be brought together in the Home. Ordinary mothers are not prepared to do the work required. Those who are fitted for this work must be women who have added to the natural instincts of true womanhood and motherhood, such a training of hand and eye and heart as will enable them to recognize, to draw out, and to develop the latent faculties of the little ones which come under their charge; to stimulate to activity and efficiency the mind naturally sterile and sluggish; to recognize and correct by appropriate measures of discipline those deformities of mind and character which result from heredity and neglect of training in the cradle; to patiently, firmly, and lovingly train and admonish the wayward child until its waywardness is conquered, and fixed habits of rectitude are established; to lead the child by prayerful and judicious moral instruction, and the magic influence of a devout life and personal influence, gradually up through the various stages of moral and religious growth, to the crowning triumph of the Christian teacher's work, "the new birth," the full surrender of the heart to Christ, and consecration of the life to the noblest of all endeavor, the service of God and humanity. Grand, noble, large-hearted and large-souled women are wanted for this work,—women whose dignity of character is revealed in their very presence,—women who have health and vigor of body and mind, who can bear burdens and responsibilities; whose large hearts can make room for a hundred little ones at once, and be still ready to welcome more,—ready to toil and labor, perhaps for small pecuniary compensation for the present, but with a surety of a future reward such as no earthly recompense can equal.

One thing more is imperatively needed; namely, money with which to pay for the site, and the construction of the necessary buildings for the Home. The committee have decided that a sum of not less than \$50,000 is required for this purpose. A few thou-

sand dollars only have as yet been subscribed, and the committee have received of this but a few hundred dollars. There is most pressing need for immediate action. Almost every mail brings to the committee appeals in behalf of needy orphans or friendless aged persons far advanced in years, who need the protection of a Christian home. It is proposed that this Home shall be called the "James White Memorial Home for Orphans and Friendless Aged Persons," so that it shall serve both as a means of discharging a long-neglected duty towards the needy at the two extremes of life, and to constitute a fitting memorial of one whose faithful labors as a pioneer of this work, whose unselfish devotion to the interests of the cause he loved, whose manly traits and noble personal qualities, eminently characterize him as one whom this people should delight to honor.

It is the earnest prayer of those who have been charged with the duty of organizing this enterprise, that God will put it into the hearts of his people to make a generous provision for the construction and maintenance of this Memorial Home; and certainly there is no object to the furtherance of which one may contribute with greater satisfaction, and no way of investing means more certain of meeting divine approbation and securing a rich blessing.

J. H. KELLOGG.

REPORT OF LABOR, JULY, 1891.

Main Office.

RELIGIOUS WORK.

| | |
|--|--------|
| Pages books and tracts sent to foreign countries | 30,188 |
| " " " " " United States | 10,014 |
| Number periodicals sent to foreign countries | 2,395 |
| " " " " " United States | 1,136 |
| Number letters written to foreign countries | 5,545 |
| " " " " " United States | 35 |

Mrs. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

| | |
|--|--------|
| Pages books and tracts sent to foreign countries | 23,188 |
| " " " " " United States | 55,156 |
| Number periodicals sent to foreign countries | 658 |
| " " " " " United States | 184 |
| " letters written to | 467 |

LAURA C. BEE.

NATIONAL RELIGIOUS LIBERTY WORK.

| | |
|---|--------|
| Pages books and tracts sent out | 71,491 |
| Number <i>Sentinels</i> | 389 |
| " " " Reasons for Signing the Petition | 5,430 |
| " copies "American States Papers" sent out | 9 |

MARY E. SIMKIN.

Chicago Office.

| | |
|---|--------|
| Pages denominational publications sent out | 12,944 |
| " N. R. L. Publications sent out | 2,012 |
| " health and temperance publications sent out | 1,206 |
| Number <i>Signs, Present Truth, and Instructors</i> | 582 |
| " <i>Good Health and Pacific Health Journals</i> | 18 |
| " <i>Sentinels</i> sent out | 446 |
| " letters | 402 |

JENNIE THAYER.

SCANDINAVIAN WORK.

| | |
|--|-------|
| Pages pamphlets, and tracts sent out | 2,612 |
| Number <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out | 563 |
| " letters written | 40 |

TENA JENSEN.

Extracts from Correspondence.

"I WOULD like to read up some more on the subject, and would be pleased to have the *Sentinel* for a few months upon your proposition. In return for this, I shall give you my candid expression of the sentiments."

"Sample copy of your paper received. I will take pleasure in reading the paper, if you will send me more copies. Will give opinion later, after reading."

"I received your paper. I like very much to read it. Would be glad to have it continued."

"Copy of the *Sentinel* received, and carefully read and sanctioned. I wish to read further."

"After a careful perusal of your *American Sentinel*, I feel like sending my approval to you of your welcome little visitor. I like the position you take on the Sunday-law question. I would have answered you before this, but for press of business. I want you to know I stand identified with you on the subjects as far as you have gone."

"Please send the *American Sentinel* to my address. I am very much interested in the subject to be discussed."

"I think the position taken by the paper correct, and would like to read further on the subject."

"Would be pleased to see more of the *American Sentinel*. I heartily indorse its Declaration of Principles."

"I received the *American Sentinel* to-night, and read it. I indorse it, and would be pleased to read it. Yes; let the church and the state be separate. Let every one keep the Sabbath day in the name of the Lord."

"I have received and read a copy of the *American Sentinel*. It is neat and logical. I would like to read further on the very important subject, therefore I hope that you will place my name on your mailing list."

"I was favorably impressed with the numbers of your paper. Think it a good one, and I can cheerfully recommend it to any and all as a good religious journal. I will thankfully receive all numbers you may send, and think I will give you my subscription later."

In the May number of the *American Missionary*, there is an article by Miss Catherine S. Dalton, Mobile, Ala., in which she writes, "One girl of thirteen, living at a distance of five miles from the school-house, walks to and from school each day." In describing the homes of the people, she said that many of them had no papers, pictures, books—nothing to cultivate or nourish a life above the purely animal. Yet from just such homes come many of the most apt and faithful members of the day and Sunday-school classes. After reading this, we sent Miss Dalton a number of *Instructors*, a few samples of the "Health Science" leaflets, and the "Social Purity" leaflets, and a copy of "Sabbath Readings," Vol. II, requesting her to present the book to the girl who walks five miles to attend school. We hoped it might be like a little leaven in that family. The following is Miss Dalton's reply to our letter:—

"I take pleasure in thanking you for the book, papers, and tracts sent me for distribution among the children under my care. They are very much delighted with the papers,—there was just enough to supply my Sunday-school class,—and we are grateful to those whose thoughtful kindness prompted in sending them. The girl who, with three other members of the family, walked five miles to school, is absent this week, but I will take the earliest opportunity to place it in her hands."

In the same number of the *American Missionary* was an article from Miss Margaret S. Hubbell, who is teaching in New Orleans, La. She wrote that one of her scholars, one happy-faced boy who is nearly white, "had gone to sleep several times in school, and upon inquiring the cause of his sleepiness, he told me that in order to come to school, he was obliged to sit up every night until one or two o'clock, and tend a bar-room, and then rise at half-past four in the morning. Think of the influences that are shaping his life! He is truthful and bright, and, if he could have the right surroundings, would doubtless make a good and useful man. He has signed the pledge that is tacked upon the school-room door, and says he has kept it." We sent Miss Hubbell publications similar to those sent to Miss Dalton, with a copy of "Little Will," asking her to give it to this boy, and tell him for us that we hoped he would ever thirst for knowledge, but would never thirst for strong drink. Inclosed with her letter was one from the boy. We will copy them both:—

"Your letter and the package of papers and tracts came last week. It was very thoughtful and kind in the Tract Society to remember us. It is always an encouragement as well as a practical help to know that others are interested in our special work. The tracts are too old for my grade, I fear, but the papers are a great help. The children are delighted with all reading matter that they can understand, and as they are often found reading unwholesome papers and books, we are always glad to have pure, helpful reading to give or lend to them. I distributed the papers among my school, and I am sure the children have thoroughly enjoyed the *Youths' Instructors*. I gave the pretty little book with your message written on the flyleaf, to Leo. He was not only surprised and pleased with it, but I feel that it has encouraged him to keep his pledge. He has covered it neatly, and I often see him reading in it. I send you his note of thanks. It is just as he wrote it. We will have a talk on temperance soon, and I will explain to them some of the tracts. Thanking you again, I am sincerely, your friend."

This is Leo's letter:—

"I received the lovely little book. It pleases me very much to sit down and read in it. I have promised Miss Hubbell not to drink any strong drink at all, and then if I keep my promise, I shall never thirst for the want of stronger drinks. I am very thankful to you for such a beautiful present. Down here in the South it is very hot. But for the last two or three days it has been cool. In June, the fruits begin to get ripe. First the peaches, second, the figs, and then apples; they get ripe last. And in summer we can go out skiff-riding and catch fish. Well, as I have no more to say at this present time, I will come to the end of my letter.

Your affectionate friend,
"7 and 9 Villers St., Algiers, La. LEO LITTELLE."

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

NORWAY.

THE kingdom of Norway, which comprises the western and northern part of the Scandinavian peninsula, lies between 57° 57' and 71° 12' north latitude, and is thus the most northern kingdom on the globe.

Norway is surrounded on the north, west, and south by water, and on the east is bordered by Sweden and Finland. It covers a surface of 194,293 square miles. Its whole length from Lindesnäs to the North Cape is 1054 miles, while the breadth varies from 253 to 27 miles, though in one place it is only six miles.

The coast of Norway is very mountainous, especially in the northern and western parts, where it is divided by smaller and larger bays or portions of water, which separate the land into thousands of islands and peninsulas. The aggregate surface of all these islands is about 13,132 square miles, with about 14 per cent of the entire population, which according to the last census is 2,000,000.

Since the country has a great length, the climate differs a good deal. Considering the location of the country, no other land has so favorable a climate as Norway.

About one fifth of the country is covered by woods, which principally consist of fir and pine, while there are also found some birch, oak, and beech. The principal crops raised are wheat, rye, oats, barley, potatoes, peas, beans, and turnips: of fruit may be mentioned apples, pears, plums, cherries, and different kinds of small fruit.

