

THE HOME MISSIONARY

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

VOL. IV.

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No. 12.

THE HOLY SPIRIT.

O FOR that flame of living fire
Which shone so bright in saints of old ;
Which bade their souls to heaven aspire,
Calm in distress, in danger bold !
Where is that Spirit, Lord, which dwelt
In Abram's breast, and sealed him thine ?
Which made Paul's heart with sorrow melt,
And glow with energy divine ? —
That Spirit which from age to age
Proclaimed thy love, and taught thy ways ?
Brightened Isaiah's vivid page,
And breathed in David's hallowed days ?
Is not thy grace as mighty now
As when Elijah felt its power ?
When glory beamed from Moses' brow,
Or Job endured the trying hour ?
Remember, Lord, the ancient days ;
Renew thy work, thy grace restore ;
And while to thee our hearts we raise,
On us thy Holy Spirit pour.

— Wm. H. Bathurst.

WHAT TO READ FIRST.

So far back as the days of Solomon, well nigh three thousand years ago, it was declared that of the making of books there was no end. If this was true then, it is certainly doubly so now in these days of type, type-setting machines, and steam printing presses. Newspapers, religious and secular, and books of every description, flood the land. This being so, it stands us in hand to be choice in our reading, and to make a wise selection of the books and papers we read.

Should we limit this subject to our own publications even, one can hardly expect to read all of these. Aside from the many bound books, pamphlets and

tracts, the periodicals are too numerous to read everything in all of them. Think of reading the *Review*, *Signs*, *Sentinel*, *Instructor*, *Present Truth*, *Bible Echo*, *Little Friend*, every week, and besides these, the *Good Health*, *Pacific Health Journal*, *HOME MISSIONARY*, *Medical Missionary*, and *Sabbath-School Worker* every month. None but invalids and those who have nothing else to do but read, could think of doing such a thing.

But we would not wish to confine ourselves to periodical reading. There are books we ought to read. We should know what is in "Great Controversy," "Patriarchs and Prophets," "Two Republics," "American State Papers," "Thoughts on Daniel and the Revelation," "Testimonies for the Church," etc., etc. Neither would we advise one to confine himself altogether to the reading of our own books and papers. There are other works and periodicals which may be studied and read to much profit. D'Aubigne's "History of the Reformation," "Fox's Book of Martyrs," "History of the Waldenses," and "Bunyan's Pilgrim's Progress" are works which can not fail to improve the mind, and touch the heart of every Christian.

But without carrying this line of thought further into detail, we will ask the question which has perhaps already suggested itself to the mind of the reader, Where shall we begin? What is of first importance? A good answer to this is found in the following words: —

"The word of God should be thoroughly studied. All other reading is inferior to this. A careful study of the Bible will not necessarily exclude all other reading of a religious nature; but if the word of God is studied prayerfully, all reading which will have a tendency to divert the mind from it will be excluded." — "Gospel Workers," p. 122.

The Bible, then, is the book of first importance, and the one around which all other reading should cluster. This is the law and the testimony by which to test the character of every other work.

Upon this point and the necessity of our studying the Bible and knowing the truth for ourselves, let the reader note the following instructions:—

“I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom.”—*“Testimony” No. 33, p. 235.*

“We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible.”—*Mrs. E. G. White, in Review and Herald, March 25, 1890.*

“How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions, or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? . . . We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed.”—*Id., Review and Herald, July 26, 1892.*

“Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us; for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light

of the angel whose glory shall fill the whole earth.”—*Id., Review and Herald, Nov. 22, 1892.*

“God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity. If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit.”—*“Steps to Christ,” p. 180.*

This is the way we should study the word of God, and this the importance we should attach to the study of it.

George Müller in giving an account of his early life says: “I fell into the snare into which so many young believers fall, the reading of religious books in preference to the Scriptures. I read tracts, missionary papers, sermons, and biographies of godly persons. I never had been at any time of my life in the habit of reading the Holy Scriptures. When under fifteen years of age, I occasionally read a little of them at school; afterward God’s precious book was entirely laid aside, so that I never read one single chapter of it till it pleased God to begin a work of grace in my heart.” He further comments upon this matter thus: “Now the Scriptural way of reasoning would have been: God himself has consented to be an author, and I am ignorant about that precious Book which his Holy Spirit has caused to be written through the instrumentality of his servants, and it contains that which I ought to know, the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious Book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my life. But instead of acting thus, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it; and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men, to the oracles of the living God. The consequence was that I remained a babe, both in knowledge and grace.”

Such, we fear, is the case with far too many among us. But this difficulty may be largely overcome and much more time found for reading not only the Bible, but other important matter besides the Bible, by adopting the practice of getting up early and devoting the early morning hours to study. This is the practice of the writer of the first quotations in this article.

In his "Life of Trust" Mr. Müller states that this has also been his practice, and he recommends it to all. He says, "Any one need but to make the experiment of spending one, two, or three hours in prayer and meditation before breakfast, either in his room, or with his Bible in his hand in the fields, and he will soon find out the beneficial effect which early rising has upon the outward and inward man. I beseech all my brethren and sisters into whose hands this may fall, and who are not in the habit of rising early, to make the trial, and they will praise the Lord for having done so." Brethren, friends, and fellow-workers, try it.

W. A. C.

THE BIRTH OF CHRIST.

CHRIST'S birth, life, and death are inseparable in the salvation of mankind. There is nothing connected with them but reveals infinite love and wisdom. How he who was the Creator of the heavens and the earth, and of all things in them, whether visible or invisible, the one who inhabiteth eternity, imparteth life to every living thing, "upholding all things by the word of his power," could become human like us, live as other human beings live, and die as a malefactor, will ever be a mystery unfathomed by all created intelligences. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

No birth was more unappreciated by men, and no birth more highly honored by God. Born in a stable, cradled in a manger, for there was no room in the inn (Luke 2:7), yet of his birth we read, "When he bringeth in the firstborn into the world, he saith, And let *all* the angels of God worship him." Heb. 1:6. Of the number of angels John thus bears testimony, "And the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. How many the thousands of thousands are we know not, but there were one hundred million without the thousands of thousands, and every one of them worshiped the Saviour at his birth.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you

good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:8-14.

The coming of Christ to this earth was a matter of interest, not only to the inhabitants of the planet, but to every created intelligence, and all were benefited by it; for, "having made peace through the blood of his cross," God has ordained that by him he will "reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col. 1:20. The object of Christ's death, therefore, was that God might "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1:10. Angels and unfallen beings all belong to the one family of "our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14, 15.

The object of Christ's coming to this earth as he did, was therefore to bring back this wayward "prodigal son," this planet which had been severed from the great continent of heaven by sin. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11. Then shall we all recognize, as never in this world, a broader meaning to the parable, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:4-7. There will be a grand jubilee of angels and inhabitants of other worlds at the final restoration of this race and planet.

There is salvation to a lost race in the life of Christ. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more

then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be *saved by his life.*" Rom. 5:8-10. The life of Christ, therefore, contains salvation, for "in him was life; and the life was the light of men. And the light [or the life of Christ] shineth in darkness; and the darkness comprehended it not." "That was the true Light, which lighteth every man that cometh into the world." John 1:4, 5, 9. He was ever in the world, but the world knew him not: and rays of light emanating from the life of Christ have pierced the darkened heart of every man who ever came into this world. This was manifested in a conviction of right and wrong. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15. The conscience of an individual or the conviction of right and wrong, is a light which emanates from Christ. Consequently, in man by nature dwelleth no good thing; for "they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one." Rom. 3:12. And yet man cannot be totally depraved, for the light emanating from the life of Christ, "lighteth every man that cometh into the world." Therefore, when men are lost, they are considered by God's law as sinners, from the earliest dawn of life. Isa. 48:8; Ps. 58:3-5. Even more than this, there is no good thing connected with humanity in any of its stages, without Christ.

But there is righteousness in the life of Christ from his first connection with humanity, and this righteousness is imputed to every one who believes in Christ; for not only are the sins which they have committed since reaching the years of accountability blotted out, but also the sin that affected them before their birth, and during the period when they knew not to chose the good or refuse the evil. Upon this point the same writer who said, "In sin did my mother conceive me," and "Let the iniquity of his father be remembered with the Lord; and let not the sin of his mother be blotted out," also said, when describing the righteous, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fash-

ioned, when as yet there was none of them," and "thou didst make me hope when I was upon my mother's breast."

But the question may be asked, Are infants responsible before they reach the years of accountability? We answer, While they themselves are not, yet their parents are; and if through neglect to inculcate the right principles, and give proper training in infancy, or by training them to do evil, they are lost, then the parents or guardian will have the account to settle in the day of Judgment, as though the actual transgression was committed by them; and unless they repent, they will fail to enter the rest that remains for the people of God.

A like responsibility rests upon individuals to impart to their neighbors and friends the light that God has given them. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:13-16.

This responsibility to give the light extends even beyond individuals living in our immediate neighborhood. It is the duty of the church of Christ to carry the light of life to those who sit in darkness. They profess to be Christ's representatives, to be "workers together with him," to be "ambassadors for Christ." God "hath given to us the ministry of reconciliation," "and hath committed unto us the word of reconciliation." In this lies the responsibility of the Christian. It is not because that in us dwelleth any good thing; it is not because that in us is any power to do good; "not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3:5. For "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8. His words are, "My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12:9. It is therefore God who worketh in us and by us for the accomplishment of his own purpose in Christ Jesus. We conclude, therefore, that those who live entirely regardless of their duty to impart proper instruction to those under their care, and who are regardless of their neighbors and friends, with

whom they mingle day by day, and the church that feels no responsibility for those who sit in darkness, fail to appreciate the blessing brought to them by the birth, life, and death of Christ. And failing to appreciate this, leaves them bound up in self-interest, and such will finally fail of the joy of their Lord, which was set before them in this life.

S. N. HASKELL.

OFFERINGS FOR FOREIGN MISSIONS.

ON another page we give a comparative summary of contributions to our foreign work during the last two years. The total contribution for 1892 is \$66,094.56, a gain of nearly \$6,000 over the previous year. The average per member is six cents more, also. The table needs no explanation, and will be found of interest to all who look it over to get the profit out of it.

There has been an increase in every source of revenue except in the Sabbath-school contributions. These fall over a thousand dollars short; but this does not signify that schools have been less liberal, as one quarter's donation, it will be remembered, amounting to about \$7000, was given to the Orphan's Home. Altogether we may be encouraged by the showing. Yet it must be evident to every one that the demands upon us have increased in far greater measure than have the contributions. The old fields ought to have more expended in them each year, and an increase of \$6000 cannot anywhere near approach the sum that is needed to open new fields.

Let every one take notice of the standing of his Conference and district, and do all that is possible to increase liberality toward the foreign work. The time has come when no true believer will be afraid to trust the Lord with the means belonging to him, and every phase of the work here at home, showing that the crisis is just upon us, but emphasizes the importance of speeding on the message in other lands.

Shall not the annual offering during the week of prayer be such as to give evidence to all that we believe the loud cry of the message has already begun?

