



THE HOME MISSIONARY

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

VOL. III.

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

No. 6.

JAMES WHITE MEMORIAL HOME.

As stated in the May number of the HOME MISSIONARY, the fourth Sabbath reading for August will be on the subject of our Orphans' Home, and will be furnished by Dr. J. H. Kellogg, who has taken such an active interest in this enterprise. Thinking, however, that our readers might be anxious to know something of the present condition of the work, we will give a few items concerning it.

The Board of Trustees for the home which is to be called the James White Memorial Home, are J. H. Kellogg, O. A. Olsen, W. C. White, L. McCoy, G. E. Tyszkiewicz, J. R. Palmer, A. R. Henry, J. Fargo, and L. C. Chadwick.

A beautiful site has been purchased about three fourths of a mile from the Sanitarium, just inside the city limits, consisting of seventeen acres. The ground has been platted and a large number of shade trees and evergreens set out, and a design for the buildings and plans for the final arrangement of the grounds will be found in the May number of the *Medical Missionary*. Adjoining this site, the Board has purchased fifty acres of excellent farming land for the use of the Home. This property has all been purchased at a very reasonable price, and is a very desirable location for an institution of this kind.

We cannot in our limited space for this article speak at any length of the importance of such a Home. I have before me, as I write, no less than thirty letters containing touching appeals for a place for destitute children and aged people, and would be glad to publish extracts, if space would permit. We would call especial attention to the fourth Sabbath reading on page 124, entitled "Our Duty to the Poor," and I trust that every reader will give it not simply a casual reading, but an earnest study, and look up the texts of Scripture referred to. We are sure that if our people could appreciate the fact that we have scores of orphans at the present time within our ranks, many of whom are being cared for by strangers, and some by relatives who themselves are opposed to the truths of the Bible, they would all agree that as a denomination we have neglected this important enterprise altogether too long.

From a memoranda in my possession of the cases of seventy orphans that have been reported to us, whose average age is seven and one-half years, I find that nearly all are of American birth, and the number of them who have relatives or friends who are able even partially to provide for them, is very small.

What we want immediately is a large number of donations of from \$100 to \$1,000 each. Our Board has very wisely voted not to commence the erection of buildings till two thirds of the necessary amount of money is secured with which to complete them. We have reason to believe there are scores and hundreds of those who read this article who might with some sacrifice contribute a sufficient amount within the next few weeks, to enable the Board to proceed immediately with the building. We do not propose to go into any extravagance or unnecessary expense in erecting or equipping the buildings, but *do* desire to make this Home one that will be comfortable and pleasant for the young and old who may here be provided for.

There is also an opportunity for those who have a few thousand dollars, to invest their means in this Home and secure for themselves a pleasant home for the remainder of their days. It is the object of the Board to pay for the building and equipping of the Home from donations of \$100 or over, and to use less amounts for the maintenance of the institution after it is completed. We need a fund of several thousand dollars for this purpose, and those who can contribute small sums immediately will greatly assist the Board in providing for such orphans as we have already in our charge until the Home can be equipped.

The HOME MISSIONARY wishes to indorse and advocate every enterprise that has for its object any line of missionary work, and we are certainly convinced that the Orphans' Home is a very important line of missionary work, which should receive the moral and financial support of our entire denomination, and we sincerely trust that all of our readers will become thoroughly interested in the enterprise.

L. C. C.

OUR RESPONSIBILITIES, AND HOW WE MAY FULFILL THEM.

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Rom. 14:7, 8.

The spirit of Christ is the spirit of unselfishness, and the spirit of unselfishness is the true missionary spirit. Those who have received a knowledge of God and his truth, and through Christ have become partakers of the promises, will feel that they are placed under a debt of gratitude, which a life of consecration and unselfish labor for others can only acknowledge, but never repay. The Christian is not his own; he has been purchased by the blood of Christ from the bondage of sin and by him redeemed from the penalty of sin, which is death. Viewed from this standpoint, man owes nothing to self, but all to God.

But there is still another view to take of the matter: we, through the goodness of God, have been permitted to receive a knowledge of the truth, and through adoption have become heirs of the salvation which is offered free to all. This is not because we are more worthy than our fellow-men, or, perhaps, that we were more willing to receive the truth, than they, but in his mercy he has given us the truth, that we may be the channels through which a knowledge of the same truths which we appreciate so much may go to others. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:19, 20.

Every Christian should be an ambassador for Christ. Every one who has received light and truth from God, should be a bearer of that light and truth to others. Every one who has been reconciled to God should seek to present the gospel to others, that they also may become reconciled to God.

