



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

VOL. III.

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

No. 5.

EVIDENCES OF DEVELOPMENT.

ALL those who have read the annual report of the work of the International Tract and Missionary Society cannot fail to have noticed the marked increase of our work both by way of extending into new fields and the amount of publications which we have sent out into fields new and old. Until less than two years ago the office work of the society was done by one or two individuals, generally in a single small room. In the summer of 1889, the Review and Herald very kindly fitted up a large pleasant room on the second floor of its west building, with a smaller room opening from it, and have generously donated the use of these rooms to the International Society since that time, and have furnished us with free lights and heat.

As the work of the Society increased, we have added to our force of office help, till we find the large room which we have occupied altogether too small for our use. Not only this, but as our work develops, we find it necessary to enlarge still more by adding other departments, and increasing our force of help. At a recent meeting of the Executive Board of the Society, it was voted to rent a commodious two-story building a few doors west of the Review and Herald Office for the use of the International Society. By the time this paper reaches the most of its readers, we shall be located in our new quarters. This building was erected for business purposes, and is divided into business offices, which in many respects will make it very convenient for our work.

Already plans have been made for the opening of a German department, and Sister Lena Steinel, the secretary of the Wisconsin Tract Society, has been chosen for this work, and will be connected with our office as soon as possible after the camp-meeting is held in that State.

We hope to be able to select suitable persons to take charge of correspondence in other languages, and thus pioneer the work in foreign fields where these languages are spoken, and do a general missionary correspondence with these foreign elements, both in America and other countries. We design to make our work international in character as well as in name. The great field, the world, is opened up before us, and there is no limit to the work that we might do as fast as we can secure additional workers, and means with which to secure publications.

Our publishing houses have always been, and we have reason to expect they will continue to be, very liberal in making donations of publications for us to send out gratuitously into the different parts of the great field of which we have the oversight. Thus by the blessing of the Lord we believe the International Tract Society may carry the truth to the knowledge of hundreds and thousands of individuals more easily than the same work can be done by any other agency we could employ.

We have also arranged to enlarge our work in Chicago by nearly doubling our office room in that city. No definite plans have been made for the selection of additional workers in that office; but we trust that at the close of the college year additional help will be secured, who will connect with our work there. We believe our readers will be interested in the encouraging prospect for the development and growth of our work. We feel anxious that all should be as familiar as possible with the work that the society is doing, and will give through the columns of the HOME MISSIONARY from month to month such condensed reports as we have space for.

L. C. C.

APPRECIATIVE WORDS.

[THE following letter has recently been received from Mrs. N. H. Drullard, explaining how the HOME MISSIONARY is appreciated in South Africa, and the use made of it in the weekly missionary meetings. We print it for the benefit of those who are using the lessons in the HOME MISSIONARY for the same purpose, and also for the benefit of those who think it impossible to make any practical use of these lessons in the manner that has been recommended.]

We think you will be glad to learn how the HOME MISSIONARY is appreciated here in South Africa, and how we use it in our missionary meetings. Our canvassers speak words of praise for the journal, and anxiously wait for its arrival, feeling sure that from reading it, they will gain both comfort and instruction. We use the lessons in their order in our Wednesday evening missionary meetings. The librarian prepares a program for each lesson, first one member, then another, being appointed to take charge of the meeting. Each meeting is opened with song and prayer, followed by the reading of the minutes of the preceding meeting, and the program for the next meeting.

Sometimes the program gives to each certain questions for special study; although each person is expected to be prepared on the whole lesson, the topics assigned him require his special attention. Sometimes one member is given charge of the meeting, and told to conduct it as he sees fit, bringing out the important points in a lesson by asking questions, reading an essay, or by blackboard illustrations. Often one paragraph is given to each member, and then each one in order tells what can be learned from his paragraph. Often scriptural proof is required to show that what is taught in his paragraph is true. Sometimes after the whole lesson has been discussed, some one will quote scripture to prove that each point in the lesson is just what should hold our attention at the present time.

We cannot tell you all the methods we use, but you can see that there is no monotony, no lack of interest; and when the time comes to close our meeting, we all feel that much more might be learned from the lesson. Once in a while we do not get our HOME MISSIONARIES on time. When this happens, we select an article for study during the week, and then have a lesson from it very much as we would conduct a Sabbath-school lesson. At one of our meetings, as we tried to realize the work before us and how poorly fitted we were for that work, Brother Morrison, who was present, exclaimed, "This is the best missionary meeting I ever attended." After finishing the lesson, we have a season of prayer; and, oh! we have so much to bring before the Lord!

We first read reports from the canvassers, or any of the workers. If any member has any special work he desires us to remember, or any interested reader for whom he wishes special prayer, the subject is brought before the meeting. We have all felt that these seasons of prayer have been the means of

the success in our work here. The workers, wherever they are, join in prayer on Wednesday evening. We then have a few moments for business, and close with a song of praise. We all feel that our Wednesday meeting is the life of the missionary work, and that we must learn about the foreign lands, what is being done there, and what can be done, and examine ourselves as a society and as individual members, to see if we are doing all we can. We must be posted on the subject of religious liberty. It is to be the great question soon, and is even now making some stir here. If we watch the work in America, we will know better how to meet the issue here; and in order to interest others in it, we must understand its principles thoroughly.

Home missionary work we cannot study too much, and the lessons in the HOME MISSIONARY cause heart-searching to know if we are faithful. The lesson, "Working for God," in the September number, was a feast to us all; and we have used the same thoughts in conducting temperance classes in the city. The Health and Temperance Department becomes more and more interesting. When we had the lesson on corset-wearing, the brethren thought that at one meeting they would not be condemned by the lesson; but they found that even they were not free from guilt, as it was to gain their approving smile that women distorted their bodies. Nothing is greater than the demand; and when man shows woman that he has no smiles of flattery for the woman with the pinched waist, and refrains from unkind remarks about the woman with a natural waist,—then, and not till then, will the corset go. Man must be educated on this subject as well as woman, and know how harmful and displeasing in the sight of the Lord it is for woman to distort her form; and then if he has real love for beauty and purity, his taste will be changed, and he will cease to flatter the woman with a slender waist. Woman must not only be educated about the crime of tight lacing, but to see that it is impossible to keep the commandments when she will do anything to please man instead of God. We all felt that we had been shown work for each to do. Surely we begin to feel that we are not half thankful enough for the light God has given us on health reform, neither have we given it half the attention that we ought. We need the lessons on health and temperance.

We have all the older children take part in the meetings, by assigning them some easy question or paragraph, and it is wonderful the missionary spirit that some of the children have. In some small churches there are several large children that can help in the lesson. There is much more I could tell you about our meetings, but my letter is already long, and I think you can see we need the HOME MISSIONARY, and that we appreciate it. We could not do without it; it is a wonderful means for educating and keeping alive the church. May God bless those in charge of it, and all our people receive that help from it that it is so well fitted to give. We are of good courage in the work here in South Africa.

MRS. N. H. DRULLARD.

Bible Workers' Page.

CONDUCTED BY GEO. B. STARR.

THE BIBLE WORK.

At the time of the late General Conference, several interesting meetings were held by the Bible-workers in attendance, and as many as sixty persons were present at some of these meetings, representing the Bible work in the different parts of the United States, England, and Switzerland. The discussion of a number of important questions and the interchange of experiences, were of real encouragement to all. Some of these experiences will doubtless appear in this department in future numbers.

The opinion seemed very general among those present at these meetings, and from some who were heard from by correspondence, that the Bible workers should have a department in the HOME MISSIONARY, or some of our papers, as a means of communication, instruction, and encouragement, and a resolution was unanimously adopted, asking for space in the HOME MISSIONARY; which request was granted at a late meeting of the International Tract Society Board. We shall now hope to be able to give from time to time in this department the choicest bits of experience, and new readings upon both old and new subjects, from workers in all parts of the field.

PART OF GOD'S WORK.

THE statement made by the Spirit of God some years ago, that "the conducting of Bible-readings was a heaven-born idea," has given many of the workers in this branch confidence that it was not destined to die out as some predicted and feared, but that it would have its part in the work of God, and that an important part until its close. "Heaven-born ideas" do not die, and we are glad to inform our people in all parts of the world, that the Bible work is very far from dying, as this new department in this journal as a means of communication between the workers in this branch, would indicate.

No; this method of labor has come to stay. God has connected it with his work as a means of personal labor for precious souls. Much good has already been accomplished. Many persons are to-day rejoicing in the truth who stand ready to bless this means by which the light reached them.

Some mistakes have been made in the past, by encouraging persons immature both in years and in experience to devote themselves to this line of work;

but these mistakes should prove a schooling, and should not be repeated. Plans are being laid for better preparation for those who engage in this work, and persons of ability and education and of sound Christian experience will be encouraged in all the Conferences to give their lives to this branch of God's work. Persons to whom God has given ability to teach the common branches of education, should feel themselves called of God to devote that ability to teaching the truths of the Bible—in Bible readings in the homes at the firesides of the people, in the many large cities throughout the world.

CHRIST OUR EXAMPLE.

THE public ministry of our Lord Jesus Christ began with personal labor in a night's visit with two men from Bethsaida, John and Andrew. That night's personal visit with Jesus, mightily convinced these two godly men that Jesus was indeed the promised Messiah; and they began personal work for others. Andrew goes at once, perhaps sixteen or eighteen miles, to Bethsaida, to find Peter, and lead him to Jesus. Jesus next personally finds and calls Philip. Philip begins personal labor for Nathaniel; and so the pillars for the church of Christ were brought out one by one, by personal hand-to-hand work (see John 1:35-51), and so with the largest portion of the first year of Christ's ministry. In it is recorded his personal labor for Nicodemus, the woman at Jacob's well, and other incidents with their important lessons. Bible workers should catch this spirit from their Master, and in his name and in his stead and for him, repeat these same lessons in homes which his providence opens to them to-day.

G. B. S.

TRANSITION.

JUSTIFICATION: A change of state,—new standing before God.

REPENTANCE: Change of mind,—new mind about God.

REGENERATION: Change of nature,—new heart from God.

CONVERSION: Change of life,—new life from God.

ADOPTION: Change of family,—new relationship towards God.

SANCTIFICATION: Change of service,—separation unto God.

GLORIFICATION: Change of place,—new condition with God. — *Notes from Moody's Bible.*

"O SEND me forth, O send me forth, my Saviour!

Let not myself—self-seeking self—come 'twixt thee and thy glory.

O magnify, O magnify thy precious name, my Saviour!

Lift high the banner of thy cross,

And in its folds conceal thy standard-bearer."

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, May 23.

CAMP-MEETINGS FOR 1891.

THE camp-meeting season is right upon us, and already preparations for these meetings are in progress. Much has been written in the past in reference to their importance, and the necessity that none should deprive themselves of the privilege of attending if they possibly can do so. All that has been written in the past on this subject is not only equally true and applicable at this time, but as time passes on, and we come nearer the end, the solemnity and importance of our work increases.

The camp-meetings the present season will be of more than ordinary importance. The time has certainly come when there should be rapid advance all along the line. The present situation and circumstances are very favorable to this. As time has passed on, not only has every development in the political and religious world demonstrated the truthfulness of our position and the correctness of our views, but it is also being developed, that what we are pleased to call "present truth," is the only system that meets the demands, and satisfies the soul that hungers and thirsts for righteousness.

Babylon is fallen. Faith in God, and faith in the Bible as the word of God, is a rare thing in our time. The educated clergy of to-day have got above the simplicity of the word of God. All this is preparing the way for the arch deception of Satan to be carried into effect. The third angel's message is the truth for this time. It is not only a most faithful warning against the deceptions of Satan that are hastening the world on to destruction to-day, but it proclaims the everlasting gospel in its purity, which is the power of God unto salvation to every one that believeth. The work of the message is not yet completed. There are devoted men and women everywhere that are sighing and crying over the abominations that are done in the land, who have not lost their faith in God; but while they see that faith is leaving their own church, they are continually praying God for light. Will God hear?—Most assuredly he will. Then there are others who are in darkness, not having known God, who would readily receive the light if it was brought to them. Shall these go down to perdition without the opportunity of salvation?—It cannot be. The Saviour declares that this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come. The first angel of the series of Revelation 14, declares that the gospel shall be preached to every nation, kindred, tongue, and people. No one will have any excuse in the day of God for not having accepted of the offers of the gospel.

