

THE HOME
MISSIONARY
 HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETEI AL.—John 4:36.
 Jennie Thayer

VOL. III.

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

No. 3.

THE MAORIS OF NEW ZEALAND.

THE work of the gospel is simply carrying out the plan of God from the creation of the world. It is expressly declared that God made the world and all things therein; and that he is Lord of heaven and earth; that he also giveth to all life and breath and all things. He also made of one blood all the nations of men for to dwell on all the face of the earth; and hath determined the times of these nations before they were appointed, and the bounds of their habitation.

At the Tower of Babel God confounded the languages of the impious people, and from thence they were scattered upon the face of all the earth. The object of thus peopling the earth with different nations is stated by the apostle as follows: "That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us." (See Acts 17:24-27; Gen. 11:4-9.)

This being the purpose of God, the existence of those nations at the present day is a living evidence that God's design as yet is not fully accomplished. There must be individuals in all the world, in every nation, and kindred, and tongue, and people, who may, if they will, receive the gospel, and be saved in the kingdom of God.

In the closing work of the gospel, as brought to view by the three messages of Revelation 14, it is to be carried to all the nations of the earth. The expressions found in the Scriptures are numerous, that clearly show that the mighty angel which comes down from heaven having great power, will lighten the whole earth with his glory (Rev. 18:1; Ps. 50:1); so that in the final triumph of the gospel, men will sing unto the Lord from the ends of the earth. The song of praise will come up from the sea, from the islands and the inhabitants thereof; so that men will give glory unto the Lord, and declare his praise from all the earth. Isa. 42:10-12.

That such a work is before us, no person who has carefully read the Scriptures, can fail to see. When the time comes for such a work to be accomplished in the earth by a special message, God

will go before his people to prepare the way. There will be evidences that the light of his truth is affecting hearts, not only among civilized nations, but individuals even in heathen nations, whom he has prepared for the reception of his truth. It is one office of the Spirit of God to "reprove the world of sin." It is thus that God by his Spirit prepares the way for the work of the truth by his people.

This fact, at the present time, is demonstrated by many individuals in different lands, who have already taken their stand to keep God's commandments; although the standard that they have raised is not one that would be fully appreciated by individuals that take a correct view of the gospel of Christ; from their light of the gospel, they have reached out by faith and grasped Christ and the truths that they understand. This exists in no one nation in particular; but the natives of China, Japan, and other portions of the earth, give evidence that God has prepared the way even among the heathen for the precious truths of the third angel's message.

We can relate but one circumstance to illustrate what we mean, and this will show that what we have stated is true at the present day. In New Zealand, like other countries that have been settled by the English people, there are many thousands of the natives. These native Maoris are religiously inclined, and some glimmer of the light of the gospel has shone upon that entire nation; so that since the time that Mr. Marsden, a missionary from Sydney, Australia, in the early part of the nineteenth century, first carried the light of the gospel to New Zealand, every tribe on the island has received some knowledge of the gospel from the missionaries.

It was the English Church that first planted the gospel there. Then came the Methodists and the various denominations which sent their missionaries to enlighten the native Maoris. We learned from Brother Daniells, while in Australia, that there were many thousands of these natives who were observing the seventh day as the Sabbath of the Lord. He had found one tribe under King Tekoota, which,

while they held some views that were very erroneous, and also had habits that were contrary to the teachings of the Scriptures, they hold to the strict observance of the seventh day. While he was preaching at Napier, he visited them and preached to them, and from that time they claimed him as their minister, because he kept the seventh day.

While we were in New Zealand, we made several attempts to become acquainted with this people. From Mr. Sherwin, who has made a study of this people for the past ten years, and has written a history of New Zealand, we learned the following facts: Through the deceptions practiced by some individuals who first went to New Zealand to preach the gospel, in taking from the natives their land, as the Maoris state the case, they lost confidence in all missionaries. Also by what the Maoris claim to be a gross injustice practiced upon them by the government of the colony, they also lost confidence in the Europeans. From 1862 to 1866 a number of the tribes entirely separated themselves from the missionaries, and established a religion of their own. The standard of the gospel which they received in their religion was in proportion to the light that they had received from the missionaries. Each chief among them is prophet and priest. He teaches the people, and the people receive from him the light he gives, which they take as their religion. They had been instructed to believe that the Bible was the book of God, and had been led to acknowledge the true and living God; consequently, the Bible itself became a standard to them for their rule of action.

A large proportion of them can read their own native tongue, and many can read the English Bible. Upon reading the Scriptures to ascertain what they taught, they read that the seventh day was the Sabbath, and began to observe the same, notwithstanding the teachings that they had received from missionaries who taught the first day of the week as the Sabbath. But as they took their Bible for the rule of their faith and practice upon this point, they changed their faith to keep the seventh day. Wherever they have a *whare*, or meeting-house, they meet on the Sabbath day, and have regular worship. They pray and sing and read the Scriptures, and oftentimes have a sermon from some one who acts as a minister. They also meet each morning where they are so situated that they can, and have prayers. Among some of this people they also have temperance societies, while among others intoxicating drinks are freely used; but this depends largely upon the mould given by the chief of the tribe. They are called the Hau Haus.

It was the opinion of some who were acquainted with them that religious reading-matter appealing directly to the Scriptures, if it was illustrated, would be readily received by them, and especially would works upon the temperance question be appreciated by many of this people. Their religion is far from the standard of the Scriptures as held by men generally. It is said by some who are acquainted with them that it is a sort of mixture of the Church of England form, and the Roman Catholic form, retain-

ing some of their heathenish practices; but as far as we could learn,—and we visited some of them,—there was nothing in their heathenish practices, as related to their mode of worship, that would in any way militate against faith in Christ.

It is evident that here is a field where God has gone before us to prepare the way by giving them some knowledge of the principles of God's commandments. They retain some of their heathenish customs concerning burying the dead, etc.; but in these practices there is nothing in direct opposition to the principles of the gospel of Christ.

The Maoris are an intelligent people; they can appreciate kindness, and while in their natural state, they are not always truthful to their enemies, it is no more than all such people do, without the light of the gospel. Lying is common among all heathen, and many are taught that falsehood and deception, to their enemies, at least, if not found out, is a virtue. It would be nothing strange if among this people there are some things of this kind that would be retained by them. But compared with other tribes, those who are best acquainted with the people say they are among the most noble of the aborigines of the islands of the Pacific. Certainly they are susceptible to religious impressions, and they possess an integrity, from their standpoint, that is, in some respects, unequaled by many who profess the Christian religion.

We asked Mr. Sherwin how many there were who observed the seventh-day Sabbath. He said that they were variously estimated; by some it was claimed that there were 7,000, but he thought the number to be greatly over-estimated. "But," said he, "it would be perfectly safe to say that there are 2,000 who strictly observe the seventh-day Sabbath. They perform no manual labor whatever on the seventh day, but on the first day can be seen at work in their fields."

While in New Zealand, we visited Roturart, in the township of Ohimetu. This place is near the hot lakes of New Zealand, and contains about 200 inhabitants. At this place there is a Roman Catholic church, an Episcopalian church, and also a company of Hau Haus. During the week that we visited them it was a special occasion of worship, and each church held meetings daily, the Hau Haus with the others. They appeared to follow mostly in the wake of the Church of England, as relates to their forms of worship.

What appears most strange concerning this people is the fact that while they have held their present views for at least twenty-five years, we have not before learned any more particulars concerning them. But from the standpoint of those that are looking for the second coming of Christ soon, and believing that a knowledge of the commandments of God and the faith of Jesus are to find a way to every nation, and kindred, and tongue, and people, we can but believe in this the providence of God has gone before us and is preparing the way for the final triumph of his truth.

We have not mentioned this case simply because

(Continued on page 72.)

USEFUL BOOKS.

The following list of books can be obtained of the International Tract Society, Battle Creek Mich., and will be mailed to any address in the United States, or in the Universal Postal Union, on receipt of prices quoted below.

MISSIONARY BOOKS.

<i>Name of Book.</i>	<i>Author.</i>	<i>Price.</i>
Life of John G. Paton (2 vols).....	James Paton.....	\$3 00
Report of London Conference (2 vols.)..	Johnston.....	2 00
New World of Central Africa.....	Guinness.....	2 00
Medical Missions.....	Lowe.....	2 00
In the Far East.....	Guinness.....	1 50
Mission Life in Greece and Palestine....	Pitman.....	1 50
Missionary Year Book.....	Gracey.....	1 25
Crisis of Missions.....	Pierson.....	1 25
Missionary Enterprises in South Sea Isles,	Williams.....	1 25
Forty Years in the Turkish Empire.....	Prime.....	1 25
David Livingstone.....	Houghton.....	1 25
Ceylon.....	Leitch.....	1 00
Four Years in the Ashantee.....	Weftbrecht.....	1 00
Among the Mongols.....	Gilmore.....	1 00
Christian Progress in China.....	Foster.....	1 00
Story of a Dedicated Life.....	Moffat.....	1 00
Native Life in South India.....	Rice.....	1 00
Among the Cannibals.....	McFarlane.....	75
James Calvert.....	Vernon.....	75
Henry M. Stanley.....	Montefiore.....	75
John Bright.....	Page.....	75
Robert Moffat.....	Dean.....	75
Samuel Crowther.....	Page.....	75
Foreign Missions of Protestant Churches,	Mitchell.....	50
Land of the Nihilists.....	Curtis.....	50
Open Doors.....	Gracey.....	15
China.....	Gracey.....	15

BOOKS OF RELIGIOUS INSTRUCTION.

Success and How to Reach It.....	Dale.....	1 50
The Nonesuch Professor.....	Secker.....	1 00
Elijah and the Secret of his Power....	Meyer.....	1 00
Israel, a Prince With God.....	Meyer.....	1 00
Abraham, or the Obedience of Faith....	Meyer.....	1 00
Foundation Stones, or Lectures to the		
Young.....	Coyle.....	1 00
Christian's Secret of a Happy Life.....	Smith.....	75
Moral Muscle and How to Use It.....	Atkins.....	50
Love — the Supreme Gift.....	Drummond.....	20
The Perfected Life.....	Drummond.....	20

MISCELLANEOUS.*

Book of Martyrs.....	Fox.....	2 50
Biblical Geography.....	Hurlburt.....	2 00
Treasury of Modern Biography.....	Cochrane.....	2 00
Early Days of Christianity.....	Farrar.....	1 00
Imperial Globe Atlas.....	Revell.....	1 00
History of the Waldenses.....	Wylie.....	60
Our Country.....	Strong.....	50
Darkest England.....	Booth.....	50
Life of John Wesley.....	Green.....	50
Religious Revolution of the Sixteenth		
Century.....	Swanic.....	50
The Huguenots.....	Masson.....	50
The Scottish Covenanters.....	Taylor.....	50

*The prices quoted on some of these miscellaneous books are far below the regular prices, and cannot be duplicated when the books now on hand are disposed of.

RELIGIOUS TRACT SOCIETY LIBRARY.

<i>Name of Book.</i>	<i>Author.</i>	<i>Price.</i>
Canadian Life and Scenery.....	Marquis of Lorne.....	\$ 20
Pilgrim Street.....	Stretton.....	20
Life at Oberlin.....	Butler.....	20
Adventures in New Guinea.....	Chalmers.....	20
Olive's Story.....	Walton.....	20
Adventures in Mongolia.....	Gilmour.....	20
Life of Latimer.....	Demaus.....	20
Outlines of the Life of Christ.....	Conder.....	20
The Crooked Sixpence.....	Sargent.....	20
Madagascar of To-day.....	Shaw.....	20
Natural History, Notes and Anecdotes..		20
The Orphans of Glen Elder.....		20
Cowper's Letters.....		20
Vignettes of the Great Revival of the		
Eighteenth Century.....	Hood.....	20
Philosophy of the Plan of Salvation....		20
Romance of Modern Missions.....	Brightwell.....	20
The Manuscript Man, or the Bible in		
Ireland.....	Walshe.....	20
Livingstone, Anecdotes.....	Macaulay.....	20
Peter the Apprentice.....		20
The Anxious Inquirer.....	James.....	20

For several months in the past, some of the officers of the International Tract Society have been taking special pains to examine a large number of missionary and other religious books, which have not been handled to any extent by our publishing houses, with a view of encouraging the circulation of such as were found worthy of recommendation.

The foregoing list comprises some of those thus carefully examined, which we have decided to carry in stock, and as our space in the HOME MISSIONARY is too limited to permit an extended notice of single books, we have prepared this condensed price list, hoping that our readers will give it a careful study, and in case more definite information is needed in regard to size or binding of any of the books mentioned, before ordering, we will gladly furnish it by correspondence.