W. A. S.

HUMBLE SERVICE.—Often the most useful Christians are those who serve the Master in little things. He never despises the doing of small things, or else he would not hide his oaks in tiny acorns, or the wealth of a wheat-field in bags of little seeds.—*T. L. Cuyler.*

THE CRIME OF DOING NOTHING.

THE story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him; but they knew he was not in the ranks. As soon as opportunity offered, his officer went in search of him, and to his surprise found that the man during that battle had been amusing himself in a flower garden. When it was demanded what he did there, he excused himself by saying, "Sir, I am doing no harm." But he was tried, convicted, and shot. What a sad but true picture this is of many who waste their time and neglect their duty, and who could give their God, if demanded, no better answer than, "Lord, I am doing no harm."—*Times of Refreshing.*

PLACE yourselves often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling himself for you, and ask yourself as you gaze fixedly upon him whether he whose only hope is in that absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"—*Bishop Wilberforce.*

WE cannot lead individuals to Christ unless we know the way, and are nearer to him than they are.

CHRIST crucified, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister of the gospel, that he will present the truth to the people in love and deep earnestness.—"*Gospel Workers.*"

REPORT OF LABOR, NOVEMBER, 1892.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	73,168
" " " " " United States.....	4,020
Number periodicals sent to foreign countries.....	2,877
" " " " United States.....	451
" letters written to foreign countries.....	186
" " " " United States.....	42

Mrs. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	8,512
" " " " " United States.....	1,136
Number periodicals sent to foreign countries.....	423
" " " " United States.....	35
" letters written to foreign countries.....	38
" " " " United States.....	349

MISS M. K. BYINGTON.

COMPARATIVE SUMMARY OF CONTRIBUTIONS TO FOREIGN MISSIONS FOR THE TWO YEARS ENDING JUNE 30, 1894, AND JUNE 30, 1892.

CONFERENCE.	First-day Offerings.		Christmas Offerings.		Sabbath-school Donations.		Pledges and Other Donations.		Totals.		Gain.	Loss.	Member-ship.	Per Capita.
	1891.	1892.	1891.	1892.	1891.	1892.	1891.	1892.	1891.	1892.	1892.	1892.	1892.	1892.
DISTRICT No. 1.....														
Atlantic.....	\$ 245.14	\$ 358.18	\$ 700.84	\$ 554.91	\$ 395.01	\$ 410.05		\$ 31.25	\$ 1,340.99	\$ 1,354.39	\$ 13.40		459	\$ 2.950
Maine.....	81.85	133.87	295.77	132.31	135.92	120.67		17.25	513.54	404.10		109.44	429	.941
New England.....	772.87	792.30	1,447.98	969.85	375.01	451.32		35.40	2,595.81	2,348.37		347.44	809	2.779
New York.....	202.51	344.19	452.51	538.62	207.56	227.38	\$ 494.16	109.00	1,356.74	1,219.19		137.55	1,089	1.119
Maritime Provinces.....	6.34	14.04	13.00	30.30	21.24	25.64			40.58	69.98	29.40		78	.897
Quebec.....	120.40	39.38	99.08	77.00	35.44	11.18			254.92	127.56		127.36	140	.911
Pennsylvania.....	430.88	493.86	729.00	653.83	458.63	471.33	6.35	102.00	1,624.86	1,661.02	36.16		1,152	1.441
Vermont.....	163.61	201.38	520.94	498.31	185.21	180.77		268.40	874.79	1,148.86	274.07		409	2.808
Virginia.....	13.71	21.21	31.35	31.35	15.59	18.36	5.25	5.00	82.27	75.92		6.35	165	.460
West Virginia.....	86.82	84.34	119.72	88.45	31.31	38.65			237.85	267.44	29.59		159	1.682
Totals.....	\$2,129.16	\$2,422.75	\$4,426.51	\$3,574.43	\$1,860.92	\$1,955.85	\$ 505.76	\$ 624.30	\$ 8,922.35	\$ 8,576.83	\$ 382.62	\$ 728.14	4,889	\$ 1.754
DISTRICT No. 2.....														
Southern Mission.....	\$ 121.19	\$ 191.13	\$ 321.62	\$ 303.68	\$ 101.15	\$ 160.67	\$ 14.49	\$ 5.25	\$ 558.45	\$ 660.73	\$ 102.28		430	\$ 1.536
Tennessee River.....	65.52	62.97	98.07	116.73	35.57	46.51		4.75	199.16	230.96	31.80		150	1.539
Totals.....	\$ 186.71	\$ 254.10	\$ 419.69	\$ 420.41	\$ 136.72	\$ 207.18	\$ 14.49	\$ 10.00	\$ 757.61	\$ 891.69	\$ 134.08		580	\$ 1.537
DISTRICT No. 3.....														
Illinois.....	\$ 847.86	\$ 641.43	\$ 980.21	\$1,622.05	\$ 541.91	\$ 520.82	\$ 57.73	\$ 546.20	\$ 2,377.71	\$ 3,330.50	\$ 952.79		878	\$ 3.792
Indiana.....	284.54	423.88	553.12	683.46	298.29	265.90	47.53	285.70	1,133.48	1,778.94	595.46		1,359	1.309
Michigan.....	1,998.88	2,281.83	5,117.36	4,775.05	2,663.26	2,068.02	493.03	1,021.57	10,272.53	10,146.47		\$ 126.06	4,819	2.105
Ohio.....	247.62	896.79	764.65	909.57	410.69	507.94	38.05	659.99	1,461.01	2,974.29	1,513.28		1,239	2.400
Totals.....	\$3,378.90	\$4,243.93	\$7,365.34	\$7,990.13	\$3,914.15	\$3,482.68	\$ 636.34	\$2,513.46	\$15,294.73	\$18,230.20	\$3,061.53	\$ 126.06	8,295	\$ 2.198
DISTRICT No. 4.....														
Iowa.....	\$1,080.45	\$1,310.80	\$1,945.69	\$2,793.30	\$ 789.98	\$ 724.77	\$ 253.00	\$1,216.92	\$ 4,069.12	\$ 6,045.79	\$1,976.67		2,222	\$ 2.708
Minnesota.....	318.11	1,458.43	1,294.26	1,721.75	1,065.74	1,072.46	19.45	369.32	3,197.56	4,630.96	1,433.40		2,138	2.161
Nebraska.....	266.88	453.94	594.03	982.21	318.10	428.84	.65	244.25	1,179.66	2,106.24	926.58		1,081	1.943
South Dakota.....	300.83	692.18	549.56	1,342.06	453.42	363.06		84.25	1,303.81	2,682.55	1,378.74		876	3.062
Wisconsin.....	607.54	1,347.58	1,454.80	1,525.81	883.46	850.35	129.00	978.55	3,074.80	4,002.29	927.49		2,004	1.997
Totals.....	\$3,073.81	\$5,263.93	\$5,838.34	\$8,365.13	\$3,510.70	\$3,641.48	402.10	\$2,187.29	\$12,824.95	\$19,457.83	\$6,632.88		8,331	\$ 2.335
DISTRICT No. 5.....														
Arkansas.....	\$ 37.98	\$ 30.08	\$ 47.92	\$ 48.35	\$ 36.91	\$ 33.35	\$.60		\$ 123.41	\$ 111.73		\$ 11.63	300	\$.372
Colorado.....	222.89	301.22	357.64	230.81	282.94	330.04			1,069.32	1,069.32		355.95	463	2.309
Kansas.....	546.77	586.31	1,107.95	1,004.57	522.81	694.67	20.65	521.18	2,198.18	2,796.73	\$ 598.55		1,765	1.584
Missouri.....	231.17	267.32	454.34	416.33	223.05	156.34	18.00		926.56	844.24		\$2.32	897	.941
Texas.....	319.00	214.49	409.06	416.10	109.62	179.45	50.00		887.68	810.04		77.64	490	1.653
Totals.....	\$1,357.81	\$1,399.42	\$2,376.91	\$2,116.16	\$1,175.33	\$1,375.85	\$ 651.25	\$ 740.88	\$ 5,561.30	\$ 5,632.31	\$ 598.55	\$ 527.54	3,915	\$ 1.438
DISTRICT No. 6.....														
California.....	\$1,165.92	\$1,699.19	\$3,497.18	\$2,003.91	\$2,962.26	\$2,076.19	\$2,659.80	\$ 695.62	\$10,285.16	\$ 6,474.91		\$3,810.25	2,404	\$ 2.692
Montana.....	30.73	57.34	70.45	92.25			35.00	10.00	136.18	159.59			52	3.068
North Pacific.....	560.34	584.87	974.45	1,034.80	811.94	624.23	50.00	424.00	2,396.78	2,667.90	271.17		945	2.823
Upper Columbia.....	383.33	338.70	655.12	475.93	449.20	294.07	1.75	37.85	1,489.40	1,146.55		342.85	554	2.069
Totals.....	\$2,140.32	\$2,680.10	\$5,197.20	\$3,606.89	\$4,223.40	\$2,994.49	\$2,746.55	\$1,167.47	\$14,307.47	\$10,448.95	\$ 294.58	\$4,153.10	3,955	\$ 2.641
DISTRICT No. 7.....														
Australia.....					\$ 176.29	\$ 211.42			\$ 176.29	\$ 211.42	\$ 35.13		492	\$.420
Central Europe.....					190.76	104.84		\$ 63.29	851.36	469.56		\$ 381.80	425	1.104
Great Britain.....	\$ 148.49	\$ 187.60	\$ 660.60	\$ 299.43	336.46	74.20		34.10	457.19	600.24	143.05		210	2.858
Germany and Russia.....			234.50	336.46	223.47	27.65			49.17	906.28	257.11		646	4.74
New Zealand.....		89.51	21.52						109.15	242.90	133.75		254	.975
Polynesia.....		5.50	14.70				\$ 24.25	105.54	24.70	5.50		19.20	107	.049
Scandinavia.....			291.39	348.31	35.70				337.09	348.31	21.22		1,179	.210
South Africa.....	79.59	117.68	169.27		147.39	188.99			396.25	445.70	49.45		138	3.229
West Indies.....							2.11		145.12	145.12	143.01		20	7.256
Totals.....	\$ 228.08	\$ 400.29	\$1,391.98	\$1,207.67	\$ 736.89	\$ 677.99	\$ 36.36	\$ 489.08	\$ 2,393.31	\$ 2,775.03	\$ 782.72	\$ 401.00	3,471	\$.790
MISCELLANEOUS.....					\$ 60.19	\$ 81.72	\$ 70.75		\$ 130.94	\$ 81.72		\$ 49.22		
Grand Totals.....	\$12,494.79	\$16,864.52	\$27,015.97	\$27,280.82	\$15,618.30	\$14,416.74	\$5,063.60	\$7,732.48	\$60,192.66	\$66,094.56	\$11,886.96	\$5,985.06	33,436	\$ 1.976

Extracts from Correspondence.

A CONVERTED Hindu who is preaching in India, writes :—

"The war in India is waxing very hot. We are in the thickest and deadliest of the conflict. May I entreat you to pray for me that I may be made eminently useful in proclaiming the message of salvation in this heathen and superstitious land ?