The light which we have received places us under great obligations to God and to our fellow-men. The

prophecies and the signs of the times locate us in the very close of time. We have been awaiting with interest the developments in our own government, which would bring about an image to the beast. Our country has already been stirred from one end to the other by this clamor for religious legislation. No one can mistake what this means. But are we ready for the full development of the image to the papacy? It seems to me that there is yet a great work to be accomplished by the message of God to the world, before the image is fully developed; for when that time comes, what can we do to advance the truth? The prophecy says we can neither buy nor sell. Our liberties will be taken from us. Under such circumstances, we could not do much to preach the gospel and send the truth to the different parts of the world. *Now*, yes, the present *now*, is the time to work. *Now* God's providence is holding in check the elements, which would immediately develop the image. *Now* the angels, in obedience to the divine command, are holding the winds that they blow not, that the servants of God may be sealed. We cannot overestimate the value of the *present now*; for it is full of eternal consequences. God forbid that we should rest on our lees, and be lulled to sleep by the siren song of peace and safety, when we are living right on the precipice of eternal perdition. This is the time for the most earnest activity for aggressive and well-organized efforts in every direction. Never was the situation more favorable for this than just now. The providence of God has gone out before us everywhere. The Macedonian cry is coming from every country; nothing is lacking but consecrated men and means to go forth in the power of God, and carry his message to the world, and prepare a people for the Lord.

The reports from the work we have begun in foreign lands, are most encouraging. The Lord is blessing the efforts put forth, in a gracious manner. A letter from Elder J. F. Hansen, of Copenhagen, Denmark, reports that at their quarterly meeting on January 4, thirteen were added to the church, and at the April quarterly meeting, fifteen more were baptized and added to their number; also that eight or ten more will unite with them very soon. Elder L. Johnson reports excellent interest at Christiania and also at Moss. Elder E. G. Olsen reports twenty as having accepted of the truth within the last few weeks at Saurvig. Like reports have also come from Australia and New Zealand within a few days. Indeed, we have no discouraging report from any field. Our great perplexity is the lack of consecrated talent for the work. We need men and money thoroughly consecrated to God. We cannot plead that we are so impoverished that we cannot do anything. We have great resources in the large number of young men and women in our ranks, and

they must be developed for the work. We pray that God will raise up laborers. This is all very good ; but it becomes us to work as we pray. Faith is not something that sits still and folds its hands in idleness. "Faith without works is dead," says the inspired apostle. We are glad that there are some signs of an awakening on this subject, as seen in the increased interest in the establishment of schools for the educating of young people for the work. We are also encouraged by the spirit of consecration manifested on the part of some of our youth. And we shall see much more of this among the young if the older people will lead out in more thorough work. The "Testimonies" have stated that there might be one hundred young men giving themselves to the work where there now is one, if it were not for our selfishness. Such statements are worthy of careful thought. Will we be without guilt in the day of God if our selfishness shall stand in the way of developing laborers that are within our reach? Therefore let us work as we pray, and show our faith by our works. Every Conference should take a special interest in the young people in its midst. There are many of these engaged in other work, who ought to be connected with the cause. Conference committees, ministers, directors, church-elders, and parents have a special duty in this line. These things ought to receive special attention in all our camp-meetings.

Neither are we impoverished for means. There are abundant resources of means among God's people to accomplish his work in the earth. Look at the amount of money spent by professed Christians for personal decorations. We say *professed* Christians. True Christians are Christ-like ; and when we are Christ-like, we will do as he did ; we will have the same mind that was in him.

Money is needed for the work to-day. More might be accomplished if we had more means. But God's hand is not shortened, if we should prove ourselves unfaithful. God's power is not limited by us. If we had the consecrated laborers that we could send to the places that are calling so earnestly for help, I have not the least doubt but that we would get hold of the means by which to send them. If the church did not raise it, as it would be their privilege to do, God would move on the heart of some one to bring forth the means. I have not the slightest doubt in this matter.

The greatest difficulty with us is that there is so little faith in us ; we do not open the way for God to work. He has said, "Ask and ye shall receive ;" but God will not give to us merely to satisfy curiosity ; there must be faith that will give him the glory.

Again : we are yet so carnal, so selfish, and lack so much of the spirit of true humility and meekness, that God cannot intrust us with a marked degree of his Spirit. He would gladly bestow more on us if we would use it to his glory. But we are so vain, so easily puffed up, instead of giving God the glory, we take it to ourselves, and become vain in our own imaginations. God is dealing with us in mercy, and

if we will but learn the lesson he is trying to teach us, it will be well ; but if not, he will leave us to the way of our own choosing, and call others to do the work that we might have done, to contribute the means that we might have given. These things must receive more than a passing notice at this time, and should be especially dwelt upon in all our camp-meetings. The time has come to "go forward ;" advance steps must be taken all along the line.

There must be a consecration of ourselves and our means to God and his work. There must be a seeking God for a deeper spiritual experience. Many who profess the present truth are not converted ; many who have known something of the first love, have lost it, and have settled down to a dead formality. We need to repent and do the first works again. We must have a living connection with God daily. We are glad for some omens of good, but the work must be followed up and become general throughout all our ranks. At the coming camp-meetings this matter should receive special attention. They should be seasons of deep spiritual revival. This being realized, will prepare the way for the development of another subject ; viz., laborers.

Everywhere we find ourselves crippled in the work for want of efficient and thorough-going laborers. The field everywhere is open, and from all quarters come earnest calls for help. Much more might be done in our home Conferences if we had more laborers. Foreign fields are calling, and we must send them help. Here are a host of young people among us, who should be gaining a religious experience, and a fitting up in our schools and other institutions, to enter the work wherever needed, according to their fitness. We need ministers, missionaries, teachers,—teachers not only well educated in the sciences, but teachers of deep piety, and full of faith in God and his word. We need editors,—men who not only have good mental endowments and a ready pen, but a consecrated heart. We need physicians,—physicians who will not have personal gain in view, but men and women who will enter the medical profession, and labor with the same motive as that of the minister and missionary ; yes, and who will relate themselves to the cause the same as the ministry and other religious workmen—ready to be used in any way and in any place where the cause of God may need them. We need medical missionaries. The foreign fields are calling for help, and in most places a medical missionary can work to much better advantage and with much more success than any other missionary. A large number of our young men and women ought to be put in training for just such work. We need men and women to fill other important positions in connection with the work. There is a demand for sanctified and consecrated business talent in all our important institutions, such as our publishing houses, our schools, our sanitariums, where not only the religious, but also the financial, interests of the work must be cared for. All these need the best of business talent. Not the sharp, shrewd, and cunning ways of the world ; but, while it is thorough and efficient in business, at the same time it should represent the high

and noble principles of the truth and the work which we represent; so that not only our preaching, but our business as well, shall bear that religious mold that God would have it, and which will be in harmony with the high and holy character of our work.

We also need money to carry on the work, and to send missionaries and publish the truth to all the world. We cannot, we must not, be indifferent to all these important interests. What excuse could we offer if we should hold our peace in such an hour as this? Salvation must come, salvation will come. If we prove ourselves unfaithful and recreant to duty, God will raise up another people to do the work, and win the triumphs which might be ours.

All these things must receive careful attention. The camp-meetings afford an excellent opportunity to talk up the different interests of the work. How can our people appreciate the situation unless they become intelligent in reference to all branches of the cause? We cannot slight the camp-meetings except to our own great loss. Our time and our work are of the greatest importance, and neither old nor young can afford to be indifferent to God's requirements; but in order to appreciate fully the time and the requirements of God, we must be intelligent.

Efforts have been made to supply experienced and efficient laborers for every camp-meeting; and we expect that the camp-meetings of 1891 will be the best we have had so far. God is ready to do great things for his people, and the time has certainly come for an advance move all along the line.

O. A. OLSEN.

FOURTH SABBATH READINGS.

CAREFUL thought has been given to the selection of subjects for the fourth Sabbath readings for the remainder of 1891, and the Executive Board of the International Tract Society has decided upon the following:—

June, "Our Duty to the Poor," S. N. Haskell.

July, "The Blessed of the Father," Mrs. E. G. White.

August, "Our Orphans' Home," J. H. Kellogg.

September, "The Gospel Commission," L. C. Chadwick.

October, "Mission Fields in America," D. T. Jones.

November, "Foreign Missions," W. C. White.

The fourth Sabbath in December will be occupied with the regular week-of-prayer reading.

These readings will all be prepared with a great deal of care, and should be brought before the entire membership of the denomination. We trust that the plan of having these articles read in the churches the fourth Sabbath of each month, will be adhered to as closely as possible. A large percentage of our churches do not have regular preaching, and these articles, if studied together prayerfully, may be a source of instruction and encouragement to all.

L. C. C.

REPORT OF LABOR, APRIL, 1891.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries	41,665
" " " " " United States	10,747
Number periodicals sent to foreign countries	4,116
" " " " " United States	1,637
Number letters written to foreign countries	78
" " " " " United States	61

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries	18,650
" " " " " United States	4,511
Number periodicals sent to foreign countries	645
" " " " " United States	133

LAURA C. BEE.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out	60,615
Number <i>Sentinels</i> sent out	637
" Manuals sent out	200
" copies "American States Papers" sent out	17
" letters written	15

MARY E. SIMKIN.

Chicago Office.

Pages denominational publications sent out	15,780
" health and temperance publications sent out	4,224
Number <i>Signs, Present Truth, and Instructors</i> sent out	422
" <i>Good Health and Pacific Health Journals</i> sent out	26
" <i>Sentinels</i> sent out	556
" letters written	404

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out	2,592
Number periodicals sent out	164
" letters written	177

TENA JENSEN.

THE report this month shows more literature sent out than last month in nearly every item. This is due principally to the fact that the secretaries have nearly all resumed their regular duties, while last month much of the time was spent in attendance at the annual meeting of the Society. We hope for the rest of the year to be able to present gradually increasing reports. The report of the Health and Temperance Department this month appears over the signature of Sister Laura C. Bee, although she has not as yet been able to complete arrangements to commence her office work, and the health and temperance publications reported in this issue as having been sent out, were nearly all sent out by Mrs. Strong in connection with her regular work. Sister Bee expects to commence her work some time this month. We are making a diligent effort to secure the preparation of additional tracts and leaflets for use in disseminating the principles of health and temperance.

The religious liberty report this month is lighter than usual. The work of this department is dependent entirely upon the activity of the workers in the field. We have constantly on hand a complete assortment of National Religious Liberty Association publications, and trust our readers will all feel the importance of using them wherever they can do so to good advantage.

Extracts from Correspondence.

From a gentleman in Barbados, who has been receiving monthly supplies for more than a year, and of late has been considerably exercised over the Sabbath question, as the following extracts will show:—

"I think it a duty incumbent on me to say something with respect to the work which you are quietly carrying on in our midst in this colony. As I wrote you some time ago, the packages of matter sent me from time to time have been regularly distributed, and although I told you there were no Seventh-day Adventists among the people, I find, like Elijab, that I am mistaken, in so far that many people have questioned among themselves why the Sabbath day of the Jew was not that of the Gentiles.

"This question has been silenced in like manner from time to time by the church through its many branches, and centuries having passed away since the inauguration of the change, and the greatest men of letters, according to the world's views, having bowed the knee to the change, leaves a difficult task for those who are willing to restore the day which God blessed and sanctified. There are, however, a few who are feeling that it should be observed, and since Mr. Ball's sojourn, have determined to keep the Sabbath day. You will now inquire, What of yourself? What do you think of it? Most certainly I am at one with you as to the day, and that it should be kept; and Mr. Ball and myself have much to say on it. And I have tried to close my business on that day, but it seems I cannot manage that so suddenly. I pray God to point out to me the exact road I should walk in.

"I am much in debt to your kindness for the books sent me, the last being "Bible Readings" illustrated, which I shall keep as a memento of the society's work (having procured one of the non-illustrated copies from Mr. Ball), and the "Spirit of Prophecy," Vol. III; previously, "Man's Nature and Destiny," and "Sabbath Readings," which are all very interesting.

"Mr. Ball has truly labored unceasingly, and although he has apparently done little, judging by the converts, he truly can be said to have sown seed which will presently bring forth fruit abundantly, as people have been sent home to read anew that best of Books, which gives such stores of pleasure and information to diligent searchers. For myself, I have started to read it daily in my house, not as hitherto, but *thoroughly* through, and already has a new light been thrown on many passages formerly read without particular notice. As I told Mr. Ball, I am in God's hands, and must be disposed of as seemeth good in his eyes.

"I have promised to give Mr. Ball and his cause all the assistance I can on the Sabbath-day question, although the commandment is broken if we work only five days, as it commands labor on six days and rest on the seventh. The law of the land which we are commanded to obey for Christ's sake, and so as not to bring a reproach upon his work, takes one, leaving only five days.