The chief resources are fishing, stock-raising, farming, shipping, mining, and lumbering. Norway is a free and independent kingdom, united with Sweden under one king. The form of government is a limited monarchy, and the crown goes from father to son. The king is of age when he is eighteen years old. His person is holy, and cannot be reproached or accused. His council, eight in number, whom he himself chooses from Norwegian citizens, are responsible for his actions. The king is the highest ecclesiastical authority, and prescribes the public worship, and sees that teachers of religion follow the prescribed rules.

Every native citizen, without reference to standing or property, must serve a certain time in the army or navy. The only exemptions from this rule are the clergy and stationed pilots, also the inhabitants of the northeast part of the country.

The lawmaking assembly, which is vested in the *Storting*, numbers 114 representatives. Right to vote is limited.

In regard to education, Norway may be classed among the most enlightened nations of Europe. Besides the common schools, 140 others of different

higher grades are found, and there is one university which was founded in 1811.

Between the years 1015 and 1030, the Christian, or rather the Catholic, religion was introduced. It was not the power of the word, but the sword, that was used to convince the people, and those who would not embrace the faith were killed or maimed. In the year 1536, the Reformation was introduced, and for a short time it looked brighter; but it was not long before the service of the priests became changed to stiff formality. The gospel of the cross and the faith in a crucified and risen Saviour, was an offense. The powerful proclamation of law and gospel, together with repentance and faith, died away in the church.

At this time, the Lord raised up a man named Hans Nilsen Hauge, who preached the word with power and energy. The people listened with great interest to the preaching of this layman, and wherever he came, people were turned from darkness to light. On account of this, the ministers became his enemies, and as the result of this, he was imprisoned not less than ten times under different accusations; but as they could prove nothing against him, he was released. The last time he remained in prison ten years, before his case was decided; this was in 1814. His sentence was that he was to pay a fine of \$1,000 and all expenses in connection with the case.

Some began to see the injustice of such actions, and the spirit of liberty manifested itself from different quarters, until it also entered the lawmaking assembly. The result of this soon became evident, for in 1845 a law was enacted, giving religious liberty to dissenters, or Christians outside the state church; and in 1851 a paragraph of the Constitution was abolished, forbidding Jews to stay in the kingdom. Since that time, several denominations have developed, among which might be especially mentioned the Methodists and Baptists, of which there are now churches all over the country.

In the year 1816, a Bible society was established, which has distributed 521,075 copies of the Scriptures in the Danish, Norwegian, and Lappish languages. Besides this, the British Bible Society has also done much in spreading the Holy Scriptures in that country.

About the year 1820, missionary labor was commenced among the heathen; and in 1821 a missionary paper was published, which treated on the work of other nations, and the need of means and workers in the great harvest field. It was not till Dec. 5, 1826, that the first missionary society was organized; but they soon increased in number; and at present they are scattered all through the country, and number about 800. In 1842, the first society was organized with the object in view to educate and

send missionaries to other countries, but on account of many hinderances, the work went slow at first. But as the result of this effort, many missionaries have been sent out, and have labored with success, especially in Natal, Zulu, and Madagascar.

A large portion of the Norwegian people are religious, and show great interest in listening to the word of God; but the scattered population and the many islands render the home missionary work more slow and difficult. Generally speaking, the people are poor, but willing, as far as they are able, to assist the cause of God.

Elder J. G. Matteson was the first missionary who brought the third angel's message to that country. There are now four Seventh-day Adventist churches, with 284 members; and besides these there are 103 scattered Sabbath-keepers who worship God according to the dictates of their own consciences. There is an old Sunday law in existence, forbidding all kinds of labor on that day; but it is not enforced, except in a few cases in cities and in the fisheries along the coast.

A Bible class, led by Elder E. J. Waggoner, has just closed at Christiania. The best interest was manifested; the aggregate attendance of the class being about ninety, the greater part of these connected with some branch of the message. These workers, however, were not all from Norway, but some were from Denmark and Sweden.

In Christiania we have a publishing house which supplies the three Scandinavian countries with publications, and which employs thirty-two persons.

O. J. OLSEN.

BIBLE CLASS AND CONFERENCE AT CHRISTIANIA, NORWAY.

THE school for Bible study at Christiania, conducted by Dr. E. J. Waggoner, with the writer as interpreter, commenced June 4, and closed June 29. It was a season that will never be forgotten by those present.

It was the largest gathering of laborers ever held in Scandinavia, by those that love the third angel's message. There were twenty-three from Sweden, twelve from Denmark, and fifty from Norway (including those that work at the Office). Besides these, many brethren and sisters attended as often as they could, so that there were generally about a hundred or more present. Two classes were held daily, except on Sabbath and Sunday, when, on account of preaching, we only had one each day.

Brother and Sister Morrison arrived a short time after the institute began, and Brother Morrison held two meetings with the canvassers every day. The instruction given was good indeed, and while some thought that on account of the scarcity of money, it was necessary to use the installment plan, it was clearly shown that the best for both canvassers and people was to pay the full amount at the time of delivery. Brother H. L. Henrickson was appointed agent for Denmark and Norway, and Brother K.

Sandberg for Sweden. We hope that the canvassing work will take a new start, and that we shall soon be able to keep the Office employed with our own work. We have at present seventeen canvassers in Sweden, twelve in Norway, and eight in Denmark, but we ought to have a hundred. One difficulty is, that all our young men must go into the army or leave the country. For this reason, some have gone to America, and while we are glad that they can help the work forward there, we hope that our American brethren will pity us, and send us some in return. If they will send us some who are a little older than those that leave us, the king will not care for them, and yet they may do good service in the canvassing army.

The Conference commenced the 24th. All the churches were represented by full delegation, and as the Bible class and instruction to canvassers continued, one meeting followed close upon the other every day till the close. The Spirit of the Lord was present, and the labors of God's servants, who had come to help us, were blest to the encouragement of all present.

Elder O. A. Olsen thought it was necessary for his brother, E. G. Olsen, to come over and help them in America, and while we do not want to be selfish, but think of the good of others as well, we will miss him very much. He has labored here about seven years, and is acquainted with nearly all the brethren in all three countries. We hope, however, that his acquaintance with the work here, will be of benefit to us, as our representative over there. We all wish him God's blessing.

The school in Copenhagen will continue, and Elder M. M. Olsen will still be there as a father to the pupils. We are thankful for this. We have had ten persons there this year, besides those who had come from America. Some of these go into the canvassing work, while some will continue in the school. We are sorry that we have no means by which to educate our young people. We are indeed thankful for the help we receive from America in instructing canvassers; if it had not been for this, we could not have had the institute at the present time. But to keep our young persons in school long enough to prepare them for teachers and Bible workers, takes more money than we can raise. We have some good young brethren and sisters who desire to make themselves useful in the cause, but they have no money with which to go to school, and we have none to loan them. I am sure some of our brethren in America would do a good work by giving such persons a chance to go to school. They could not invest in anything that would pay larger or better interest.

During the time of our institute, we also had many meetings for counsel, in which the different branches of the work were considered. We regretted much that we had no ship missionaries, and Elder Olsen thought that we would have to arrange a plan for the education of some with the few we have in America, that have gained an experience. In this we could see some light, as we may find

persons who could learn who work, if they could receive help from those who have an experience.

The subject of having schools for our children was also discussed, and we saw no other way than to do all in our power to educate teachers; and still the question remains, even after we get them, How shall they be supported? as but few of the parents are able to pay much.

It was decided that Brother N. P. Nelson, who has taught the school at Christiania this year, should go to Nordland to hold a school for our brethren's children there, and that Sister Heilesen should teach at Christiania, and Brother James Olsen be invited to come over from America and take the charge of the depository at Copenhagen.

Our workers are now all scattered in the different parts of the country. We had a good meeting in Sweden also, but I did not stay long enough to make definite arrangements for future labor. Elder Åhren will write about the meeting.

Surely the harvest is great, but the laborers are few. We are thankful to God for the help and encouragement received from Elder Olsen, Dr. Waggoner, and Brother Morrison while they were among us, but we must acknowledge that we feel rather lonesome now they are gone. May God bless them. As for us, we desire to trust in God, and take courage; and we would humbly ask our brethren to remember us in their prayers, that we may by the grace of God be enabled to do his work.

L. JOHNSON.

Odense, July 15, 1891.

FINLAND.

THIS northwestern province of the Russian empire is situated between latitudes 59° 48' and 70°, and is bounded on the north by Norway, on the east by Russia, on the south by the Baltic Sea, and on the west by the Bothnian Bay and Sweden. The central part is a plateau with an elevation of five or six hundred feet, falling abruptly toward the south, with easier slopes toward the east and west, while it raises to the north west in higher altitudes of upwards of 2,000 feet towards the Scandinavian mountain range. A look on the map will show us the coast line much indented by fjords, and the country is so well provided with lakes that one-third part of its surface is covered with water. The climate partakes much of that of Russia, with much greater difference in the mean temperature of summer and winter than is found further west; so that in consequence of the warm summers, the inhabitants are able to raise grain quite far to the north. The common domestic animals are found in the southern part, but must give up the uneven contest for existence in the colder northern part to the reindeer. The seas abound in fish; and fishing and commerce, together with the raising of grain and cattle, form the most prominent resources of the country. Minerals are found in places, and copper and lead are mined to some extent.

The oldest Greek and Roman historians make mention of the Finns as inhabitants of northeastern

Europe, and neighbors of the Slavonians and Germanians; at the present time, but small and scattered remnants are left as the representatives of the Mongolian race in Europe, principally the Magyars of Hungary and the Finns of Finland, besides which might be mentioned the Lapps. The balance have been merged into other nationalities, and had to give way to the stronger Germanian and Slavonian races.