"I shall be very much benefited if you can kindly send me the *Good Health* regularly for my perusal. The papers which you were kind enough to send me are read with great interest and much enthusiasm both by the Hindus and the Christians. We shall be thankful to you if you can kindly send them regularly. If you are unable to send all three papers, the *Present Truth*, the *Bible Echo*, and the *Signs of the Times*, I shall be very thankful if you can kindly send the *Present Truth* and the *Bible Echo*.

"I travel throughout North Arcot and Cuddapah Districts in my evangelistic work. Wherever I travel, I go to high schools and seminaries, and see many educated people who are greatly interested to read religious papers. Tracts also will be an invaluable help for my distribution, if you can kindly send them from time to time.

"Thinking as I do that India must be converted by its sons and daughters, I pray that the time will soon come when the children of the soil will go out with burning enthusiasm and proclaim the 'unsurchable riches of Christ,' and stir up the benighted people of this country to rise from their ignorance and degradation."

From a teacher in South Carolina :—

"I have been called to the principalship of the Lincoln Graded School of this city. I shall gladly receive any literature you may send, books, papers, tracts, or leaflets. We are now making efforts to start a library at our school building. There are also three Sunday schools with libraries. Whatever you may send will be used to the greatest possible advantage. With many thanks for past favors."

A lady teacher in North Carolina writes :—

"Your publications and letter were duly received. Please accept our sincere thanks for the books, tracts, and leaflets. We were all delighted with them, and our girls take an unusual interest in reading them. We would indeed be pleased to receive publications each month, in fact we earnestly desire them. I have a great desire to direct the girls under my influence in the selection of wholesome literature, instead of the trashy kind they have been accustomed to read, and know of no better way than to put good reading in their hands, and encourage their reading only the best obtainable."

From a physician in South Carolina to whom the *Sentinel* has been sent :—

"Your kind favor to hand, asking how I like the paper you have been sending me. I am better pleased with it the more I read it. You can enter my name as a subscriber, and I will remit by the last of the year. I think your reply to Senator Hawley in the number before the last, one of the best things I ever read, and just to the point in every respect."

A teacher in North Carolina writes :—

"We have taken charge of — — Institute, and would be delighted to receive any publications for our reading room you may

be pleased to send. Your gifts have benefited us greatly in the past, and we venture to hope that they may be continued with the addition of others if possible. Thanks for your publications we have received."

A gentleman in South Carolina writes :—

"I am highly pleased with the *American Sentinel*, and think the position taken by it is right. It is one of the most welcome visitors I get ; for I always find comfort in reading it. When I have read it, I give it to my neighbors so they can read it. May the good Lord bless your labors, is my sincere prayer."

From a superannuated Methodist minister in Louisiana :—

"I received your letter last night. I thought my time was nearly out, and I send you in this a postal note to pay for the *Signs* a little longer. I read the tracts you send, and I allow the arguments for the seventh-day Sabbath are difficult to answer, but I could not conscientiously toil on Sunday. I think Constantine only confirmed and legalized the first day which had been generally kept by all the Gentile Christians everywhere since the apostles. Its use was changed by Moses as a 'remembrancer of their deliverance from Egypt,' and afterward by the apostles as a 'remembrancer of Christ's resurrection.' Circumcision, new moons, and Jewish sabbaths, as we find from Col. 2 : 16, were never grafted on Gentile churches. The unanimity of Sunday keeping is singularly uniform in Christian as well as Greek Armenian and Catholic churches, and even the Reformation made no change in that. I cannot view it with that importance you seem to invest it with—the change of the day—though we may all be wrong. I cannot believe that God will charge sin upon us for thus 'honoring the Son even as the Father' in now keeping the day, not as in memory of deliverance from Egypt, but as in memory of freedom of Christ from the grave, and the completion of the greater work of redemption. But I suppose these things must be left to everybody's mind and feeling. I rejoice in your success, not only in our own land, but in distant countries, in carrying the gospel of the Son of God beyond. Your men are in some of our parishes near by, gaining some converts, mostly from Methodists and Baptists ; but I am sorry to say it ends too often in strife and quarrels and hard feelings. Such ought not to be. I so much feel for, and sympathize with, those dear brethren in another State who suffer imprisonment for conscience' sake. It is a shame. . . . I would like your answer to Col. 2 : 16, and how in the Pentateuch Moses put on the Sabbath for deliverance from Egypt and not for creation. Your paper is the most spiritual one I take. The Lord bless and prosper you is my prayer."

From a teacher in Kentucky :—

"Allow me to return you my sincere thanks for the tracts received. I would have written you sooner had I not been absent from the city in attendance at a Sunday school convention. I read each leaflet over carefully, and gained valuable information from them, which will aid me considerably in my series of lectures that I am now preparing to use during this term of my school. My highest ambition is to be of service to fallen, depraved humanity, and with the aid of your valuable publications, I think I shall be able to do great good in the uplifting of my fellow-men. O that God would shower down his blessing in unmeasured quantities upon such institutions as yours and all others of like character, whose aims and objects are for such noble and grand purposes."

[STUDY FOR FIRST WEEK IN JANUARY.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

MISSIONARY WORK AMONG THE SCANDINAVIANS IN AMERICA IN 1892.

THE following is a brief review of the work during the year ending Oct. 31, 1892: In November 1891, Elder E. G. Olsen and M. Stremann labored in Iowa, and Elder John Hoffman and Norderhus in Minnesota. A few souls began to obey the Lord. In February and March Brother E. G. Olsen and A. C. Anderson labored in South Dakota. The interest was good, and fourteen souls were gained for the Lord. Brother Olsen continued his labor among the churches in Iowa, and seven persons united with them. About this time Brother S. F. Svensson came from Sweden, and began to labor in Chicago. He has labored through the summer in connection with Brother Stone. In the month of June fourteen souls were baptized, and a church was organized on the North side.

In Nebraska Brother T. L. Hoen has labored through the year, selling books and holding Bible readings. This State is the home of a great number of Scandinavians, but very little labor has been done among them.

In Wisconsin, Elder H. R. Johnson and J. C. Neilsen have labored more or less through the year.

In Iowa, Brethren E. G. Olsen, M. Stremann and A. C. Anderson have continued to labor during the year. Twenty-five souls have been gained for the Lord. They visited some brethren who had not heard a sermon for two years. Some of the churches in this State have ordered from fifty to two hundred copies of *Evangeliets Sendebud* for missionary work.

In Minnesota Brother C. Nelson has labored among the churches and sold books. Brethren Hoffman and Norderhus have also worked in this State the remaining part of the year. They state in their reports, that thirty precious souls are gained for the Lord in different places. Elder O. A. Johnson has rendered valuable help in the work in this State as well as in South Dakota, Nebraska, and Iowa during the time

he has been able to spare from his work in Union College, where he is teacher in the Bible and history.

Brother O. Nelson has labored in Utah where several Scandinavians, have embraced the faith.

At the camp-meeting in Minnesota in June, 250 Scandinavians were present, and twenty-five were baptized. At each of the camp-meetings in Iowa and Wisconsin about one hundred Scandinavians attended, and in South Dakota there were 150. Many found peace with God, and some were baptized. Brethren N. T. Nelson and O. Frederikson were ordained.

During the year, forty-four book agents (on an average) have been active. They have in this time obtained orders for books to the amount of \$38,048, and have delivered books to the amount of \$31,067. They have a large number of books to deliver this month. They have found a good deal of opposition in many places, and in some places it has been very bitter. There has been no lack of derision and threatenings, and in some places the agents have had to lodge in barns and haystacks. But notwithstanding all this, God has blessed them and given them success. One brother obtained twenty-six orders for the "Life of Christ" in one day. Another found a family in North Dakota, who had not heard a prayer or a sermon for ten years. Several families have begun to walk in the light, and many hearts in lonely places have been encouraged by hearing and reading the gospel of Jesus Christ.

The number of persons reported as gained for the Lord through the year, is 120, but there are many others not included in this number. We are thankful to God for his great mercy bestowed upon the Scandinavian people in this country, and that he has caused the last golden rays of the Sun of righteousness to shine in so many hearts among our countrymen. At the same time every one can see that there is great need of more laborers. Then let us pray that the Lord may send forth laborers in the great harvest field, and let every lover of Christ do what he can to advance this good work.

J. G. MATTESON.

Boulder, Colo.

THE GERMAN WORK.

THROUGH the blessing of God the work among the Germans in America has moved steadily forward. A few years ago it was confined wholly to Dakota and Nebraska; but now it reaches from sea to sea, from the Atlantic on the east to the Pacific on the west. We have churches of German Sabbath-keepers in Pennsylvania, Wisconsin, Minnesota, North Dakota, South Dakota, Nebraska, Kansas, Washington, Oregon, and Oklahoma Territory, with a membership not far from two thousand, besides a good many scattered ones not included in the churches.

The work among the Germans has never been more prosperous than now. Never has there been a time among this people when there were more open doors for the living preacher than at the present time. In the Indian Territory, where only three years ago the wild song of the Indian was heard, we now hear songs of praise to the living God, coming from the lips and hearts of German settlers. We now have four churches of German Sabbath-keepers in that new country, with a membership of seventy-seven. Truly the Lord is good, and to him be praise, and dominion forever, Amen.

H. SHULTZ.

Stromsburg, Nebraska.

SCANDINAVIAN DEPARTMENT OF UNION COLLEGE.

THIS now numbers about sixty. Most of those who belong to the Scandinavian department study this language for the purpose of fitting themselves for work in the cause of God, wherever the way may open.

A good spirit prevails in the school. We have a Missionary Society and have meetings every week, although our papers are only monthly journals. Instructions are given from time to time at these meetings that we believe will be of some help to them; in fact we are doing all that we can to give these young people a fitting up for the work they may have to do when they leave school.

But while we have only about sixty who attend Scandinavian classes, yet we ought to have many more, for there is a large field of work before us, and we believe that there are still many more young men and women scattered throughout the ranks of our people, who could be induced to come to our college and be educated to work for the Lord.

We would ask the readers of the HOME MISSIONARY to kindly remember this. If they know of any that could be encouraged to come to school, let them do all they can to help them.

We all want to work together for the salvation of souls, and we believe God will bless all such efforts, and eternity alone will reveal the results.

O. A. JOHNSON.

THE GERMAN SCHOOL AT UNION COLLEGE.

WITH an attendance of forty-five students and three teachers, and under the influence of the rich blessings of the power of God, a good work is being accomplished for our German people. A prominent study of course is that of the Bible, conducted by Elder R. L. Conradi.

Along with the Bible work, two classes in history are being held every day. The language-work consists of German grammar, orthography, reading, writing, and composition. Besides the regular first and second year classes, we have a preparatory class, the students of which must not be thought of as being the youngest alone, but many otherwise well-posted scholars have to begin their study of the German language right at the a b c, because they either had no time or no opportunity to study it previous to the moment they concluded to labor for the German people. Two classes in arithmetic and one in geography are so distributed over the week as to give sufficient instruction in both. Finally, a class in hygiene takes in all the students and holds one session per week.