"Another question that has been put to me, and which I did not feel able to answer right off, is: 'If my conclusion be correct, what is to become of the generations of Christians who have passed away during the eighteen centuries since the change?' Will you kindly answer this for me, as I am not quite clear upon the point myself?

"Finally, I close for the present, anxiously awaiting your acknowledgment and reply. I need not tell you that my friends

are all about my ears, and, of course, some pleasant things are said; but they do not reach me. They rather make me more diligent in searching the Scriptures 'whether these things be so.'

"May God's blessing be upon your labors; and indeed, your work being for Christ's sake, it shall be blessed."

From St. Kitts, West Indies:—

"Permit me once more to thank you for literature sent me from time to time. I cannot but admire the good result from a careful and prayerful reading of what I have received. I desire to thank you for those to whom I have distributed them. The instruction received by all is worthy of note. We read and pray that God may bless your efforts in the upbuilding of his kingdom."

From Sierra Leone, West Africa:—

"There is no doubt in the fact that like a leaven the papers that you are sending are educating the masses about the relation of man to his Maker, and the obligation that man is under to that Maker. People are beginning to think for themselves, and to compare the teachings of Scriptures with what you are contending for, and to see which is which.

"We have for our consolation that truth must conquer and prevail. We thank you for the interest you have for us to have us always in remembrance."

From the island of Dominica, West Indies:—

"I can always read over the many papers I have received from you. I wish all the world could agree on the Sabbath question of keeping the same day, but I am afraid such a thing will never be; in many other points also I feel that you are right."

From St. Vincent, West Indies:—

"I do most heartily and sincerely thank you for your gratuitous kindness in sending me the monthly supply of papers. I personally derive much good from their careful perusal, and they will amply repay those who earnestly examine them.

"I always read them first, and then distribute to others, and there is every reason to believe that wholesome reading must enhance spiritual life and growth, and from the numerous quotations and passages given, many will become wise in the knowledge of Jesus Christ.

"From the extensiveness of your society's influence, I trust many will catch the flame, and readily believe on the Lord Jesus. Yes, what a grand company will there be in that great day when Christ shall come and appear to his saints; with what rapture shall they gaze on him who has washed and redeemed them by his own precious blood! I wish you in your labors long and prosperous success, and hope that the Society may answer the end of its object."

From St. Kitts, West Indies:—

"Many thanks for the tracts you have been good enough to send me. I have distributed a great many, and sincerely hope that they will have a beneficial influence upon the people, although your tracts and booklets have been written for a class of readers of superior education and social position to the peasantry of these West Indian islands. I am about to leave St. Kitts for Barbados, and I should be glad if you would send a lot of tracts to the Rev. Mr. —, and he will be glad to distribute them, as he is doing the same kind of work."

From Barbados, West Indies:—

"Your letter of December 15, also the periodicals, and "Man's Nature and Destiny," have been inestimable blessings to me. I therefore tender again my heartfelt thanks to the Society for its kindness to me so far.

"I felt the joy of realizing one's faith in a thing unseen when I was privileged to receive a visit from Mr. Ball on the 5th inst. I must say that his presence did us good.

"In conclusion I trust that the great God of all in his love and mercy may direct the working of the Society, and crown it with many blessings evermore."

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

THE ARGENTINE REPUBLIC.

EARLY HISTORY.

It was in the year 1516 that Juan Dias de Solis, a native of Spain, sighted the coast of South America, and sailed up the Rio de la Plata. He was the first European to navigate this river, and the first to land upon its banks. His discovery, like the discoveries of many others, was accidental; for his voyage was directed toward the Molucca Islands. He died on the Uruguan shore, and his seamen turned the prows of his vessels homeward, having accomplished nothing.

Ten years later, Sebastian Cabot entered the "river of silver." He gave to it the name it has ever since borne. His voyage was more successful than that of his predecessor. He saw that the Indian natives wore trinkets made of gold, and he was fired with a desire to penetrate to the interior, to obtain some of the precious metal.

But troubles and jealousies at home caused him to return. "Before leaving, however, he founded the first European colony on the Rio de la Plata, by garrisoning the fortress of Santa Esperitu, which he had built."

In 1535 the city of Buenos Ayres was founded. It was at that time known by the name of "Santa Maria de Buenos Aires" (Saint Mary of the Good Airs). In the name of this city can be detected the creed of its founders. From that day forward the Spaniards continued to colonize Argentine. But the history of the country is stained with wars and strife. Tyranny, which always accompanies Roman Catholic enterprises, hindered commerce, and trammelled the personal rights of the settlers.

We pass over that period of history embraced between the founding of Buenos Ayres in 1535, and the adoption of the present Constitution of the Argentine Republic in 1871. During these years the country cannot be said to have enjoyed unparalleled advancement. There were wars with England, and wars with the Portuguese; but worse than both of these, more destructive to the national prosperity in every way, was the civil strife between the dwellers on the soil of the same country.

Since the adoption of the present Constitution, things have materially changed. There has been comparative tranquillity, and consequently prosperity. The people of Western Europe have flocked to Argentine by the thousands. No such immigration has ever been witnessed, unless it be that to the United States.

THE LAND ITSELF.

"The Argentine Republic may be roughly described as an almost unbroken plain, stretching—if we include Patagonia and the Gran Chaco—south to the Straits of Magellan, and the Argentines claim,

even to Cape Horn. The frontier provinces thus comprise some which have attained a considerable degree of civilization, and others which are yet steeped in barbarism and even unexplored. Buenos Ayres is equal to all the others collectively, in wealth, population, and importance. The city of the same name is the seat of the national and provincial governments, and one of the principal seaports of South America. In the refinement of its society, progressive spirit of the people, and activity of trade and industry, it yields to no other city on the continent, and has earned the title of the "Athens of the South." Entre Rios and Santa Fé have of late years attracted much notice as sheep farming countries. Cordoba, the heart of the interior, has received a great impulse from the Central Argentine Railway. San Juan and Catamarca are remarkable for their mineral wealth. Mendoza, at the foot of the Cordillera, formerly the chief city of the Cayo provinces, has emerged from the ruins of the earthquake of 1861. Santiago and other northern provinces have been hitherto so isolated as to be almost valueless, but the navigation of the Vermejo and the new narrow-gauge railways, will unite them, through Cordoba and Rosaria, with the river Parana, the great artery of the Republic."*

The Argentine Republic is watered by magnificent rivers which flow transversely across the Gran Chaco in the north, the pampas in the center, and Patagonia in the south, from their source in the Andean range on the west to the Atlantic Ocean on the east.

With the exception of the mining districts in the northwest of the republic, Argentine is essentially a pastoral country. The "pampas" is the name given to the South American plains, which correspond to the western prairies of the United States. In some districts the pampas has become a desert, covered with rocks and boulders; in others it is composed of soil which furnishes luxuriant grass for the cattle of the *gaucho*. The pampas are devoid of timber. The tall and graceful "pampas grass," which in other parts of the world is considered a lawn ornament, here grows in wild abundance. The sod of the pampas is not dense and compact like that of the North American prairies. "There are coarse and scattered tufts of hard and dry grasses, which cover the yellow clay like thousands of little islands. . . . At the place where their formation is most pronounced, the earth is cracked between the tufts, and is often washed away by the rains, so that the grasses are left as little eminences, the interstices sometimes being filled up with smaller species."

This is true of the pampas, in its natural state; but wherever the country has been settled, the aspect is

* "The Countries of the World," Vol. III, Chap. XIV, page 210, par. 2.

changed, owing to the browsing of sheep and cattle. The coarse grass-tufts disappear, and are replaced by a compact, tender, and shorter herbage.

Peach-trees, grapes and figs, apples and pears, flourish in some localities. The *Eucalyptus Robinia* (false acacia), Paradise tree, and Lombardy poplar, are the principal shade trees planted. The "pita," or flowery aloe, forms the usual fence in the suburban county seats. This grows to a height of thirty feet, and has leaves seven to eight feet long, and five to six inches thick. These leaves are in appearance something like a spear head. They are flat on top, with two sharp and sometimes jagged edges. As has been stated, they are several inches thick, and they taper off to another sword-like edge beneath. It has proved an impenetrable barrier to wild animals of the larger species, and even against Indian assaults.

The country, except in the more remote parts, is occupied by the great cattle and sheep stations. New-comers must now travel far into the interior to find vacant territory. Unfortunately, over much of the country the Indians still hold sway to such an extent as to be dangerous to the life and property of the white man.

"The stock on a cattle estancia is often as many as 10,000, divided into herds of 2,000 or 3,000 each, which two men can easily manage."

Wool, hides, and tallow are the staple products of the country. Cattle, sheep, and goats are extensively raised. "Domestic fowls are dear and scarce. Eggs will often cost eight cents apiece; and a full-grown fowl brings in the cities from a dollar to a dollar and a half."

Horses are raised in large numbers, and in some places roam wild over the plains. They were originally introduced into America by the Spaniards. Next to the raising of sheep, cattle-raising is the great business of the Argentines. "In no part of the world are there so many horned cattle, though butter, cheese, and milk are so scarce that not enough of the two former is made for the use of the cities, large sums being sent abroad to purchase what under proper management ought to be exported from the Rio Plate country."

AMONG THE PEOPLE.

Argentine has a truly cosmopolitan population. It is estimated that the savage Indians who wander over the national territories of Gran Chaco, Misiones, Pampa, and Patagonia, number about 93,000. The Chaco tribes, before the arrival of the Spaniards, were to a certain extent, at least, agriculturists. They were not given to roaming as much as those farther south; yet at the present time, they are among the most intractable aborigines of the American continent. The Indians inhabiting the pampas are more orderly. They submit to their chiefs, and determine their policy according to the dictates of their ruler; "nevertheless the region between the Indian country and the settled portions of Buenos Ayres has been the scene of continual bloodshed, the very discipline of the Pampas Indians enabling them to unite in considerable armies, and thus more effectually harass the unfortunate *estancieros*."

Italians are the most numerous foreigners. There

are less than half as many Spaniards as Italians, nearly as many Frenchmen as Spaniards, and about the same number of English and Germans (including Swiss) not born in the country. The representatives of the United States are comparatively few; but in energy and influence, they make up for the numerical unimportance.

"Spanish is the national language; yet in some parts of the country the old Guarani has not yet been entirely abandoned. English and French are taught in all the secondary schools, and German has of late years also asserted its claims to be studied."

The different races, both European and native, have intermarried perhaps to a greater extent in South America than in any other part of the world. The population is "recognized as having to a considerable extent as its basis the mixed descendants of the conquistadores, and the aboriginal tribes of the country. The negroes originally imported as slaves have also contributed their share to the general mixture of races, while the large immigration from the Mediterranean countries has naturally had its effect upon the character—moral, mental, and physical—of the Argentines." The people as a rule are open-hearted and liberal, the constant stream of immigration tending to keep society in a formative state, which is the "ruin of caste and social distinctions.

The traits of character which are exemplified by their lax farming and uneconomical management, run through the lives of the people in almost every particular. They are careless and indifferent, but possessed of a spirit of daring and bravado. "The sons of the Argentine Republic, in all the circumstances of life, manifest a supreme disdain of death; and this same virtue—where the customs and habits are corrupt—sometimes causes but small esteem of the life of their neighbors."

The young people soon mature, and accordingly, at an age when in Europe his cotemporaries would be at school, the Argentine is engaged in laying a foundation for a home and a future.

Argentine is a land of foreigners. All have equal rights. Those born in other lands are eligible to all public posts, whether municipal, provincial, or national.

"Gaucho" is a name very prominent in South American literature. The gaucho is the peasant,—the country man, as distinguished from the townsman,—but the name is usually applied to the native herdsman and farm laborers. Nominally, these men are Spaniards; actually, in the majority of cases, they have a dash of Indian blood derived from their maternal ancestors. They are quiet and undemonstrative. Nothing excites them to surprise or admiration. The most they will say at news of war or peace will be, "*Quein sabe?*" (Who knows?)

The climate is healthful. The spring is the pleasantest time of the year. As summer approaches, the heat becomes excessive, Christmas being the mid-summer of the south. During this season the ground becomes barren and parched. Tropical rains fall in winter, when the earth turns green again.

A PLEA FOR MEXICO.

In these latter days we hear a great deal said about carrying the gospel to lands far distant across the seas; but we seem to forget that there is a land just beyond our own borders, where a race of people are living in semi-heathenism. It is for this poor, down-trodden, debt-ridden, superstitious people that we wish to plead, trusting that some may be led to devote themselves to spreading the blessed truth among them.