We would call especial attention to the twenty-cent volumes of the Religious Tract Society library. These books are all neatly bound in cloth, with gilt side stamp, uniform in size, with about 190 pages. They really contain as much reading-matter as many other books much larger in size. They are valuable books at a very low price, especially convenient for those who are traveling and wish to carry books with them.

In recommending this list of books, we do not pretend to claim that there are not in some of them occasional passages that are not strictly in harmony with Bible teaching on points of doctrine, but none of our readers need be misled by any erroneous applications of scripture, and we feel that the vast amount of information and instruction contained in them, both for young and old, warrants us in recommending them to the careful perusal of all.

FOURTH SABBATH READING.

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

THE REGIONS BEYOND.

THE year 1890 was one of marked prosperity to our foreign missions. The reports sent to the General Conference, show that there has been a steady, healthy growth in all directions. Most encouraging of all is the advancement made during the year in the education and training of laborers, and in the matter of self-support. In Australia, New Zealand, South Africa, Germany, and England, one in ten of our people is engaged in some branch of missionary work; and in Scandinavia and Central Europe, the percentage of workers is equal to that of our American Conferences. This is a source of great encouragement to us, and it speaks well for the devotion of our brethren in foreign lands.

But we never lose sight of the fact that the number of our workers is small, and that there are many foreign fields calling for help. More attention has been given during 1890, to the training of laborers for foreign work, than ever before. This work has been carried forward in the missions, and in our schools in America. About thirty persons from Germany, Switzerland, Russia, Holland, Austria, and Poland, have attended the colporters' school at Hamburg. Twelve have been pursuing a course of advanced study in Copenhagen, and four in Stockholm. A biblical institute attended by about fifty persons, was held from September 14 to October 10, in Melbourne, Australia; and another, with thirty in attendance, was held during the last three weeks of December, in Cape Town, South Africa.

Shall we become discouraged because it takes time to train laborers for the foreign field? Shall we withhold our sympathy and support from the faithful laborers in the European missions, because there are vast regions beyond that have not been entered? God forbid. We are not discouraged, "but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the region beyond," we shall labor most earnestly to educate and train more workers for the foreign field.

To this end, a biblical institute for the benefit of all our European laborers who understand the English language, has been appointed to be held in London, from the middle of April till the close of May. Elders Waggoner, Robinson, and Holser will be present as instructors, and Elder Olsen will be present the last two weeks. Following this, Elders Olsen and Waggoner will conduct a four weeks' institute in Scandinavia.

The foreign churches are doing nobly in the matter of self-support. Although three fourths of the membership is in Europe, where wages are low and money is scarce, the tithe paid per member is equal

to the average amount paid by members of the American churches. Should we conclude to labor only in those localities already entered by our missionaries, our foreign work would be independent, and would call for no more financial aid from America. But this we cannot do. We must enter the "regions beyond," and we can never rest satisfied till the glorious gospel of the coming and kingdom of our Lord has been proclaimed to every nation, kindred, tongue, and people on the face of the earth. Brethren and sisters, the coming of Christ is near at hand. Have you and I each done what we could to warn those around us, and to send missionaries with the warning message, to the "regions beyond"?

Think of Finland, with its two millions of people! Thousands of them speak the Swedish language; and by reading our Swedish books, several have been interested, and are pleading for help. How easy to send the message to them if we had greater zeal, and the spirit of sacrifice!

Look at the struggle going on in Brazil, Argentine, Chili, and the smaller republics of South America! The Romish priests have held the people in spiritual bondage for three hundred years; and now the progressive and liberal element in society is struggling to break away from this bondage of superstition. Their only hope of success is in accepting the Bible. The one who attempts to fight priestcraft without the Bible, is like a warrior without sword or gun. If there is one country in the world that is more in need of the third angel's message than all the rest, and that needs it right now, I believe that South America is the country.

What a blessed work may be done in Brazil, Argentine, and the smaller republics, by young men who, with an understanding of the third angel's message, will go as canvassers, teachers, nurses, mechanics, tradesmen, and farmers! After becoming proficient in the language, they can labor to teach the gospel of Christ while supporting themselves by their own labor, and thus become self-supporting missionaries. Think of British America to the north of us, and of Mexico to the south! It would not be difficult to carry the message to these countries, if we were imbued with missionary zeal and consecration.

Do we believe that our Saviour will fulfill his promise to come again? and that he will come in this generation? Do we believe that the proclamation of his coming is to be given to the whole world to warn men of the judgment?—Certainly we do. And yet we give annually an average of seven dollars each, for the support of the ministry in this country, and less than two dollars each to send the warning message to the millions in other lands. "My brethren, these things ought not so to be."

THE REGIONS BEYOND, OF SANCTIFIED GIVING.

Upon this point, I will quote a portion of the address of A. T. Pierson, given at a missionary conference in London:—

“There is yet another ‘region beyond’ that has not been taken possession of, and that is the region of *sanctified giving*. We are coming now to a very practical matter. There is a whole world of promise and of power to be taken possession of in the matter of consecrated means. The church of God is doing nothing to-day, in comparison to what she might do and ought to do. We feel ashamed, however, to speak of giving as a *duty*, because it grows on our convictions more and more, that we ought to lose sight of it as a duty, and only think of it as a transcendent *privilege*. There is something in love that takes off the asperities of duty. ‘I delight to do thy will, O my God.’ That is the atmosphere of service, not the *law* atmosphere—‘I *ought* to do this thing,’—but the *love* atmosphere—‘*My meat is to do the will of Him that sent me, and to finish his work.*’ Now, in this unclaimed and untrodden region with regard to giving, there are three or four things to which we want to call especial attention.

“In the first place, *individual giving* is a ‘region beyond,’ yet to be reached by the church of God. ‘Let *every one* of you lay by him in store.’ God’s principle is not that the rich should give, nor that the poor should give, but that rich and poor should alike give; and every man, woman, and child thus have part in this consecration of substance.

“Then we need *systematic giving*. ‘*Upon the first day of the week* let every one of you lay by in store;’ at stated times, with regularity, as a matter of habit, so that just as regularly as the week comes round, there should be an account with God that is audited, corrected, adjusted, to see that there be no failure in this part of our duty. Just as we are to bring a certain portion of our time and set it entirely apart to God, so we are to bring a certain portion of our substance, *statedly and habitually* offering it to the Lord.

“Then there must be *proportionate giving*. We must give, first, *according to our ability*, and, secondly, ‘*as God hath prospered us.*’ And this law of proportion must never be overlooked. The difficulty with the church to-day is, that too often we are calculating how little we can give to satisfy the claims of conscience, whereas we ought to ask, ‘How much can I give to God? and how little can I reserve for myself, and yet satisfy the absolute necessities of my own reasonable wants?’ We ought to turn the rule of our giving entirely round. Give to the Lord the first portion, not the last. Give to the Lord the largest portion, not the least.

“Then there ought to be *self-denying giving*, which lies still further beyond in this untrodden territory. A woman went round in a church to get offerings from the women of the congregation for foreign missions, and her uniform plea was, ‘You can give this, and you will *not feel it a bit.*’ That was the damaging recommendation. Here is the trouble in the church of Christ: we give, and we do *not* feel it;

neither does the world feel it very much! We cannot conceive how God can take much pleasure in a gift that costs us nothing; and let us pray God never to let us use such an argument as that. Rather give until you *do* feel it.

* * * * *

“Individual examples show us what giving is possible. There was Sarah Hosmer, of Lowell, Mass., a poor woman living in an attic, and working with her needle. She saved, on six different occasions, fifty dollars, and sent it to educate a native preacher in Oriental countries; and when she was borne to her rest, six men were preaching in foreign lands whom she had helped into the ministry.

“There was Mr. Hamilton, a mere clerk in a surveyor’s office in Glasgow, and all the income that he had was perhaps \$350 a year, yet he annually gave to the U. P. Church \$100, nearly one-third of his entire income. And when, in 1887, there was a special call made by the Synod for \$100,000 for missions, that man furnished *one-hundredth part* of the amount. He sent \$1,000, one half of the savings that he had made all through his lifetime. And after his death his cash account was found, with the Lord’s offering indicated there, and it was discovered that he spent only one shilling a day on his own needs, besides the three shillings a week for lodging—ten shillings sterling a week in all—that he might give the more to the cause of the Lord Jesus Christ.

“Well may we feel that we have never denied ourselves anything for our Master, when we read the story of such a man as that, living seventy-one years with slender income, and in that frugal fashion, that he might be one of the noblest givers in all Scotland, giving unobtrusively and quietly ‘as to the Lord, and not unto men.’

* * * * *

THE REGION BEYOND OF HOLY LIVING.

“Verily, A NEW STANDARD OF HOLY LIVING IS NEEDED. These ‘regions beyond’ must be entered. Faith must enter the unclaimed territory of promise. Prayer must enter the unclaimed territory of divine power in the divine presence. We must get a new standard of giving, that shall be individual, that shall be systematic, that shall be proportionate, that shall be cheerful, and that shall be self-denying. And we must get a new standard of living, that shall dare to invade the supernatural, that shall walk with God, and dwell in God, and pray in the Holy Ghost, and shall recognize the word of our Master, ‘Lo, I am with you always, even unto the end of the world,’ and the word of the Father, that the Holy Ghost shall come down to anoint disciples, and bring the unconverted to the knowledge of Christ. Oh! we must enter this unclaimed and untrodden territory, and then it may be permitted to some of us to see the glorious day come, when, the gospel having been preached as a witness among all nations, the King himself shall come in his beauty, and those that have looked long for him, with fainting desire, shall be permitted to share in the glory of his enthronement and coronation!”

W. C. WHITE.

Extracts from Correspondence.

WE have received several letters from one of our correspondents in Antigua, West Indies, to whom reference has been made before through the columns of the HOME MISSIONARY, and from them we select the following extracts:—

"We are all willing and glad to distribute the papers, and to me they appear better suited for imparting instruction here, than the church or school. Our services are at your disposal, and we are only too glad to have an opportunity given us to be of some use while in this neighborhood, as we have no money, but only our time to give. I have often wished for such opportunities here."

"At the beginning of this year, we have three new distributors and two more villages not before reached, making in all nineteen distributors and thirteen towns and villages. I have also placed some reading-matter on board H. M. S., which was in the harbor for a few weeks."

"We need enlightenment all round, and good literature is the grand modern missionary to do it: we *must read and learn to think for ourselves*. I find that one cannot try to improve one's self-culture without being led to ponder on religious matters, almost unconsciously."

"Mr. Ball has not paid us a visit yet, but when he does, he will be warmly welcomed by us, and we feel sure that the people will all be friendly towards him; he will find a large field in Barbados, within a small compass, and the situation of that island as his head-quarters is the very best he could have chosen."

"I feel honored that you should ask my opinion of the book entitled "History of the Sabbath." I am favorably disposed towards nearly all of the views that your society advocates, not excluding your teaching on the Sabbath question (I keep Saturday same as Sunday, and if my wife would consent, there would no work go on in our house on that day); but why others who have the same means of judging and the same learning as Mr. U. Smith, should hold out for Sunday, puzzles one. If scientific problems can be solved to the satisfaction of our scientists, why not this question as well, which seems a far simpler one to decide?"

From Rev.——, of Barbados, West Indies:—

"Your parcels came safely to hand. Again I have to thank you sincerely for your valuable publications. I can assure you they are read and appreciated. The good seed will not die; it cannot. I am very much pleased with the missionary tracts by the last mail.

"Your brother has been here now for some weeks. I have had the pleasure of some pleasant intercourse with him. He speaks to a good number from week to week, and is evidently in earnest. I like his simplicity and technicality.

"May you have great prosperity in this new year, and realize the blessedness of sowing in all seasons."

From St. Vincent, West Indies:—

"I thank you very much for the care and interest you have taken in supplying us with instructive and entertaining matter, well calculated to improve us physically and morally. As regards your theological works, they are beyond doubt the best that I have ever read on such subjects, and although debates and discussions have arisen because of them, I am glad to say they are doing much

good. The subject of the intermediate state of the dead between death and the judgment has completely laid hold of me. I would like to know something more about the thousand years mentioned in Revelation 20, touching the resurrection of the wicked. Can you help me?"

We have received several letters from a teacher in Barbados, West Indies, who has ever taken a decided interest in the literature sent him, and by his correspondence, has shown evidences of more than ordinary ability. In a letter lately received from Elder Ball, he writes thus of him:—

"I went to St. Philips to visit Mr.——, and found in him a gentleman. He has decided to keep the Sabbath after a little, but cannot now. He intends to take a medical course at Ann Arhor, and will fit himself for missionary work. He understands Greek, French, and Latin, and will make a valuable worker. His experience as a teacher extends over a period of eighteen years, and yet he is now only thirty-one years of age. I spent a day with him, and on leaving he handed me \$5, wishing the *Good Health* sent him for 1891, and the remainder to be used where it would do the most good."