Finland was conquered in the twelfth and thirteenth centuries by the Swedes, who by the help of the sword, planted here the Christian religion and their own culture, and the two countries were connected for several centuries, till in 1809, Sweden was forced to cede the whole territory to Russia. The conquerors, however, made no radical changes in the constitution of the country or the political rights of the people, and their religious freedom and privileges were quite generally respected in the new relations; so that in all pertaining to their culture, religion, customs, and their intellectual developments, they are one with Sweden. Lately, however, the Russians have taken steps toward abrogating and curtailing these privileges, and treating them with the inherent characteristics of their power.

The government under the czar consists of a governor-general and the imperial Senate, besides the landdag, in which are represented the four classes of people, the nobility, clergy, towns-people, and the farmers. They are called together only at the pleasure of the czar.

The total population, according to the last census of 1881, is 2,082,000; 300,000 Swedes, 4,000 Russians, 1,000 Lapps, 1,700 Germans, and the rest Finns. The language among the cultivated is the Swedish, and in some districts, as in Nyland, Ålanddalen, Österbotten near Åbo, are found districts where nothing but the Swedish language is used.

Now this field has several times been mentioned in the meetings of the Foreign Mission Board, and we felt that something ought to be done, but we saw no way in which we could commence to work, as we as yet had no publications in the Finnish language. But since we came here to Christiania, and have talked the matter over in our councils, and learned that so large a portion of the population in Finland speak the Swedish language, and that there are large districts in which nothing but that language is used, and that even schools are conducted in the Swedish, and that in Helsingfors, the capital, the Swedish-speaking people outnumber the Finnish-speaking by a small majority; then at once the whole aspect is changed, making it possible for us to commence work there without delay. It is our opinion, and the mind of the brethren here, that we should at once make arrangements to have some Swedish colporters enter Finland, and commence operations there by circulating our Swedish literature, and then as soon as consistent and practicable we should have some publications translated into the Finnish. Some of our Swedish colporters have already been in Finnish territory just over the line. They report most excellent sales, and state that they

had the best success in disposing of their books and publications among this people.

We are very glad that we have received this information, as it will make it possible for us to begin work at once, and with but little expense to the Foreign Mission fund. We can use our Swedish literature, and at the same time take steps to get some of our publications translated into the Finnish.

As our own workers here are so comparatively few, we shall probably have to draw on some of our Swedish canvassing brethren in America to have a part in this enterprise. This will be a matter for the Foreign Mission Board to consider at the semi-annual session in August.

We are glad to see the way opening for the truth to go to all these countries; we must also take steps to send the truth to Iceland and Greenland. These being Danish colonies, are also opened to the introduction of Scandinavian publications. We shall be glad when the third angel's message shall go to all the corners of the earth. May the Lord hasten the day.

O. A. OLSEN.

DENMARK.

THE kingdom of Denmark consists of the peninsula of Jutland and 150 islands between the North Sea and the Baltic. Its area is a little more than 11,000 square miles, and the population is some over 2,000,000 in the kingdom itself, and 200,000 in South Jutland (conquered by Germany in 1864). The Danes are kindred to the Norwegians and Swedes, and constitute together with these the North Gothic or Scandinavian tribe. The climate in Denmark is about the same as in England, and the greater part of the country has a level surface and fertile soil, well adapted for the raising of wheat, rye, barley, oats, and garden produce. The country is also partly covered with forests of beech, oak, etc., and in some places are found rocks of granite and chalk, and in Jutland, heaths. The chief means of subsistence are agriculture, dairy-farming, and fishing.

The Evangelical Lutheran Church is here as in Norway and Sweden supported by the State, but the Constitution grants religious liberty to all. A new Sunday law has this year come into force, by which factory work on Sunday is strongly prohibited, some kinds of business must not be transacted after nine o'clock A. M., some not after twelve o'clock M., and still others may keep their places of business open all day — among these are the saloons.

Education is well cared for in every respect. There is a university at Copenhagen, and also a great many gymnasia, high schools, and colleges. Every one is obliged to attend school from the age of seven to fourteen, six days in each week. This has caused our brethren some difficulty in securing for their children freedom from school on the Sabbath.

The capital of Denmark is Copenhagen (375,000 inhabitants), which is beautifully situated on the borders of the Sound, and is the residence of the king and the seat of government. The university is located here, with over 120 permanent teachers, besides assistants, and about 3,000 students. The

Danes are more interested in politics and amusements than many other nationalities, and the state church has a strong hold on them; yet in spite of that, it is evident that not a few will be willing to accept the truth, and rejoice in the salvation of the Lord.

T. C. OTTOSEN.

THE CAUSE IN DENMARK.

IN June, 1877, Elder Matteson and wife arrived at Vejle, Jutland, and labored for more than one year in different places in the country, especially among the farmers, before leaving for Norway. Two years later a Conference was organized, and this year it held its twelfth annual meeting in connection with the camp-meeting at Frederikshavn, where the brethren had the pleasure of again meeting with Elder O. A. Olsen. The Conference has 11 churches, with about 400 members, 3 ministers, 1 licentiate, 3 Bible-workers, and 10 canvassers. One of the ministers has been sent us by, and receives support from, our American brethren. Our yearly tent-meetings have thus far met with variable success. Sometimes the people have been much prejudiced, and generally they are not so willing to come to meeting as they are in Norway and Sweden; but those who do take hold, are generally devoted and faithful to the cause.

The tithes and offerings for the past year amounted to 5000 Kroner (\$1,300), which is not so very bad when it is remembered that most of our churches are out in the country, and consist largely of working-men, who only earn from fifty to seventy-five cents a day during the summer, and in the winter only half of that amount. In late years, new fields have been opened in the cities, and the work is especially carried on there by canvassers and Bible workers.

T. C. OTTOSEN.

SWEDEN.

THE population of Sweden, according to the latest computations, is 4,774,409. There has been an increase of about ten per cent in ten years. During the six years from 1883 to 1889, the emigration was 212,656. Of this number, 181,287 came to the United States. As in Denmark, nearly one half of the people live by agriculture. In 1880, the foreign born population numbered only 18,587. Of these, 3,289 were born in Germany, 4,575 in Denmark, 4,433 in Norway, 3,402 in Finland, 1,039 in Russia, and 506 in England.

The mass of the population adhere to the Lutheran Protestant Church, which is recognized as the State religion. There are twelve bishoprics.

w. c. w.

COMPARISON OF AREA AND POPULATION.

COMPARED with Michigan, Norway is two and a half times as large, and has about the same number of people. Sweden is three times as large, and has two and a half times as many inhabitants, and Denmark, which is one fourth the size of Michigan, has a larger population.

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

PRECEDENT VERSUS PRINCIPLE.

THERE are two methods of pleading in courts,—pleading from precedent and pleading from principle. Lawyers who plead from precedent refer to decisions of judges and of courts; those who plead from principle plead from the standpoint of right and justice. They call attention to the justice or injustice of an act, and call it such not because it may have been looked at thus by others, but because it is so in the nature of things. The latter style of pleading is much the better, because it has reason behind it, and is more likely to be uniform; while the former often proceeds without reason, and is a capricious guide.

Decisions of courts may be wrong, and often are, as is evident from their rendering different decisions upon the same question, and from one court reversing the decision of another. But right is right the world over. The principles of truth and justice are the same in all ages and in all climes.

There is the same difference between these two methods of pleading that there was between the teachings of Christ and the teachings of the scribes. He spoke that which appealed to reason, and with authority; they plead for the customs and traditions of the fathers, however much they contradicted reason.

A great deal of the latter kind of pleading is indulged in by those who seek to support Sunday laws and other religious features, in our government. We are told that these things are recognized and practiced by other nations, and that they have been in vogue in our own land since the early days of colonial times. They seem to forget that, as Dr. Adam Clarke says, "There are many ungodly opinions which are more than a thousand years old." They reason like the Spanish muleteers, who, when some one suggested that it would be as well for them to fill both sides of their panniers with fruit instead of loading one with stones, and thus save a trip up and down the mountains, replied that there was no telling what might happen should they depart from the customs of their forefathers.

But such reasoning cannot commend itself to sensible, thinking people. If Sunday laws, government chaplains, and religious teaching in the public schools,

are right, they are right because in the nature of things it is so, and not because they have been in existence and carried on for hundreds of years. But the fact that precedent rather than principle, is appealed to in pleading for their continued existence, is presumptive proof at least that there is nothing better in their favor. For my part, I say, Let us stand on principle.

W. A. C.

NOT A NATIONAL REFORMER.

THE theory of the National Reformer is to recognize religion, and propagate the gospel by law; to enforce certain religious rites upon all, whether believers or not; and to threaten all who refuse to comply with these regulations, with temporal suffering. This is the theory of the papacy, which prevailed during the Dark Ages, and which was, in fact, the cause of those ages. In contrast with this, notice the words of Martin Luther:—

"It is with *the Word* we must contend, and by *the Word* we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious;—not even against unbelievers! Whosoever believeth, let him draw nigh, and whoso believeth not, stand afar off. Let there be no compulsion. Liberty is of the very essence of faith. . . .

"I am ready to preach, argue, write,—but I will not constrain any one; for faith is a voluntary act. Call to mind what I have already done. I stood up against pope, indulgences, and papists; but without violence or tumult. I brought forward God's word; I preached and wrote, and there I stopped. And whilst I laid me down and slept, or chatted with Amsdorff and Melancthon over our tankard of Wittenberg beer, the word I had preached brought down the power of the pope to the ground, so that never prince or emperor had dealt it such a blow! For my part, I did next to nothing: the power of the Word did the whole business. Had I appealed to force, Germany might have been deluged with blood. But what would have been the consequence?—Ruin and destruction of soul and body. Accordingly, I kept quiet, and let the word run through the length and breadth of the land. Know you what the devil thinks when he sees men resort to violence to spread the gospel through the world? Seated behind the fire of hell, and folding his arms, with a malignant glance and horrid leer, Satan says, 'How good it is in yonder madmen to play into my hands.' But only let him see the word of the Lord

circulating, and working its way unaided on the field of the world, and at once he is disturbed at his work, his knees smite each other, he trembles, and is ready to die with fear."—*D'Aubigné's "History of the Reformation,"* book IX.

AGAINST THE EMPLOYMENT OF FORCE IN RELIGIOUS MATTERS.