We as a nation have not always dealt kindly with Mexico, and there exists to-day, to quite an extent, a feeling of hatred toward us. They say that we enter their land as government spies, and as we clasp them by the hand and call them brethren, we are only longing for their life-blood. Should we not feel it our duty to help to remove this feeling? Gain the confidence of the Mexican, make him feel that you are his friend, and desire his good, and you are sure to win him.

The hand of Rome was in the iron glove of Cortez, for the standard which that adventurer set up bore this motto in Latin, "Let us follow the cross, and in that sign we shall conquer," and so it was that Mexico was overrun in the name of Castile and Rome, and was governed for three centuries for the profit of both, with relentless selfishness, that has left its broad impress upon the material and religious life of the nation to the infinite injury of both.

What the conquest achieved, the Spanish Catholic Church held fast. Catholicism was enforced by arms, and the walls of the new faith were cemented with the blood of those slain under its banner. The creed of force, and not of love, won the triumphs of the church in Mexico. With scarcely an exception, the priests indorsed and inspired the cruelties by which the power of the Spaniards was extended over the native races of Mexico.

The story of brutalities, of fire, of sword, by which these people were conquered, is recorded with satisfaction by the old Spanish writers, as fitting work done for the glory of the church. In all this dark chapter of history, one man stands out alone as an apostle of mercy, a true friend to the Indians; and it was fitting that the greatest of Aztec painters should embalm the fragrant memory of that good friar, "Las Casas," the one prominent representative of the faith, who unceasingly urged a policy of clemency upon the Spanish rulers.

He says: "I saw kingdoms as full of people as hives are of bees, and now where are they? Almost all have perished. The innocent blood which they shed cried out for vengeance; the sighs and tears of so many victims went up to God."

It would be difficult to overdraw the splendor of the church in Mexico, before the late revolution. All contributed to its princely revenues. A tithe of everything produced there or imported thither went to the clergy. A century of toil had been expended to rear for the capital city the noblest cathedral on the continent. A century and a half had gone to make one only less grand in Guadalajara. At Puebla and all over the land, are to be found cathedrals of

note, all of elaborate carvings, and almost barbarous in massive elegance.

The churches are marvels of art, in brass carvings, golden candle-sticks so heavy that no man can lift them, images studded with precious stones, massive crucifixes and gold chalices, richly embroidered altar-cloths, and gorgeous decorations of many designs.

Yet the church, with all its grandeur, has failed to improve the primitive condition of the people; for certainly it is quite apparent that heathenism, idolatry, and rank superstition remain as before, the forms only being changed.

The love of pomp and display is as strong as in the days when Cholula instead of Rome was the sacred city, and the pagan spirit still taints the festivities of their religion.

A Spanish proverb says: "Tras la cruz está el diablo" (the devil lurks behind the cross), and indeed one is constantly reminded that this is true in Mexico, where so many crimes are committed under permission of a power that sells indulgences, and grants immunity from danger to the poor "peon" who will pay his scanty "tlacos" for the blessed wafers, which he wears upon his temples. These religious delusions have the appearance of pieces of court-plaster, and he is made to believe that these additions to the toilet will ward off all dangers of plague, famine, and disease.

The strokes of the "Angelus" chiming from the many church towers, is a call of grace to the Virgin, and the good Catholic, no matter where, or how engaged, stops in his labor or in his pleasure to respond to the moment of prayer. The poor peon, loaded with his water-bottles just filled at the plaza-fountain; the market-men and women bearing huge baskets of vegetables and fruits on their heads; ragged children, suffering or merry; even the "cargador," with heavy crates of merchandise strapped to his back, under which he is perhaps staggering to the custom house—all these halt a moment, lower their heavy burdens, if possible, or with them poised on bended backs, and with their poor, brimless or crownless hats removed, stand with lowered eyes in obedient prayer as long as the bells toll their saintly message.

The idea would be beautiful, if it but raised their darkened minds, and blessed their crushed hearts with hopes of heaven; but instead, their prayer is but a repetition of meaningless words, an added superstition, whose observance will never elevate, any more than the form of turning to the east and calling aloud to Allah, in answer to the toosin, will elevate or christianize the Turk. As the last note dies away to be echoed by churches farther on, the busy wheels of life roll onward as before; the libertine walks on in his pleasure, the laborer resumes his dreary way, and crime completes the task it had impiously begun.

Look for one moment at an image, in life-size, before which these poor people bow. One stands in the hall of the church inclosed in a large glass case. The face is pale, ghastly, and agonized, the hair matted with blood which stands in great clots on the

forehead and about the wounds from the crown of thorns. The breast is bare, and from the pierced side streams of red blood flow. In the feet and hands are also wounds frightfully torn and mangled;—an awful handling of the sacred subject, and a fearful picture to impress so realistically upon the superstitious minds and hearts of these benighted, suffering specimens of humanity, who certainly need all the help and brightness that religion in its purity can give them.

Life among them is one continual round from mass to confessional, from confessional to penance; and in consequence there exists a condition of degradation and wretchedness beyond belief, and difficult to imagine. It is estimated that two thirds of the population,—something over ten million,—are unable to read. There are only about eight thousand Protestants, and a greater number who have never seen a Bible. Can we realize this? Have we ever given it a moment's consideration? God help us to see and realize the condition of this race so near us, and arouse ourselves to immediate service in their behalf.

O. A. OSBORN.

THE country in Argentine, as distinguished from the cities, is known as the "camp." In Australia it is known as the "bush," and in India as the "mofussil."

A REMARKABLE bird inhabiting the aerial regions of South America is the condor. It is never seen away from high mountains, over which it soars in solitary aerial empire. It swoops down upon young cattle, and immediately tears out their tongues, so as to prevent their giving the alarm. Then it commences its work of slaughter.

THERE is under consideration a plan for a grand South American Roman Catholic Council on the model of the one recently held in Baltimore. When it will be held is not yet decided, but the majority of the bishops indorse the project. The aim of the council will be the entire reorganization of the American churches.—*Independent.*

COLUMBIA was the first part of the American continent visited by the Spanish navigators. This was in 1499–1500. In 1502 Columbus visited the coast in several places. In 1508 the Spanish had taken possession at several points, and the Spanish crown made grants of land to Ojeda, the first explorer.

AT a recent religious gathering in Buenos Ayres, representatives of eleven different countries took part—people from Spain, Italy, Germany, France, England, Scotland, Africa, Uruguay, Chili, the Argentine Republic, and the United States. This was an unusually cosmopolitan congregation.

THE Inter-Continental Railway Commission, which is composed of delegates from the republics of North

and South America, has about completed the preliminary work of the Conference, and has adjourned until Feb. 1, 1892. An Executive Committee has been appointed, and an office has been taken in Washington, D. C., which will be used as permanent head quarters.—*Chicago Tribune.*

FROM the speech made by President Harrison, at Galveston, Tex., it is very evident that he is in favor of reciprocity treaties between the North American Union and the States of South America.

It is estimated that there are 62,000,000 people who speak the Spanish language. If this is the case, it is second to no language spoken by civilized nations, save the English.

QUESTIONS.

ARGENTINE.

1. WHAT European first sailed up the Rio de la Plata?
2. In what year was this?
3. Who landed on the banks of the "river of silver" in 1826? What was the result of his visit?
4. When was the city of Buenos Ayres founded? Tell what you can about the city as it is to-day.
5. What can you say concerning the internal tranquillity and prosperity of Argentine prior to the adoption of the present Constitution?
6. In what year was the present Constitution adopted?
7. Briefly describe the physical aspect of Argentine.
8. Point out on the map the chief cities of Argentine, and tell what you can about them.
9. Is Argentine an agricultural country?
10. What can you say of its cattle and sheep interests?
11. What is the general appearance of the pampas?
12. What are the staple products of the country?
13. Briefly describe the character of the Indians found in Argentine.
14. What foreign nations are well represented in Argentine?
15. What do you know about the languages spoken?
16. Are society lines closely drawn?
17. What is the reason of this?
18. What is the general character of the people?

MEXICO.

1. What semi-heathen nation borders on our own country?
2. How do the Mexicans regard us?
3. When the Spaniards conquered Mexico, what creed was enforced?
4. What can you say concerning the Catholic Church in Mexico prior to the late revolution?
5. What can you say of Mexican church edifices? What spirit tainted the religious festivities?
6. What is the general condition of the Mexicans? What has caused this degradation?

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

ANOTHER SUNDAY ASSOCIATION.

IN addition to the National Reform Association, the American Sabbath Union, the Chicago Sunday-rest League, and a number of allies in the shape of the Sabbath Observance Department of the Women's Christian Temperance Union and the Sunday planks in the Prohibition platforms, another church organization for the creation of public sentiment in favor of Sunday legislation, has recently sprung into being, called the "Columbian Sunday Association." The following are set forth as its "objects":—

"1. To prevent by every practicable means the calamity to our country and the injustice to the fifty thousand or more employees of the Columbian Fair and related industries, by opening the Exposition on Sunday.

"2. To distribute literature showing the advantage that has come to America from the observance of the American Sunday, this literature to be printed in all languages, and to be especially distributed during the World's Columbian Exposition of 1893.

"3. To arrange for and carry on great mass meetings on the Sundays during the season of the World's Exposition, to be addressed by distinguished speakers on themes appropriate to the day. Chorus singing to be a feature of these meetings.

"4. To assist in securing occasional holidays for all working people,—men, women, and children,—that they may from time to time attend the World's Exposition, and particularly to this end—to make more nearly universal the weekly Saturday half-holiday."

Rev. James P. Mills is advertised as Financial Secretary of this association, with office at 185 Dearborn Street (fifth floor), Chicago, Ill. This same gentleman in 1886-88 acted as District Secretary of the National Reform Association. In 1889 the North Ohio Conference of the Methodist Episcopal Church in their annual session appointed him State Secretary of the American Sabbath Union, and in 1890 the same Conference appointed him as General and Field Secretary of the Sixth District of the said Union, which embraces the States of Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio, and Wisconsin. It will thus be seen that the National Reform Association, the American Sabbath Union, and the Columbian Sunday Association are, in essence, all one. The success of one will be the success of the others, and a greater calamity will never befall this country, no a greater apostasy

occur to Protestantism, than when the cherished scheme of each and all—the teaching of religion by law—shall be realized.

W. A. C.

SEVENTH-DAY ADVENTISTS AND THE N. R. L. ASSOCIATION.

THAT Seventh-day Adventists are the progenitors and prime-movers of the National Religious Liberty Association should neither be concealed nor denied by any member of the Association or of the denomination. There could be no more use in denying this than there could be in denying that Methodists took the first step in the organization of the American Sabbath Union, or in denying that the Reformed Presbyterians are the originators of the National Reform Association. And what is more, when we come to examine the principles and objects of these different organizations, we find that so far as the denominations are concerned, there is no more cause for shame in the first case than in either of the latter two; while the principles and work of the latter two organizations named, are directly subversive of civil and religious liberty, and, though unintentionally so, it may be, tend directly toward a union of church and state, the objects of the National Religious Liberty Association are to call the attention of the people to the true principles of civil and religious liberty, and sound a note of warning against the uniting, in this country, of church and state.

Rev. Z. R. Ward, a prominent Methodist minister, of South Dakota, attempted to criticise the National Religious Liberty Association, in the *Parker* (South Dakota) *Press*, of March 14, 1891, in the following manner. He said:—

"It is simply the Seventh-day Adventists carrying on their controversies under different aliases, as the National Religious Liberty Association, the *American Sentinel*," etc.

To this we replied in the same paper, under date March 28, as follows:—

"That Seventh-day Adventists are prime-movers in this Association is true; but it is also true that members of other denominations are also connected with it, and advocate its principles. A letter just received from West Sunbury, Pa., dated March 12, 1891, says:—

“Last October I sent you one dollar to have my name enrolled as a member of the National Religious Liberty Association, for which I have your receipt, dated October 28. Therefore, I hope you will entrust me with leaflets and literature for distribution. I think I could do a good work in the Presbyterian church, of which I am a member. I was a subscriber to the *American Sentinel* in Oakland and ever since, and approve its teachings, all but its leaning toward the seventh-day Sabbath. I shall look for literature.’