From an Egyptian student attending college in London:—

"Many, many thanks for your package of literature. I assure you that I am deeply interested in reading your valuable leaflets, and I should consider it very kind indeed, if you would give my best thanks to the writers of "Sufferings of Christ" and "Is the End Near?" The former gave me an idea of Jesus Christ, and the latter awakened me. I agree with, and believe in, them. I consider it a lawful duty to co-operate with you in circulating your papers, since they guide one in the right way."

From St. Kitts, West Indies:—

"When Mr. Wm. Arnold came on his first visit to these islands, selling "Thoughts on Daniel and the Revelation," I bought a copy, and the interest it has awakened in me to know more of the truth of this matter induces me to send this letter to you.

"I find that you are a scripturally true church, and all that I have known or heard, I heartily agree to. I am under the solemn vow of a consecrated life to the service of Christ. At present I am a local Wesleyan preacher, and I long to be freely able to preach the truth as it is in Jesus; for I find tradition occupying the place of God's holy word, and an utter insensibility to the beauties of the same, evinced by ministers and people."

From Ningpo, China:—

"Very many thanks for the tracts and religious books sent me a short time ago. I gave some of them away, and several I put in the Custom's reading-room. I am sure they will help to bring some of the young people who visit that place, nearer to the Lord. Good reading has been the means of opening the eyes of many erring ones. My wife and children thank you for all that you have sent, and I remain yours, very thankfully."

From Belize, British Honduras, Central America:—

"I have made good use of the literature, and it is highly appreciated by all who have read it. I have never read anything that caused me to search the Scriptures so minutely as this reading-matter, and I have learned many things that I never knew before."

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

THE HISTORY OF CAPE COLONY.

ALL history of South Africa is modern. What transpired there at the time when the Egyptians were teaching arts and sciences to the world, is unknown. The Abyssinians, who were among the best known inhabitants of northeastern Africa, possess records, showing that they had attained to some degree of civilization, even in remote antiquity. But as the languages of the tribes inhabiting South Africa were never reduced to writing until the missionaries began to labor for them, nothing can be known concerning the primitive ages in that country. A native of South Africa, in his uncivilized condition, has no knowledge of time. He cannot tell how old he is, or when his ancestors or himself came to reside in the village where the white man found him. His mind is a blank except to his animal wants and those things immediately connected therewith. So it is, that although the modern history of South Africa is more complete than that of any other portion of the continent, its ancient history is wrapped in a denser cloud of mystery than that of any other part of this "Land of Mystery."

Some traditions of the circumnavigation of Africa by Phœnician voyagers have been handed down to us by ancient writers; but the first authentic record of exploration along the southern coast of this continent, is that concerning the voyage of Diaz and Infanta in 1486. These men, acting under orders from John II., of Portugal, sailed from their native land in the latter part of that year. Their fleet consisted of two small vessels and a little tender, laden with provisions. The object of the voyage was to discover a seaway to India. After leaving this point, they were driven to sea by a violent gale, and carried so far south of the cape itself that they did not sight that important point at all. When the weather abated, they turned and steered an easterly course, expecting to again strike the west coast, not knowing that they had been driven far south of the southern shore. Had they pursued this voyage to the east, they would in time have landed on the western coast of South America. But after a few days' sailing, they changed again, and steered in a northerly direction, in due time arriving off the southern coast of Africa.

Their first landing place was four hundred and ten miles from Cape Town, on Fountain Island, in Algoa Bay, on which the thriving town of Port Elizabeth is now situated. "This was the first land beyond the Cape, which was trodden by European feet." They proceeded only a little farther up the coast, and then on account of sickness, and dread of the "great seas which they had passed," turned homeward. On the way they sighted the gigantic

mountain range of the Cape Peninsula, which they christened "Cabo Tormentos," the Stormy Cape. Just south of this cape, washed by the wild waves of both the Atlantic and Pacific, are three huge rocks,—the anvil, the tongs, and the bellows. They were so named by the old-time mariners, who dreaded the thought of sailing on the South African coast, and who saw nothing inviting when they went ashore. "Because," said they, "Africa is not the creation of God. The land is so desolate that anyone going there must die; Satan made it, not the Lord, and when he had finished his works, he threw these (the three rocks) his tools over the Cape to wreck the passing ships."

But when Diaz and Infanta arrived at home, King John was so delighted at the discovery of the long-wished-for seaway to India, that he bestowed upon the southern land of Africa the name it has ever since borne, "Cabo de Boa Esperanca"—*The Cape of Good Hope*.

Ten years elapsed before Portugal sent out another fleet to attempt the voyage to India by way of the Cape of Good Hope. Vasco da Gama was the commander. He doubled the Cape, March 20, 1497, and then touched at Mossel Bay before proceeding farther on his voyage to the Orient. History records that he was the first European who ever spoke to a South African Hottentot. He describes these people as "negroes with frizzly hair; they value their flocks of cattle very highly. Some of their cattle our men saw, were very fat and clean, and women rode upon them, on pack saddles of reeds. Our crews were very much entertained by these natives, as they are a pleasure-loving people, given to playing on musical instruments and dancing; and among them were some who played upon a kind of pastoral reed, which seemed good after its fashion."

From this date until 1652 no efforts were made by Europeans to colonize the country. Table Bay, on which Cape Town is now situated, was used as a trading station by the ships on their way to and from India. Here they took on fresh water, and also cattle, which the natives were glad to barter for brandy.

In 1652 the Dutch East India Company, under a charter granted by their government, formed a colony at Table Bay. At first they occupied only a small tract of ground on the slopes of Table Mountain, and some portions of the adjoining flats. It is on this site that Cape Town now stands. They laid out their newly acquired territory into gardens and pastures. At first their agriculture consisted in raising vegetables and corn. Afterwards they gave themselves to fruit-growing, especially to the culture of the vine, the orange, and the olive, which rapidly became the staple industries. Ever since that time

the grape has been cultivated to a large extent in Cape Colony.

But peaceful days were not in store for the colony. The Hollanders found the country inhabited by tribes of improvident natives, "singularly feeble of purpose and incapable of organization on a large scale." They entered into barter with them, giving them brass, beads, brandy, and tobacco in exchange for their cattle. The natives soon became dissatisfied, and urged that the Hollanders had stolen their country. These difficulties were partially settled from time to time. But troubles grew apace. The settlers themselves became dissatisfied, and were enraged at the exactions of their governors. Political and social aspects looked dark for the Cape of Good Hope.

In 1688 about three hundred Protestant refugees, who had been driven from France on the revocation of the Edict of Nantes, arrived in the colony. They were a peaceful and virtuous people. They had been driven from their native land, because they refused to yield their religious faith, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The government of Holland received them with open arms; but having no place in the mother-country where they could settle, offered them homes in her colony in the land of "Good Hope." They expected to find there a land of Canaan, where they would have rest from religious persecution, and could worship God in the way they believed to be right. But in this they were doomed to a bitter disappointment.

The majority settled on the lands along the Berg River Valley, from fifty to one hundred miles from Cape Town. The places of their abode can easily be traced; for the names of such estates as Normandy, Rhone, Champagne, and others as purely French as these, frequently occur in the neighborhood of Paarl, Wellington, and Stellenbosch, and are memorials of the localities where these Huguenots settled.

The land when they came was a barren waste; but this did not discourage them. God had endowed them with health and strength, and with willing hearts and hands they went to work. Patiently they labored, and soon that once desolate vale smiled with "cornfields green and sunny vines." They were happy in their rural homes, and neither interfered with, nor molested, any. They were peaceful themselves, and desired nothing but peace.

Strange as it may seem, they were destined to suffer persecution for their faith, at the hands of the very people who had welcomed them as refugees "for conscience' sake." This is the first religious intolerance which blackens the annals of the Cape of Good Hope. They applied to Governor Van der Stell for permission to form a congregation of the French Reform Church, at Drakenstein, and to elect their own vestry. These privileges were sternly refused them. They were forced to combine with the Dutch Reform Church, and for nearly a century no other ecclesiastical establishment or worship was permitted in the settlement.

Their love for "native land" caused the refugees to strive to preserve their mother-tongue, and to teach it to their children; but soon the bitter mandate was forced upon them, that, "French should in time utterly die out, and nothing but Dutch should be taught to the young." Le Valiant, the French naturalist, who visited the colony in 1780, states that he "found but one old man who understood French;" and by the close of the century the language was heard no more.

The condition of the colony at this time was anything but a peaceful or happy one. Where religious intolerance is rife in any nation, social happiness is sure to be at a low ebb, even among the members of the dominant creed. The Dutch colonists became more and more dissatisfied with their governors; for theirs was not an administration "of the people, for the people, and by the people." A governor appointed by the Dutch East India Company had almost unlimited power. The history of the latter portion of the eighteenth century shows that there was a continuous but vain struggle on the part of the free burghers to obtain some relaxation of the capricious and oppressive enactments of the government of the Dutch East India Company, which not only excluded them from participation in foreign trade, but hampered them in all their transactions. They might not buy anything but what came from the store of the company, and at the company's price. They were bound to deliver all their produce to the company, on terms to be fixed at the discretion of its officers. No traffic was permitted with the natives, lest prices should become too high for the company when inclined to purchase. They were not even allowed to raise a variety of crops according to their own choosing; they were only allowed to sow those kinds of grains which the company thought best.

"Many of the inhabitants, unable to endure the system of government and the monopoly of the market which prevailed, crossed the mountain ranges and passed into the inland plains, where they obtained subsistence by imitating the native mode of life, killing game and depasturing cattle." At first the government was opposed to this departure; but finally assented. "Wherever there was vacant or disposable land, whoever chose to do so might apply for it, and if after temporary occupation, he found difficulty in securing permanent waters, or in grazing his cattle, he immediately enlarged his range, and moved farther into the interior." This is the cause of the immense and sparsely inhabited estates which cover so large an area of Cape Colony to-day.

All of the troubles above enumerated, together with frequent hostilities with the natives, brought the colony tottering to the brink of its grave. Had this political and social condition of affairs been allowed to continue until it had worked out its logical conclusion,—a revolution,—the result cannot be known, but at this period the government changed hands. In 1795 the British took possession of the colony by force of arms; but by the Peace of Amiens, in 1803, the Cape of Good Hope was again restored

to the Dutch. Scarce three years had passed, however, when England once more determined on the recapture of the Cape. A well equipped force was sent out under the command of Sir David Baird, and after a brief struggle, the Dutch troops surrendered, Jan. 19, 1806, and the Cape of Good Hope became a crown colony of England.

At this period the population of the colony was about seventy thousand souls, of whom only some twenty thousand were of European ancestry. Now that peace reigned in the colony, forward steps could be taken to improve the condition of the inhabitants. In 1807 a system of postal communication between Cape Town and the country districts, by relays of post-riders, was established. Circuit courts of justice were instituted; the condition of the Hottentots was ameliorated; the slaves were emancipated; and a law was passed forbidding the importation of slaves. Prior to this time the homeward bound vessels from the Indies were wont to carry Malay slaves, which they would dispose of on their arrival at Table Bay. These still preserve their national characteristics, and although they have mingled with them, they have never amalgamated with the other inhabitants, native or European. Thus has been formed a *nation within a nation*, and one which is destined to become an important cause of difficulty to the dominant power.

War was soon commenced again against the natives who were continually making raids on the frontier. They were gradually brought under subjection, or driven out of the colony. This warfare has continued, at intervals, ever since. At times it was the only policy that could be successfully adopted; at others it was cruel, wanton, and useless.

In 1819, five thousand emigrants, assisted by the government, left England for the Cape. In the spring and summer of 1820 they landed at Algoa Bay. The city of Port Elizabeth was built up, and the surrounding country, now known as the Districts of Somerset and Albany, were settled. This tract of country had never been occupied by the Dutch.

In 1858 a constitution was granted the colony, which provided that the Parliament was to be composed of two representative Chambers elected by the people; and an Executive Council, who held seats in both Chambers; but who were to be appointed by the Imperial Government, and responsible to it alone.

In 1872 full self-government was established. England is now represented in Cape Colony by but one man—the governor. The Parliament consists of a Legislative Council of twenty-two members elected for seven years, and the House of Assembly of seventy-six members elected for five years. The right of suffrage belongs to adult male citizens paying rent of \$250, or receiving an annual salary of at least that amount. Such is the government of Cape Colony to-day.