ARGUMENT OF THE DONATISTS.

DID the apostles ever persecute any one, or did Christ ever deliver any one over to the secular power? Christ commands us to flee persecutors. Matt. 10:24. Thou who callest thyself a disciple of Christ, oughtest not to imitate the evil deeds of the heathen. Think you thus to serve God, by destroying with your own hand? Ye err, ye err, poor mortals, if ye believe this; for God has not executioners for his priests. Christ persecutes no one; for he was for inviting, not forcing, men to the faith; and when the apostles complained to him of the founders of separate parties (Luke 9:50,) he said to them: "He who is not against us, is for us," and so, too, Paul, in Phil. 1:18. Our Lord Christ says: "No man can come unto me, unless the Father, who hath sent me, draw him." But why do you not permit every man to follow his own free will, since God, the Lord himself, has bestowed this free will on man? He has simply pointed out to man the way to righteousness, that none might be lost through ignorance. Christ, in dying for men, has given Christians the example to die, but not to kill. Christ teaches us to suffer wrong, not to requite it. The apostle tells of what he had endured, not of what he had done to others.—*Donatist Bishop Petilian, in Neander's Church History, Vol. II, pp. 247, 248, Fourteenth American Edition.*

God created man free, *after his own image.* How am I to be deprived of that by human lordship, which God has bestowed on me? What sacrilege, that human arrogance should take away what God has bestowed, and idly boast of doing this in God's behalf! It is a great offense against God, when he is defended by men. What must *he think* of God, who would defend him with outward force? Is it that God is unable to punish offenses against himself? Hear what the Lord says: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." The peace of the world must be introduced among contending nations by arms. The peace of Christ invites the willing with wholesome mildness; it never forces men against their wills. The almighty God employed prophets to convert the people of Israel; he enjoin

it not on princes; the Saviour of souls, the Lord Christ, sent fishermen, and not soldiers, to preach his faith.—*Donatist Bishop Gaudentius, Ibid, p. 248.*

ITEMS.

No decision has yet been rendered in the King case, though tried in the United States District Court at Memphis, Tenn., last January. Late information, however, states that Judge Hammond expects to decide it now very soon, and already has his opinion partly written out.

REFERRING to the King case, Rev. Francis Bellamy, in the Boston *Arena* for July says: "Of this it may be remarked, that had it happened two centuries ago, it would have been symptomatic; to-day it is a curiosity." The reverend gentleman sees clearly the past, but fails to properly diagnose the present.

IN his "Sabbath for Man," page 194, Mr. Crafts, speaking of Sabbath laws, says: "At first thought, they would seem to be *religious* laws." We will only add, that first impressions are usually correct.

OF Augustine, Neander says: "He did not give precedence to the question, What is right? over the question, What is expedient? But a theory which overlooks these distinctions, leaves room for any despotism which would make holy ends a pretext for the use of unholy means."

IN reporting adversely upon a Sunday closing ordinance, some religious citizens of Bradford, Penn., had petitioned for, the Ordinance Committee closed their report with this advice: "We recommend to the good people of Bradford that they can best secure the closing of all places of business on Sunday, by declining to purchase anything on that day. No buyers, no sellers."

THE American Sabbath Union, in its "Pearl of Days" Leaflet No. 3, says: "There are none so violent against the Roman Catholic Church as are the Seventh-day Baptists and the Seventh-day Adventists;" which is but saying, in other words, that there are none others so good Protestants as they.

A STORE-KEEPER at Graysville, Tenn., has the following notice posted up near the door of his store:—
"Do n't you know that in 6 days God created the Heaven and the Earth, and rested on the Seventh day? There 4 I will not open this store for *nobody* on *Sunday* except in case of Sickness or Death."

And do n't that store-keeper, as well as all other men, know that Sunday is not the seventh day, and that there is "there 4" no logical connection between his premise and his conclusion?

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

MISSIONARY WORK THROUGH CORRESPONDENCE.

THERE is probably no one feature of our work that has in the past been placed before us so often, and considered so thoroughly, as that of missionary correspondence. Paul, in writing to the Philippian brethren, said, "To write the same things to you, to me indeed is not grievous, but for you it is safe." One writer on this text says, "If from a dread of saying what we have said before, we try to go off to something less familiar, what follows, but that we must put the less important truth in the place of the more important." So in treating this subject that has been written upon so often, we will of necessity have to write many of "the same things" to you. We trust that, though it be an old theme, it may stir our hearts anew with the great possibilities for good that are centered therein.

There is danger that while other methods of labor, such as canvassing, colporter and Bible work, are at the present time seemingly receiving much attention, this subject now under consideration may be looked upon by some as a "back number" to be laid on the shelf. While much is said and written in regard to these newer modes of labor, we doubt if any, intentionally, would detract in the least from the value of missionary correspondence in connection with the distribution of reading matter through the mails. In fact, the canvassing and colporter work prepare the way for more effectual work by correspondence. We may well rejoice that there are so many avenues for work open before us. But few, comparatively, can leave their homes to canvass or do Bible work. *Many* there must be who can engage in the circulation of our literature through correspondence.

To the disciples, Christ said, "Go ye into all the world, and preach the gospel to every creature." Was this language restricted to the eleven? In "Testimonies for the Church," Vol. I, we read, "The signs of Christ's coming are too plain to be doubted; and in view of these things, every one who professes the truth should be a living preacher;" not necessarily by word of mouth, but by whatever agency he may best employ. But to whom shall we preach? How reads the great commission? — To every creat-

ure and in all the world. In this we see manifested the depths of God's love—redemption offered to all, though all may not accept. That none might excuse themselves saying that the commission, "Go ye" was not to them, there is written, "Let him that heareth say, Come." Yes, we have heard; it remains for us to re-echo the invitation.

We have varied helps at our command, papers suited to all ages, and treating upon themes of vital worth; leaflets and books shedding precious light upon the Word; and the Word itself. Only a little over one hundred years ago the Bible was so expensive that but few could own a copy, and the first religious newspaper was published in 1801. When the disciples were commissioned to "go" and "preach," they had not the helps that we have. While we have the whole Bible in plenteous numbers, they had a few copies of the Old Testament written by scribes on heavy parchment; where we have the swift transit and efficient postal service, they had nothing of the kind. In view of all our available means, if we refuse to help preach the gospel to every creature, we are without excuse.

From a well-known writer, we quote: "Men and women are dying unenlightened, without hope in God—who are accountable? If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work—nothing worthy of their especial interest. Yet it is a fact that the circulation of our literature is doing even a greater work than the living preacher can do. All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth by scattering our publications. The great lack of men to go from place to place, and preach the word, may be in a great measure supplied by tracts and papers and by intelligent correspondence."

Acknowledging all this to be true, it behooves each one of us to do *what* we can, and to do as *efficiently* as we can our part in this important

branch of labor. Oh that we might lose sight of the duty in the privilege! While opportunity still remains for us to scatter the seeds of life, let us, like Paul, "thank God, and take courage," praying that, whether with voice or pen, we may be sanctified for the Master's use.

It seems, perhaps, to some a very commonplace thing to write a letter. Not so a missionary letter. It, like a missionary, is "one sent on a mission." It may be sent simply to a discouraged brother or sister; but if that one was encouraged and "comforted of God," that letter accomplished its mission—that was a missionary letter.

When writing to a stranger, great care will need to be exercised that the motives of the writer be not misunderstood. State plainly that you wish to call attention to reading matter sent. Bespeak for it a careful reading. Try to awaken an interest in the writings rather than in the writer. A few years since, an introductory missionary letter fell to our notice, written by a good, well-meaning soul, in essentially this language: "I would like to correspond with you that we may become acquainted." Now that is *not* the reason why one should write—a higher motive, a *less suspicious* motive should be given. Such a reason would only divert the mind from the *real* object.

In writing, let the tone be frank, and the interest genuine; earnest, but respectful; friendly, but not familiar; cheerful, as one "rejoicing in hope;" and withal be clothed with humility. In a prolonged correspondence, let not the Christian standard be lowered by indulging in a gossipy or sentimental strain. Let Christ and his truth be ever magnified—self, never.

When introducing unpopular truths, do not crowd them upon your readers. Move carefully and considerately, with Christian kindness. While you may be giving them some new points of doctrine, supplement this if possible with something of mutual interest. Do not confine your efforts to doctrinal subjects. Sow the seeds of health and temperance. Try to make the homes better and purer by your labors. Work for the children and youth also. Let the efforts put forth be of such an ennobling character that not only the spiritual, but the moral and physical natures will be fed.

When we consider the wealth of our resources, centered in our various publications, will we not desire to begin at once to place these leaves of leaven in the hearts and homes of the people? We can engage in no higher, holier work than to disseminate light "which pertaineth to life and godliness."

The general appearance of the letter should be neat and attractive. The paper should be free from blots, and should be evenly folded. The letter should be short and right to the point, but courteous, and breathing a true Christian spirit. Unless there is a previous understanding that publications are to be sent the individual, an introductory card should accompany the first paper, to inform the

person who sends the paper, that it is sent free of charge; but he should not be asked to subscribe. With the third or fourth number of the paper, a letter may be sent, and in case no answer is received, the name should be dropped for a time. The character of answers received, will govern future correspondence; but argument should be avoided as far as possible, and the publications should be allowed to answer questions in regard to doctrinal points.

It is doubtless true that we may have a theory of the work, and heads full of "suggestions," but unless our hearts burn within us with holy fire, and we labor because we love to labor, our efforts will be as "sounding brass."

As we engage in labor of love for others, prayer should be the essential element. We must keep this thought uppermost that without Christ we "can do nothing," but connected with him, we "can do all things." We must not limit the power of God. Let us, as loyal subjects, launch out into the deep, and cast in our nets. MRS. W. C. SISLEY.