“As to aliases, we might inquire why Mr. W. does not come out with his full name, and tell us that he is Rev. Z. R. Ward, of the Methodist Episcopal Church [To his articles he signed himself simply ‘Z. R. W.’], and that that church, in 1888, took the initiatory steps in organizing an association called the ‘American Sabbath Union,’ the object of which, according to Article 3 of its Constitution, is ‘to preserve the Christian Sabbath as a day of rest and worship,’ and to seek to preserve it thus *by law*? Is he ashamed of any of these things? He seems anxious to bring the controversy into denominational lines. But when he does this, he should not forget that he has a denomination of his own to defend. Have not Seventh-day Adventists as much right to form an association to oppose religious legislation as have the Methodists to form one to favor such legislation?”

If the principles are sound, the originators and advocates of them need not be ashamed to show their colors. And of the Declaration of Principles of the National Religious Liberty Association, Mr. Ward, in the *Parker Press* of April 11, is forced to say: “This Declaration of Principles is quite unobjectionable.” “They are very good. They are just such as all evangelical churches of Christendom believe in. It is just what the Methodist Episcopal Church believes in, and what the American Sabbath Union is organized to protect and defend.”

To this we replied: “Well, we wonder! Then, where is the cause for disagreement? But let us see. Let us read the fourth Principle: ‘We deny the right of any civil government to legislate on religious questions.’ Does Mr. W. and the Methodist Church indorse this? If so, why is it they are demanding the civil government to enact a national Sunday law, and clamoring for stricter State Sunday laws, when such laws are legislation upon a religious question?”

We think from the above it will be seen that whether the controversy comes between the different organizations as such, or between the religious denominations which gave birth to them, the question simply narrows itself down to the principles and objects of each association, and must, after all, be settled upon its merits. If the objects of the

American Sabbath Union and the National Reform Association are bad, they cast just so much reflection upon the denominations which originated them; and if, on the other hand, the objects of the National Religious Liberty Association are good, by so much has the denomination which gave it birth whereof to be proud. And the fact that members of other denominations can indorse the principles of the National Religious Liberty Association, become members of it, and engage in the distribution of its literature, and that even its avowed enemies are forced to confess that those principles are good, speaks volumes in its behalf.

W. A. C.

REPORTS FROM THE FIELD.

BROTHER H. F. PHELPS, of Brainerd, Minn., who has been engaged in Religious Liberty work, sends in the following letters recently received from those to whom circulars and literature had been sent.

The following is from a lawyer:—

“Any legislation, either state or national, tending to secure or favor any religious sect or creed, either in church or school, ought to be opposed, and given no rest, by every lover of constitutional liberty, whatever his political or religious faith may be. Make life for it impossible.”

Another, a minister, writes:—

“I will hasten to reply, and it will take but few words either; I can do it all in two; viz., ‘I agree;’ or, to use your own words, ‘Keep church and state forever separate.’”

Another writes:—

“I agree with the principles of the Association. It will be a sad day for the country when the state shall dictate our religion for us. I hope but few will be willing to do this.”

A county commissioner writes:—

“I will do all I can to set this matter before the people in its true light. Anything I can do, be assured, I am willing to do.”

Another adds:—

“I am in sympathy with all the principles of the Association.”

A post-master writes:—

“We should consider that rights of conscience are a great thing. I received your letter and leaflets. The neighbors took quite an interest in the matter, and wanted me to get petitions signed. All of your papers are grand.”

Another county commissioner says:—

“I received your letter of a late date, and I thank you very much for the reading-matter. It is excellent; just to the point. I am very much interested in this question, and think the Constitution is all right as concerns religion.”

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

THE SECRET OF SUCCESS.

IN our Saviour's temptation, when Satan told him to command the stones that they be made bread, he replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. If we turn to Deut. 8:3, we find that God considered it so necessary for his people to learn this lesson that he taught it to them by humiliation and suffering. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11), and it would be well for us to endeavor to learn the relation of this lesson to us as workers for Christ.

In John 15:8, Christ tells his disciples, "Herein is my Father glorified, that ye bear much fruit," and he also says, "He that abideth in me, and I in him, the same bringeth forth much fruit; for severed from me ye can do nothing." Verse 5, *margin*. Thus we see that abiding in Christ is the condition upon which the ability to labor successfully in the cause of God depends, and if we would glorify God by bearing much fruit, we must learn how to abide in Christ.

In John 6:56, we read, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," and in the seventh verse of the fifteenth chapter, we find, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." By comparing these texts, we must conclude that eating the flesh of the Son of man is having his word abiding in us. "We eat our Lord's flesh when we meditate lovingly upon his word. The Word is in the words."

As in the natural world all animate objects require proper food to sustain life, so in the spiritual world life and growth cannot be maintained without spiritual food. In the natural world, it is the trees and vines which are in a healthful, growing condition, that bear the fruit, and no one looks for fruit on a dead tree or a dead branch; so in the spiritual world only those who are alive and growing in the Christian life, can be a help to those around them, and bring others to the fold of Christ.

As in the natural world the food that has been provided must be received into the organs that are prepared to assimilate it in order that it may give strength and vitality to the system, so in the spiritual world the food that has been provided must be received into the heart and mind, and appropriated by faith, in order to impart spiritual life and growth.

Christ told his disciples, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53), and we learn from James 1:21 that if we receive with meekness the engrafted

word, it is able to save our souls. This is in harmony with the conclusion already drawn, that eating the flesh of the Son of man is living on his word, and that only those who do live upon his word can bear fruit to his glory, because they alone have life in them.

Christ says further, "The words that I speak unto you, they are spirit, and they are life." John 6:63. Peter exhorts us to "desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2. It seems evident from these texts that the spirit, and life, and growth are all obtained through the word of God when it is appropriated by faith, or submitted to the process of spiritual digestion.

Is it any wonder, then, that Job should say, "I have esteemed the words of his mouth more than my necessary food"? or that David should exclaim, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth"? or that Jeremiah should testify, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart"?

When Christ ascended to heaven, he instructed his disciples to tarry at Jerusalem till they were endued with power from on high, before going forth to engage in his work. For nearly three and a half years they had enjoyed the companionship of him whose enemies witnessed, "Never man spake like this man," and listened reverently to his words. Their hearts were filled with sadness at his departure, but he had told them that it was expedient for them that he should go to the Father; for if he went not away, the Comforter, or Holy Spirit, would not come to them; but he said that they should receive power after that the Holy Ghost was come upon them. Acts 1:8.

From this we learn that it is the Holy Spirit that gives power to the work of God. Previous to Christ's ascension, the Holy Spirit had not descended upon the disciples, but now it was designed that the Spirit should accompany the word. As we read the Acts of the Apostles, we find abundant evidence of the power of the Spirit that attended the word, when presented to both Jews and Gentiles, and Peter plainly states that the promise of the Father to bestow the Holy Spirit is "to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

"Before that momentous day, his fullness was the prerogative of only the few, the *élite*, the Elijahs, and Isaiahhs, and Daniels; but since that day he has been shed forth in all his plenitude on the many — on women and children; on obscure thinkers and hidden workers; on handmaids and servants; on all and any who were prepared to fulfill the conditions, and to abide by the results. Why not on us?"

Paul wrote to the brethren at Ephesus, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18. We consider it our duty to heed the prohibition in regard to wine, and is not the command to be filled with the Spirit equally applicable to us?

It is the privilege of God's people at the present time to have the same power attend their work that was manifested in the early years of the gospel dispensation, but they must, like the disciples of old, be filled with the Holy Spirit. "We cannot expect to have it if we are content to live without it. Our Father is not likely to entrust this priceless gift to those who are indifferent to its possession. Where the flame of desire burns low, there can be no intelligent expectation that the Holy Spirit's fullness shall be realized."

"The Spirit works with and through the Word. What the metal is to the locomotive, what the wire is to the electric spark, what the grammar is to the teacher, what the corn-grain is to the spirit of life—that the word of God is to the Spirit of God. If then we neglect the reverent study of Scripture, we cut ourselves off from the very vehicle through which God's Spirit enters human spirits. And this is the great fault of our times. Christian people will attend conventions, plunge into all kinds of Christian work, read many good books about the Bible and Christian living, but they give the Bible itself the most cursory and superficial heed. And it is for this reason that the Bible does not speak to them."

Christ taught his disciples that it was necessary for them to keep his commandments, if they would abide in his love; even as he had kept his Father's commandments, and abode in his love. John 15:10. He emphasized the importance of obedience by repeatedly calling their attention to the subject. If they lived upon his word, and it became a part of them, as the natural food becomes a part of the physical system, their life would be conformed to its teachings, and only in this way could they continue in his love.

We read in 1 John 3:24, "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." Then the Spirit is the evidence we have that he is abiding in us and we in him; and if we have not this evidence, we are in danger of being cast forth as a branch and withering. John 15:6.

In order to be filled with the Spirit, we must be emptied of self, of pride, and worldly ambitions, and the glory of God must be our only aim. It took three years and a half of living by faith and implicit obedience to prepare Elijah for the great contest before him, in which the power of the Spirit was so wonderfully manifested. The disciples spent the same length of time in listening to the teachings of Christ, and following him fully, before they could be entrusted with this precious gift; and can we expect that the conditions upon which it is bestowed are different at the present time than they have been in past ages?

God is no respecter of persons. Jesus Christ is "the same yesterday, and to-day, and forever." It is only by abiding in him, and having his words, which are spirit and life, abiding in us, that we may hope to have his power with us in our work for others. How many of us are willing to comply with the conditions?

QUESTIONS.

1. By what did the Saviour say man should live? Matt. 4:4.
2. How did God teach this lesson to ancient Israel? Deut. 8:3.
3. For what purpose has the record of his dealings with them been written? 1 Cor. 10:11.
4. Then is it not essential that we should understand the relation of this lesson to us?
5. How does Christ say the Father is glorified? John 15:8.
6. What relation must we sustain to Christ in order to bear fruit? Verse 5.
7. Then upon what does the ability to labor successfully in the cause of God depend?
8. Who does Christ say abide in him? John 6:56.
9. What do we understand is meant by eating the flesh of the Son of man?
10. How is life maintained in the natural world?
11. Does the same principle apply in the spiritual world?
12. Then what must we do in order to maintain spiritual life?
13. What does God say of his words in John 6:63?
14. What exhortation do we find in 1 Peter 2:2?
15. How then are the spirit and life obtained?
16. How did Job regard God's word? David? Jeremiah? Job 23:12; Ps. 119:103; Jer. 15:16.
17. What instruction did Christ give his disciples before his ascension? Luke 24:49.
18. When did he say they should receive this power? Acts 1:8.
19. What do we find as we read the Acts?
20. To whom was the promise made? Acts 2:39.
21. Then may we not have the same gift at the present time?
22. What must we do if we would be filled with the Spirit? 1 John 3:24.
23. How may we hope to have his power accompany our work?
24. Of what are we in danger if we fail to comply with the conditions? John 15:6.

PROGRAM.

1. Opening Song.
2. Select Reading, "The Character of God Revealed in Christ," to second paragraph on page 268 of "Testimony" No. 33.
3. Prayer.
4. Questions on the lesson.
5. Business.
6. Season of Prayer.

HEALTH AND TEMPERANCE.

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

AIR CONTAMINATION BY DISEASE GERMS.

OF all foods required to keep the complex machinery of the human body running smoothly, the most important is the gaseous food. Man may exist without water for days and without solid food for weeks, but deprived of air, he dies in a few moments. The Creator has kindly surrounded the globe with an ocean of air forty miles in depth, and, by breeze and tempest, keeps it in motion, washing it from impurities by rain and snow. So, out-of-door air, especially in elevated country localities, is comparatively free from impurities. Air contamination exists wherever mankind are crowded together, as in cities, and where civilized man rears his dwelling without proper means of ventilation. The impurities existing in the air are all forms of dust, gases, as carbonic dioxide gas, sulphuretted hydrogen, and other forms of sewer gas. The emanations from decaying animal and vegetable matter, and living organisms, have three prominent forms,—bacteria, yeasts, and molds. The most important of these organisms are the bacteria, because certain forms of them taken into the body by inhalation or otherwise, produce disease.

Many experiments have been made to ascertain the cause of air contamination by these germs; also to ascertain under what conditions a certain volume of air contains the greatest number of germs, and what infections and contagious diseases are most likely to spread through the air. In a cube of air eight inches in dimensions, the number of germs have been found to vary from ten to twenty in out-of-door moderately pure air, to several thousands in dirty streets and alleys. The same volume of indoor air contains twenty to two thousand germs. All bacteria are not infectious, and some forms only produce disease when they enter the body through wounds, as the erysipelas microbe, the pus-producing microbe, and the microbe causing childbed and surgical fever. Other microbes, as those producing typhus fever, scarlet fever, measles, etc., must be inhaled and absorbed from the mucous surfaces of the air passages. Others again, as the germs of typhoid fever, cholera, dysentery, and diarrhea, must be swallowed, and come in contact with the surface of the alimentary canal to cause disease. Some germs, as the tuber-

cular bacilli, only grow in the bodies of men or animals; others, as the germs of typhoid fever, cholera, etc., also grow outside the body in fluids containing organic matter, as impure water, soil contaminated with animal excreta, etc.