The principal industries of the country are general farming, ostrich raising, and mining for diamonds and gold. In former years large fortunes

were accumulated through the two former; but unfavorable seasons and depression in prices, have dampened the ardor of those who fain would win for Africa her future greatness by the products of her soil. Thousands flocked to the gold-fields during the years 1889 and 1890; but monopolies and extravagant speculation, which almost reached fanaticism, have ruined thousands of gold-seekers, and brought the country to the door of bankruptcy. But there is no reason why trade and commerce should not quickly revive, and after the wholesome lesson learned, be established on a firmer basis than ever before.

P. T. M.

OUR SOUTH AFRICAN MISSION.

MAKING arrangements for work in foreign mission fields, is truly casting bread upon the waters to find it after many days. Last May the Foreign Mission Board laid plans for a general meeting in Cape Town, to be held in December. At the same time they notified Brother E. M. Morrison, who was then in Australia, that they wished him to attend. Only last month was word received by the Board, that the meeting had been held as appointed, and that Brother Morrison had arrived.

This general meeting has been one of great importance to the South African Mission. During the past twelve months the church membership has greatly increased. The company in the Eastern Province being newly in the faith, and having never had an opportunity to become acquainted with the Sabbath-keepers in other parts of the country, or with our work in general, were greatly in need of the privilege of such a meeting. Several of them were in attendance. The canvassers, some of whom were about a thousand miles distant, left their fields in November, and came to Cape Town, so as to have the benefit of Brother Morrison's instruction. Representatives from Kimberly were also present. It speaks well for the devotion of our canvassers and church members in South Africa, that they will leave their fields of labor and their homes, and journey as much as a thousand miles, in a country where traveling is twice as expensive as in the United States, to attend a general meeting.

The church at Cape Town entertained the majority of those who attended from other parts of the country; and the remainder found quarters at the mission building, or in tents on the mission grounds.

The meeting commenced Dec. 11, 1890, and closed Jan. 2, 1891. The daily program was as follows:—

Prayer and social meeting.....	6 : 00 A. M.
Canvassers' class.....	9 : 00 A. M.
Business meeting.....	10 : 30 A. M.
T. and M.; S. S.; and H. and T. work (alternating)	4 : 00 P. M.
Business meeting.....	6 : 00 P. M.
Preaching service.....	7 : 30 P. M.

A spirit of unity prevailed throughout. Elders C. L. Boyd and I. J. Hankins gave instruction in the Sabbath-school and health and temperance work, while Sister N. H. Druillard took charge of the tract and missionary work.

As the meeting commenced a week earlier than the time appointed by the Foreign Mission Board, Brother E. M. Morrison did not arrive until after it had begun. Prior to his coming, Brother Oldfield, who has canvassed with good success in Natal and the East Province, took charge of the canvassing classes. The work of the past year was talked over, and plans were laid for the year upon which we have just entered.

As Elder Boyd was about to leave the field, the Foreign Mission Board have appointed the following-named persons to act as Advisory Committee for the South African Mission: Ira J. Hankins, Chairman; P. J. D. Wessels, J. F. Tarr, George J. Van Druten, W. Robertson.

The arrival of Brother E. M. Morrison and wife was provident. The canvassers had long been watching for them. Their voyage had been a long and eventful one. Leaving Melbourne, Australia, October 28, they arrived at the island of Mauritius four weeks later. *En route* they had been quarantined at the Seychelle Islands for several days. After waiting six days at Mauritius, they sailed for Cape Town on board the S. S. "Methven Castle." On the way the vessel called at Tamatave, Madagascar; Port Durban, Natal; and East London, Port Elizabeth, and Mossel Bay, South Africa, arriving at Cape Town, December 18. Altogether they were seven weeks and three days on the way.

Their visit will give new life and energy to the canvassing work. Twelve canvassers will enter the field. This is double the number who engaged in canvassing last year. The entire company will spend as much time as necessary in canvassing Cape Town, suburbs, and vicinity, for "Bible Readings." They will meet every day at the mission for class drill, and further instruction in the latest and most improved methods of canvassing. The work in Cape Town will probably take two months. After this, a new territory will be assigned each agent, and he will be recommended to remain in the same, introducing one book after another, until the field is thoroughly worked with all important subscription books.

For the year ending June 30, 1890, there were \$6,541.04 worth of books sold by our canvassers in South Africa. This was encouraging; but during the coming year we anticipate that the sales will be much greater. The South African canvassers have done good, faithful work in the past. Now they will go out from the meeting with renewed courage, and a better understanding of how to labor wisely.

Elder C. L. Boyd and family sailed from Cape Town the first week in January. By letters received from England, we understand that they have reached that country in safety, and expect to reach Battle Creek in time for the General Conference. Two young ladies accompany them, who contemplate attending the Battle Creek College to fit themselves for future usefulness in their own country. P. T. M.

FOR further information on South Africa, see *Review* during March; also Year Book for 1891.

DR. MOFFAT'S FIRST MISSIONARY SERMON.

THE name of Robert Moffat is familiar to all who are acquainted with the missionary history of Africa. Scotch by birth, he inherited the "stick-to-itiveness" characteristic to his nation. He was born in 1795, and in 1816 sailed for Cape Colony. Fifteen years ago, after a life spent in successful missionary work, Moffat returned to England, where he passed the remainder of his long life. Honored and loved of all from peasant to Queen, he went to his long rest, Aug. 10, 1883.

The following interesting narrative concerning his first missionary sermon is taken from "Mission Stories of Many Lands":—

"Unable at first to go into the interior, he spent his time in learning the Dutch language, in order that he might preach to the Boers and their servants. It was in this way he preached his first missionary sermon, after he was at last permitted to leave the colony. Stopping over night with a somewhat surly Boer, arrangements were made for an evening service. A hundred Hottentots were in the Boer's employ; but these did not at first appear. In the long barn where the service was to be held, only the family of the host could be seen—some seven persons in all. 'May none of your servants come in?' said the missionary. 'What!' snarled the man, 'Hottentots! are you come to preach to Hottentots? Go preach to baboons. Or, if you like, I'll fetch my dogs, and you may preach to them.' Moffat had intended preaching on the 'Neglect of so great salvation,' but the reply suggested a new text, which he immediately read: 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.' Again and again was the truth driven home to the man's conscience, until at last he cried out: 'No more of that! Wait, and I'll bring you all the Hottentots in the place.' Soon the barn was crowded, and the sermon preached to the evident satisfaction of all."

QUESTIONS.

1. Who were the first Europeans to explore the South African coast? In what year was this? Where did they first land?
2. Who were the founders of the first colony in South Africa? Give a brief sketch of what they found there and what they did for a living.
3. What kind of government did the Dutch establish, and how well were the settlers satisfied with it?
4. Briefly relate the history of the French Huguenots in South Africa. Why were they persecuted?
5. What nation controls Cape Colony?
6. Tell what you can about the immigration to South Africa in 1819-20.
7. What form of government exists in South Africa to-day?
8. What are the chief industries of the country?
9. How many laborers are there in our South African Mission? (See Year Book for 1891, page 86.)

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

AGGRESSIVE WORK.

IN our last number we called attention to some of the advantages of inculcating right principles in the minds of the people before erroneous views had been disseminated and taken root, and gave in addition a few introductory suggestions in regard to prosecuting the work. To be sure, the work of the National Religious Liberty Association is, in its nature, largely defensive. There would be no immediate demand for such an organization were not the safeguards to religious liberty now being assailed. Were the rights of conscience well secured, with no indications or likelihood of their being ignored or trampled upon, the only reason that could be offered for the existence of such an organization would be to make that doubly secure which is already secure.

Such is not the case, however. The safeguards to religious liberty are being assailed. There are movements on foot and steps being taken, looking directly toward the restriction of the free exercise of the rights of conscience. And hence, there is good reason, yea, imperative necessity, for just such an organization as that of the N. R. L. Association.

But these movements have not as yet become so general and been pushed to such an extent that all have taken their stand either for or against them. Many are comparatively ignorant of them. Some have not even heard of them. There is a vast territory yet to be canvassed by both sides of this question. And, consequently, while it is our duty to defend religious liberty against the attacks of its enemies, it is also our privilege yet to enter the field for conquest. There are many candid, thoughtful persons to whose attention this subject has not been brought. There are those who will yet stand up in noble defense of the rights of conscience, whose interests have not yet been elicited in the cause, whose minds are yet unstirred upon this vital and important theme.

It is not necessary, therefore, that we wait until some lecturer on "National Reform" or "Sabbath laws" comes around and agitates the question, or until some religious measure is introduced into our State Legislature, or some neighbor is taken to prison for obeying the dictates of conscience in religious matters, before we begin to work. There is active, aggressive work that may be done in the way of disseminating the principles of religious liberty, and forewarning the people of the false theories that are now being advocated. But to know how to do individual labor in this way properly, requires skill and wisdom.

Fortunately we have an increasing amount of suitable literature with which to do a great deal of such work; but we are continually coming in con-

tact with our fellow-men, and occasions are ever and anon presenting themselves for personal, individual work. Some will talk, whom we might not be able, perhaps, to induce to read. Others will read after they have become interested through conversation. At any rate —

AN INTEREST MUST BE CREATED

before anything can be accomplished in any way. We cannot expect people to have an interest in that with which they are unacquainted, or in that which appears to them to be of little or no importance. They must, consequently, be informed of the subject, and led to see that it is a matter of importance. The principles underlying the whole question should be clearly presented. Besides this, their interest may be increased by showing them that it is a matter which is of personal interest to them; one which is liable at any time directly to affect them. This may be done by showing them that if they lend their support to the movement in favor of religious legislation, they thereby submit the decision of such questions to the opinion of the majority; but that majorities are liable to change, and even they themselves may change their ideas,—in either of which cases they are bound either to follow the opinion of the majority contrary to their individual convictions, or to suffer whatever penalties violations of such laws might incur. When an interest has once been awakened, the way is open for further work to be done.

SHOULD BE CONVERSANT WITH OUR SUBJECT.

We cannot expect to convince others of the truthfulness or soundness of a position unless we ourselves are familiar with it. It has been truly said that what one knows thoroughly, he can usually express clearly, since ideas will supply words; but words will not always supply ideas. "Knowledge," said Bacon, "is power." Archimedes said, "Give me a standing-place, and I will move the world." Goethe changed the postulate into the precept, "Make good thy standing-place and move the world." He who would be a positive force in the world in influencing and molding the opinions of others, must fortify himself with facts, arguments, and illustrations. He must understand the subject with which he deals, and should be posted on current events relating thereto. We would advise all our readers to procure the book, "American State Papers."

IMPORTANCE OF INDIVIDUAL WORK.

The whole is made up of its parts; a community, of its individual members; a nation, of its citizens. The prevailing sentiment is but an aggregation of individual sentiment. Public opinion is but the con-

sensus of the opinions of the majority of the individuals composing the public. We are sometimes apt to think that we are not accomplishing much unless we can present our views to several hundred or a thousand or more persons at once, and are thereby led to underestimate the value and importance of individual work. But we should not forget "the day of small things." "Behold how great a matter a little fire kindleth!" Each one has an influence over others, and by this affects the general sentiment just to the extent of that influence. Ideas and opinions, like diseases, are catching; and they germinate in the individual, and not in a sort of great personage we call "the public." Let the ideas of certain individuals change on a certain subject, and public opinion at once begins to change on that subject. Hence, we should not underrate individual labor. Christ never refused to inculcate principles of truth because of the fewness of his auditors. Whether it was Nicodemus, who came to him by night, or the lone woman of Samaria at Jacob's well, he was ready at all times to teach the importance of the new birth and the value of the water of life. We cannot tell what will be the result of gaining to the cause of right a single individual.

AVOID DOGMATICAL STATEMENTS.

A certain writer, in giving advice in regard to what authors to read for certain purposes, has said, "If you are deficient in judgment and good sense in the common affairs of life, read Franklin." When quite young, Franklin procured Xenophon's "Memorable things of Socrates," in which there are many examples of the Socratic method of reasoning. Of this method he, in his autobiography, says: "I was charmed with it, adopted it, dropped my abrupt contradiction and positive argumentation, and put on the humble inquirer. . . . I continued this method some few years, but gradually left it, retaining only the habit of expressing myself in terms of modest diffidence, never using, when I advance anything that may possibly be disputed, the words *certainly*, *undoubtedly*, or any others that give the air of positiveness to an opinion; but rather say, *I conceive*, or *apprehend*, a thing to be so and so; *It appears to me*, or *I should not think it, so or so, for such and such reasons*; or, *I imagine it to be so*; or, *It is so, if I am not mistaken*. This habit, I believe, has been of great advantage to me when I have had occasion to inculcate my opinions and persuade men into measures that I have been from time to time engaged in promoting. And, as the chief ends of conversation are to *inform* or to be *informed*, to *please* or to *persuade*, I wish well-meaning and sensible men would not lessen their power of doing good by a positive, assuming manner, that seldom fails to disgust, tends to create opposition, and to defeat most of those purposes for which speech was given to us. In fact, if you wish to instruct others, a positive dogmatical manner in advancing your sentiments may occasion opposition, and prevent a candid attention." — *Life of Benjamin Franklin*, pp. 24, 25.