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In former years, before the canvassing work had developed among our people, some difficulty was experienced in securing reliable addresses for use in missionary correspondence; and to whom to send the papers after one had gone the round of his circle of acquaintances, was often a perplexing question. At the present time, as the faithful canvasser goes among the homes of the people, he finds many individuals who cannot purchase a book, but who are interested to read our publications. He secures their addresses with the understanding that our literature will be sent to them, and forwards the same to the State Corresponding Secretary, with the information he has received in regard to what subjects will be of especial interest to them. As he re-canvasses his territory, he finds others who have become interested through the book which they have purchased, and would be glad to receive additional light. He takes their addresses also, and forwards them to the Corresponding Secretary. The Secretary is thus able to furnish all local societies and isolated Sabbath-keepers with the best of names for missionary work by correspondence. In this way the members of our tract society can co-operate with the canvassers, and make their work doubly effective in saving souls. It is time for our people to enter upon this branch of the work with renewed zeal. J. T.

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REVISED BY THE BOARD PROGRAM.

1. Song, Hymns and Tunes, No. 1253.
2. Responsive Reading, Mark 13.
3. Prayer.
4. Consideration of the lesson.
5. Introductory letters.*
6. Business.
7. Song, No 1242.

* The leader should select one or more persons to prepare letters suitable to send out with the first publications, and present them at the meeting.

HEALTH AND TEMPERANCE.

CONDUCTED BY LAURA C. BEE.

BEAUTY'S BECAUSE.

WHAT makes in her cheeks that beautiful glow,
That lovely light in her eye ;
What makes her neck as white as the snow,
What gives to her lips their bright dye ?

What gives her that graceful and willowy form,
That hand so shapely and small ?
Those graces of hers — bewitching they are —
Oh, does she inherit them all ?

No, her father was homely, and her mother was plain,
Her loveliness came not that way ;
She diets, takes exercise, wears low-heeled shoes,
And walks several miles every day.

She's growing more lovely the older she grows,
And never knows illness or ache,
She's making experiments, trying to show
Heredity's all a mistake.

—Sel.

HEALTHFUL DRESS FOR WOMEN.

A GREAT amount of the evil of this world is caused by the want of thought. Especially is woman given to following customs and fashions without asking whether they are right or wrong.

The missionary carries to her converted heathen sister the death-dealing corset, while laboring to convince her of the wickedness of compressing her feet. She never seems to realize how much more heinous is the sin of squeezing and displacing the stomach, liver, heart, and other principal vital organs of the body.

The mother love which is said to be so powerful, and in all the animal world endows the female with strength to defend her young, does not help to save the innocent baby from being injured by exposure from short-sleeved, low-necked dresses and tight bands, the devotion to fashion and custom being stronger than the maternal care for the infant's future health and comfort. The rule of life for the Christian should be not what is custom or fashion, but what is right. One who is our example has said that life is "more than meat, and the body than raiment."

All along our ranks are women with bright, active

minds, who have injured their bodies by wearing corsets, tight bands, heavy skirts, etc., so that they are chronic invalids, not working themselves and being a hinderance to others. The physician often finds all the organs of the abdominal cavity out of place ; the stomach and liver two or three inches too low ; the kidneys and the spleen wandering about in all parts of the abdominal cavity, and pelvis ; while all the pelvic organs are crowded to the bottom of the pelvis. They become diseased and deformed, making life a burden to the patient and to her friends. Woman has accepted this as a heritage,—a curse placed upon her at the beginning,—forgetting that all the purposes of the Lord toward his children are for good and not evil, and that disease is the result of the violation of nature's laws, either hereditary or acquired by our bad habits. The Lord placed man here, and gave to him this earth for a purpose. He gave him also a beautiful Eden home, but man, instead of going to work as he was commanded, to subdue the earth and replenish it, set to work to gratify appetite. Now the same work is binding on every child of God to lessen human suffering, and remove the causes of disease, by every means in his power.

The Lord has given us our reason and intellect, to consecrate them to him, and use them in acquiring a knowledge by which we can work for him and honor him in our bodies and our spirits which are his. When we refuse to take the trouble to ascertain what are the causes of disease and how to remove these causes, we dishonor him and re-inforce the ranks of the enemy ; the cause suffers the loss of our labor, and some one else is hindered.

I am calling the attention of my missionary sisters to these facts, because I find so much indifference on this subject—so many who never give the question of caring for their bodies one thought ; so many professing to be anxious to work in the cause, who, lamenting their inability by reason of disease, never ask what they could do to help themselves back to health. I have seen girls in our missions, giving Bible readings, wearing tight corsets and three heavy skirts, beside a kilt-plaited dress,—all dragging down on the abdomen and hips, without any other support. The aching head and spine, sour stomach, and all the nervous symptoms were due to the damage

done to all the muscles of the trunk, the interference with the circulation, and the displacement of important organs. With tears in their eyes, I have often seen young sisters mourn over their loss of time from sickness, and ask advice as to how they might help themselves, yet when the cause of all their suffering was pointed out and made plain to them, they went away sorrowful, as Naaman the Assyrian lord, who was so dissatisfied with the prophet's manner of curing the leprosy; and their after-course proved that the vanity which prompts woman to sacrifice her health for her figure, was as strong in them, while professing godliness, as in their more worldly, fashion-loving sisters.

The matter of dress reform and the knowledge of the evil due to bad dressing and how to correct it, are all made so plain to-day, that she who runs may read. Patterns for union underwear and combined knit garments at moderate prices can be bought everywhere, and a little painstaking on the part of our sisters would enable every one to dress healthfully, plainly, and neatly.

What has God given so much useful knowledge on hygiene for, in these last days, if he does not intend his people to be benefited thereby? Let us think carefully and prayerfully on this subject, my sisters, and then, as we inspect our wardrobes and adjust our clothing, ask ourselves what there is among our garments that acts as a hinderance to perfect physical development, and is a cause of disease, and then seek how we may remodel it so as to clothe the sacred temple of the Holy Spirit so we shall make it a dwelling place worthy of habitation.

In a future article we hope to give a few hints as to how any woman may correct the defects in her dress, and also remodel her garments.

KATE LINDSAY, M. D.

WHAT TO DO WITH DAUGHTERS.

GIVE them a good, substantial, common, education. Teach them to cook a good meal of victuals. Teach them how to darn stockings and sew on buttons. Teach them how to make shirts. Teach them how to make bread. Teach them all the mysteries of the kitchen, the dining-room, and the parlor. Teach them that the more one lives within his income, the more he will save. Teach them that the farther one lives beyond his income, the nearer he gets to the poor-house. Teach them to wear calico dresses—and to do it like queens. Teach them that a rosy romp is worth fifty delicate consumptives. Teach them to wear thick, warm shoes. Teach them to

foot up store bills. Teach them that God made them in his own image, and that no amount of tight lacing will improve the model. Teach them every-day, hard, practical, common sense. Teach them self-reliance. Teach them that a good, steady mechanic without a cent is worth a dozen oily-pated loafers in broadcloth. Teach them not to have anything to do with intemperate, dissolute young men. Teach them accomplishments,—music, painting, and drawing,—if you have the time and money to do it with. Teach them not to paint and powder. Teach them to say no, and stick to it; yes, and stick to it. Teach them to regard the morals and not the money of their friends. Teach them to attend to the essential requisites of a useful life—truth, honesty, and uprightness.

Rely upon it that upon your teaching depends in a great measure the weal or woe of their after life.—*Sel.*

THE sin of dressing is not always proportionate to the amount of money expended in it, but to the amount of thought, the portion of life that is put in one's clothes.—*Sel.*

QUESTIONS.

1. WHAT is the cause of much of the evil in the world?
2. What inconsistency does the missionary to the heathen often show?
3. Which is the more grievous sin, compressing the feet or compressing the waist? Why?
4. What inconsistency does the mother often show?
5. What should be the Christian's rule of life in regard to dress?
6. In the ordinary way of dressing, what are some of the evil results to the organs of the body?
7. What are some of the symptoms of these conditions?
8. To whom may those who have been enlightened on healthful dress and yet do not reform, be compared, and in what respect?
9. In looking over our wardrobe, what question should we ask ourselves?
10. For what should we seek?

PROGRAM.

1. Opening song.
2. Scripture reading.
3. Prayer.
4. Essay, The Christian's Duty Regarding Dress.
5. Healthful Dress for Women.
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY L. C. CHADWICK.

SELECTING LABORERS.

SINCE our last issue went to press, we have completed arrangements for supplying canvassers for destitute fields, as follows:—

N. P. Dixon, State agent of Kansas, has been chosen as district agent for Dist. No. 5. Brother Dixon will attend all of the institutes in connection with the camp-meetings in that district. We are sure that his long experience in the work will enable him to render valuable assistance to the workers in that field. S. C. Osborne of Kansas, has been selected by the Conference Committee of that State to take Brother Dixon's place as State agent. Inasmuch as Brother Osborne will have the oversight of the canvassing work in Arkansas and Indian Territory, as well as in Kansas, we feel like requesting our canvassers everywhere to pray that he may have special help from the Lord as he assumes the important responsibilities connected with the work for which he has been chosen. The canvassers in that field are having remarkable success in taking orders, and we have faith to believe that the Lord will aid them in delivering their books, and that the discouragements under which they have labored for the past two or three years on account of the droughts, which have greatly hindered them, are now a thing of the past, and they will see abundant success in all their labors in the future.

J. E. Froom, who has served so efficiently as district agent in Dist. No. 3, since the first appointment of district agents, has resigned his position, in order that he may spend one or more years in college. R. B. Craig, State agent for Indiana, has been chosen to take Brother Froom's place. Brother Froom will attend the institutes in Ohio, Indiana, and possibly Illinois. Brother Craig will begin his work soon, and will attend as many of the institutes in the district as he can. The Indiana Conference Committee has not made any positive decision with reference to the selection of a State agent to take Brother Craig's place. They have the names of two or three good men under consideration, and will make a selection soon. M. W. Lewis, the State agent of Ohio, who resigned his place recently in order that he might enter the College at Lincoln, will remain in Ohio until the close of the camp-meeting this month. Nelson Hay of Illinois has been chosen to take his place. Brother Hay has gone to Ohio to attend the institute, workers' meeting, and camp-meeting at Mt. Vernon, which will enable him to become acquainted with the workers in that important State.