Those who read these lines will ask at once, How can I do this work? The answer is so simple that, like the message of Elisha to Naaman (2 Kings 5:10, 11), it is apt to be despised; for try as we may, we cannot improve upon the simplicity of the gospel, or on the plan of presenting the truth in a simple way. In the beginning, those who led out in the message felt the need of a paper in which the truth might be printed and sent forth broadcast to those

who could not be reached by the living preachers. When the first paper was published, every copy of the small edition was carefully wrapped and mailed to the address of some one whom it was hoped would be interested in the truths which it contained. Later the *Signs of the Times* was established, with the object of providing a paper especially adapted to missionary work. For several years individuals and tract societies took a great deal of interest in securing subscriptions for the *Signs* and in taking clubs and sending it out through the mails to all parts of the country, and many are rejoicing in the truth as the result of the work done.

But all that was accomplished is not yet apparent. The seeds of truth have been sown which will spring up and bear a rich harvest before the end. Why should this work of sending out the papers and other literature through the mails, be neglected now when there are so many who are doing little or nothing in the missionary work? No brother or sister should conclude that there is nothing to do. By sending forth the papers filled with gospel truth, we may become the bearers of the truth to others, and thus fulfill our commission as ambassadors for Christ.

We would recommend those who want to do something to help advance the third angel's message, and are not fully occupied in other lines of work, to return to this old and tried plan of missionary work. Each church could take a small club of papers, and use them to excellent advantage. Definite plans for using these papers should be made by each church, and all work in harmony. Many individuals could take clubs for missionary work, and all should use their own papers by sending them to others when read. Why be idle, when there is such an opportunity for work within such easy reach? Do not despise it because of its simplicity.

There are other lines of missionary work which are simple and easy; but we have not space to mention them in this article. Let the real missionary spirit revive. Look about you; there is plenty to do. Hide not your talent in the earth.

D. T. J.

WHAT wait we for? Let us arise,
Cast off the purple robes of ease,
Gird on the Christian's armor bright,
The weapons of our warfare seize—
The shield of faith, the Spirit's sword,
'Gainst sin and Satan's allied powers,
Go boldly forth to war. God's word
Is sure. The victory shall be ours.

Bible Workers' Page.

CONDUCTED BY GEO. B. STARR.

CHICAGO.

THE work in Chicago, while still under our general supervision, is for the summer under the direct management of a committee of five persons who are located in the Central Bible School building, Miss Susie Hoxie having the supervision of the Bible work, with Sisters Sadie Moushunt, Alice Finch, and Effie Hawk as co-workers. We pray that the present may be a prosperous summer for the work in this city.

PETOSKEY, MICH.

A NEW mission at this northern summer resort is just opening up, and with as favorable omens as any we have ever seen. The people treat us kindly, and some persons of good repute are favorably disposed toward present truth. The prospects are also good for some work at Harbor Springs, four miles across the bay. Our family at present are Mrs. C. L. Boyd and daughter Ella; Miss Emma Thompson, of Milwaukee, Wis.; Miss Ella Sevey, of Detroit, Mich.; Mrs. Sadie Robinson, of Greenville, Mich.; and myself and wife.

NOTES FROM THE BIBLE-WORKERS' COUNCIL.

THE first meeting of the council of the Bible-workers present at the General Conference was occupied largely in organization. Elder N. C. McClure, of California, was elected chairman, and Mrs. Ella M. Swift, of Cleveland, Ohio, secretary. At the second meeting the subject of the best methods of securing openings for readings was discussed. It was the general decision that the canvassing seemed naturally to precede the Bible work, and was the best means of securing openings in the best families; and that the Bible work seemed as naturally to follow the canvassing work, the one calling for the other. However, either work could accomplish good alone; but while neither is wholly dependent upon the other, both would doubtless show the best results by working together, the Bible work following. It was thought that both classes of workers should be connected with every city mission, each devoting himself exclusively to his line; that the Bible worker could with no better success divide his time between

Bible work and canvassing than the canvasser could between canvassing and Bible work; that each to be well done, demanded the entire time, strength, energy, devotion, and thought of the individual. At the third meeting, the following committee was appointed to arrange and present for discussion the various questions that are being raised: Julia Parmelee, Washington, D. C.; Georgie Harris, Oakland, Cal.; Martina Sorenson, Chicago, Ill.; Nellie McKinnon, London, Eng.; and Ella M. Swift, Cleveland, Ohio; Elders McClure, Starr, and Rice to meet with them. In subsequent numbers some of the more important questions and their answers will be given.

LIGHT.