Pope judiciously observes that —

"Men must be taught, as if you taught them not,
And things unknown proposed as things forgot;"

and wisely recommends us —

"To speak, though sure, with seeming diffidence."

AVOID CONTROVERSIES.

Modest and sensible people are, as a rule, averse to disputation. They are aware of the fact that the feelings engendered by debate are inimical both to candid reasoning and to agreeable social relations of mankind, and hence avoid them. Upon this point Franklin remarks that a "disputatious turn, by the way, is apt to become a very bad habit, making people often extremely disagreeable in company, by the contradiction that is necessary to bring it into practice; and thence, besides souring and spoiling the conversation, it is productive of disgust and perhaps enmities with those who may have occasion for friendship."

By candid reasoning and a judicious use of the means at our command, we, with a spirit of love and Christian forbearance, should lead men to see that the principles of religious liberty are in accord with the principles of justice; that they are in harmony with the gospel of Christ; and that the carrying of them out is but the fulfillment of the Golden Rule. Get men to look at both sides; to place themselves in the place of others, and then let them decide.

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth and Falsehood,
For the good or evil side."

QUESTIONS.

1. WHAT occasion is there for such an organization as the National Religious Liberty Association?
2. What condition of things makes it possible for us yet to take the aggressive?
3. Have all yet taken a stand for or against religious legislation?
4. For what do we not need to wait before we begin to disseminate the principles of religious liberty?
5. What must be created before effectual work can be accomplished?
6. What is the first thing to do in eliciting an individual's attention and interest?
7. What further information will be likely to increase his interest?
8. How may this be done?
9. Why should we be conversant with our subject?
10. How may individual work be of great importance?
11. What kind of statements should be avoided?
12. Give Franklin's advice on this point.
13. Why are controversies to be discouraged?
14. How and in what spirit should we strive to lead men to see and accept the principles of religious liberty?

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

A FATHER READING THE BIBLE.

'T WAS early day, and sunlight streamed
Soft through a quiet room,
That hushed, but not forsaken seemed,
Still, but with naught of gloom.
For there, serene in happy age,
Whose hope is from above,
A father communed with the page
Of heaven's recorded love.

Pure fell the beam, and meekly bright,
On his gray holy hair,
And touched the page with tenderest light,
As if its shrine were there!
But oh! that patriarch's aspect shone
With something lovelier far—
A radiance all the Spirit's own,
Caught not from sun or star.

Some word of life e'en then had met
His calm, benignant eye;
Some ancient promise, breathing yet
Of immortality!
Some martyr's prayer, wherein the glow
Of quenchless faith survives;
While every feature said, "*I know
That my Redeemer lives!*"

And silent stood his children by,
Hushing their very breath,
Before the solemn sanctity
Of thoughts o'ersweeping death.
Silent—yet did not each young breast
With love and reverence melt?
O! blest be those pure hearts, and blest
That home where God is felt!

—Mrs. Hemans.

IMPORTANCE OF BIBLE STUDY.

In the sixth chapter of Deuteronomy, we find the following instruction given to the children of Israel: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6:5-9.

It appears from this statement that God required his people to be as familiar with his word as they

were with the objects by which they were constantly surrounded, and which it was impossible for them to lose sight of for a day or an hour, or hardly for a moment. Lest they should forget how important it was for them to be thus familiar with his teachings, he repeated the command in the eleventh chapter of the same book, giving as a reason why they should pursue this course, "That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:21.

From the close association of this command with the one which our Saviour calls "the first and great commandment," we would infer that one legitimately follows the other, and that acquaintance with the word of God is a natural outgrowth of love for God. If the command to love God is still obligatory, is not the command which follows it just as binding upon the people of God at the present time as it was upon ancient Israel?

It is interesting to notice that not only were those who had arrived at mature years required to be very familiar with God's word, but the children were to be equally versed in its teachings. He who made man's mind understood that impressions given in early years are deeper and more enduring than those received later in life. He knew also that the memory is more retentive in childhood, that then is the time when right habits of thought can most easily be formed, and the heart is most susceptible to good influences. In his infinite wisdom, he prescribed a course which, if carried out, would make the work of toning up the conscience to the standard of his Word, and of conforming the character to that of Christ, comparatively easy.

As an illustration of this, we have the case of Moses before the command as recorded in Deuteronomy was given. His godly mother, during the few years that she was permitted to superintend his education, so instilled into his childish heart the fear and love of God and the principles that should influence his life that, when learned in all the wisdom of the Egyptians, he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" and the glory and pomp of the court of Pharaoh could not prevent the young Hebrew from enduring "as seeing Him who is invisible."

Many other examples testifying to the wisdom of God's plan for instructing the young, are found in both the Old and New Testaments. Prominent

among these are Samuel, whose mother lent him to the Lord, and who was not corrupted by the evil practices of the priests with whom he was early associated; Daniel, whose home training enabled him to withstand the temptations, persecutions, and flatteries of the heathen monarch whose servant he became; and Timothy, whose knowledge of the Scriptures from childhood prepared him to be the valued co-laborer of the apostle to the Gentiles. When confined in prison so that he could not visit the churches for whose spiritual welfare he was solicitous, it was the youthful Timothy whom Paul commissioned to instruct them, because he was "faithful in the Lord." 1 Cor. 4:17.

His "unfeigned faith" he inherited from his mother and grandmother, and only a hint is left us of the opposition they may have encountered while instructing him in the way of the Lord. In Acts 16:1, we learn that his mother "was a Jewess and believed; but his father was a Greek." Yet the influence of the unbelieving father did not counteract the effect of the faith, prayers, and diligent instruction of the believing mother.

If adherence to the Divine command in regard to the conversation and teaching of the home, resulted in producing such steadfast Christians as Moses, Samuel, and Daniel, notwithstanding adverse circumstances, can we doubt that a like course would furnish similar results at the present time? It is natural for children to be interested in those things which interest their parents, and if the heart of the parent is so filled with the love of God and his truth that it is first in his thoughts, and his constant study is how to promote the work of God in the earth regardless of worldly interests, the child will imbibe the same spirit.

In how many homes among our people are the Bible and its requirements the daily topic of conversation? How many of the children and youth are instructed by their parents in the things of God till the reasons of our faith and hope are as familiar to them as their a, b, c's? How many are led to revere God's word as the unerring guide of their life, and to prize it as the only book that can satisfy the hunger of the human heart? How many, like Samuel, are lent to the Lord, and taught from the earliest dawn of reason to qualify themselves for his service? If the instruction given in Deuteronomy was heeded, would so many of our youth turn away from the truth, disregard God's holy word, and seek for happiness in the perishing pleasures of the world?

There is a great dearth of consecrated laborers to fill the many openings that are presented for the promulgation of the truth, but is not the most important field in our own homes? If the plan that God has given was carried out, should we not see a revival in our midst? and would not the army of workers soon be more than doubled? Those who have neglected this home work should begin at once to redeem the time. It is not an easy task to assume duties that should have been performed in the past, but if there is any work in which, we may rea-

sonably expect the help of God, it is that which he has so plainly commanded.

When you prepare a Bible reading to give to a neighbor, let your own family first have the benefit of it. They may receive new light, or be able to make suggestions that will be a valuable aid to you in the work. Encourage the young members of the household to search the Scriptures for themselves, to collect the texts that apply to their every-day duties, and help them to form these into Bible readings for their own profit. Endeavor to make all passages that they cannot understand, clear to them, and consider the time spent in answering any questions they may ask, profitably employed. Show them that your heart is in the work of learning and obeying God's will, that you regard it more essential than anything else, adapt your study to their understanding, and they will readily find pleasure in it.

Where several families of Sabbath-keepers live near each other, it would be an excellent plan to have regular meetings for the study of the Word, and for practice in giving Bible readings upon different points of our faith, that young and old may become intelligent in regard to the truth and the manner of making it plain to others. These meetings should be informal. Every one should be free to ask questions or make suggestions at the proper time, and all should have an opportunity to gain an experience in giving the readings. Above all, the help of God should be sought that this work may be conducted with wisdom and discretion, and that his blessing may rest upon the hearts of those engaged in it.

In studying the Bible, whether at home or at meeting, care should be taken that we do not lose sight of its sacred character. It must not be regarded as an ordinary book, but as the message of the Everlasting Father to his erring children. We should engage in its study with feelings of reverence, and with a heart desirous of learning what he has written for our instruction, and a determination by his grace to exemplify his teachings in our lives.

God has promised a rich blessing upon the man who delights in his law, and who meditates in it day and night. Those who are looking for the return of the Lawgiver, and hoping to hear his "Well done" spoken to them, ought certainly to meditate in his law till their lives are fully conformed to it. If we love Him who gave the law, shall we not delight in the law? and will not the study of his word and the doing of his will be our greatest pleasure? The psalmist exclaims, "O how love I thy law! it is my meditation all the day." Happy is every one who can bear the same testimony.

J. T.

PROGRAM.

1. Song, Hymns and Tunes, No. 177.
2. Responsive Reading, Ps. 119:9-48.
3. Prayer.
4. Questions on the Lesson.
5. Items of Experience.
6. Business.
7. Song, No. 1043.

HEALTH AND TEMPERANCE.

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

EATING FOR STRENGTH.

THE numerous definitions of food which have been framed at different times and by different persons, too often, we have reason to fear, have been made to fit some pet hobby or preconceived notion. We offer the following as being the most nearly in accordance with what is known of the relation of various substances called food, to the human system: *Foods are those substances which when introduced into the system, are capable of supplying the loss occasioned by the natural wastes of the body.* When considered in its broadest sense, the term "food" includes all liquids and gasses, as well as solids, capable of supplying the needs of the body resulting from the wear and tear of the system. We shall consider under this head, however, only solids and liquids, or what are usually termed food and drink. . . .

It will be observed by reference to the table of nutritive values, that the proportion of the various elements varies considerably. Experiments upon both animals and human beings show that it is of great importance that the proportion of elements should be such as will best meet the demands of the system, especially in the case of the albuminous and carbonaceous elements (gluten, albumen, fats, starch, and sugar). Many and extended experiments and observations have shown that the proper proportion is about one part of nitrogenous or albuminous elements to seven parts of carbonaceous elements. From this it will at once appear that most articles of food are deficient in one or the other of these classes of elements, requiring that they be supplemented by other substances eaten with them. The following table shows the proportion of carbonaceous elements to one of albuminous in some of the more common articles of food, in such a manner as to secure just the right proportion of nutritive elements:—

	Albu.	Carb.		Albu.	Carb.
Lean beef.....	1	.5	Wheat meal or bread	1	7.0
Eggs.....	1	1.9	Indian meal.....	1	7.7
Peas.....	1	2.7	Rye meal.....	1	9.8
Beans.....	1	2.7	Potatoes.....	1	10.7
Lentils.....	1	2.4	Carrots.....	1	11.5
Milk.....	1	3.6	Barley meal.....	1	12.7
Fat beef.....	1	5.0	Rice.....	1	13.0
Oatmeal.....	1	6.1			

By the above table it will be seen that wheat meal is the food which, of a single substance, most perfectly meets the requirements of the system, containing exactly seven parts of the carbonaceous elements to one of the albuminous. . . .

For the convenience of the reader who may not wish to take the trouble to figure out the proper proportions of different foods necessary to furnish just the right amount of the albuminous elements, we have constructed the following table of combinations, which is sufficiently accurate for practical purposes (we have purposely omitted small fractions), and will be perfectly safe to follow, as we have taken care to have the albuminous, the most important element, in slight excess:—

TABLE OF COMBINED FOODS.

Combine	8 oz. lean beef with	4 lbs. 8 oz. potatoes.
"	7½ " " " " " 1 " 8 " rice.	
"	1½ " " " " " 1 " 8 " Ind'n meal.	
"	12 " eggs " 1 " 6 " rice.	
"	9 " " " 5 " 2 " potatoes.	
"	3 pints milk " 1 " rice.	
"	2½ " " " 4 " 4 " potatoes.	
"	7½ oz. peas " 1 " 4 " rice.	
"	6 " " " 5 " potatoes.	
"	1 lb. 5 " oatmeal " 5 " rice.	
"	1 " 4 " " " 1 " 11 " potatoes.	
"	1 " 4 " " " 5 " rye meal.	
"	15 " " " 10 " Ind'n meal.	