The disease-producing germs are found in the breath, exhalations from the skin, and in all discharges from the body, as in cases of scarlet fever, measles, whooping-cough, etc. In cases of typhoid fever, cholera, yellow fever, and diseases affecting the bowels, they exist in the fecal matter, sputa, etc. In tubercular disease of the lungs, they are found in the sputa; of the bowels, they are found in the stools. In cases of erysipelas and other infected wounds, they exist in the pus and other discharges from the wound. Knowing the source and kind of morbid material which contains infectious disease germs, we must first find out how these same germs get mixed with the air we inhale. Those given out from the lungs and skin by exhalation, mix directly with it, but do not retain their vitality long, and only infect a limited area around the sick. Thus before scaling in scarlet fever and measles, only a few feet of air around the sick bed is infectious in a clean, well ventilated room. Typhus fever does not spread in a clean hospital ward where the ventilation is good, the oxygen in the air, and the sunlight, destroying the microbes at once. In those diseases in which the germs are found in the sputa, excreta from the bowels, scales from the epidermis, discharges from wounds, etc., the material containing germs will not infect the air when moist, but must first be dried and ground up into a fine dust; and then when disturbed, it rises and fills the air.

The lesson to be remembered from this fact is that if we would prevent air contamination, we must ventilate well and disinfect all waste matter and discharges from the body with some antiseptic strong enough to destroy the disease germs before emptying it out to infect air and water. Consumption, one of the most deadly diseases of civilized life, causing one fourth of all deaths in this country, is an infectious disease, always contracted from the tubercular bacilli, and usually from breathing infected air. The tendency to the disease may be inherited, but the germs must find a lodgment in the human body before the disease can develop. It is

no wonder that the disease is so widespread, when we remember that the consumptive often lives for years, expectorating at home and abroad, in doors and out. Thus carpets, floors, sidewalks, churches, halls, and carriages of all kinds, become infected.

Dr. Loomis of New York has found these germs in the lungs of persons killed by accident, and apparently perfectly healthy. In fact we all breathe more or less consumptive germs into our bodies, but as long as the white blood corpuscles, nature's scavengers, are able to eat them all up, we do not contract the disease. These germs are a source of danger to the weak, unless the sputa and other discharges are disinfected at once. There are special spit-cups prepared for consumptives now. The sputa should be received in these, and disinfected and burned. All handkerchiefs should be disinfected in a solution of bi-chloride of mercury; or better still, rags used, and then burned. The habit of expectorating everywhere and upon everything, should be overcome, and the consumptive should remember that unless he takes this care, he is not only infecting the air and poisoning his friends, but also re-poisoning himself. The discharges, scales from the skin, and clothing of all persons sick with contagious diseases, should be disinfected to prevent air contamination. This is a duty, for we have no more right to poison the air than to poison the food or drink of our neighbors.

Other sources of air infection are malaria from marshes, and ground air from damp basements and cellars, stables, barnyards, privies, and the like. Persons sick with whooping cough, scarlet fever, measles, or any other contagious disease, should not travel or attend meetings of any kind, as they would be likely to infect other people's air. Many forget this when there is a camp-meeting.

KATE LINDSAY, M. D.

IN the March number of the HOME MISSIONARY, in an article entitled "Eating for Strength," a couple of tables were given showing the amount of the different food elements contained in some articles of diet, and also which foods to combine in order to get the right quantity of nourishment.

These tables are very useful in helping one make out bills of fare, but it was not intended to be understood that the combinations mentioned in these tables were fixed rules, and would be considered unhygienic if varied at all. They were given only to show how to combine foods, and still have the right amount of nutrition. From these tables many combinations can be made, and if circumstances prevent us from

living strictly hygienic, we can use those things that are the least harmful with articles that are hygienic and also nutritious.

The *Good Health* contains recipes and suggestions each month about preparing food healthfully, and also gives bills of fare, which though very full, will help in showing what foods to combine for different meals. We hope all will subscribe for this valuable journal, and receive the benefits of its instruction.

"THE inhalation of dust is one of the causes of consumption. Post-mortem examination of the lungs of persons who have died from this cause, showed the lungs to have acquired the color of particles inhaled: and, in some cases, they contained so large a quantity of sand that they felt gritty to the touch.

"Great care should be taken to avoid dust as much as possible. In sweeping carpets and dirty floors, a person is exposed to injury unless some precaution, such as sprinkling the floor or moistening the broom, to prevent filling the air with dirt. There are very few people who would not turn with disgust from food which was filled with particles of coal or sand, covered with dust, and gritty to the teeth. Yet the same persons will take their gaseous food in precisely the same condition without remonstrance." — *Extracts from "Home-Hand Book."*

QUESTIONS ON "GERMS IN THE AIR, AND HOW TO COMBAT THEM."

1. WHAT has been shown to be the cause of most human maladies?
2. What are germs?
3. How do they originate?
4. Where do we find them in greatest abundance?
5. How do germs increase?
6. Do they multiply rapidly?
7. Give some of the useful purposes which germs serve.
8. What are the different sources of germs?
9. What is the most successful way of combating them?
10. What are those substances called that are capable of killing germs?
11. Name some of the most serviceable, and tell how to prepare and use them.
12. What care should persons take who are suffering from diseases requiring them to expectorate?
(See *Good Health* for May.)

PROGRAM.

1. Opening song.
2. Scripture reading.
3. Prayer.
4. Essay or address, subject, "Germs in the Air."
5. Questions on "Germs in the Air, and How to Combat Them."
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY L. C. CHADWICK.

"GREAT CONTROVERSY," VOL. IV.

WE are very glad to see a thorough organization of a portion of our working force for a systematic canvass with "Great Controversy," Vol. IV. There seems to have existed a false impression in the minds of many, with reference to the importance of this book and also in regard to its selling qualities. We have often heard the statement made by individuals who have been encouraged to change from the sale of "Bible Readings," that "'Great Controversy' is a hard book to sell;" and others have felt as though "Bible Readings" was by far the most important book to place in the hands of the people.

The experience of the last two years has demonstrated that "Bible Readings" is a comparatively easy book to sell, and the large number of people who have become interested in Bible truth, as the result of its sale, witness to its being a very useful and important book. We have reason to believe, however, that the same effort put forth with "Great Controversy," Vol. IV, will bring equally encouraging and satisfactory results.

We might quote from a large number of letters that have been received from those who are engaged in the sale of this book, but have only space for the following as a sample:—

"I find 'Great Controversy' one of the very best books to sell I ever handled. I find it leaves the way open for other books. I was in—— sixteen months canvassing for Vol. IV, and as a result of my work there, one prominent Catholic family, one infidel and family, and several others were led to receive the truth.

"Vol. IV carries a good influence with it. I never canvassed for 'Bible Readings,' and cannot say personally of its relative merits as compared with Vol. IV, but I do not think I would like to change. There are calls coming in for me to come and explain the truth to the people more fully, some from among the leading families. Several seem unusually tender-hearted toward God and his truth. I am very successful in selling it to Germans, even where the parents cannot read English. They wish to have their children read about the Reformation. They are among the best classes to sell to. I sold about two hundred to Lutherans at——. I think it would be a great success among the German people."

From the many testimonials for this book from those who have purchased and read it, we select the following written by the widow of one of the bishops of the Methodist Church. "I have learned more concerning the Bible from reading 'Great Controversy' than from all the other books I have ever read during my life."

Our canvassers go out almost entirely dependent on their own efforts and the commission on their sales for the support of themselves and families. For this reason our General, District, and State agents have not felt that it would be consistent to urge them against their own convictions to leave the sale of a book that they knew they could sell, and take up one about the successful sale of which they had doubts. It is not our object now to urge any one unduly, but we *do* wish to keep the importance not only of "Great Controversy" but of "Patriarchs and Prophets" and "Thoughts on Daniel and the Revelation," constantly before the minds of our readers, that these excellent and valuable books may soon receive their share of attention and sale.

L. C. C.

TWO WAYS TO DO IT; WHICH IS BETTER?

As I took the Chicago train for the West a few days since, I noticed an incident worthy of remembrance. A newsboy passed through the train asking each passenger as he came to him, to "please buy a paper to help the Newsboys' Training School." I at once thought, "Here is a worthy object, and surely the passengers will purchase their supplies." But I was mistaken. Only one person in the entire car took a paper to help the noble cause. I must confess that I was led to feel for the poor newsboys as I had never felt before. There was something about the tone of the boy's voice which would awaken sympathy.

Three minutes later another boy came through the train calling, "Chicago News—Five o'clock edition—just from the press." I noticed again, and was surprised to see seven papers sold where the other boy had sold but one. As the train moved out, I queried why this was so, and my mind went back to the days I spent in canvassing, and there I found a satisfactory answer. When a person attempts to do business by arousing the sympathies of the people, he is almost sure to fail. Most people are willing to help a worthy cause if its merits are properly presented, but they do not want to combine charity and business.

We often see agents for our books try to sell them by arousing sympathy, but they usually fail. An agent who "begs his order" is not fit to go before the public. Ladies will sometimes say they are canvassing because their health is poor. The quicker such persons are stopped the better, for they will do more harm than good. Our books possess real merit, and should be sold upon it alone; for they will then awaken an interest and accomplish their purpose. We do not sell them to make money, but

to have them read; and when they are sold on the matter they contain and not for charity's sake, they will be carefully read. If we could only realize that God is moving upon minds to desire the very things given in our books, we would be more ready to show people just what the book treats upon.

We should not be ashamed of business or business principles. An honest business man is respected by all. Those who sell our books should give careful heed to the apostle Paul's injunction, "Not slothful in business; fervent in spirit; serving the Lord." Never be ashamed of your work, for there are few callings that are more honorable. Instead of working for sympathy, arouse an interest in the subject-matter of the book, and sell it on its merits. If you show the customer something of special importance in the book, he will be glad to get it, but if you try a subterfuge, you will usually fail. This is God's work, and the books are one of his appointed means of carrying it on; and hence we should look to him to mold minds and prepare hearts to accept the books just as they are. When we more perfectly understand and realize the way in which he is working, we will lay aside all our scheming and worldly wisdom, and watch for his providence to open the way and give us the hearts of the people.

G. H. DERRICK.

CLOTH-BOUND BOOKS.

It is a noticeable fact that our agents are selling but a small percentage of leather bound books. In looking over the reports for four months during 1890, I find that less than one fourth of all the books sold were of the leather bindings. There are a few things in connection with the sale of our books, respecting the binding, which all our canvassers should seriously consider.

In the first place, a cloth bound book, no matter how well bound, cannot compare with morocco. Our books contain truth which should cause the people to use them very much, and yet, if only bound in cloth, the cover will soon give out, and the book will present a shabby appearance. As soon as it does not appear well, it will be set aside, perhaps it will find a resting place on some shelf, its light and usefulness be destroyed, and all because it did not have a good and substantial cover.

Another great advantage in circulating the best bound books is found in the fact that people are naturally proud of what looks handsome. A full morocco binding, with gilt and jet lettering, and handsome designs, offers inducements for people to place it on the center table where it will ever be in view of visitors; and there also its pretty appearance always invites an examination of its contents.

A beautiful volume presents attractions also to the young people, and every member of the family would be drawn toward a book which looks clean and durable, in preference to one that is ragged and nearly out of the cover. Books containing God's eternal truth may be laid aside for a time, but ere long they will be brought out and handled with an interest un-

thought of now, and we should therefore place such books in the land as will last, both for time and for use.

It is not enough simply to place a copy of some book in a family, but it should be the best kind of binding of that book that can be placed in their hands. The reasons outlined above will with a little consideration show this to every one. But perhaps some of our brethren in the field will say, "It is all we can do to get the people to take the cheaper bindings, let alone fancy morocco bindings, with gold and jet stamping, etc." That may all be true, and yet there may still be a way to place the fine bindings in their hands. To this end I will relate a little experience in delivering books. About two thirds of my orders were for cloth bound books. On going to deliver the first cloth binding, I thought I would show one of the library style, and see whether I could induce the parties to pay the difference. I presented the two books, spoke of the cloth as being a good binding for cloth, but held up the leather as being much better. It was a book which would last very much longer; it presented a better appearance; and the difference in price was really but little; the cloth would sooner or later give out, and it would be better to have a good binding on the start than to have it rebound.