There is no doubt that this year the school is in a much better position in every respect than last year, and trusting in the Lord we shall certainly see nothing but improvement the next.

E. S.

College View, Neb.

MISSIONARY WORK AMONG THE CHINESE.

THE question has often been asked, Can we do anything to help the Chinaman to see the light of the Gospel of the Son of God? Will time continue until men and women can be educated in the language and be sent to that far off land to tell them of the love of God to all men? As we are assured in the word of the Lord that a remnant shall be gathered from the land of Sinim, Isa. 49:11-12, and as the Lord uses means in the work of carrying his message to the world, it is plain that the people of God have a work to perform in connection with the enlightenment of this people.

The Lord has not left his people without opportunity, but has brought the Chinaman to our very door. In the city of Chicago there are about three

thousand of this nationality, to say nothing of San Francisco and other cities of this country. Many of them are very intelligent, and they are as a rule, industrious and independent. They are very anxious to learn of the religion, as well as to acquire the language and customs of this country. This desire on the part of those who have come to this country, in addition to the severity of the caste, and family relations, renders the work of securing access to them much more easy than in their own land. Some philanthropic people have undertaken the work of educating and Christianizing them, and for this purpose several schools have been established. These are open only one day in the week, usually on Sunday.

There are six of these schools in the city of Chicago with a total attendance of about two hundred and fifty. Some of the schools are denominational, and others are independent. The instruction consists in teaching the alphabet, spelling, and reading, and as soon as the pupil is able to read a little, the ritual of some church, the Apostles' Creed, or the Bible, is made the text book; but the latter is the exception, and yet many have nominally, at least, embraced Christianity.

A lady who has conducted a weekly school for a period of thirteen years, stated that during that time forty of her pupils had renounced idolatry and had professed faith in the religion of the Bible. Some of these are men of good education in the Chinese language, who with proper advantages for an education in our language, would be able to translate religious literature into their native tongue.

There is yet a large field in this work unoccupied, for want of self-sacrificing, consecrated persons to fill it. There is abundant room for the establishment of a mission in this city, and a large number of teachers could be employed at least one day in the week, and it is not necessary for these teachers to have a knowledge of the Chinese language, but they should be able to speak and read the English well, and have ability to teach; but above everything else, they should have a living connection with Christ, and manifest a Godly life and example.

It is the united testimony of those who are engaged in this work, that the great lack is God-fearing teachers; those who are actuated by the true missionary spirit. The Chinaman is very quick to detect any insincerity in the life of the Christian. One of them remarked in a conversation recently that judging from the conduct of those who professed Christianity, there was little difference between that and the religion of his fathers, in so far as the power to reform the life was concerned; but there is power in the word of God, and some have come to recognize it, and to love and obey it for what it is, the power of God unto salvation.

ALLEN MOON.

AN "AMERICAN" CITY.

As illustrative of the immense field for work among foreign nationalities in our American cities, take the following statistics of the nationalities comprising the population of Chicago:—

American	292,463	English.....	33,785
Hungarians.....	4,827	Portuguese.....	34
German.....	384,958	French.....	12,963
Swiss.....	2,735	East Indians.....	28
Irish.....	215,534	Scotch.....	11,927
Roumanians.....	4,430	West Indians.....	37
Bohemian.....	54,209	Welsh.....	2,966
Canadians.....	6,989	Sandwich Islanders..	31
Polish.....	52,756	Russian.....	9,977
Belgians.....	682	Mongolians.....	3,217
Swedish.....	45,377	Danes.....	9,891
Greeks.....	692	Italians.....	9,921
Norwegian.....	44,615	Hollanders.....	4,912
Spanish.....	297	Total.....	1,210,669

IN the whole of the United States there are 110,000 Chinese and some 7,000,000 Germans. It is said that the French Catholics are increasing at the rate of 1000 per month, and there are 160,000 in Massachusetts. There are 2,000,000 Scandinavians in this country, one ninth of the Norwegian nation, one fifth of the Swedes, one tenth of the Danes. Four years ago there were 44,000 Italians in the country; now there are 300,000.

IN a private letter, a brother in Ohio who has been teaching in a Chinese mission school, says:—

"I have as yet said nothing about my work as to the third angel's message, either to teachers or scholars; but I am getting acquainted with them and their ways. So far I find them genial and easy to make friends with, and willing to trust us if we will trust them. The best educated one has gladly consented to teach me the language, and I take as many lessons as I can handle with my other work, without charge. I thank God for the opening and feel it my duty to step in."

PROGRAM.

1. Opening Exercises.
2. Scripture reading, Acts 2:1-21; 8:1-8.
3. Consideration of work for foreigners in the United States.
4. Discussion of Foreign Mission finances (Comparative Summary [p. 270] and financial "Extra") and plans for increasing week of prayer offering.

[STUDY FOR SECOND WEEK IN JANUARY.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

FREEDOM.

Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
In earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three.

— James Russell Lowell.

“THE SUPREME COURT DECISION.”

“THE GREATEST OCCASION FOR THANKSGIVING.”

SUCH is the title of an article in the *Christian Statesman* of Nov. 19, 1892, by Rev. William Weir, a National Reform secretary, and editor of the “Christian Politics” department of the *Statesman*; and the following is the article:—

“This is a Christian nation.” That means Christian government, Christian laws, Christian institutions, Christian practices, Christian citizenship. And this is not an outburst of popular passion or prejudice. Christ did not lay his guiding hand there, but upon the calm, dispassionate, supreme judicial tribunal of our government. It is the weightiest, the noblest, the most tremendously far-reaching in its consequences, of all the utterances of that sovereign tribunal. And that utterance is for Christianity, for Christ. “A Christian nation!” Then this nation is Christ’s nation, for nothing can be Christian that does not belong to him. Then his word is its sovereign law. Then the nation is Christ’s servant. Then it ought to and must, confess, love, and obey Christ. All that the National Reform Association seeks, all that this department of Christian politics works for, is to be found in the development of that royal truth, “This is a Christian nation.” It is the hand of the second of our three great departments of

national government, throwing open a door of our national house, one that leads straight to the throne of Christ.

Was there ever a Thanksgiving day before that called us to bless our God for such marvelous advances of our government and citizenship toward Christ?

“O sing unto the Lord a new song, for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory. Sing unto the Lord with harp, with the harp and the voice of a psalm.”

Notice: in this article, Mr. Weir calls this decision of the Supreme Court that “this is a Christian nation,” the “weightiest” and “most tremendously far-reaching in its consequences of all the utterances of that sovereign tribunal.” He reasons upon it logically, and sees something of the nature and significance of it, if some who ought to know a great deal more about it than he does, and see a great deal more in it than he does, do not. He says that this being “a Christian nation,” “then the nation is Christ’s servant.” This is the papal theory exactly;—the government, the servant of the church.

But we call special attention to his statement that “all that the National Reform Association seeks, all that this department of Christian politics works for, is to be found in the development of that royal truth, ‘This is a Christian nation.’” In other words, he says that the National Reform Association has in this, just what it sought for in its proposed religious amendment to the United States constitution—a sure foundation for religious legislation, and the enforcement upon the people of this country, of their ideas of the Christian religion. All it wants is “development,” or *life* given to it. The image of the papacy is there all right.

Truly the decision of the Supreme Court of Feb. 29, 1892, was no incidental or insignificant affair. Its significance is not eclipsed by the later Sunday legislation of Congress, which was but the *complement* of the decision; for how could the passage of a law, which under other circumstances could not stand for a moment as constitutional, be any more significant than the *act* which makes it constitutional? The decision cites to the State Sunday laws and the reference

to Sunday in the United States Constitution as proof that this is a Christian nation. In so doing, it virtually endorses and upholds Sunday legislation. But the Spirit of the Lord has told us that,—

“Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker.”—*Mrs. E. G. White, in Review and Herald, April 15, 1890.*

And again that,—

“No law has ever been made to exalt the idol sabbath, but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday, has a direct reference to the fourth commandment. Every move that has been made to enforce its observance, is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt the idol sabbath, but we cannot do it, for it would be disloyalty to God.”—*Idem., April 29, 1890.*

Consequently Satan was behind and in this decision of the Supreme Court of Feb. 29, 1892. Therefore, to speak plainly, we should see the devil in it, and treat it and speak of it as it justly deserves.

W. A. C.

WHAT IS THE WORSHIP OF THE IMAGE?

If any are disposed to query what the worship of the image of the beast is, let them read the two following quotations:—

“The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image.”—“*Great Controversy*,” Vol. IV, p. 449 (subscription edition).

“But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image.”—*Id.*

Obedience is the highest type of worship. The worship of the beast is obedience to the beast. The

worship of the image is obedience to the image. But the image requires the worship of the beast. Obedience to this requirement would therefore involve the worship of both the beast and his image. Sunday-keeping is the worship of the beast which the image enforces. This is the mark of the beast. In the United States is where the image is made. Hence in keeping Sunday in deference to a Sunday law in the United States, one is worshiping both the beast and his image, and also receiving his mark. The three are all involved in the one.

We are not to think we can wait until we are brought before courts to answer for our faith, before we are to know what the worship of the image is, and what course to pursue in this matter. We are to be brought before courts to answer for our refusal to worship the beast and his image. We are then to give the Lord an opportunity to speak through us when we are called upon to give our reason for thus refusing. But we must know beforehand what the worship and mark are, and have the courage to refuse to perform and receive them, as is stated in the following words:—

“Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision now to say, *Nay*, we will not regard the institution of the beast.”—“*Early Writings*,” p. 57.

We advise our brethren to study the Bible and the Testimonies for themselves, and as they have never done before.

W. A. C.

GO THOU AND DO LIKEWISE.

A most encouraging feature of our work is the increasing interest now being taken in the matter contained in the *American Sentinel*, and the circulation of the paper by our ministers and people. I recently received a letter from a minister, a part of which I quote below with a few verbal changes:—

“I never meet any of our workers without calling their attention to our religious liberty work, and exhorting them to take the *Sentinel*.”

If all our workers would follow the example of this brother, great good would result. That they have not done this is evident both from observation and from the testimony of the Spirit of prophecy. In “Testimony” No. 33, we find the following:—

“Had our brethren used the *Sentinel* as it was their privilege to do, and had all been united in recommending it in every Conference and in every church, as God would have them do; had the attention of

our people been called to this work, which was so essential to be done for this time; had they appreciated the light which God permitted to shine upon them in warnings, in counsels, and in the delineation of events that are taking place, we should not now, as a people, be so far behind in making preparation for the work. . . .

“The Lord’s messages of light have been before us for years; but there have been influences working indirectly to make of no effect the warnings coming through the *Sentinel* and the Testimonies, and through other instrumentalities which the Lord sends to his people. Much more might have been done with the *Sentinel* if these counter-influences had not been at work to hinder it. Even though nothing may be said against it, actions reveal the indifference that is felt. And so long as the watchmen do not give the trumpet a certain sound, the people are not alarmed, and are not on the lookout for danger.”—*“Testimony” No. 33, pp. 246, 247.*

The Lord has repeatedly declared that if his people failed to do their duty in this closing work, he would entrust the work to others; and the reader will be surprised to learn that the quotation from the minister, given above, is from a Lutheran clergyman of Wisconsin. A few words were changed in the quotation to illustrate the point more forcibly. The following is the quotation verbatim:—

“I never meet any of my brother clergymen without calling their attention to your work, and exhorting them to take the *Sentinel*.”