The quantity of each kind of food given in the above table, when added to that of the food substance given on the same line in the opposite column, makes just the quantity necessary to sustain life well for one day. Persons engaged in very active labor, of course need more food than others, and the amount may be increased accordingly, the same proportions being always preserved.

It may be observed that it is not necessary to combine flesh with vegetable food in order to secure the proper proportion of the nitrogenous and carbonaceous elements, since there are several vegetable foods which contain the albuminous elements in excess, which is also the case with eggs and milk. For example, three pints of milk and one pound of rice make as perfect a combination, so far as the proportion of elements is concerned, as seven and a half ounces of lean beef and a pound and a half of rice. Seven and one-half ounces of peas and a pound and a quarter of rice is an equally perfect combina-

tion of food elements, which also may be said of one pound five ounces of oatmeal and five ounces of rice, one and a quarter pounds of oatmeal and one pound and eleven ounces of potatoes, the same quantity of oatmeal and five ounces of rye meal, or fifteen ounces of oatmeal and ten ounces of Indian meal.

Bread is not included in the list of combinations, because it is a perfect food by itself, and hence does not need to be combined with other foods, except for variety. This remark applies, of course, only to wheat meal or graham bread. White or fine-flour bread is very deficient in albuminous elements.—*Dr. J. H. Kellogg, in Home Hand-Book.*

POPULAR ERRORS RELATING TO DIET.

PROBABLY there is no subject of importance relating to individual hygiene concerning which there are more erroneous notions entertained, than respecting the matter of diet. How these errors have arisen, it is not in all cases possible to discover; but in many cases it is too evident that the medical profession is responsible in a very great degree. Many times physicians do not take sufficient care to post themselves on the subject of diet so as to be able to advise their patients wisely. The subject receives far too little attention in our colleges; and what little instruction is given in school, physiologies, and popular magazines, is so mixed with error as to be perfectly useless. We will call attention to a few of these popular errors in as concise a manner as possible:—

1. It is an error to suppose that the appetite is always a correct criterion of the quality and quantity of food.

2. It is an error to suppose that sick persons whose appetites are poor should be tempted to eat by means of tidbits and dainties.

3. It is an error to suppose that children especially need large quantities of fat and sugar.

4. It is an error to suppose that many varieties of food are essential to good digestion or nutrition.

5. It is a very great error to suppose that brain-workers, students, clergymen, lawyers, and other persons whose vocation is largely sedentary, require but little food.

6. It is an error to suppose that fish or any other single article of diet, is brain food, muscle food, or food for any particular part of the system.

7. It is an error to suppose that people suffering with nervous debility, neurasthenia, or other forms of nervous weakness, need large quantities of flesh food.

8. It is a most erroneous notion that "rich food" is strengthening.

9. It is an error to suppose that persons engaged in laborious occupations require a large amount of flesh food.

10. It is an error to suppose that the system is better supported by meals at very frequent intervals than by food taken in accordance with the known time required for digestion.

11. It is an error to suppose that the best preparation and support for extraordinary exertion is increasing the amount of food eaten proportionately.—*Condensed from chapter on Food and Diet in Home Hand-Book.*

"BLESSED art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" Eccl. 10:17.

QUESTIONS ON "EATING FOR STRENGTH."

1. To what is the human body compared?
2. In what way?
3. What is the difference in the comparison, between the human body and the locomotive?
4. What two classes of elements does all food, capable of sustaining life, contain?
5. In the different articles of diet, what represent these two classes of elements?
6. In what proportion should the albuminous and carbonaceous elements be combined to make a perfect food?
7. Which class of foods, animal or vegetable, contain the most force-producing elements?
8. Which is required in the largest quantities, force-producing elements or the tissue-repairing elements?
9. Which requires the longest time to digest, animal or vegetable food?
10. What is said of "hearty foods?"
11. Give some of the popular errors in diet.

PROGRAM.

1. Opening song.
2. Responsive reading.
3. Prayer.
4. Essay or address, subject, "Object of Eating."
5. Questions on "Eating for Strength."
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY L. C. CHADWICK.

THE CONVENTION.

THE district and State agents' convention met according to appointment Sunday, February 22, at 9:00 A. M., and at this writing six meetings have been held. There are now forty delegates present, and interesting reports have been presented from nearly all parts of the field. The proceedings are being printed each day, and at the close of the convention will be issued in the form of an Extra to the HOME MISSIONARY, and sent to all our subscribers. The work of the convention was carefully outlined at the very beginning, and ten standing committees were appointed as follows:—

1. Committee on the Duties and Jurisdiction of the Various General Agents: C. Eldridge, O. A. Olsen, D. T. Jones, W. C. White, F. L. Mead, E. W. Snyder, G. H. Baber.

2. Committee on Plans and Methods of Work for State Agents: E. E. Miles, N. P. Dixon, J. E. Froom, F. L. Mead, R. B. Craig.

3. Committee on Health and Temperance Work: J. E. Froom, C. Eldridge, J. H. Kellogg, A. T. Robinson, W. B. White, E. W. Snyder, H. L. Hoover.

4. Institutes: F. L. Mead, E. E. Miles, A. F. Harrison, A. J. Olsen, N. P. Dixon.

5. Committee on Blanks: A. F. Harrison, C. M. Everest, N. Z. Town, G. H. Derrick, J. N. Brant.

6. City Canvassing: E. E. Miles, H. P. Holser, C. F. Parmele, R. B. Craig, E. P. Auger.

7. To Consider all Questions Relating to the Publishing Work: G. H. Derrick, C. Eldridge, C. H. Jones, R. M. Kilgore, Ellery Robinson, W. S. Hyatt, F. W. Morse.

8. Dealing with Canvassers: R. B. Craig, C. A. Hall, J. B. Goodrich, J. N. Brant, R. C. Porter.

9. Methods of Work for Canvassers: W. R. Smith, G. H. Derrick, C. D. Zirkle, M. W. Lewis, Ellery Robinson.

10. Miscellaneous Topics: H. L. Hoover, N. Z. Town, S. F. Reeder, W. H. Thurston, G. W. Morse.

All questions for consideration by the convention are referred to these committees for careful consideration before they are brought before the convention for action. Thus the work of the convention is greatly assisted by avoiding unnecessary discussion upon unimportant questions which might be hastily presented.

The best of feeling exists among all the delegates, and we expect the results of this convention will be seen during the coming year in all parts of the field in the marked increase and developments of the canvassing work. One important feature of the convention is the large attendance of those aside from the delegates, who are interested in this work. The General Conference Committee, the Presidents of

Conferences, and the Presidents and Secretaries of Tract Societies, many of whom are here to attend the council meetings which are to precede the General Conference, have been invited by vote of the convention to participate in its deliberations; and a general invitation has been extended to all who are interested in the canvassing work to attend our meetings, hence we have the satisfaction of seeing from two hundred to two hundred and fifty present at each meeting, and the deepest interest has been manifested in the reports that have been given and in the deliberations of the convention. We are satisfied that these representative men from different parts of the country who are thus permitted to become better acquainted with the methods and plans which are presented, will be able to render much more assistance both by their moral support and by giving instruction than they have been able to do in the past.

The Extra containing the proceedings of the convention will be mailed in about a week after this regular number, and we are sure our readers will all watch for it, and peruse it with much interest.

L. C. C.

DISTRICT NO. 1.

THE canvassing interests seem to be in a prosperous condition in the larger part of this district. The progress of the work has been somewhat impeded in the Virginias by the unusual severity of the weather. In the northern part of the district the work seems almost entirely to have stopped, but we start out with the belief that in the spring the workers will have renewed vigor and earnestness. A few have braved the cold and snow, so that the work has not been entirely suspended. Maine is holding out well in the race, and for a few weeks past New York has been rapidly gaining ground. Some reliable and substantial men have entered the service, so that the growth is considered permanent; indeed it is hoped that the leaven which has begun to work there will leaven the entire Conference. The development of home talent is what is necessary for a permanent work. The Atlantic Conference, though young, has, like the nation of which it is a part, come up rapidly, and for some time it has been fully up to the older and larger Conferences in the canvassing work. New England is doing a little better than a year ago, and Pennsylvania a little less. So far as we know, all are hopeful and of good courage to go ahead and meet whatever a wise providence has in store for us, and we anticipate a successful campaign during the coming spring and summer.

E. E. MILES, *District Agent.*

DISTRICT NO. 2.

It has been thought by a good many, that books in the South could not be sold and delivered except at one time in the year, and that time the fall, during the cotton season. I am glad to say that this is a mistake. During the past two years, our faithful workers have sold and delivered books each month in different parts of the field. It is true we may not be able to secure as many orders to be delivered during the months of July and August, as in some other portions of the year, yet they deliver a good per cent of their orders taken. For this we are greatly encouraged, and urge our brethren and sisters not to wait for some more favorable time to enter this work. Our workers are all doing well, and at nearly every place they have been, they have left some one rejoicing in the love of the truth.

A brother in Louisiana who has lately embraced the truth through reading "Bible Readings" that he purchased of one of our workers, has paid \$75 tithe. This brother has never heard the living preacher. We believe there are others just as honest, if they only had the truth. Brothers and sisters, will you not help us? are you not ready to make a sacrifice for the Master? A. F. HARRISON, *District Agent.*

DISTRICT NO. 3.

THE January State meeting at Mt. Vernon, Ohio, stopped my canvassing for "Patriarchs and Prophets," in Toledo. At this meeting Brother Lewis presented some statistics showing the great improvement in the canvassing work since their convention last July. In consideration of the condition of this work in Ohio during 1889, its present state is very encouraging; but to show the need of still greater improvement, I presented the following to the leading brethren at the meeting.

At the State agents' convention last year it was well stated that good leaders insure the success of the canvassing work in any state. To show the need of leaders, I will speak of three of our workers. They are ladies of good appearance and address, and have sufficient ability to do excellent work; but the three of them together have only taken \$69.00 worth of orders in four weeks. It is not necessary to say what might have been done in that time; but one lady who was entirely ignorant of the canvassing work nine weeks ago, has sold \$225.00 worth of books during this time, and delivered nearly half of them. We feel sure that the company of three could have done as well as this one, if they had been properly instructed and had a competent leader.

A lack of diligence is discerned in many places. Canvassers are so apt to rest satisfied with their work if they are making good wages, and I may also say that the tract society is sometimes satisfied if they make their collections and a good profit.

But what can a leader do in such a case as this? If a leader is competent, he will accomplish fully as much with the members of his company in six months as they would accomplish in a year by them-

selves. He will always be hopeful, helping the members to realize their need of God's help; and when God grants his blessing, the ingratitude of working by fits and starts. It is true that nineteen out of every twenty of our young people do not know how to set themselves to work, nor how to keep themselves at work. Having always worked under some one else, the majority of our young ladies and a large percentage of our young men, are not able to go among strangers and manage for themselves without great loss of time and money. Many of those who can deal carefully are so abrupt and crude in their proceedings that they sacrifice their dignity and appear penurious or childish to the people while they are claiming to be missionaries. The work of the leader is to develop them on these points. Faithful leaders will be constantly instilling courage and determination into the members of their companies. They will always be holding up the work of the Lord as of the first consideration,—the all important work. That alone is sufficient reason for having leaders and going to some expense to develop them. In the past, many of our canvassers have not put in more than one third of their time. Thorough organization will enable them to put in three fourths of their time and to do better work.

One thing which occasions the loss of much time is delay in starting to work. Preparations should be made to start out early Monday morning, and not wait for the morning mail. If mail is received, a desire to answer some of it comes in and hinders the work still more. This is a more serious matter than many may suppose; and while lonely workers who have never been separated from home and friends before, may feel that it is very hard to move right out to work without delaying for anything, they should be encouraged to rush into the battle manfully, especially if the weather is threatening and they have done well enough the past week, so that they feel that they could afford a week's vacation. Your work will never be a success till your individual workers make enough to support themselves. If the work is not a financial success, how can it live? Is it unreasonable to suppose that every worker will sell \$25 worth of books every week? They ought to average \$40 per week.

What plans shall we work upon to develop the canvassing work? It does not seem to me that correspondence, or mere talking or theorizing, even if it be good theory, will have sufficient effect. I believe the canvassers need example as well as precept, and that frequent visits from the State agent, and good leaders, are a crying need of the canvassing work in many parts at this time.