In all but two instances I easily delivered the best binding at an advance of \$1.25. And in these two cases only failed because arrangements had been made which could not be changed, one man having gone to another county, leaving the amount for the book at a store, and the other man not having the extra amount.

This now is the thought which I would present for our beloved canvassers in the Lord's vineyard: Can you not by judicious work, when delivering your books, so present the contrast between the book ordered and a better binding that they will choose to take the best offered? If this could be done carefully, it would result in good in several particulars. It would place more attractive books in the homes of the people, which would be favorable for the truth, both for the family and for others who might see the books. It would also be a financial advantage both to the canvasser and the publisher. It frequently occurs that one must make change in receiving pay for books, and if the party has not given a perfectly decided answer, a good binding could still be urged, and so at the very last moment a fine book be successfully delivered, in the place of one which would not in the long run give full satisfaction.

Perhaps some may say that this would cause trouble in ordering books. I think not. The regular canvasser might at first order a few of the better bindings in the place of the cheaper ones ordered by subscribers. For his next delivery he might feel more confident of what he could do, and order a larger percentage. It would not be long before he would know about what he could do, and then he would order accordingly. If an agent could take orders for \$400 worth of books in a given territory, and then raise the qualities of the bindings 25 per

cent when delivering, he would secure \$500, instead of \$400, from the same field. This would not only be better for him, but it would be far better for the people to whom he sold the books. Hence every proper effort to place the best bindings in the homes of the people is entirely consistent and right.

Discretion should be used in this kind of work, where so many styles of binding are presented as we have for some books. The circumstances of the people should come into the account. If appearances indicate that the subscriber is well to do, and yet has ordered a cheap binding, it would do to step up two or more grades, even presenting a book one-half higher in price. The aim should be to deliver nothing in cloth, but to go up to morocco, or at least half-morocco. These styles will give lasting satisfaction. If, on the other hand, it should appear that money is close and the people very poor, it would not be wise to urge a high-priced book; and yet here, when everything is considered, it would often be wisdom to induce them to forego some needless expense and pay enough to get a durable volume. Let the aim be to sell good books, in good bindings, that the people may get all the good from them possible.

CHAS. F. WILCOX.

DISTRICT NO. 3.

AFFLICTION in the family of Brother J. N. Brant demands his presence at home to the extent that he has resigned his position as State agent of the Michigan Tract Society. Brother W. M. Crothers was appointed to take his place just before the Michigan canvassers' institute, which began April 20.

Of the thirty-six names enrolled at this institute, fifteen were entering the work for the first time. Several of the others changed books and engaged heartily in training with the new recruits. As the central and southern portions of the State have been quite well canvassed for "Bible Readings," it was decided to make a specialty of "Patriarchs and Prophets," and go again over the territory which had been once worked. Of course it would have been better to enter new territory with "Patriarchs and Prophets," and follow with "Bible Readings;" but under existing circumstances, the only thing to do is to handle the book which has not yet been offered to the people of Michigan.

During the institute, Sister White spoke to us twice, on the work of preparation necessary in the heart and life of every one who engages in the work of God. A portion of each day was occupied by Elder Wakeham or Sister Cress in giving practical instruction on health and temperance topics. The recesses were usually devoted to physical culture.

The time spent every day in reading and studying a full copy of "Patriarchs and Prophets," not only qualified the class to present the book more intelligently, but as we entered into the spirit of the writer, our hearts burned within us, as "the ways of God were justified to men," and the class of twenty-one felt that they had selected the right book, and that to carry to the people a book which

explains the great conflict going on between the powers of good and evil, would be to co-operate with Christ, and though it perhaps excite the special opposition of Satan, the Saviour's promises of help and companionship would be doubly sure to them.

While our class of thirty-six is a small one for Michigan, let us walk carefully before God, that we individually may become strong in the Lord.

J. E. FROMM, *District Agent.*

DISTRICT NO. 4.

THE canvassers' institute in Minneapolis, commencing March 26, continued to April 9, with a good attendance. There were between eighty and ninety canvassers enrolled, representing five different languages; viz., English, Danish, German, Swedish, and Bohemian. The work was divided into classes, and instruction on eight different lines of work was given each day; "Bible Readings," "Patriarchs and Prophets," "Vol. IV," "Life of Christ," "Sunbeams," "Sunshine," "Ladies' Guide," and *Good Health*. Also one hour each day was devoted to physical culture. Brother Sherrig of Chicago, and Brother Thurston of Wisconsin were present, and assisted us in the work. Each evening was devoted to Bible study, directed by Elder Porter. The principal points dwelt upon were intended for the better understanding of the contents of the books, for learning the canvass and then applying the same to the book, and for the general instruction of the canvassers. A good spirit prevailed from the first, and much enthusiasm was manifest during the institute. The old canvassers rendered valuable assistance in instructing those who are just entering the work. Unity and co-operation characterized the work from the first to the last. We look forward with interest to see the results of this institute. This is the third annual canvassers' institute held in Minnesota, and the workers there do not know how they could get along without them. In fact, annual canvassers' institutes for Minnesota have come to stay.

The institute in Wisconsin was held according to appointment, at Milwaukee, with about twenty in attendance. This being the first State institute there, things moved rather slowly at first, but when the classes were arranged in working order, they moved very nicely. We were hindered on account of *la grippe*, but are thankful for the advancement which we saw while there. There was a good spirit manifested by all present. We had to leave a little before the close. Bible study was conducted each evening. The dedication of the church on Sunday was an interesting occasion to all present. The dedicatory sermon was by Elder Holser.

In the basement of this building there are furnaces for heating the whole building, coal rooms, store rooms, laundry rooms, etc.; on the first floor, office of the tract society, depository, rooms for the city mission workers, chapel, etc.; the next story is the meeting-house. In the rear of the building are rooms for the president of the Conference. Size of the building, 36 x 60; cost of building and lot, about

\$6,500. Convenience, economy, appearance, and cost, are well blended in this building. Being located at 865 5th St., about one and one half miles from the Milwaukee and St. Paul depot, it provides a very convenient head-quarters for the workers in Wisconsin, and is well adapted to the purposes for which it is intended.

At this writing we are at the canvassers' institute in Lincoln, Neb., with twelve in attendance. Some have been detained on account of sickness and other causes. Brother Wheeler of Dakota is here assisting us in the work.

Appointments for future institutes are as follows:—

Vilas, South Dakota, May 1-7; Minneapolis, Minn., May 20-27; Fond du Lac, Wis., June 3-10; Des Moines, Iowa, June 16-25.

Some slight changes may be made in the dates, but this is very nearly correct. We hope to meet those who are not ready to enter the field, but who intend to enter soon at some one of these institutes before they commence work. We also hope to meet a large number of volunteer canvassers at each one of those places. We hope that all such will correspond with their respective State agents in reference to the matter before the time of the meeting.

F. L. MEAD, *District Agent.*

DISTRICT NO. 6.

INSTITUTE IN OGDEN, UTAH.

THIS meeting, which is the second of the kind ever held in Utah, commenced the evening of April 3, and closed the morning of April 12. It was attended by nineteen agents, only one agent in the Territory being absent. Quite a number of others were present who have accepted our views within the past few months through the efforts of the canvassers. The hour from 10-12 A. M. was devoted to business. A committee of three on Distribution of Labor, and a committee of three on Resolutions, were appointed by the chairman. Many important measures of local interest were discussed at the meeting, and while at the beginning of the meeting there were many different opinions, we are glad to say that every resolution and recommendation was passed unanimously. We have never before seen such harmony manifested in any series of business meetings. Among the resolutions passed were the following:—

Resolved, That we request the State agent to consider the advisability of appointing an agent to do the delivering for those who are unsuccessful in their delivery, and for such others as would prefer to spend their entire time in canvassing.

Resolved, That where a delivering agent is appointed, he should be allowed 15 per cent of the total value of the orders delivered, and should be responsible for all *bona fide* orders given him by the canvassing agent, except in case of loss of order by death, removal, severe sickness, or boycotting.

Resolved, That we will discourage the sale of the library binding, and use more effort on the full and half morocco.

Resolved, That we discourage the use of "helps," but where agents feel that they must carry "helps," we recommend the use of such literature as will advance the truth.

Whereas, We believe that education is as essential for canvassers as for any other class of workers; and,—

Whereas, Many of our agents have no opportunity to attend our schools; and,—

Whereas, We see in our large cities an uncanvassed territory which should be worked; therefore,—

Resolved, That we ask the California Conference Committee to consider the advisability of providing for a canvassers' institute to be held in Salt Lake City the coming winter.

Resolved, That the institute should commence December 13, and continue fourteen weeks.

Resolved, That the agents should be expected to canvass four hours a day, five days each week, during the institute.

The assigning of the territory was quite a perplexing question, but God's blessing was manifest in a remarkable degree, and every question was settled and passed upon without a dissenting vote. As we look back one year, we have great reason to feel thankful to God who has so abundantly blessed the work in Utah. At the meeting, six persons signed the covenant who had never before had this privilege, and five of the six have gone into the work. It is a significant fact that at the first three baptisms in the Territory, all the candidates were workers. Thus we see the spirit of the canvassers. Their converts are inspired with missionary zeal and make workers. The Lord has said, "Write the vision, and make it plain upon tables, that he may run that readeth it." This spirit is certainly prevalent in Utah. We hope there may never be a baptism there of any but workers, for they are the class we need. The brethren and sisters went from the meeting feeling that God has already given them the victory, and their privilege is to claim it.

G. H. DERRICK, *District Agent.*

NEW ZEALAND.

WE have a very encouraging letter from Brother James Harris, General Canvassing agent for New Zealand, accompanying the report from that field which appears in the monthly summary in this issue. From this letter we make the following extract, which we are sure will be of interest to our readers:—

"Our work here is still onward, and we feel we have much to be thankful for. Our summary for February shows quite an increase of workers, and we hope that during the coming months our work will show an increase of sales right along. We have received some splendid reports for the month of March, but will not be able to send the March summary by this mail. I might just say though that one young brother has sold over 200 copies of "Vol. IV" in one month, taking eighty-five orders in four days.

"We have sustained quite a loss in our field by the removal of Elder Daniells to Australia. He left March 20 with his wife, for Sydney. We have many pleasurable remembrances of association with Brother Daniells, and we pray that God's prospering hand may attend his labors in his new field.

"I was very anxious to attend the canvassers' convention; but this being an impossibility, we must do the next best thing—study the reports you send us. We shall appreciate all they contain, and doubtless in them we shall receive valuable information."

SOUTH AMERICA.

THE *Daily Chronicle* of Georgetown, British Guiana, S. A., in its issue of Feb. 11, 1891, has the following in its editorial columns:—

"An American publication to which we recently alluded, entitled "The Great Controversy Between Christ and Satan During the Christian Dispensation," has been very largely subscribed to in Georgetown, between seven and eight hundred copies of the work having been ordered through Mr. Wm. Arnold, the agent of the Pacific Press Publishing Company. A consignment of volumes has now been received, and from inspection we can say that the work is fully equal to sample, and fulfills the promise of the prospectus in every way. The successful canvass for this book is in many ways remarkable; and so far satisfactory to the agent that he will probably soon proceed to Berbice."

SOUTH AFRICA.

In a letter we have just received from Brother E. M. Morrison, containing a report from South Africa which appears in the monthly summary, he makes the following interesting statements, which we quote:—

"You will notice by comparing this report with that of last month, that three new workers have entered the field, and that the whole number of books sold has been increased. This gives us cause to thank the Lord and take courage. Up to date we have taken over three thousand orders in Cape Town. The next report will show fourteen canvassers. I count on having twenty canvassers at work or ready for work by the time we leave South Africa.

"Finding it necessary to wait for books to fill our orders, and not having territory to continue our work here, and there being several new ones who desired instruction, we thought it best to hold another canvassers' drill from March 17 to April 1, which we opened to-day with about twenty present. All the old canvassers present seemed to welcome this opportunity to become better acquainted with their work. Those who have some territory left will continue to work afternoons throughout the institute. Will send the beginners out with them to gain an experience. I trust we shall get this corps of canvassers so thoroughly rooted and grounded in correct methods of canvassing that success will attend all their future efforts, and that a mold will be given to this branch of the work which will be a reliable guide for future training."