When there is to be a Conference held by ministers of his denomination where he can attend, he sends for copies of the *Sentinel* and labors diligently to interest his brother clergymen in the paper. And his work has borne fruit. May the Lord bless him, and awaken us to whom he has committed this solemn message, to a sense of the importance of engaging heartily in the same work. A. F. BALLENGER.

LUTHER ON RELIGIOUS LIBERTY.

“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, nor 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 Amsdroff 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’Aubignè’s “History of the Reformation,” Chap. IX.*

WHAT HENRY VIII THOUGHT AND SAID OF LUTHER.

“SURELY, it is no other than the devil, who, by the agency of Luther, has kindled this wide-spread conflagration. If Luther will not retract, let himself and his writings be committed to the flames.”

“I will put myself in the forefront of the church, to save her,” said the king of England in his book. “I will receive into my bosom the poisoned darts of her assailant; what I hear constrains me to this. All the servants of Jesus Christ, whatever be their age, sex, or rank, should rise up against the common enemy of Christendom.

“Let us be doubly armed: with the heavenly armor to conquer with the arms of truth him who fights with those of error; but also an earthly armor, so that, should he show himself obstinate in malice, the hand of the executioner may silence him; and thus, for once at least, he may be useful to the world, by the terrible example of his death.”—*D’Aubignè’s “History of the Reformation,” Chap. IX.*

For this, the pope bestowed upon this king of England the title of “Defender of the Faith.”

[STUDY FOR THIRD WEEK IN JANUARY.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

“GIVE YE THEM TO EAT.”

JESUS saw the hungry people,
And his loving heart was thrilled
With compassion deep and tender
As he thought they must be filled.

Small indeed was the provision,
There was scarce enough to deal
To himself and his disciples,
For a single, frugal meal ;

But he bade the throng be seated,
And he spread the scanty store
Out before his heavenly Father,
With the blue sky bending o'er ;

And he breathed the words of blessing,
Then he broke the bread, and lo !
Never less, but ever greater,
The provision seemed to grow !

Then the twelve disciples bore it
To the people far and wide,
And of all the hungry thousands
Every one was satisfied.

When this wondrous feast was ended,
Their own scanty store had gained,
For they filled a dozen baskets
With the fragments that remained.

There are many thousands hungry
For the Bread of Life to-day.
Is it in your heart to feed them,
Or to send the throng away ?

Is your own supply so meager
That within your soul you feel,
Those who have a greater fullness
To the hungry ones must deal ?

Give your little store to Jesus,
Keeping nothing for your need ;
Let him look upon and bless it,
Then go forth the throng to feed.

Your supply will be far greater
Than it was when you begun ;
You will find when Jesus blesses,
There is plenty for each one.

When a day like this is finished,
You will see how great your gain ;
You will have a blessed fullness
Of the fragments that remain.

HOW THE TRUTH SHOULD BE PRESENTED.

THE Lord is in need of workers who will push the triumphs of the cross of Christ. Jesus calls for every sincere, loyal disciple to engage faithfully in his service. In every department of the cause of God, there is need of men and women who have sympathy for the woes of humanity ; but such sympathy is rare.

We should study, plan, and pray to God for wisdom and grace that we might save the souls in the highways and broadways of life. The Holy Spirit of God must come into our hearts, to sanctify our souls, and to arouse our entire beings to earnest action. We must drink deeper of the spirit of the message ; we must realize the situation in which we are placed. The end is near ! Everything in our outward world shows that an important crisis is about to open upon us. Are we ready for it ? Have we, by working when and where we could, prepared ourselves and others for the momentous future ? Can we in our present state of inaction, take in the great ideas and the truth for this time ? We need faith — more faith ; we must believe in Jesus as our personal Saviour. Who among us believe that men can be saved without having practical, working faith in Christ ? If we are working — mind, heart, and soul — as in the light of the Judgment day, we are laborers together with God. Divine and human efforts must be combined. The Lord gives the rain and the sunshine, the clouds and the dew ; these are Heaven-bestowed gifts ; yet there is a work for man to do, or these blessings will prove of little worth to him. Painstaking effort is required in the tilling of the soil ; all the conditions must be fulfilled on man's part in sowing the seed and gathering the harvest, or the benefits of heaven will fail of their designed purpose.

It is in working for others that we forget ourselves ; but those who do nothing for their fellow-men, become morbid and self-centered, and time hangs heavily upon their hands. It is very essential that such an education should be given to the members of the church, that they will become unselfish, devoted, efficient workers for God ; and it is only through such

a course that the church can be prevented from becoming fruitless and dead. There should be more personal labor. Fresh manna must be gathered from the word of God, and every man must have his portion in due season. A great work can be done by dropping a word privately to your young friends, and to those you meet in your daily walks.

In presenting the truth to others, we should follow the example of Christ. He did not present a great mass of truth, to be accepted all at once. He led the inquiring mind from truth to truth, from lesson to lesson, opening up the significance of the Scriptures, as they were able to bear it. In every age the truth appropriate for the time, and essential to character and life, must be revealed in this manner. . . .

Christ drew the hearts of his hearers to himself by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,—to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love—the love of Christ—is the only power that can soften the heart, and lead to obedience. All the great truths of the Scriptures center in Christ; and rightly understood, all lead to him. Let Christ be presented as the Alpha and Omega, the beginning and the end, of the great plan of redemption. Present to the people such objects as will strengthen their confidence in God and in his word, and leave them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths.

Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. The families who engage in the missionary work should come close to hearts. The spirit of Christ should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ; and then the truth will find its way to the heart. This is our work, and the fulfilling of God's plan. All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such

peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily.

We are the people who, like John, are to prepare the way of the Lord; and if we are prepared for the second coming of Christ, we must work with all diligence to prepare others for Christ's second advent, as did the forerunner of Christ for his first advent, calling men to repentance. The truth of God must be brought into the soul temple, to cleanse and purify it from all defilement. May God help us to search the Scriptures for ourselves, and when we are filled with the truth of God, it will flow out as water from a living spring. We cannot exhaust the heavenly fountain, and the more we draw, the more we shall delight to draw from the living waters.

Let us keep talking of Jesus and his love; let us dwell upon the precious truths which he has intrusted to our keeping; let us show to the world around us that these truths are accomplishing something for us. How can the world tell of the value of the truth which you have received unless they witness the transforming effect on your character? When you have Christ abiding in your hearts by faith, you will bring his righteousness into your life and experience.

We want more, much more, of the spirit of Christ, and less, much less, of self and the peculiarities of character that keep us apart from our fellow-men. We can do much to break down these barriers by revealing the grace of Christ in our own lives. Jesus has intrusted his goods to the church age after age. One generation after another for over 1800 years, has been gathering up this hereditary trust, until the increasing responsibilities have descended to the people of our time. Do we now realize our responsibility? Do we feel that we are stewards of God's grace? Do we believe that the humblest service will be accepted, if it is only directed to doing, not our own, but our Master's will, to promote his glory? We must be clothed, not with our own garments, but with the robe of Christ's righteousness. — *Mrs E. G. White.*

PROGRAM.

1. Opening song.
2. Prayer.
3. Business.
4. Consideration of the lesson.
5. *Brief* reports from individuals present, how they were led into the truth.

[STUDY FOR FOURTH WEEK IN DECEMBER.]

HEALTH AND TEMPERANCE.

CONDUCTED BY W. H. WAKEHAM.

DRUG MEDICATION.

COMPARATIVELY few understand the real nature and effects of the drugs they handle; and fewer still appreciate the pernicious results that follow the very common, indiscriminate use of the various concoctions commonly termed "patent medicines." Certainly if drugs are administered at all, they should be prescribed by a competent and conscientious physician, who not only understands something of the nature of the drug to be administered and the condition of the patient, but also the adaptation of that particular drug to the specific condition of the patient. There is altogether too much of experimentation with powerful and dangerous drugs. Many men and women of ordinary intelligence, who seem to manifest good sense in all other matters, will risk their health and life on the prescription of some itinerant "Indian" nostrum vander or some vagabond "Gypsy fortune-teller," whose only knowledge of the human system is their ability to coin money out of human credulity, and the general ignorance of medical science. Many are deceived by the assurance that the remedies offered are "purely vegetable" compounds; not stopping to consider that many of the most poisonous drugs known to the chemist are of vegetable origin. Others seem to think that medicines labled with such high-sounding and euphonic titles as "Radway's Renovating Resolvent" or "Pierce's Pleasant Purgative Pellets" must have some wonderful potency in the cure of disease.

It cannot be too often reiterated that "drugs do not cure." At best, they are but props, and very often unreliable. Please read, and ponder well the following paragraphs from testimonies given to us nearly thirty years ago, and remember that the words of God, if heeded, will prove life and health to those who find them, and be indeed medicine to all their flesh. (Prov. 4:20-22).

"I was shown that more deaths have been caused by drug-taking than from all other causes combined. Drugs never cure disease. They only change the form and location. Nature alone is the effectual restorer. Nature alone possesses curative powers.

Medicines have no power to cure, but will most generally hinder nature in her efforts. She after all must do the work of restoring."—"*Facts of Faith*," pp. 133-136.

The truth of the above statements is recognized by advanced thinkers among scientists and physicians. The *vis medicatrix natura*, or the restoring power of nature, is relied upon by the best physicians of to-day more than drug medication. Says Dr. Felix L. Oswald: "Drugs can rarely do more than change the form of disease, or postpone its crisis." And speaking of the idea of assisting nature by the use of drugs, the same writer asserts that "the best way to assist nature, in such cases is to give her fair play by forbearing to meddle with restorative methods, and by removing the predisposing cause of the disorder."

Again I quote from "*Facts of Faith*":—

"When drugs are introduced into the system, for a time they may seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form."—p. 135.

Here is where so many are deceived. Having taken some powerful narcotic drug which has only destroyed the sensibility of the nerves that bring intelligence of the injury received, the patient fondly imagines himself much better; when in fact the difficulty not only remains, but the whole system is injured by the poisonous effects of the drug administered. Feelings are very unreliable in physical as well as in spiritual matters; and he who makes them the basis upon which to predicate spiritual or physical health, is doomed to disappointment sooner or later. As the wise man says of wine and strong drink, so it may be said of drugs: "Whosoever is deceived thereby is not wise." W. H. W.

DYSPEPSIA AND DRUGS.

NINE out of ten dyspeptics resort to the drug-store. They get a bottle of "tonic bitters." They try Dr. Quack's "Dyspepsia Elixir." They try a "blue pill,"—in the hope of rousing nature, as it were, to a sense of her proper duty.