Moses Randall, of Cincinnati, whose record as a city canvasser has been very successful, has been selected to go to Chicago. He will remain in Cincinnati until

after the holiday delivery this year, and commence his work in Chicago about the first of January, 1892.

O. Opegard, a successful Scandinavian canvasser of Wisconsin, will also go to Chicago as soon as he can arrange to close up his work in his former field of labor, and will assist in the Scandinavian work in that great city. B. B. Newman, who formerly lived in Florida, but who has recently been engaged in the canvassing work in Michigan, has gone to Dist. No. 2, and the district agent informs us that he is at present engaged in canvassing in Atlanta, Ga., but will doubtless go to Florida or South Carolina soon. J. W. Downs, formerly a canvasser in Missouri, who has spent several months at the Sanitarium at Battle Creek, recovering his health, has gone to North Carolina. He has moved his family, and located at Asheville, the county seat of Buncombe county. A letter just received from him, says he is of good courage, and has found two families of Sabbath-keepers in Asheville that he did not know about, and they are to organize a Sabbath-school at once. W. A. Jared and family of Texas, will go to Dist. No. 2 soon, and will probably locate in Georgia. Brother Jared and family make a strong canvassing company, as his wife and oldest son are both successful canvassers, while a younger son is gaining a good experience in the work. A twelve-year-old daughter assists in the house-keeping, in order that the mother may devote as much of her time as possible to the work. O. E. Bates, and family of Texas, will also go to Dist. No. 2, but their field of labor has not yet been selected. Brother Bates and wife are both successful canvassers, and we are sure they will make good workers for this field. Plans are partially completed for G. H. Baber and wife of Illinois, to go to South Carolina, to assist in developing the canvassing work in that State; and A. A. Morrical of Illinois will go to the same field after the Illinois camp-meeting in September, providing he sufficiently recovers his health.

A. F. Harrison, the district agent for Dist. No. 2, writes me that their greatest need now is for single men who have had a successful experience in the canvassing work, to connect with some of the companies who are now at work, or are being arranged for, and we have no doubt but that we shall find several who will be glad to volunteer to leave their present fields of work for the South. There are many reasons why this is an excellent field of labor, and why those who have the real missionary spirit should be willing to leave their former associations, and assist in spreading the truth in this important part of our land. We have tried to use great care in the selection of laborers, and we believe the blessing of the Lord will attend all who enter these important fields which we are thus trying to supply. L. C. C.

A CALL ON OLD SUBSCRIBERS.

HAVING a desire to see how Vol. IV of "Great Controversy" is esteemed by people who have read it, I recently spent two days in Champaign county, Ill., visiting families who purchased the book of me two years ago.

This trip impressed me, as never before, with the fact that when we place a book in a home, the work is only begun, and that plans *must* be laid for re-canvassing or revisiting the people, and seeking to renew their interest in the study of the Scriptures. I found that about two thirds of the subscribers had read the book so little that they had no intelligent opinion of it; but I was gratified to learn how the book and its author and publishers were regarded by those who have read it.

One of our first calls was in a town where the Methodist pastor had denounced the book as pernicious in its influence, and not fit to place in the hands of young people.

As I talked candidly with some of his church members who had the book, they spoke composedly about the objectionable features of it. As the importance of information on those subjects was urged, several expressed their determination to read further.

We were kindly entertained by a family, who had, in harmony with the minister's suggestion, laid the partially-read book away; but after a friendly talk, they promised to resume the reading of it.

One intelligent man who had read articles from the pen of D. M. Canright, depreciating the work of Sister White, decided to purchase the book, and said in reply to my questions, that he had read the volume through, and parts of it several times over, and although he did not agree with all the author's positions, he believed her to be an earnest servant of God, and that the book would be profitable reading for anyone.

When the people learned that I had no mercenary motive in calling on them, but rather a real interest in them, they seemed free and pleasant. Only one harbored unkind feelings, and she had not read a single chapter in the book, her prejudice having been roused by the minister.

I conclude that while Vol. IV of "Great Controversy" presents the truth in very strong, unmistakable terms, there is a harmony and consistency in the thoughts presented and a manifest spirit of Christ in the author's manner, that will tend to rouse the nobler instincts of the readers, and disarm prejudice.

In reading this book, the people seldom skip about, but read forward from the first chapter; thus they progress with the author's line of thought, and each succeeding chapter prepares them for appreciating the one which follows, and for the issues which will soon test the true followers of Christ; so that when a subscriber reads only a part of his book, he is usually pleased and convinced as far as he has gone, and is therefore in a condition to be approached by one who wishes to water the seed sown.

J. E. FROOM.

HEALTH PUBLICATIONS.

MANY interesting and encouraging reports have been received from those who are engaged in the sale of health publications, during the month. Geo. L. Miller, of Iowa, took eighteen orders for *Good Health* in eight hours, twenty in eleven and one-half hours, and forty in four and one half days.

C. D. Wolf of North Carolina, writes that he has recently taken sixty-five orders for "Sunbeams of Health and Temperance," and eighteen for *Good Health*. In his letter, he says, "We could work a hundred canvassers here to excellent advantage."

R. A. Burdick of South Dakota, took fifty-two orders for *Good Health* in one week, and another canvasser in the same State took forty-two during the same time. The secretary of the South Dakota Tract Society, in speaking of these two agents, says, "How is that for poverty-stricken and dried-up Dakota? It indicates that although the people are having or have had hard times, they will not be ignorant." We are glad to know that the subscription list of *Good Health* is steadily increasing, and we are sure that there are hundreds of our readers who might assist in placing that excellent journal with the premium which is now furnished with it, in the homes of people who would be benefited by its reading.

Miss Laura Bee, who has charge of the Health and Temperance Department of the International Tract Society, has recently written to all the ministers and other laborers throughout the field, whose addresses we had, calling their attention to the importance of lending their aid in the circulation of our excellent health publications. Many interesting responses have been received, and we hope to see a steady and continual growth in the interest of this department of our canvassing work.

L. C. C.

GEORGIA.

WE have just finished canvassing for "Bible Readings" in De Kalb county. We commenced work here about the first of March. This is the place where a Methodist minister who had purchased a copy of "Bible Readings" last fall, had terribly denounced it through the papers. Nevertheless we had better success here than in any other place we have worked, and never met a person in the whole county who referred to this free advertisement.

We have delivered nearly 300 copies, and have about 100 to deliver yet, one third of the county having been canvassed before we entered. We felt that the angels of God were with us directing our paths, and we praise his name that he permitted us to scatter the seed so thickly. One young lady remarked that she never heard of any book selling so well, the people in every house, as far as she knew, had "Bible Readings." One man has commenced to keep the Sabbath as the result, and many say they never saw a book they liked so well.

C. F. and O. L. DART.

WEEKLY SUMMARIES.

I CONSIDER the following blank valuable for canvassers. I have used one like it for several years, and can show at a glance the number and value of books delivered, expenses, net gain, and net per week each year for the last nine years. It is simple. The items can be taken from the weekly totals in record book, and the blank ruled perhaps in the spaces for subscribers' directory. Four are needed for the year, one for each quarter. It requires but a few minutes' time each week, and is very valuable for several reasons. The agent can see at a glance the result of his work, and it will help him in making out yearly reports.

R. A. BURDICK.

WEEKLY SUMMARY FOR QUARTER ENDING OCT. 1, 1891.

FOR.....(Name of book canvassed).

| Week Ending. | No. Days. | No. Orders Taken. | No. Sales (deliveries). | Other Sales. | | | Total Value all Sales. | Total Commission on all Sales. | Total Expenses. | Net Gain.* | Net Loss.* |
|-----------------|-----------|-------------------|-------------------------|--------------|---------|----------------|------------------------|--------------------------------|-----------------|------------|------------|
| | | | | Helps. | Papers. | Miscellaneous. | | | | | |
| 1891. | | | | | | | | | | | |
| July 3..... | | | | | | | | | | | |
| " 10..... | | | | | | | | | | | |
| " 17..... | | | | | | | | | | | |
| " 24..... | | | | | | | | | | | |
| " 31..... | | | | | | | | | | | |
| August 7.... | | | | | | | | | | | |
| " 14.... | | | | | | | | | | | |
| " 21.... | | | | | | | | | | | |
| " 28.... | | | | | | | | | | | |
| September 4.. | | | | | | | | | | | |
| " 11.. | | | | | | | | | | | |
| " 18.. | | | | | | | | | | | |
| " 25.. | | | | | | | | | | | |
| October 1.... | | | | | | | | | | | |
| Totals for qr.. | | | | | | | | | | | |

* If the commission exceeds the expense, the difference is net gain. If the expense exceeds, the difference is net loss. At the end of quarter, the difference of the two columns is set down under the proper column, and may be a gain or a loss.

DISTRICT NO. 1.

DISTRICT No. 1 is still bending to the oar, and hopes to keep along with the rest of the fleet until the port is reached. Her seamen are still of good courage, and the banner of success is stiffly floating in the breeze.
E. E. MILES, *District Agent.*

DISTRICT NO. 2.

It was thought best by those at the head of the work, that I should leave Louisiana and locate in Atlanta, Ga., taking charge of the work in this part of the field, acting as State agent for Georgia, Florida, South Carolina, and the Cumberland Mission Field. I am also more centrally located in the district. It is needless to say that I regretted very much to leave all the dear workers and friends in Louisiana. Brother F. T. Purdham has been appointed State agent in Louisiana and Mississippi in my place, and I am glad to say that God is blessing his work. Three or more have entered the work there since I left, and all are full of courage.

The Lord is moving on the hearts of the people in a remarkable manner. I have only been here a few weeks, and during this short time we have secured four new workers. Two have entered the work for the first time. We now have seven in Georgia.

The Spirit of the Lord is already moving on the hearts of our people here in the South, and many are making arrangements to enter the work. I will say for the encouragement of the faithful workers here that many from the North and West have their hearts and faces turned toward this field.