A letter received later from Sister Druillard states that they have divided up their working force, and are planning a line of work which will occupy eighteen months to carry out. The majority of their canvassers go into the eastern province. We shall confidently expect the work in South Africa to grow steadily on account of the thorough instruction and improved methods resulting from the labors of Brother Morrison in that field.

QUESTION COLUMN.

At the close of the State agents' convention, there were a large number of questions left in the hands of the General Canvassing Agent, which the convention did not have time to consider. The convention requested the General Canvassing Agent to open a "Question Column" in the Canvassers' Department of the HOME MISSIONARY, where these questions and others that may be received from time to time can be answered. We were unable to do this in the April number for lack of space, but hereafter this column will be devoted to this purpose as long as we may have practical questions unanswered. Doubtless some of the questions may seem to be uncalled-for, but our readers must remember that we are treating the canvassing work for the benefit of the entire field—the world—and questions that it might seem unnecessary to ask in one locality, are practical somewhere else under other circumstances.

Tract society officers, State agents, and individual canvassers are requested to send in any questions they would like to have considered in this column. Any question about which the General Canvassing Agent may be in doubt as to the best manner of answering, will be submitted to district agents and others of experience for advice. For convenience all questions will be numbered consecutively.

Any items for the "Question Column," should be on separate sheets from other correspondence. After this number, the entire column will be devoted to questions and answers.

Ques. 1. Should an agent be allowed to canvass after it has been shown that he is not trustworthy?

Ans. No; the canvassing work has been lowered in the estimation of the world, because of the course that has been pursued by unprincipled persons who have engaged in the sale by subscription, of different books and other lines of goods. It remains for us as Christian canvassers, not simply to make an individual success of our work, but to demonstrate to the world that there is such a thing as reliability and trustworthiness in the canvassing work. An agent who proves himself to be unreliable should be disconnected from the work till he brings forth fruit meet for repentance.

Ques. 2. Ought we not to have German "Bible Readings" immediately? What books shall we offer till we get it? Can you give us some definite idea about when it will be ready?

Ans. We are in receipt of a large number of similar questions in regard to German "Bible Readings." We ought to have had it issued at the same time as the other foreign editions; but it was not. We ought to have it immediately; but cannot. We can give no definite idea as to when it will be ready. Elder Conradi has been assigned the work of translating it in Europe, but he has been driven with other work, and has given us but little encouragement that the work can be completed soon. In the meantime, "Great Controversy" Vol. IV, is ready in the German, and is meeting with a ready sale wherever it is being handled.

REPORT OF THE CANVASSING WORK FOR APRIL, 1891.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Distr. No. 1.	Atlantic.....	24	19	288	1277	381	\$813 50	880	\$2339 75	\$98 25	\$2438 00	
	Maine.....	4	4	18	101	.....	.....	30	98 25	.....	98 25	
	Maritime Prov...	2	2	34	295	20	47 75	176	420 25	.....	420 25	
	New England....	30	27	481	2447	484	882 25	1526	3748 16	56 50	3804 66	
	New York.....	34	25½	355	1822	323	916 25	1141	2867 00	29 85	2896 85	
	Pennsylvania....	35	.....	309	1484	338	.....	945	2292 50	97 75	2390 25	
	Quebec.....	1	.....	.....	.....	25	62 00	.....	.....	.....	.....
	Virginia.....	4	1½	14	85	38	82 25	71	151 15	1 80	152 95	
	Vermont.....	4	1	21	109	11	.....	42	110 75	.....	110 75	
	West Virginia...	8	5	35	234	51	118 50	92	213 75	57 69	271 44	12,583 40
No. 2.	Alabama.....	2	2	28	116	90	215 75	99	241 25	.....	241 25	
	Florida.....	1	.....	23	178	4	10 50	162	457 25	.....	457 25	
	Georgia.....	3	.....	65	570	72	168 75	293	757 75	9 71	767 46	
	Louisiana.....	7	6½	126	980	227	629 75	485	1069 50	26 25	1095 75	
	Mississippi.....	2	1	17	131	14	35 75	111	277 50	.....	277 50	
	North Carolina..	6	1½	36	309	465	1087 00	103	239 25	.....	239 25	
	Tennessee.....	.....	.....	129	.....	.....	.....	277	623 25	.....	623 25	3701 70
	Indiana.....	26	19	244	1889	581	1164 75	756	1833 00	6 70	1839 70	
	Illinois.....	25	21½	261	1770	370	899 00	876	2146 25	68 12	2214 37	
	Michigan.....	17	12	108	791	144	328 00	372	884 50	.....	884 50	
No. 3.	Ohio.....	20	.....	193	1127	.....	.....	518	1308 50	21 75	1330 25	
	Ontario.....	10	5½	100	866	230	574 00	272	640 25	33 00	673 25	6942 07
	So. Dakota.....	2	.....	.....	.....	.....	.....	43	87 75	8 75	96 50	
	Iowa.....	9	.....	31½	.....	105	199 50	190	376 25	7 25	383 50	
	Montana.....	.....	.....	.....	.....	.....	.....	.....	420 00	.....	420 00	
	Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Wisconsin.....	18	8	.....	677	223	335 75	370	722 50	10 68	733 18	1633 18
	Arkansas.....	2	1	14	103	.....	.....	72	170 75	2 95	173 70	
	Indian Territory.	2	.....	49	.....	.....	15 75	195	484 40	5 20	489 60	
No. 5.	Kansas.....	12	.....	114	.....	.....	202 00	263	682 75	55 10	737 85	
	Missouri.....	15	.....	90	655	.....	.....	261	625 25	92 24	717 49	
	Texas.....	12	.....	3	72	158	209 45	36	101 50	.....	101 50	
	Colorado.....	7	5½	47	263	215	.....	163	445 45	8 00	453 45	2673 59
	California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
FOR'N.	North Pacific..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Upper Columbia.	4	3½	.....	.....	.....	.....	37	317 50	.....	317 50	317 50
	England.....	15	15	203	794	170	476 51	196	585 52	38 37	623 89	
	Germany.....	14	8¾	154½	1238	.....	181 86	264	330 00	142 24	472 24	
	Switzerland.....	11	.....	180	.....	.....	.....	63	57 00	112 20	169 20	
	South Africa....	13	.....	236	.....	.....	.....	1462	5942 40	.....	5942 40	
	Australia and Tas	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New Zealand.....	22	.....	151	639	.....	.....	709	2122 07	.....	2122 07	9329 80
	Totals.....	423	195¾	4,153	21,022	4,689	9656 57	13,551	36,190 90	990 35	37,181 25	37,181 25

THE report given for Switzerland includes work done by agents in France and Italy.

It will be noticed that two agents are at work in the Indian Territory, and give an excellent report.

CANVASSERS' institutes in Virginia, West Virginia, and Colorado have occupied much of the time during the month. Of course we shall expect the reports to be so much larger next month.

THE General Canvassing Agent has been requested to make up a company of canvassers for South Carolina and one for Alabama, and two for South America, also to secure experienced city workers for Chicago. It is desired that any who are fitted for either of these fields and have a burden for them, should correspond at once with their State agent in regard to the matter, so that these fields may be provided for.

THE report from Iowa is for two weeks; those from Pennsylvania and West Virginia are for three weeks; the one from Florida for four and one-half weeks; and the ones from Vermont, Louisiana, New England, and Colorado are for five weeks.

THERE are forty-one Scandinavian canvassers in the United States. These report to the State secretaries, and the amount of their work is included in the above table, and is as follows: days, 234; hours, 1989; books delivered, 1857; value, \$4,249.75; orders taken, 1775; value, \$4,107.25; miscellaneous sales, \$18.15; total, \$4,125.40.

Two of Michigan's canvassers, Brethren A. T. Strobe and S. J. Thomas, sail May 6 from New York to engage in the canvassing work in England. A company of four or six, with Brother N. Z. Town, the former State agent of New York, is being formed to pioneer the work in Scotland. They expect to sail for Glasgow the 6th of June.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., MAY, 1891.

AN interesting report of the progress of the canvassing work in District No. 1, was received from E. E. Miles, District Agent, after the Canvassers' Department was made up, hence it was too late for insertion. We can only make space for the following appointments for institutes in that district:—

Maritime Provinces, Truro, May 5-17; New England, South Lancaster, May 8-25; Pennsylvania, Elmira, May 19 to June 2; New York, Fulton, May 26 to June 9; Quebec, ———, June 18-24.

VERY unexpectedly to the General Canvassing Agent and to the Board of Trustees of the General Conference Association, who made the appointment of the General and District Canvassing Agents, we are in receipt of the resignation of Brother W. R. Smith as District Agent for District No. 5. Coming so suddenly and unexpectedly so soon after his re-appointment to this position, we have not had time to decide who will be chosen to fill the vacancy caused by his resignation. We know, however, that it is the Lord's work, and that some one will be found soon to take this place, and that the work will not suffer. In the meantime, State agents in that district will report direct to the General Canvassing Agent.

THE Board has by vote instructed the editors to have the HOME MISSIONARY ready for press as early as the 5th of each month. We know our readers, especially those in distant portions of the field, will be glad to have the paper issued promptly. As the printers need from six to eight days in which to prepare the paper for press, it is necessary that we have the copy from department editors, monthly reports from district canvassing agents, contributed articles, etc., in our hands by the 25th of the month previous to date of issue, in order to carry out the instructions of the Board, which we very much wish to do. The canvassers' report page will be held open till the last day, but reports from State secretaries should reach us by the 3rd of each month. We hope all will make a note of these points.

COMMENCING with this number and continuing during the remainder of the year 1891, the third page of the HOME MISSIONARY will be occupied with matter pertaining to Bible reading work, and will be known as the "Bible Workers' Page." Elder Geo. B. Starr has been selected to prepare the matter for this page of the paper, and he will correspond with leading Bible workers throughout the field, and secure such assistance from them as he may be able. Any matter intended for this page should be sent to him. His address for several weeks will be Petoskey, Mich. We trust that this department will be studied and appreciated by all our readers.

WE would call especial attention to the fact that the subjects treated each month in our Foreign Mission Department are treated by the *Medical Missionary* in its corresponding number, and also by the *Review and Herald* each week during the month. The articles are so arranged by the editors of all three papers as to give as complete an epitome of the field under consideration as the combined space will permit. Important topics not treated upon by the Foreign Mission Department of the HOME MISSIONARY, may generally be found in one of the other two papers. We would, therefore, impress upon our readers the necessity of reading all three journals in order to obtain a sufficient amount of information, so as to be able to conduct interesting monthly foreign mission meetings.



Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 7, 1890.

GOING WEST.					STATIONS.		GOING EAST.				
Chic.	B. C.	Lmd	Paso	Paso	Dep.	Stations	Chic.	B. C.	Lmd	Paso	Paso
Pass.	Pass.	Exp.	Exp.	Exp.	Arr.		Pass.	Pass.	Exp.	Exp.	Exp.
8.00	7.00					Boston	8.30	7.30	9.25	7.30	
8.00	7.00					New York	11.10	7.40	5.22	10.10	
8.00	7.00					Buffalo	9.50	5.40	4.25	8.00	
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				1.00		Montreal	8.10	7.45		7.45	
				1.00		Toronto	8.45	5.50		8.20	
						Detroit	9.45		7.45	11.50	
5.59	4.14	1.34	8.59	7.24	7.18	Port Huron	10.31	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	7.03	9.17
8.05	6.27	3.10	10.49	9.45	9.03	Flint	8.03	11.17	5.40	6.27	8.35
8.48	7.20	3.37	11.28	10.30	9.35	Durand	7.20	10.48	5.03	6.00	8.00
10.00	8.25	4.25	12.38	11.30	10.30	Lansing	6.37	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	4.38	6.02
1.00	10.00	6.00	2.00	1.00	12.05	BATTLE CREEK	4.05	8.45	2.35	3.55	5.15
1.48			2.50	1.48	12.50	Vicksburg	2.55	6.01	1.45		am
1.58				1.58	1.00	Schoolcraft	2.42		1.58		
2.52		7.17	3.45	2.45	1.50	Cassopolis	1.50	7.17	12.45	2.35	
3.40		7.55	4.25	3.35	2.35	South Bend	1.00	6.35	12.00	1.57	
4.55				4.52		Haskell's	11.41				
5.15		9.15	5.55	5.10	4.00	Valparaiso	11.25	5.15	11.30	12.40	
pm		11.15	8.05	7.30	6.20	Chicago	8.40	3.15	8.15	10.30	
		pm	am	pm	am	Arr.	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.