One plan that I have thought of for developing leaders, is to select about four of the most promising young men we have, who can remain in the work; then for the State agent to go with them for five or six weeks and then organize new companies and put these brethren in charge of them. By that plan we could expect to have a good foundation for the management of such companies in about six or seven weeks. When the real work begins, if the State

agent could be free to travel with his companies and among our brethren for the purpose of getting out new canvassers, and could have the assistance of the ministers in securing recruits, the work could be moved forward with power. This is a practical plan, and provides much work for the State agent.

I feel very anxious to see the work developed among our lady canvassers. There is much excellent material, but in many places a sad lack in results. There is a great need of leaders for our lady workers. I think it would be a good plan for a man and wife to take charge of companies of ladies. This would provide some one to look after outside business affairs and direct in the work of the canvassers, and also some one to be the head of the household. Where a company is conducted in this way, our fathers and mothers will be more willing to let their daughters go into the work.

J. E. FROOM, *District Agent.*

DISTRICT NO. 4.

SINCE my last report, we have been in Iowa holding institutes. At Council Bluffs we met several old canvassers, who seemed greatly to enjoy the meetings. They rejoiced to see new ways of introducing our good books being developed among our people. The Lord came very near and helped the ministers present in the preaching services, and all hearts were drawn out to the great Shepherd.

At Fontanelle we enjoyed much freedom in talking with those gathered there, on the canvassing work as being in every sense of the word, "organized missionary work." Many who had no idea of canvassing kept coming to the meeting because of their interest in the canvassing work. Some came miles to attend the institute. At Mt. Pleasant we enjoyed talking about canvassing with the old brethren and sisters who did not hope to enter the field, yet they, by their presence, said they were willing to hold up the hands of those who could go into the field. We commend their example to others in this respect. The canvassers present seemed to enjoy the meeting better than we did.

Thus closes a series of canvassers' institutes, which have been held the past few weeks, and as we look back over them, we see many tokens of God's goodness and mercy, and while they were somewhat new to many, we believe that all who attended them, are now firm believers in such meetings, and feel safe in saying that we believe all such will have nothing but words of cheer for the true Christian canvasser, and the institutes as a means of assisting them to do better work. We have secured about thirty new recruits to the work, besides helping the older ones, and being a means of educating the people more thoroughly on the sacredness and importance of this branch of the work.

We are now at the State agents' convention in Battle Creek, which gives promise of being very successful in every respect. The best of union prevails, and we can see already much benefit from the one held last year, also indications that advance steps

will be taken in the canvassing work at this meeting. Lest some one may think that no one but State agents are present, we will say that it is estimated that at the first and second meetings there were about 200 present, and all listened with deep interest. The fact is, brethren and sisters, God has said the canvassing work is his means of reaching a certain class; and he will see to it that it accomplishes its object; and if we do not co-operate with him as is our privilege to do, he will choose others. Let us recognize his hand going before the canvassing work.

F. L. MEAD, *District Agent.*

DISTRICT NO. 5.

ACCORDING to appointments for January and February, we conducted institutes in Missouri and Kansas. The attendance in Missouri was not as good as we wished; but those who were there seemed to realize the importance of the work, and showed a desire to do more and better work than ever before.

Our Kansas institute was held at Ottawa, during a vacation of the Conference school, and the attendance was quite large, being made up largely of canvassers who were in attendance at the school. All seemed very much interested in the canvassing work, and our hearts were made glad to see that they seemed to realize the sacredness of the work and how necessary it was to have a thorough preparation for it. All seemed determined to make the best of the time, and all are sure that institutes are a good thing, as they enable one to gain a thorough understanding of the work. Although only a few started out into the field at that time, a large number will start at the close of the school in April.

In considering the results of the work in Kansas during the past year, we find that about seventy-five have begun to keep the Sabbath, and are now rejoicing in the truth. There may be many more of whom we have not heard. A number have accepted the truth in Missouri, and many others are much interested.

How glad we ought to be that we can have a part in such a great work! Let us take courage, dear fellow-laborers in the work for God, and receive the reward at last.

W. R. SMITH, *District Agent.*

DISTRICT NO. 6.

AFTER a stay in Arizona of nearly six weeks, I returned to Oakland, where I spent four days, and then, on December 24, started on a trip of nearly six thousand miles in the interests of the canvassing work.

At East Portland, Oregon, an institute was held, December 26 to January 2. Brother C. E. McDonald, the State agent of the North Pacific Conference, assisted. Several agents started out full of courage and with a determination to succeed, and we trust that the dear Lord will bless their efforts. The North Pacific Conference sold \$6,000 worth of books last year, but with the present force they will easily reach \$15,000 this year.

Another institute was held in Seattle, Wash. The elder of the Seattle church was already canvassing, and the institute resulted in sending out the superintendent of the Sabbath-school and the librarian of the tract society. They had just been elected, but a new election was held. This is right. We want the best men in the church in the canvassing work. One of the elders of the Healdsburg church put on the "knapsack" last summer and went to Utah, where he did a good work, the results of which will be seen in eternity. The canvassing work has been cursed with men who have failed at everything else.

From Seattle we went to Spokane Falls, the largest city in the Upper Columbia Conference. Four agents started out there. From there we went to Livingston, Montana, where an institute was appointed for January 15-25.

There are only about seventy-five Sabbath-keepers in the State, but they have a will to put their shoulders to the wheel and help to move the great car of truth. Last year they sold about \$3,100 worth of our books, and we trust that \$10,000 will be the mark this year.

G. H. DERRICK, *District Agent.*

SOUTH AFRICA.

It gives me pleasure to contribute for the HOME MISSIONARY a report of the canvassing work in South Africa. We left Melbourne, Australia, Oct. 26, 1890, and after a long and interesting sea voyage of fifty-one days, arrived in Cape Town December 18, just in time for the general meeting in South Africa.

In answer to the prayers of our people, God had inspired in the hearts of several here a desire to engage in the canvassing work. A class of twelve was organized, and as this had a reputation of being a very difficult field, no pains were spared in giving the class a thorough drill for the work before them. After instruction had been given for three full weeks, ten of the company began work here in Cape Town with "Bible Readings," Monday, January 12, and for the first week's work report 344 orders, amounting to \$1,341, as follows:—

"I am thankful to God for the success I have had in this my first attempt in the canvassing field. The angel of the Lord went out before in a special manner, and as the result of five days' labor, I have secured forty-four orders, twenty-one of which are full morocco.

DAVID TARR."

"As a result of five days' work, I have twelve orders. Have had no difficulty in getting into the homes of the people. I meet with some interesting cases which cheer and encourage me. I do feel that the Lord has blessed me. This is my first experience in the canvassing field. I am of good courage, and hope for better results next week. Yours respectfully,

AIMIE TARR."

"I have canvassed five days in my first week of labor after Brother Morrison came here to Africa to instruct the canvassers. The first day I took eighteen orders in giving fifteen canvasses, the next day nine, the next day eleven, and by Friday evening, my list numbered sixty-one. I feel very grateful to God for this success that has attended my work. I believe the Lord is working for and with me. I do not think of the money that I am making, but I pray God that many souls may be turned to righteousness through these books that I am the agent in God's hand of placing in their homes. Yours truly,

FRED VISSER."

"Commenced work in this place last Monday: have canvassed four and a half days, and taken seventeen orders. This is not as well as I should like to have done, yet God has been with me and blessed my efforts. I am of good courage, and hope with God's help to put the truth in many homes. Yours in the work,

ARVILLA OGDEN."

"As the result of my first week's canvassing, I have taken twenty-six orders, eighteen morocco, eight cloth gilt. The work seemed a great cross to me at first, but I now feel not only glad that I have entered the canvassing field, but also thankful. I feel that the work is God's, and that he has especially blessed my poor endeavors. There are a large number of Malays that are unable to read the Dutch or English languages, but there are others who can and do subscribe for the book. Hope to have a more encouraging report next week. Yours in the faith,

PURDON SNAILES."

"It gives me much pleasure to send you the report of my last week's work. Monday I stayed at home to make a more thorough preparation for the work. Tuesday and a part of Wednesday I spent in getting influential names as per instruction. I really worked only three full days, and took twenty-six orders, sixteen for full morocco and ten for cloth gilt. I feel thankful to the Lord for his blessings and the melting influence of his Holy Spirit. In his infinite love he commands the angels to hold in check the winds of strife that his servants may be sealed: and I am sure if we have faith, and are consecrated and devoted, he will use us as his humble instruments to accomplish his great and glorious work. Yours in the blessed hope,

DAVID GROENEWALD."

"I feel it a great pleasure to send you a few lines to tell you how I got through this my first week of canvassing. Some twelve months ago I tried canvassing, and I held on for two weeks, but failing to take a single order, gave up, as you are aware. But how different I feel this time; I can approach the houses with confidence, knowing that the Master is with me, and feeling sure that good angels have been sent before me. You will see by this report how the Lord has prospered me this week. I have canvassed thirty-four hours, and taken forty-seven orders. Desiring that all the brethren bear me up in their prayers that God may continue to use me in his work, I am,

R. M. W. BEAUCHAMP."

"It is with a great deal of pleasure and gratitude to Almighty God that I am able to report twenty-nine orders for the first week's work. I started out Monday, and thinking it best to get some good names on my list first, secured a doctor and a minister, who gave me good recommendations. I feel indeed that the Lord has greatly blessed my efforts, as there has been so much commercial depression,—no less than three bank failures all in a short space of time, besides the Christmas and New Year holidays,—all tending to make people shy about spending more money. Trusting that the Lord will continue to bless us and give us wisdom to do our work faithfully and well, I remain,

J. LANDSMAN."

"I started work last Monday without any previous training except what I got from Brother Morrison, and unprecedented success attended my poor efforts. For five days' work I am happy to report thirty-six orders, of which twenty-five are for full morocco and eleven for cloth gilt. Considering the great commercial depression under which the city of Cape Town is now laboring, with her bank failures and depreciation of gold-script, I must exclaim with the psalmist, 'Bless the Lord, O my soul, and forget not all his benefits!' Yours in the work,

CHAS. HAUPT."

"I commenced work in my new territory, the aristocratic part of the city, on Monday morning. I feel that I have derived much benefit from the drill which we have recently received, and I have greater confidence in this branch of the work than ever before. The people I am canvassing seem very much interested in the book; in one house where I took four orders for the morocco binding, at a pound each, the lady said that she wished the time for the delivery was already here, as it seemed such a long time to wait till April. I realize the need of being consecrated to the work, and I want to labor so that the very best results may be obtained. In view of the fact that our people are well known in this place, I believe that the hand of God is with me in a large measure. Have taken forty-six orders this week; twenty-six of them are for full morocco. Yours sincerely,

J. H. OLDFIELD."

Considering the difficulties with which they have had to contend, and the fact that one or two of their number had tried canvassing before and failed, I feel with them that we have great reason to thank the Lord and take courage. Surely the Lord has gone out before them and opened the hearts of the people to receive them and the book with favor.

The greater the difficulties are with which we have to contend, the more need there is of a thorough preparation for the work. "The Lord helps those who help themselves," and I believe when he sees a canvasser, or any individual, for that matter, doing all he can to become qualified to act well his part, the Lord will be pleased to do for that individual what he cannot do for himself; and when divine aid is added to human efforts, success is sure to follow.

If the motive which actuates the canvasser is a desire to do good, to glorify God, and to bring salvation to perishing souls, he will not complain of the difficulties and hardships by the way, but will "press toward the mark for the prize of the high calling of God in Christ Jesus," remembering that "He is faithful that promised." He will think of the good that may be accomplished, of the joy of being saved and seeing others saved in the kingdom of God, and of the blessed privilege of having part in the work. His mind thus filled with these noble thoughts, he loses sight of the discouraging features of the work; he surmounts obstacles and overcomes difficulties without scarcely realizing it. He makes for himself a comparatively easy and pleasant work that would otherwise be hard and disagreeable.

How often have I been walking along a toilsome road, and felt too tired to take another step, when my mind would revert to some pleasant theme which would take the place of thoughts about the long distance I had yet to go and the difficulties of the way, and while in this pleasant frame of mind, I would turn into the lane without realizing it, and reach home rested and refreshed. So with the canvasser who will take a cheerful, hopeful view of his work, or entertain good, cheering, and happy thoughts, the difficulties will be met, overcome, and forgotten, and the work become an exhilarating pleasure instead of an irksome task.

I am truly thankful for the success our canvassers are having. The spirit that characterizes their work, the manner of presenting the book, and the thorough and systematic way of working the territory, will certainly make favorable and lasting impressions, gain the confidence and respect of the people, allay prejudice, prepare the way for future work, and, if faithful to their trust, bring the "well done" unto each of them.