May the dear Lord help them still to move this way; for we need all the help we can get to carry the truth to the twelve million perishing souls in this district. We appreciate the help the General Conference is giving us. Arrangements will soon be completed to send workers to Mississippi, North and South Carolina, the Cumberland Mission Field, and Florida. In the last-named State, the missionary spirit is beginning to burn, and several are offering themselves for the work. We believe a good work can be done in this State, notwithstanding the population is scattering. We still have room for all who may desire to come South and enter the work.

A. F. HARRISON, *District Agent.*

DISTRICT No. 3.

I AM spending a few weeks among the canvassers of Ontario. I am enjoying a very busy and profitable month in personal contact with them. I have been troubled about not getting any second-class mail since I came onto Queen Victoria's premises. I have really not received the necessary information from the States to give a complete report of work in the district during the month. I expect to attend the institutes in Ohio and Indiana, and perhaps the one in Illinois. I should very much like to go to the Michigan annual meeting, but do not know as it will be possible for me to do so.

I shall take pleasure in counseling with Brother Craig, who is to take my place as district agent for No. 3, in reference to the district work.

J. E. FROMM, *District Agent.*

[Since the above was written, we have received a letter from Brother Fromm, from the camp-ground at Mt. Vernon, O., where a good company of canvassers are assembled to receive the benefit of the institute. — Ed.]

DISTRICT NO. 4.

FOR the past few days, I have been with the company of canvassers in Southern Manitoba. There are three in the company, and since May 15, they have taken over \$1,500 worth of orders.

The country is rather thinly settled; new settlers are coming in all the time, but the majority go on farther west into Assiniboin.

From several sources quite a stir has been created in this section about "Bible Readings." (1) Last fall the villages were all canvassed in this section, and the result has been some stir from the ministers; (2) A local elder of the Presbyterian Church, living near Wakopa, commenced the observance of the Sabbath about a year ago, and this has created something of a breeze; (3) The papers have published "Bible Readings," and advised the people not to buy them; (4) One man followed one of our canvassers a good part of one day, warning the people against the book and gathering up the guarantee slips the agent had left. Some, however, gave orders because of the opposition.

These things are all free advertisements, and we believe will be for the good of the work. It is true the time for delivery has not yet come, but we look forward to it hopefully, expecting good results.

These agitations will surely provoke inquiry in many minds, and lead many to investigate, who would not otherwise do so.

F. L. MEAD, *District Agent.*

DISTRICT NO. 5.

No doubt there are many who would be interested to know how the canvassing work is progressing in this district; but as I have only just been appointed district agent, I cannot say much about the condition of the work in the district. As far as I have learned, it is prospering, and we can see the hand of God in it.

The people in Arkansas and the Indian Territory seem to have a great interest in our books. We very often find people who will say "That is just the book I want." Our agents seldom get less than \$40 worth of orders in a week, and often more than \$100 worth. The "Testimonies" are true which say that "the more our publications are scattered, the greater will be the demand for them."

Two young ladies have just finished canvassing Ft. Smith for "Bible Readings," and took \$521 worth of orders. The city had been canvassed before for the same book. Two canvassers are delivering, and so far have delivered over seven eighths of their orders. Surely God has a care for his people.

We have four canvassers at work in Kansas, who are doing well, considering the condition of the country. All seem full of hope and courage. Let us remember that the Saviour says, "He that abideth in me, and I in him, the same bringeth forth much fruit." Shall we abide in him?

N. P. DIXON, *District Agent.*

NEW ZEALAND.

WELLINGTON, June 17, 1891.

THE readers of the HOME MISSIONARY will perhaps be interested in hearing from this corner of the harvest-field once more. We feel encouraged to hear of the progress of the cause in other fields, and realizing in some measure the extent of our work, and the unity which should exist in every department, we deem it a privilege to have an opportunity to report progress.

During the past few months, our work has extended considerably; and while our sales of subscription books do not increase very largely, a work is being done, the out-come of which we trust will be a "savor of life unto life" to many. In all the chief centers of population throughout the colony our books are being sold, and in most instances with good success. Quite a good work is being done in Christ Church; about 350 "Bible Readings" and 400 "Sunshine" have been sold there since October, 1890. At the present time some of the same company are preparing to canvass the same territory with "From Eden to Eden."

In Wellington a small company are working with "Bible Readings," and are meeting with varying success. In the country districts also many of our books are being placed, and in the Taranaki Province some hundreds of "Bible Readings" have been sold.

Wanganui, one of the chief towns of that part, and having the name of being the hardest field in New Zealand, is now being canvassed by two brethren; and although they were warned by other agents that they would "not make salt there," they are meeting with God's blessing and success.

They write, "We are not sorry for having come here, although we were told that certain failure would be our portion. The Lord is blessing us, and we are having such an experience that we feel that we are prepared to go anywhere."

Such expressions and such a spirit give evidence of the "missionary element," and we believe that the Lord delights to bless such.

In Dunedin a company have just started to canvass for "Thoughts on Daniel and the Revelation," but are not meeting with as good success as we could wish. They are of good courage, however, and express a determination to gain the victory. Quite a prejudice has been aroused in this city on account of a number of prosecutions which have been instituted by what is known as the "Pictorial Atlas Co.;" and it is a very hard matter indeed to approach the people with books of any kind. We feel, however, that the Lord can open the way, and pray that his wisdom may be given.

We write this on the "S. S. Penguin," being on the return from Nelson, a city in which one of our agents has delivered about 250 "Thoughts." It was our privilege while there to meet with one who has embraced the message through the instrumentality of the canvasser above referred to; it was good to hear her rejoicing in the truth found.

There are other portions of the field we might mention, in which good work is being done on "Sunshine at Home" and "Great Controversy." The east coast of the South Island is being canvassed by the father and one of the sons of the family referred to in Brother Morrison's letter to the HOME MISSIONARY; they have sold about 550 copies since February, and expect to sell 200 more by the end of July.

Another son of the same family has sold about 400 copies of "Great Controversy" on the west coast. On the east coast, following the "Sunshine," we have an agent with the same book; he has sold about 300, a good per cent of which are for the best bindings. We were pleased to read of the success of the canvassers' convention, and were encouraged by the good reports presented; we pray that New Zealand may put forth the needed effort to help add to the expected increase in sales during 1891; and that the work so accomplished may bring forth fruit to the glory of God.

JAMES HARRIS, *General Agent.*

SOUTH AFRICA.

THE rain and cold of the winter has hindered the work in some places. In the Free States the damage done by grasshoppers and the disease among the horses and sheep, caused great loss to the inhabitants. In some parts of the Eastern Province there has been great drouth this year, so that many of the farmers did not even receive back their seed; thus the circumstances have been somewhat trying. Still we think that our canvassers are having quite good success, and we all believe that God is hearing our prayers, and giving that help so much needed in overcoming these difficulties.

One of our agents writes, "I realize more and more each day that my influence can tell for great good, as I go from house to house."

Another says, "I find that there is danger of becoming formal, and looking at it simply as a matter of business, forgetting that it is the Lord's work. I must watch and seek help from God, that I may not fail to realize the sacredness of the work."

Another, "I think that I have been too apt to complain and tell of the great trials in the way. I begin to feel thankful that the Lord will accept me in this work. When I stop and think how I have toiled in worldly business to make a living, I find that I endure no more now and receive better pay."

Another, "I for one will stop thinking and talking of the hardships endured by the canvassers. I do not think that it is pleasing to the Lord to have us dwell alone on this side of the subject. To succeed in any worldly business, one must go at it with zeal and energy, giving it great thought and care. I must not expect less if I succeed in this work. I will spend more time in thinking and telling what great things the Lord has done for me. I find that after all, the Lord is the best employer I have ever had."

We hope to have all our agents at work next month, and have a larger report to send.

N. H. DRUILLARD.

QUESTION COLUMN.

Ques. 11. Would it be right for a canvasser to trade a "Bible Readings" to a man having "Thoughts on Daniel and the Revelation," who wished to dispose of it at a large discount, because of its advocating the views held by Seventh-day Adventists (a fact which he did not discover until after purchasing the book), when he does not suspect that he is negotiating for another book issued by the same people?

Ans. Most decidedly, No. If the canvasser for "Bible Readings" or any other of our books, learns from the individual he is canvassing, that he has one of our books which he wishes to dispose of, because of its containing views held by Seventh-day Adventists, he should at once inform him of the fact that the book he is now selling is issued by the same denomination. We are glad to know that the sentiment which has prevailed to some extent in the past, of trying to cover up the denominational character of our publications, is fast disappearing. We have seen many letters from those who, in the sale of our books, have told the people who published them, and presented some of the important, peculiar features of the books in their canvass, and we learn from them that they enjoy a much greater satisfaction in their work, and are more successful because of their frankness with the people in presenting the book upon its merits. We hope to see this method adopted throughout the entire field, and believe that all will be better satisfied with it.

Ques. 12. Should agents hold Bible readings while canvassing, or where they stay over night?

Ans. The most successful book agent is the one who gives his undivided attention and all of his energies to the sale of his book. The Christian canvasser, however, should be in every sense of the term, a missionary. He should never allow any opportunity to go by unimproved for speaking a kind and encouraging word to those whom he meets; nor in referring to some passages of scripture which may seem to be applicable to the cases of those with whom he comes in contact, either by way of encouragement, or instruction in the principles of the gospel of Christ. He should never allow any of his valuable time to be spent in Bible-reading work, but in spending an evening with a family, or a few moments with an individual, he should ever be glad of the chance to bring forth from the store-house of God's Word such truths as may seem to be "meat in due season."

Ques. 13. How many would you recommend going in one company?

Ans. No answer to this question would apply to all parts of the country. In some localities large companies of four to six are desirable, while in many places, the plan of laboring two and two seems to be far preferable; and in other instances, the circumstances may require the canvasser to labor alone. District and State agents who are acquainted with the field over which they have been placed in charge, should be able at all times to give necessary advice upon this point to those who are planning to enter the work.