Now what such "tonics" can really do for them is this: they goad the system into the transient and ab-

normal activity incident to the necessity of expelling a virulent poison. With the accomplishment of that purpose, the exertion ceases, and the ensuing exhaustion is worse than the first by just as much as the *poison fever* has robbed the system of a larger or smaller share of its little remaining strength. The stimulant has wasted the organic energy which it seemed to revive. "But" says the invalid, "if a repetition of the dose can relieve the second reaction, would the result not be preferable to the languor of the unstimulated system? Wouldn't it be the best plan to let me support my strength by sticking to my patent tonic?"

Yes, it would be very convenient, especially in times of scarcity, if a starving horse could be supported by the daily application of a patent spur. It would save both oats and oaths. Even a fastidious nag could not help acknowledging the pungency of the goad. But it so happens that spur-fed horses are somewhat short-lived, though at first the diet certainly seems to act like a charm. For a day or two the drug stimulates the activity of the digestive organs as well as of the mental faculties, but the subsequent prostration is so intolerable that the patient soon chooses the alternative of an another poison-fever. Before long the pleasant phase of the febrile process becomes shorter and the reaction more severe; the jaded system is less able to respond to the goad, and, in order to make up for the difference, the dose of the stimulant has to be steadily increased. The invalid becomes a bondsman to the drug store, and hugs the chain that drags him down to the slavery of a confirmed poison habit.

Circumstances may differ. A dyspeptic who intends to make his own quietus within a month or two, and in the meanwhile has a certain amount of work to finish, would be justified in stimulating his working capacity by all means in order to improve to the utmost whatever chances of mundane activity may remain to him. But he who intends to stay, has to make up his mind that recovery cannot be hoped for till he has not only discontinued his drug, but expiated the burden of sin which the stimulant outrage has added to the original cause of the disease.

Nature has to overcome the effects both of malnutrition and of malpractice. The drug has complicated the disease.—*Dr. Oswald, in Household Remedies.*

"To make plain natural law, and urge obedience to it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."

RESPONSIVE READING.

Leader: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13 : 34.

Congregation: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6 : 10.

Leader: "Now there are diversities of gifts, but the same Spirit." 1 Cor. 12 : 4.

Congregation: "And there are differences of administrations, but the same Lord." Verse 5.

Leader: "And there are diversities of operations, but it is the same God which worketh all in all." Verse 6.

Congregation: "But the manifestation of the Spirit is given to every man to profit withal." Verse 7.

Leader: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." Verses 8-10.

Congregation: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Verse 11.

Leader: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." John 9 : 4.

Congregation: Gal. 6 : 9.

Leader: Matt. 25 : 21.

Congregation: Heb. 12 : 1, 2.

W. H. W.

PROGRAM.

1. Opening Exercise.
2. "Responsive Reading."
3. Discussion of "Drug Medication."
4. Select reading, "Christian Temperance and Bible Hygiene."
5. Two minute speeches on the effect of stimulants from personal experiences of those present.
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

THE CANVASSER.

AMONG the workers in God's vineyard wide,
That tell the tidings that the gospel saith,
Not least important, though less known than most,
The canvasser goes forth in simple faith.

Midst mighty cities' busy, bustling din,
He hurries on to wage his war with sin ;
And in the humble hamlets of the West,
To many a home he bears the message blest.

Now, where the wintry sun doth disappear
For full three months of every passing year,
In ice-bound lands he joyful wends his way
To sell his books that tell of endless day.

In far Australia, newest land of earth,
He goes to tell them of another birth
This world shall know when God shall cause to cease
The curse of sin, and rule in sinless peace.

In Eastern lands, where pagan temples rise,
And shrill muezzins startle morning skies,
He bears, to those who sit in error's night,
Truth's beacon pointing to the Source of light.

Where the "White Tzar," intolerant, claims the throne,
And calls the people's very souls his own ;
Unterrified by bigot priest, there still
He bears the message of God's holy will.

By ancient castles on the far-famed Rhine,
Among the vales of Alps and Apennine,
E'en where the "beast" is throned by Tiber's flow,
I see him tread, and angels with him go.

Where the proud Briton in his "castle" dwells,
In town and village joyfully he tells
Of that great day when earthly kingdoms fall,
And Christ shall rule eternal over all.

Where Western genius marks its wondrous power,
And cities rise as moments in the hour,
And through the Spanish main that Southern ire
Has cursed with revolutions, sword, and fire, —

On goes our canvasser, nor slacks his zeal
Through hard times or prosperity, through woe or weal ;
Placing, in countless homes, books full of grace,
That point earths weary to a resting place.

Speed on thy holy work. Let not despair
Press down thy spirit ; God for thee doth care.
By every water sow thy seed, and he
Who increase gives shall bless thee mightily.

Australia.

N. A. DAVIS.

PROGRESS OF THE CANVASSING WORK.—NO. 5.

IN order to meet the heavy losses referred to in a former article, which the tract societies had been obliged to bear, arrangements were made between the publishers and the State societies, whereby the society could act as sole agent in their several States for the publishing houses, and as a compensation for the same, receive a certain commission on all the books sold. At the same time each State tract society was to maintain a State agent in the field to educate and train canvassers.

This arrangement placed the canvassing work upon a financial basis where the Conferences could see some visible resource to sustain the work. It was one thing to talk up the canvassing work when the more the work was pushed, the deeper the society was involved in debt, but quite another thing to talk it up when it was plain to be seen that there was an income more than necessary to meet the running expenses.

After the work had become somewhat organized, and the State agents had had one or two years' experience in the work, there was a growing desire among them for an opportunity to meet together for mutual benefit by comparing experiences, methods, and plans of work in the different parts of the field.

Their desire was made known in due time, and a request for such a meeting being granted, a general State agents' convention was held in Battle Creek, Mich., in the spring of 1889, at which time nearly every State agent in the field was present. Of those who attended this first convention only eight are now in the canvassing work.

This was the first convention ever held among Seventh-day Adventists in the interests of the canvassing work, and some claim it was the first one ever held in the world. The agents spent about ten days together, and many questions of interest were carefully considered. It was a season of great profit to the agents, for by this means all were enabled to receive good from the experiences of others. Many had been struggling with difficulties peculiar to their field, which they did not know just how to surmount, but at this convention they received many valuable suggestions which enabled them to go to their fields and do far better work. The outcome of this convention was so satisfactory to all, that another one was held the following year with equally good results.

Among other important questions considered at these conventions we note the following :—

How to secure new canvassers; how to select and properly train them for the work. How to conduct canvassers' institutes; proper length of time to hold institutes. Training and supplying workers for destitute fields. How can lady canvassers make the work a success? Canvassing in companies, large and small; are companies a success? The most advisable number for a good company.

Such questions and many others which we might mention were considered at length and with great profit to all.

The resolutions passed at these conventions were only suggestive or advisory, subject to the approval of higher authority; yet they have proven themselves to be of much value to the work and workers, and can still be studied with profit. The writer has proved this true in his own case many times.

The General Conference held in the fall of 1889, witnessed such marked progress in the canvassing work that another step in organization was taken at that time, viz.: the appointment of six District canvassing agents, who were to devote time and effort to developing the prosperity of the canvassing work in their respective districts.

While all this was being done to advance the work in America, there was need of something to forward the work in foreign fields; therefore Brother E. M. Morrison, an experienced agent, was first sent to Australia and New Zealand; later he has visited Africa, England, Ireland, Germany, France, Denmark, and Sweden. He has now gone to South Africa the second time. In all these countries he has been able, with the blessing of God, to get the canvassing work more thoroughly organized and systematized, and considering the number of workers, they are doing equally as good if not better work than we are here in America.

As we note the thorough organization of the work upon the same general plan all over the world, and some ten or twelve different subscription books with about one thousand canvassers in the field the past summer, many of these of long experience in the work, and all sharing the sympathy and prayers of the denomination that their work may be blessed of God to the salvation of precious souls, we can readily understand why so many books have been sold the past few years; and if the work continues at its present ratio a few years more, in some parts of the world at least, but few families will be found who have not one or more of our books in their home.

F. L. M.

SOUTH AMERICA.

It has been some months since I wrote anything for the canvassers' department of the HOME MISSIONARY. My silence has not been because of lack of interest in the canvassing work, nor for want of material to write, but for want of time to write.

I left Barbadoes early in June, and in a few days began coasting along the north and east sides of Bra-

zil, that wonderful country of undeveloped resources. Finally we landed at Rio Janeiro, a large city of about 800,000 inhabitants, where I stopped a few days, and then pressed on 1200 miles further south, to join our canvassers in Argentine Republic. I landed in Buenos Ayres, July 8, and very fortunately found Brethren Snyder and Nowlen in the city, after books, and spent the Sabbath and Sunday with them. Then they went out to their work, and I started on a journey of several hundred miles among the Northern provinces, where I spent a few days, later, with Brother A. B. Stauffer.

These three brethren have now been out here about eight months, and have found that the field more than meets their expectations as a canvassing territory. Thus far their work has been confined to English, German, and Scandinavian-speaking people; but when we have subscription books in the Spanish language, they will be able to reach a much larger number of people. A young man named Brooking, who had recently commenced to observe the Sabbath in Buenos Ayres, joined us in the Northern provinces, and will work largely among the French, as he speaks the Spanish well, and nearly all the French colonists speak Spanish also.

I was impressed with the immensity of South America as a field for our books. I hope that in a few months we may have "Patriarchs and Prophets" in the six leading languages of the country, and then these brethren, and others who will surely be raised up there, having acquired a sufficient knowledge of the Spanish to converse intelligently in that language, will be able to take the country pretty nearly clean as they go. Thus far the work has been almost entirely with "Great Controversy." I have been asked by several if there is need for more canvassers there? To this I can only say, No, not at present. Our brethren already in the field will be able to work their present territory with Controversy by the time "Patriarchs and Prophets" is ready, and then only those will be needed who can speak the Spanish language. I am hopeful that the next General Conference will be able to make some general plans for the work in that field, which will result in greatly extending the work. I may say that in Brazil, where the Portuguese is the prevailing language, that a limited number of books can be sold in English and German. As the brethren who are working there have reported quite freely, I will not take more space for that field.

I have been spending a few days in England on my way to West Africa. Have met some of the canvassers here and find the work doing well. One brother, who came here from Michigan last year, and who has recently begun work on "Patriarchs and Prophets," has taken 121 orders in the last two weeks, 62 one week, and 59 the next. Others are doing remarkably with this book also.

I hope to find that there will be openings for a few good canvassers on the west coast of Africa, but as the field has never been visited, will write from there later.

L. C. CHADWICK.

AUSTRALIA.

WE are just emerging from what has been from a business point of view, one of the worst winters the country has experienced. During last season we suffered the after effects of the big shipping strike which had paralyzed trade during the summer, but this winter we have had to contend with a general depression of a far more serious character than the strike, as it affected all classes of society in all parts of the country, inland as well as on the coast. While, however, the depression has interfered considerably with the canvassers individually, yet the Lord has guided us in such a way that in the face of these adverse circumstances, the work has prospered and advanced.

No fair comparison can be drawn of what has been done this year, with previous records; as many of our best workers are attending the school lately opened in Melbourne. If, however, the work has suffered in quantity, the quality has exceeded the average as is proved by the results.