I trust that all who engage in the canvassing work will so conduct the business and manifest so much of the spirit of Christ, that when it is found out that they are Seventh-day Adventists, it will reflect favorably upon the cause of God, and open up the way for successful work in the future.

Yours in the blessed hope,

E. M. MORRISON.

A SUGGESTION FOR TOWN AND COUNTRY DELIVERIES.

NOT being specially interested in politics, nor mindful of election days, I unintentionally set one of my deliveries on the day of the spring election, in 1889. On calling for a team, the livery-man reminded me of the fact that every voter in the township would that day visit the polls (which were located in the town where I had engaged the team), and advised putting off the delivery until the following day. It was plain to be seen that I would miss seeing many of my subscribers if I attempted the delivery that day, and would in all probability be obliged to go over the ground twice; so I determined to deliver some at the polls.

Permission was readily granted me to place the stock of books out of sight in a drug store opposite the place of voting, and I proceeded to work quietly, lest a bad influence be exerted in case some one refused to take his book. Among the sociable citizens who lingered about the polls, I found one of my subscribers, and began making inquiries in regard to some of the farmers, whose wives had ordered the book. He seemed pleased to put his acquaintance to a good use, and was so willing to assist, that I gave him access to the long list of subscribers. Unless a voter was very deliberate about casting his ballot, I did not approach him till after he had voted, when I would invite him over to the drug store, while my friend watched the polls to see that another subscriber did not come and go without my seeing him. Notwithstanding our pains, in the busy part of the day, a few of those whose faces were not familiar to me, escaped our notice.

That difficulty can largely be avoided where the canvasser premeditates an election-day delivery, and informs his customers that he will deliver at the polls. In the case described above, several of the subscribers had learned of my connection with the Seventh-day Adventists, and at the polls some of them talked with me concerning our people. By meeting them confidently, yet quietly, not one order failed which would have been delivered in the ordinary way. None of the subscribers were expecting to get their books at the polls, and several had not sufficient money with them; but it seemed an easy matter for them to borrow from the office-seekers and merchants.

It was truly encouraging to see so many voters come to the polls and act their part in Caesar's affairs, and go to their homes with a volume of present truth under their arms. Those whom we missed, and the families not represented by a voter, were quickly reached next day by the use of a team.

Of course this plan is not practical for more than one township at a time, nor for large cities where there is more than one voting place; but for town and country work it can be used twice each year. In some States the spring election is held on the first Monday in April, and most States hold their fall elections on the first Tuesday after the first Monday in November.

J. E. FROOM.

REPORT OF THE CANVASSING WORK FOR FEBRUARY, 1891.

	STATE.	Days.	Mor.	Half Mor.	Lib'y.	Gilt.	Marb.	Plain.	Value of Books.	Miscel. Sales.	Total Value.	Total for Districts.
DISTR. NO. 1.	Atlantic								\$1827 15	\$159 15	\$1986 30	
	Maine		5		25	11	82	13	300 75		300 75	
	Maritime Prov	43	16	9	24	37	121	34	544 00		544 00	
	New England	347	135	83	92	249	351	48	2355 75	12 37	2368 12	
	New York	283	66	42	80	225	336	24	1924 00		1924 00	
	Pennsylvania	325							2141 25	290 15	2431 40	
	Quebec	40	9	2	15	10	121	12	380 50		380 50	
	Virginia	51	3	6	4	20	47	6	250 50		250 50	
	Vermont	18		2		4	17		67 80	55	68 35	
	West Virginia	46	11	3	10	11	31	2	178 75	61 05	239 80	\$ 10,493 72
NO. 2.	Alabama	12	6	1	11	25	48	1	221 50		221 50	
	Florida	12	2		14	14	14		78 50		78 50	
	Georgia	21	4	8	13	25	53	3	255 50		255 50	
	Louisiana	50	14	24	82	249	202		1416 00		1416 00	
	Mississippi	20	3		2	22	29		131 75		131 75	
	North Carolina	64	21	3	65	41	193	12	795 25		795 25	
	Tennessee	80	8	7	13	44	136	5	546 75		546 75	3,445 25
	Indiana	224	26	20	53	133	282	43	1293 25	3 75	1297 00	
	Illinois	490	103	40	136	495	403	25	3184 50	85 57	3270 07	
	Michigan	101	23	20	18	100	166	11	814 75	4 65	819 40	
NO. 3.	Ohio	74	21	17	22	112	87	8	676 75	47 25	724 00	
	Ontario	96	20	24	27	80	209	12	885 00		885 00	6,995 47
	So. Dakota		1		4	3		2	24 75	3 50	28 25	
	Iowa	18							109 50	5 90	115 40	
	Montana	52	21	9	11	49	57	4	602 75		602 75	
	Minnesota			1	2	8	7	2	41 50		41 50	
	Nebraska	42							446 20		446 20	
	Wisconsin	93			3	105	108	69	406 75	24 60	431 35	2,565 45
	Arkansas											
	Colorado	55	31	22	34	45	84		656 50		656 50	
NO. 4.	Kansas	109	16	1	28	30	67	59	504 00	73 07	577 07	
	Missouri	181	45	33	99	154	248	24	1537 00	51 10	1588 10	
	Texas	6		1	4	32	49		175 50	7 00	182 50	3,004 17
	British Columbia											
	California		155	111	251	616	358	50	3773 35	242 70	4016 05	
	North Pacific	119	97	37	88	449	120	53	1235 25	73 25	1308 50	
	Upper Columbia								309 25	4 50	313 75	5,638 30
	England	266	58	21	212	90	11		1004 17		1004 17	
	Germany											
	Scandinavians	212	125	47	58	607	334	219	3484 45	23 10	3507 55	
FOR N.	South Africa											
	Australia and Tas		260		110	200	219		2346 52		2346 52	
	New Zealand											6,858 34
	Totals	3,550	6,705	1,494	7,010	4,281	4,490	2,541	\$96,927 39	\$1,173 21	\$38,100 60	\$38,100 60

MINNESOTA INSTITUTE.

THE canvassers' institute for Minnesota will be held March 26 to April 6, in the Seventh-day Adventist church, Cor. Lake St., and Fourth Ave., Minneapolis. We invite all to come who are interested in the canvassing work, and expect all who canvass this year will attend an institute before commencing work. Brother F. L. Mead, our district canvassing agent, will be there; and as it commences at the close of General Conference, it will be of interest to every one. Those coming should bring bedding, and they can board at the dining hall.

C. M. EVEREST, *State Agent.*

THE report of the work in Iowa is for one week; Ohio, two; West Virginia, three; and Maritime Province, Quebec, and Ontario for six weeks.

A 32-page Extra containing a full report of the Convention just closed, will be mailed in a few days. This Extra will be sent free to all our regular subscribers. Doubtless many will wish to supply it to their friends who are interested in the subscription book business, and we will mail additional copies to any address on receipt of five cents per copy.

THE Conference in South Dakota is carrying on a school at Vilas especially for their canvassers. Most of them are taking advantage of this opportunity, and this accounts for the meager report from that State.

COMMENCING with the April number, a "Question Column" will be opened in the Canvassers' Department of the HOME MISSIONARY, in which all practical questions furnished us will be considered.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., MARCH, 1891.

(Continued from page 50.)

it is an isolated one, or because there are no others in the world. But in China and other portions of the earth, even where, perhaps, we have never looked for the Sabbath to be preached, there are those who conscientiously observe the seventh day as the Sabbath. It is also true that in all of those countries where there are those keeping the seventh day, when they have been left with the Bible and shaped a religion themselves which they have adopted, they are found observing the Sabbath of the Lord.

The question may arise, Why not the first day of the week? The observance of the first day of the week is that which has to be taught by man; but the reading of the Bible itself leads people to keep the commandments of God. No person in reading the Scriptures, would ever conceive that the first day of the week is the Sabbath, unless some influence outside of the Scriptures was brought to bear upon him. May we not expect to see before a great while a work among all the nations of the earth respecting the Sabbath reform, such as we have never seen before? We repeat, what we have before stated, that God has gone before us; and what appears to be so very strange is that there are those who conscientiously observe the commandments of God, and according to the light they have, believe in the Lord Jesus Christ, who are unknown to many making the greatest pretensions to Christian religion. The devil hates the Sabbath of the Lord, and it seems he would have those who observe it totally ignored as Christians. We mention this that the readers of the HOME MISSIONARY may grasp the idea that the truth which appears to be so unpopular in the eyes of so many, is not so unpopular with God; and those who are left entirely by man in the hands of God with his written word, are led to the observance of the seventh day as the Sabbath of the Lord. But it is God himself who looks down upon the world, and the work of giving the gospel of Christ to the inhabitants of the earth is the work of God. The judgment will reveal that he himself is accomplishing a work in this world which many of us have but little idea of at the present time. Why are such moves as this taking place within the last half century? Is it not because there are those who have been unfaithful to the light that God has committed to them, and so he is raising up others, even among those who have been the most darkened, who will take the forfeited crowns in the kingdom of glory?
S. N. HASKELL.

With this number we mail a four-page Extra containing the reports of foreign mission offerings for quarter ending Dec. 31, 1890.

VERY interesting reports have been received from the missionary ship "Pitcairn," full particulars of which will be found in the *Review* and *Instructor*.

WE call special attention to the list of "Useful Books" found on page 51 of this number. Printed copies of this list in slip form will be furnished free on application.

As we go to press, the State agents' convention has closed, and the annual meetings of the General Conference and International Tract Society have commenced. The convention has been a very profitable one. Next month we hope to give interesting reports of the meetings now in progress.

✓ ELDER S. N. Haskell, who has safely returned from his missionary trip around the world, occupied the Tabernacle pulpit Sabbath morning, February 28, also in the afternoon, addressing unusually large congregations at both hours. At 11 A. M., March 1, he gave some very interesting incidents of his trip, to the members of the Ministers' School, and many others who assembled at that hour.



Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 7, 1890.

GOING WEST.				STATIONS.				GOING EAST.				
am	pm	pm	am					am	pm	pm	am	
8.00	7.00			Boston				8.30	7.30	8.25	7.30	
5.00	6.00	8.00		New York				11.10	7.40	5.22	10.10	
6.20	7.22	1.00		Buffalo				9.50	5.40	4.25	9.00	
7.45	8.40	2.45		Niagara Falls				8.15	3.17	3.10	7.10	
		1.00		Boston				8.30	9.50			
8.40		11.55		Montreal				8.10	7.45		7.45	
		1.00		Toronto				8.45	5.50		8.20	
				Detroit				9.45			11.50	
Chl. Pass.	R. C. Pass.	Lmd. Exp.	Pacfic Exp.	Pacfic Exp.	Fall Exp.	Fall Exp.		Matl. Exp.	Lmd. Exp.	Ads. Exp.	Day Exp.	Pr.H. Exp.
am	pm	pm	pm	pm	am	Dep.		am	am	am	am	am
5.59	4.14	3.34	8.59	7.24	7.16	Port Huron	10.34	1.05	7.35	8.21	10.45	
7.28	5.40	2.44	10.10	8.55	8.31	Lapeer	8.55	11.45	6.17	7.01	9.12	
8.05	6.07	3.10	10.49	9.45	9.01	Flint	8.0	11.17	6.40	6.27	8.35	
8.48	7.29	3.37	11.28	10.30	9.35	Durand	7.20	10.45	6.03	6.00	8.00	
10.00	8.25	4.25	12.35	11.30	10.30	Lansing	5.37	9.57	4.00	5.00	6.35	
10.37	8.58	4.58	1.06	12.05	11.00	Charlotte	4.58	9.27	3.25	4.35	6.02	
1.00	10.00	6.00	2.00	1.00	12.05	BATTLE CREEK	4.05	8.45	2.55	3.55	5.15	
1.45	pm		2.50	1.45	12.50	Vicksburg	2.55	8.01	1.35		am	
2.52			1.55	1.00		Schoolcraft	2.42					
3.40		7.17	3.45	2.45	1.50	Cassopolis	1.50	7.17	12.45	2.35		
4.55		7.55	4.25	3.35	2.35	South Bend	1.00	6.35	12.00	1.57		
5.15				4.52		Haskell's	11.41					
pm		9.15	5.55	6.10	4.00	Valparaiso	11.25	5.15	10.30	12.40		
		11.15	8.05	7.30	6.20	Chicago	8.40	3.15	8.15	10.30		
		pm	am	am	pm	Arr.	Dep.	am	pm	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.
W. E. DAVIS, Ticket Agt., Chicago.
A. S. PARKER, Ticket Agt., Battle Creek.