REPORT OF THE CANVASSING WORK FOR JULY, 1891.

| | STATE. | No. canvassers | Av.No. of Reports. | Days. | Hours. | Books Deliv'd. | Value. | Orders Taken. | Value. | Miscel. Sales. | Total Value. | Total for Dist. |
|---------------|--------------------|----------------|-----------------------------------|-------|--------|----------------|------------|---------------|------------|----------------|--------------|-----------------|
| DISTR. No. 1. | Atlantic | 32 | 28 | 351 | 2049 | 925 | \$ 2272 25 | 1199 | \$ 3236 00 | \$ 57 75 | \$ 3293 75 | |
| | Maine | 8 | 6 | 135 | 1121 | 172 | ..... | 521 | 794 26 | ..... | 794 26 | |
| | Maritime Prov... | 13 | 10 | 167 | 1112 | 156 | 407 00 | 615 | 1645 75 | ..... | 1645 75 | |
| | New England ... | 48 | 45 | 640 | 3329 | 660 | 1615 25 | 1795 | 4339 15 | 103 25 | 4442 40 | |
| | New York | 29 | 27 | 369 | 1848 | 241 | 508 50 | 836 | 2091 50 | 11 60 | 2103 10 | |
| | Pennsylvania... | 27 | 23 ³ / ₄ | 386 | 2265 | 413 | ..... | 1012 | 2447 50 | 258 70 | 2706 20 | |
| | Quebec | 7 | 2 ³ / ₄ | 65 | 314 | 547 | 1283 75 | 167 | 404 50 | ..... | 404 50 | |
| | Virginia | 11 | 7 | 113 | 654 | 92 | 210 04 | 418 | 989 68 | 20 | 989 88 | |
| | Vermont | 14 | 9 ³ / ₄ | 143 | 964 | 145 | 355 00 | 302 | 718 00 | 58 55 | 776 55 | |
| | West Virginia ... | 7 | 3 | 67 | 432 | 44 | 90 25 | 236 | 535 25 | 38 75 | 569 00 | \$ 17,725 39 |
| | Alabama | 2 | 2 | 17 | 99 | 52 | 123 50 | 73 | 170 00 | 4 60 | 174 60 | |
| | Florida | 1 | 1 | 19 | 150 | 1 | 3 00 | 95 | 244 75 | ..... | 244 75 | |
| | Georgia | 5 | 4 | 64 | 567 | 79 | 176 25 | 295 | 711 64 | 2 20 | 713 84 | |
| | Louisiana | 9 | ..... | ..... | 783 | 113 | 296 00 | 581 | 1575 00 | 10 70 | 1585 70 | |
| No. 2. | Mississippi ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | North Carolina .. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Tennessee ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 2718 89 |
| | Indiana | 25 | 21 | 240 | 1793 | 366 | 906 25 | 625 | 1545 25 | 3 15 | 1548 40 | |
| No. 3. | Illinois | 64 | 62 ¹ / ₂ | 833 | 6174 | 716 | 1782 00 | 2633 | 6457 76 | 27 33 | 6485 09 | |
| | Michigan | 40 | 34 | 388 | 2600 | 500 | 1275 00 | 1051 | 2609 25 | ..... | 2609 25 | |
| | Ohio | 27 | ..... | 278 | 1756 | ..... | ..... | 789 | 1098 50 | 171 05 | 1269 55 | |
| | Ontario | 57 | 43 ¹ / ₂ | 865 | 6962 | 538 | 1322 50 | 2309 | 6185 00 | ..... | 6185 00 | 18,097 29 |
| No. 4. | So. Dakota | 11 | 11 | 134 | 1101 | 1 | 2 00 | 582 | 1531 10 | 42 23 | 1573 33 | |
| | Iowa | 19 | ..... | 75 | ..... | 35 | 74 00 | 355 | 727 10 | 45 55 | 772 65 | |
| | Manitoba | 4 | 3 ¹ / ₂ | 60 | 517 | ..... | ..... | 302 | 683 75 | ..... | 683 75 | |
| | Minnesota ..... | ..... | ..... | 296 | ..... | ..... | ..... | 1143 | 3034 05 | ..... | 3034 05 | |
| No. 5. | Nebraska ..... | ..... | 8 | 140 | 1101 | 422 | 904 09 | 503 | 1110 35 | 2 83 | 1113 18 | |
| | Wisconsin | 28 | 27 | ..... | 2278 | 207 | 434 50 | 1086 | 1947 90 | 61 85 | 2009 75 | 9186 71 |
| | Arkansas | 19 | 3 | 224 | 1878 | 53 | 155 75 | 1036 | 2852 50 | 69 05 | 2921 55 | |
| | Indian Territory. | 8 | 3 | 98 | 895 | 72 | 200 50 | 583 | 1545 00 | 47 30 | 1592 30 | |
| No. 6. | Kansas | 7 | 3 | 56 | 555 | 93 | 224 75 | 133 | 468 50 | 33 75 | 502 25 | |
| | Missouri | 29 | 29 | 346 | 2991 | ..... | ..... | 1484 | 2522 75 | 134 15 | 2656 90 | |
| | Texas | 40 | 3 | 188 | ..... | ..... | 220 85 | 1040 | 6835 95 | ..... | 6835 95 | 14,508 95 |
| | Colorado ..... | ..... | ..... | ..... | ..... | 605 | 1755 75 | 2508 | 6669 20 | 209 55 | 6878 75 | |
| FOR'N. | California ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Montana | 3 | ..... | 50 | ..... | ..... | ..... | 138 | 360 00 | 125 00 | 485 00 | |
| | Upper Columbia .. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 7363 75 |
| | Great Britain ... | 22 | 19 ¹ / ₄ | 317 | 2298 | 52 | 109 89 | 1121 | 2001 33 | 53 | 2001 86 | |
| FOR'N. | Germany ..... | ..... | ..... | ..... | ..... | ..... | 244 00 | 212 | 225 00 | 165 00 | 390 00 | |
| | Central Europe .. | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | South Africa | 17 | 17 | 267 | ..... | ..... | ..... | 1474 | 6804 26 | ..... | 6804 26 | |
| | Australia | 40 | 26 ¹ / ₂ | 424 | 2589 | 710 | 3034 92 | 1418 | 6202 19 | 180 76 | 6382 95 | |
| FOR'N. | New Zealand | 19 | ..... | 199 | 735 | ..... | ..... | 845 | 2242 45 | 48 70 | 2291 15 | 17,870 22 |
| | Totals | 692 | 482 ¹⁷ / ₁₀ | 8064 | 52,910 | 8010 | 16,987 54 | 31,565 | 85,562 12 | 1909 08 | 87,471 20 | 87,471 20 |

THE reports for Montana and New Zealand are for two months, and from Iowa for two weeks.

THE items given for Germany in the above include the work done in Holland and Russia.

WM. ARNOLD reports about 950 books delivered in six and one-half month's work in British Guiana and Trinidad.

THERE are sixty-three Scandinavian canvassers working in this country. The amount of their sales for the month was \$5459.04.

WE are glad to announce that the translation of "Great Controversy" Vol. IV, into the Swedish language is completed, and that the work of type set-

ting and making plates is well under way. We feel safe in saying that this book will be ready to fill orders for holiday deliveries. We know our Scandinavian canvassers will be glad of this, as they have been hindered in the sale of the Danish edition for lack of the Swedish to accompany it.

INQUIRIES continue to come in about German "Bible Readings." The translation is not yet completed in Europe. Only a very small portion of the translated manuscript has been received by the publishers in this country. The manuscript must all be examined, and as there is always unavoidable delay in the preparation of a book of this size, there is no probability whatever of its being ready this year. State agents and canvassers will please make a note of this, and not disappoint any one by promising the book for holiday delivery.

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., AUGUST, 1891.

THE "Extracts" on page 175 are from a few of the many letters received at our Chicago office. We are sorry we have not more space each month for these "extracts."

THE Executive Board of the International Tract Society will hold several meetings during the month of August, and lay plans for the extension of our work in many ways.

WE had the pleasure of meeting Hon. Mr. Sutton, Consul-general to Mexico, at the Sanitarium a few days since, and received some valuable suggestions from him in regard to the preparation of publications in the Spanish language.

WE gladly use the first two pages of our paper this month, for contributed articles in regard to the Scandinavian work; and call especial attention to them as being on the same general subject as the Foreign Missions Department.

"MODES OF SANCTIFICATION" and "LOVE, THE SUPREME GIFT," by Drummond, is a valuable little pamphlet of 32 pages with cover, that should be widely circulated. Price postpaid, 10 cents. Address, International Tract Society, Battle Creek, Mich.

WE are glad to say that we are receiving encouraging responses to our article in the July HOME MISSIONARY, entitled "A Chance to Help." Some life-membership fees have been sent to our treasurer, and with the co-operation of those who are willing to assist us, we hope to see a good list of annual members soon.

"THE LIFE AND LABORS OF MARY LYON" (founder of Mt. Holyoke Seminary) is the title of a very interesting work published by the American Tract Society. It well deserves a prominent place in all State tract society libraries, as well as every home, where old and young may have access to it. Its teachings cannot help but inculcate the true missionary spirit that actuated Miss Lyon to give herself to a work that has been the means, through her influence, of preparing hundreds for the mission field. Cloth binding, 376 pages. Price, postpaid, \$1.00.

Address, International Tract Society, Battle Creek, Mich.

JUST as we go to press, we learn that Judge Hammond has rendered his decision in the King case, and has confirmed the decisions of the lower courts. Thus, the only course left for us to pursue is to carry it to the highest court in the nation—the United States Supreme Court.

ALWAYS SO—TRY IT.

"THERE was a period of my ministry," said Andrew Fuller, "marked by the most systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. . . . I knew not what to do or what to think; for I had done my best to comfort the mourners of Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen in India. I thought that we had been living for ourselves, and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk about a Baptist Mission. The females especially began to collect money for the spread of the gospel. We met and prayed for the heathen—met and considered what could be done amongst ourselves for them—met and did what we could. And whilst all this was going on, the lamentations ceased. The sad became cheerful, and the despairing calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves, sir; that was the real secret. God blessed them while they tried to be a blessing."



Chicago & Grand Trunk R. R.

Time Table, in Effect May 10, 1891.

Table with columns: GOING WEST, STATIONS, GOING EAST. Rows include Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, Detroit, Port Huron, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Valparaiso, Chicago.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.