During the early part of the winter a company was located in Geelong, one of the most difficult fields we have. So many had failed in this city that the success achieved by this company has quite surprised the older workers. It was, however, evident from the start that the way was opening for successful work, and that the Lord was blessing their efforts, and we have since learned that some of the books they delivered have found their way to missionary fields in India and other parts. This is one of the features of our work in Australia. It being a new country, the family ties which bind to other parts of the world are not severed, and owing to this, our books and papers reach many in the older countries of Europe and Asia.

A new departure from the regular methods of work has lately been taken by some of the agents here; finding that they could not reach the farmers so as to do any considerable amount of work, on foot, owing to the distance the homesteads are apart, they purchased horses, and found that in this way they could reach even the scattered and outlying farmers.

This plan has proved very successful, and though the delivery had to be made in the same manner as the canvass,—on horse-back,—and took considerable time, as very few books could be carried at a time, owing to the bad roads and numbers of swollen creeks which had to be forded, yet the cost of keeping the horse was so small, and the delivery such a success that there is promise of this plan being generally adopted by the most active of our workers in the country.

For a considerable time the question of how to reach these farmers has been on our mind. We were anxious that the truth should reach them, but how to arrange the work so that it would be a financial success, was the question. Efforts were made to reach them on foot, and also with a covered vehicle; both of these methods failed, but the saddle horse has solved the question satisfactorily, so that while we

work the large towns with companies, we can scour the country on horseback.

Owing to the financial condition of Australia, we are not able to report such large individual success as we learn is often recorded in the back blocks of America, but our agents are doing steady work, and the truth is reaching many. It was remarked lately by one of experience that he had never seen such great results follow so little labor as has been the case this year. This shows that the reading matter is doing a greater work than could have been accomplished by the minister alone, and the many we see embrace the truth as the result of reading, proves this to be the case. The pastors of the popular churches have been endeavoring to shut off the light by trying to convince their flocks that our books contain heresy of the worst sort; often, however, with the opposite effect, though we sometimes hear of cases where our literature has been consigned to the flames or hidden away from the daylight as if it were some evil thing, through the false statements of their so-called pastors. We believe, however, that a change is taking place, as a few instances have lately come to our knowledge where ministers who previously opposed our work have sought out the agents and purchased books from them; and in one remarkable case, a minister urged the agent to spend the evening with him, as he wished to learn about the coming of the Lord, which, said he, "You know more about than I do." So anxious was he that he kept the canvasser there until midnight explaining different portions of the word of God to him.

While some are becoming more and more favorable, others, however, are doing all they can to oppose and misrepresent the work of the missionary book agents. We rejoice to know that the whole matter is in the Lord's hands, and he will make the wrath of men to praise him. We are trying to carry on our work in such a manner that his approval can rest on it, and the greatest amount of good be accomplished.

CHARLES MICHAELS.

THE UNITED KINGDOM.

THE canvassing work is still onward in this part of the vineyard. Since our last report we have had another general delivery, and we are glad to say that it has been the most successful one we have had this year. As we get more experience and become better acquainted with the field, we trust we shall be able to maintain a high degree of excellence. If we "expect great things from God, and attempt great things for God," we are sure to accomplish great results.

One of the most encouraging features of our work just now is the success that is attending the sale of "Patriarchs and Prophets." When this book was first published here, it was thought best to re-canvass Belfast and Bath, both of which had been worked with "Bible Readings." This was to prepare the way more thoroughly for the Bible worker and minister. In making the re-canvass the agents found some

who were deeply interested in "Bible Readings," but they also found that much prejudice had been created, several families having burned their books. This hindered them from taking as many orders for "Patriarchs and Prophets" as they might otherwise have done, but in many instances they were enabled to remove much of the existing prejudice against the truth, and we believe their efforts will be productive of great good.

But during the past few weeks it has been demonstrated that in new fields "Patriarchs and Prophets" will sell equally as well if not better than "Bible Readings." Four agents in one town working a total of seventy-seven days, or an average of nineteen and one fourth days each, took 525 orders. During the last two weeks one of these workers has taken 122 orders amounting to \$258.50. Our hearts go out in gratitude to God for such marked evidences of his help. Where "Patriarchs and Prophets" has been delivered, the canvassers report that it gives good satisfaction.

We are all eagerly looking forward to the institute to be held in London, December 17 to January 2. The principal feature of this gathering will be a course of Bible study led by Dr. Waggoner, but a portion of the time will be devoted to the study of "Patriarchs and Prophets," with a view to making it the pioneer book the coming year.

N. Z. TOWN.

THE MONTH OF OCTOBER IN SOUTH AFRICA.

THIS has been a very hard month's work. The ministers have warned their members (both from the pulpit and through the papers) not to take the books that they had ordered. Still the agents have been quite successful in their delivery. It has taken courage and faith to keep at the work when everything seemed so much against it, but we think that all realize that God is of great power, and that he is willing to help those who seek for it. The first Sabbath in October was kept as a fast day. God came near his people, and it was a good day. We all felt that we were helpless to carry on the work, and that God must work for us. We can see that all these difficulties (which Satan has thought would completely destroy our work here) God can use to hasten on the warning message.

It is God's cause and must succeed. The only question is, Will we take hold of the promises of God and make them ours, and so be able to be co-laborers with Christ?

N. H. DRUILLARD.

WORK AMONG THE SCANDINAVIANS.

AMERICA.—In October, forty-six agents have worked 3790 hours and received 1027 orders; value, \$2572.40. They have also delivered 2493 books worth \$6640.80. Of this work Brother Sherrig says: It is encouraging to see how the Lord is blessing our agents in spite of all opposition. In many places false rumors are spread, yet our brethren succeeded

well in delivering their books. In one district the agents sold more books than were ordered. Others have lost a few orders on account of sickness or death, but some other persons bought the books.

We cannot but praise the Lord that our agents have been able during the past month to place these silent preachers in 2400 homes. Eternity alone will show the result; but let us pray that God may bless their testimony to the glory of his own name, and the salvation of precious souls.

It gives us great joy to hear that men and women who live in lonely places are praising God because a book agent (perhaps through the rain and cold, while poorly clad) called at their home and brought the precious message of our Saviour's speedy return. It is also encouraging to see young men, who a few months ago were without God and hope in the world, now through the efforts of the book agents, have obtained salvation in Christ, and are willing to help spread the truth.

Dear brethren and sister who rejoice in hope of the near coming of Christ, will not you go out in the world, and bring the joyful message to those who have not heard it? You need not go alone. Jesus will go with you, and all heaven will be interested in you and your work. Come, dear brethren! Let us warn the world of the coming storm. Let us sow the precious seed, even though it must be done with tears. The Lord will give the increase, and when the Lord of the harvest comes, the sower will reap a rich reward.

NORWAY.—In September and October, thirteen agents have delivered books for \$2529. During the three weeks, ending October 30, eight agents have been at work. They have obtained orders to the amount of \$622. The books sold are principally "Life of Christ," "Prophecies of Jesus," and "Thoughts on Daniel and the Revelation." Elder L. Johnson says in a letter dated Christiania, October 17, "The book agents are doing excellent work. Some beginners have sold books for more than \$540 since our last Conference four months ago. All marvel that we can sell books in this way. The number of canvassers is increasing. We do not know where they come from, but they do come. We have brethren and sisters who knew nothing about us a few months ago, and yet they are at present taking active part in spreading the message. This is wonderful. It seems as though they are getting hold of the truth much more quickly now than before."

SWEDEN.—Twenty-three agents have been at work in the two weeks ending October 21. They have obtained orders to the amount of \$546, and delivered books for \$2153. They canvass only for "Family Bible Readings."

J. G. MATTESON.

BROTHER WING, of Minnesota, writes that in 460 hours' work he secured 365 orders, and nearly all of them of the better bindings. This is Brother Wing's fifth season in the work, and we judge he has enlisted to serve to the end of the war.

DISTRICT NO. 1.

At this writing the canvassing work appears to be at least fairly prosperous in West Virginia. Brother Long counts on about fifteen workers this winter, and a considerable increase in the spring. A number will come from their State school which is now being held at Newark, and others from a canvassers' institute which will be held in March or April. He says there is a good interest in the work in the churches. Some substantial men who have the elements of success in them have lately joined the ranks of the faithful workers, and others are preparing to do so, by making changes in their business affairs. Virginia is quiet. The prospects are that they will have a State agent after General Conference. Brother Parmele says they are doing but little in Atlantic, and the reports show a falling off from the record of last year, as is the case also in New England. Shall we not see a general awakening in these two densely populated Conferences? Brother Parmele is himself canvassing, while his hands ought to be filled completely, instructing and training others for the work.

The canvassers' school in New England will open December 18, at Springfield, with about twenty-five in attendance, all of whom are persons of promise. The most of these are old canvassers who are returning to the work. New York and Pennsylvania each show a record of sales amounting to above five hundred dollars a week. The fall and winter seasons are favorable for the latter State because of the mining and lumber industries. The long protracted labor troubles there are being felt to some extent by the canvassers. Brethren Calkins and Spies both write cheering letters, and they are doing what they can to fill up the ranks, and to strengthen the hands of the workers. I will quote one paragraph from a late letter from Brother Spies: "I think something like eight or ten persons have embraced the truth during the last six months as a result of the canvassers' labor; and from all parts of the field the canvassers report quite an interest in the literature which has been scattered by them. It seems more and more evident that in this way the most of the people are to receive the truth, and so the one thing which should be uppermost in the minds of those at the head of this work, is the education of the canvassers."

Elder Goodrich writes that they shall want an institute in Maine, in April. There seems to be a good degree of activity among the canvassers in Quebec and the Maritime Provinces. Their reports are good. We are glad to share in common with the other districts the benefits to be derived from reading the new book by Elder Loughborough, "Rise and Progress of Seventh-Day Adventists." What we need now is the same spirit of self-sacrifice and devotion to the cause that characterized the labors of the early workers. I have read this book through, and I can recommend it to every canvasser, as well as to all of our people.

E. E. MILES.

CANVASSERS' SCHOOLS.

Four years ago this fall, Elder J. G. Matteson conducted a school in Minneapolis, Minn., for the benefit of the Scandinavian canvassers and colporters of the North-west. In conversation with him one day, I asked his reasons for holding such schools, and a few days later, received a note stating them, which we give below:—

"1. To develop spiritual life. Union with Christ is the first condition of success.

"2. To teach politeness, punctuality, order, and cleanliness.

"3. To show the necessity of graded labors, beginning in a given district with such books or papers as will awaken the least prejudice. To learn to give milk to babes, and stronger meat to those who are farther advanced.

"4. To spend no more than we earn, and to desire no bigger pay for our work than it is really worth, according to the best judgment of others.

"5. Never to appropriate the means that belong to others (the printing office or tract society) to our own use, but to consider such an act a transgression of the commandments of God.

"6. To square our accounts at the end of every month, and send in a report of books on hand, showing that the net value of these is equal to the amount we owe the office. If we are prospered in our work, we want, by and by, to pay for and own our own stock.

"7. To understand the wants of the mission (or Conference), that the truth must be spread and proclaimed, and that in order to continue this work, means are needed. The talents of piety and economy and good financiering, are all needed in the mission; the cause of Christ cannot prosper well without them; therefore we must develop all these.

"8. Unity and harmony in sentiment and action are of the highest importance to insure success. They can best be reached by giving a scriptural, intelligent reason for our way of working and managing."

These reasons are as good to-day as they were then, and experience has proven that these schools are a paying thing to any Conference, when properly conducted.

Elder Matteson called them Mission Schools; we now call them Canvassers' Schools. F. L. M.

NOTES FROM THE FIELD.

THE amount of work done by the Scandinavian canvassers in America for four weeks ending November 1, with forty-six agents, is as follows: Value delivery, \$6640.80; value sales and orders, \$2572.40; number books delivered, 2493.

Brother Crothers writes from the Indian Territory, that his health has greatly improved since going to that field, and further, that the outlook there is good.

REPORT OF THE CANVASSING WORK FOR NOVEMBER, 1892.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
DIST. NO. 1.	Atlantic	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maine	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maritime Prov.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New England	17	13	246	1,071½	320	\$ 554 25	789	\$1,802 00	\$ 35 10	1,837 10	.....
	New York	22	22	278	1,651	553	1,257 50	821	1,858 50	24 82	1,883 32	.....
	Pennsylvania	40	16½	259	1,348	578	.....	735	1,652 75	98 63	1,751 38	.....
	Quebec	9	.....	81	826½	447	842 00	127	269 25	4 75	274 00	.....
	Virginia	2	1	8	10	.....	.....	3	8 25	.....	8 25	.....
	Vermont	7	4½	56½	375	13	.....	162	375 00	13 75	388 75	.....
	West Virginia	21	10	203	1,184	118	267 95	453	1,056 90	93 80	1,150 20	7,293 00
	Alabama	8	7	197	1,578	234	503 50	212	439 50	27 85	467 35	.....
	Cumb. Mis. Field.	7	6½	143	1,151	173	400 50	208	462 25	16 00	478 25	.....
	Florida	17	14½	286	2,286	278	667 75	465	1,208 50	23 50	1,232 00	.....
	NO. 2.	Georgia	23	18	411	3,291	683	1,601 00	673	1,571 55	76 05	1,647 60
Louisiana		5	3½	93½	750	270	726 00	258	735 27	5 50	740 77	.....
Mississippi		1	1	1	9	.....	.....	5	10 00	.....	10 00	.....
North Carolina		7	6	117	937	318	707 75	88	198 25	45 10	243 35	.....
Tennessee		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4,819 32
Indiana		19	16	134	640	233	587 25	255	641 40	.....	641 40	.....
Illinois		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Michigan		14	9	69	522	416	722 75	193	559 49	53 50	612 99	.....
Ohio		30	26½	404	2,019	.....	.....	766	1,742 80	46 90	1,789 70	.....
Ontario		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3,044 09
NO. 3.	So. Dakota	9	7	.....	932	804	2,137 60	15	42 00	13 10	55 10	.....
	Iowa	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Manitoba	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Minnesota	17	.....	.....	.....	3,004	7,016 00	.....	.....	.....	.....	.....
	Nebraska	20	17	364	2,479	101	318 25	998	2,618 00	160 50	2,778 50	.....
	Wisconsin	19	8	65	304	380	947 25	101	240 75	26 50	267 25	3,100 85
	Arkansas	17	7½	90	163	415	965 00	39	95 75	16 40	112 15	.....
	Indian Territory	12	.....	86	827	.....	.....	210	545 90	.....	545 90	.....
	Kansas	22	.....	214	1,740	107	296 25	486	1,210 10	109 38	1,319 48	.....
	Missouri	38	25	307	2,067	226	514 75	484	1,174 00	200 50	1,374 50	.....
NO. 4.	Texas	24	18	122	787	669	1,462 65	210	560 75	67 65	628 40	.....
	Colorado	14	9	102	623	214	541 00	336	845 00	32 95	877 95	4,858 38
	California	.....	.....	.....	.....	470	1,555 60	261	786 90	98 85	885 75	.....
	North Pacific	19	15	229	1,322	.....	.....	516	1,495 55	.....	1,495 55	.....
	Upper Columbia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,381 30
	Great Britain	43	35	531	3,109	.....	.....	1,684	4,016 75	.....	4,016 75	.....
	Germany	15	.....	224	1,727	.....	191 82	300	377 43	122 26	499 69	.....
	Central Europe	11	.....	.....	847½	.....	.....	274	673 05	.....	673 05	.....
	South Africa	12	11	172	784	788	2,527 24	440	1,786 29	.....	1,786 29	.....
	Australia	19	12½	396	2,079	2,271	8,884 88	1,450	4,710 66	476 30	5,186 96	.....
FOR'N.	New Zealand	11	.....	.....	1,530	.....	.....	708	2,576 23	73 05	2,649 28	.....
	Norway	13	.....	116	857	2,220	2,538 98	602	704 76	8 44	713 10	713 20
	So. America	4	.....	19	.....	.....	438 30	64	127 70	18 50	146 20	.....
	Denmark	18	.....	72½	506	2,413	2,804 79	451	505 51	24 81	530 32	.....
	Sweden	28	.....	.....	1,500	.....	2,512 43	563	860 00	.....	860 00	.....
	Queen's Land and N. South Wales	14	9	157	943	169	650 71	340	1,480 11	132 13	1,612 24	18,673 98
	Totals	648	347	6,255½	44,775½	18,855	45,141 70	16,695	42,024 85	2,146 07	44,170 92	44,170 92

Report for Quebec for two months; Australia, two; New Zealand, four; Indian Ter., six weeks.

Dakota knows when she is doing well, and is always alive to every advance move to carry the books to the homes of the people.

If some of the canvassers in District 6 had some of the large, thickly-settled, unoccupied counties in many of the Central and Eastern States, they would think they had a rich field — really a bonanza.

South Dakota has held a canvassers' school each winter during the past two years, and she is so well pleased with the results obtained that she will hold one of three months' length during the coming winter.

The coming State agents' convention to be held this winter promises to be well attended. We hope every State agent can be present, as this convention will be the most important ever held in connection with our work.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

W. A. COLCORD,
W. A. SPICER,

EDITORS.

BATTLE CREEK, MICH., DECEMBER, 1892.

THE space in the canvassers' department is so filled with interesting reports that a number of articles on general topics are held over for a future number.

THE second number of the new *Religious Liberty Library* is a November *Extra*, entitled, "Religious Intolerance in the Republic: Christians Persecuting Christians in Tennessee," a stirring and able paper by B. O. Flower, editor of the *Boston Arena*. It will surely have a wide circulation in the hands of our brethren. Every one should subscribe for this *Library*, which is marvelously cheap at fifty cents per year, while none could afford to miss the matter which will appear in it, at five times the cost.

THE Spirit of the Lord has come with a refreshing into the midst of the workers in our institutions here in Battle Creek during the past week. As a spirit of seeking the Lord for the outpouring of his Holy Spirit has taken possession of believers, the power of the Lord has wrought the conversion of many. The experience at the College and Review Office has been especially rich. The time has come for the Lord to work, and he is working, and O that every company gathered during the week of prayer might experience some of the droppings of the blessed latter rain! It "awaits our demand and reception," and how great our need of it! Shall we not have it?

IMPORTANT.

It is important that those whose subscriptions expire with this number should renew at once for the coming year. Perhaps one third of our list expires this month. Doubtless nearly every one intends renewing, but experience shows that many fail to do this at once at the end of the year, and many names have to be taken from the list, to be added on again after a month or two. We are glad to receive the renewals even then, but it will save days of labor in the subscription department — and this means money

saved to the cause — if all will renew at once. Will not the librarians mention this matter at the first missionary or other meeting, and ask all to act promptly.

MISSIONARY INSTITUTES.

THE most of our brethren and sisters have doubtless learned ere this of the institutes that are being held in a number of the States, for the purpose of giving all of our people instruction in important lines of missionary work for this winter, particularly in canvassing for the *Sentinel* and circulating our religious liberty literature. We are glad to report that these institutes so far have been a great success. There seems to be a strong feeling coming over our people that at this great crisis every one must act a part. The Scriptures as well as the Testimonies, have spoken very clearly on this point, and it is strange that we have not felt impressed with it more in the past. How can any having a knowledge of the truth keep themselves back from carrying it to the world? As opportunities for instruction are afforded us this winter, let us not think of withholding ourselves from the Master's service.

A. O. TAIT.



Chicago & Grand Trunk R.R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.			
pm	pm	am	pm			am	pm	am	pm
7.15	8.00	11.00			.....Boston.....	7.00	8.00	9.25	
9.45	6.00	6.30	8.00		.....New York.....	9.55	7.40	6.07	
12.10	6.20	6.25	1.00		.....Buffalo.....	8.40	5.50	4.20	
1.35	7.45	8.00	2.45		.....Niagara Falls.....	7.30	4.10	3.10	
8.30		8.00	12.00		.....Boston.....	8.05	9.50		
9.30	8.40				.....Montreal.....	8.00	7.00		
11.30					.....Toronto.....	8.35	5.25		
					.....Detroit.....	9.25	7.45	9.25	
Day	B. C.	Lmd	Pacific	Mail		Mail	Lmd	Atto	Day
Exp.	Pass.	Exp.	Exp.	Exp.	Dep.	Exp.	Exp.	Exp.	Pass.
am	pm	pm	pm		am	pm	am	pm	am
6.50	8.49	12.22	8.40	6.19	.....Port Huron.....	10.01		7.30	6.50
8.05	5.10	1.27	10.07	6.25	.....Port Huron Tunnel.....	9.56	12.35	7.30	8.50
8.35	5.47	1.55	10.47	7.49	.....Lapeer.....	8.15	11.20	6.15	7.35
7.15	4.05		8.00	8.35	.....Flint.....	7.30	10.47	5.40	7.05
7.50	5.17		3.00	6.50	.....Detroit.....	9.25		7.45	9.25
9.05	6.50	2.22	11.20	7.15	.....Bay City.....	8.07		7.15	8.07
10.02	7.55	3.07	12.20	7.50	.....Saginaw.....	8.00		6.40	8.00
10.28	8.30	3.34	12.52	9.35	.....Durand.....	6.50	10.20	5.08	6.35
11.15	9.25	4.15	1.50	10.40	.....Lansing.....	5.10	9.30	4.00	5.40
11.53				11.15	.....Charlotte.....	4.34	9.01	3.25	5.11
				12.25	.....BATTLE CREEK.....	3.40	8.20	2.40	4.30
				1.03	.....Vicksburg.....	2.33	7.40	1.45	
				1.19	.....Schoolcraft.....	2.21			
				2.05	.....Cassopolis.....	1.29	6.58	12.45	3.07
				2.50	.....South Bend.....	12.45	6.20	12.00	2.35
				4.30	.....Valparaiso.....	11.10	5.00	10.30	1.20
				7.00	.....Chicago.....	8.40	8.00	8.15	11.25
					pm Arr.	Dep.	am	pm	am

Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
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.