AN instructive lesson may be learned from observing the individual lamps on a circuit of the electric arc-light lines in the various cities. As they are seen hanging at the street corners, many lamps may be in sight, burning brightly, and flashing their rays long distances to light the pathway of the passer-by. At another corner a lamp may be observed, suspended to the same line of wire, just as large as the others, from which just as much light is expected, but it is emitting none; and the question arises, How can it hang there on the same line as the others, and not shine as they do? and the answer embraces the lesson: The difficulty is with the lamp itself: it has lost its connection with the source of light, the electric motor. It will be found, perhaps, that the carbons are a trifle too far apart, and that if they are moved just a little nearer together, all will be right again, and this lamp shine as brightly as any of the others. It will be noticed that the lamp shines by virtue of its connection with the source of light, and with no effort upon its own part. It just serves as one of the avenues through which the light generated by the one motor is emitted, and all its value is dependent upon its having a constant connection with the source of light. So with the Christian. The Bible worker, the minister, may make a profession of being lights in the world; but only those really shine who bear a living, vital connection with the heavenly light-house. We may be suspended to the wire upon which real lights are shining; may belong to the same church, be engaged in the same work. But we shine only when the connection is made daily with "Christ, the true light which lighteth every man." If our lamps are out because the carbons need trimming and drawing together, let us trim them by prayer, and draw near to Christ, that our lamp may fill its place on the circuit of God's providence.

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, June 27.

OUR DUTY TO THE POOR.

To him who lives for the glory of God, this life is a training-school for heaven. The divine tracing may be seen in every walk of life. While darkness covers the earth and gross darkness the people, the divine rays illuminate the pathway of him who walks by faith and not by sight. The word of God points out these rays, and reveals thousands of connecting links with the great "I AM." The soul that is blinded by sordid gain and selfish interests will stumble over and pass by some of the most precious objects that are placed in his pathway by our Lord Jesus Christ.

The poor in this world are Christ's representatives. To do for them is doing for Christ. To attend to their wants, and to supply their needs, is missionary work of the highest degree. It is more than to build meeting-houses and institutions of learning, or a thousand other things which indirectly may aid in the advancement of the work of God. While this fact stands so prominent in the Scriptures, it is also a fact that there is no one duty that is more neglected. It is a work that does not present inducements to the selfish man, since it carries the mind forward for its reward; and therefore it is not appreciated by the masses. In the final day of reckoning, when God weighs character, and reveals the decision made in the courts of heaven as to who are worthy, the following six characteristics are stated by Christ as being missionary labor that will turn the balances in favor of the saved: Giving food to the hungry; giving drink to the thirsty; clothing the naked; furnishing a home to the stranger; visiting the sick; and ministering to those who are in prison.

The feeling that prompted this work was one of love. They did not have to try to do it, but it flowed spontaneously from the heart, and they did not realize at the time that God took cognizance of it. Hence they asked Christ, "When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But why is it the Saviour especially speaks of the poor? Why is it this class of people represents the Son of man? for it will be noticed that he identifies himself with them. It is "the least of these my brethren" that represents Christ. "Ye have done it unto me." The answer is plainly given in Luke 14:12-14: "For they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." There is no mistaking the meaning of expressions of this kind. The poor are Christ's representatives, and to do for them is to do for Christ. To neglect them is to neglect Christ. And while there is no salvation or merit in works, these are the fruits of a renewed heart. If they are not produced as the out-gushings of an overflowing soul, then something is necessary to be done for the heart.

When God brought his people into the wilderness and gave them laws, he did not forget the poor. He said to his people that the "poor shall never cease out of the land."

When the covetous heart of Judas begrudged the ointment that one with a heart overflowing with love poured upon the sacred head of the Saviour, he used these words: "Ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." Thus the hypocrisy of Judas was exposed, for Christ made no distinction between himself and the poor.

The following are some of the instructions given by Moses to Israel, and although written four thousand years ago, they are among the "Whatsoever things were written aforetime" which "were written for our learning." Rom. 15:4.

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy

God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15:7-11. "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. . . . Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." Lev. 25:35-37. See also especial directions in Ex. 22:25-27. Deut. 23:19, 20. At every harvest they were to make especial provision for the poor. Deut. 24:19-21; Lev. 19:9, 10.

Besides the above provisions for the poor, there was a second tithe of their increase that was set apart as a fund, and at the end of three years it was appropriated, the first tithe having been given to the priesthood. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. 14:28, 29. (See also chap. 26:1-13). It will be noticed that the blessing of God resting upon them in all the work of their hands was on the condition that they cared for the poor and the fatherless.

There is no Christian religion without this principle. It is by performing such acts that we become acquainted with God, for it is by them we learn of his character. "He judged the cause of the poor and needy; then it was well with him; was not this to know me? saith the Lord." Jer. 22:16.

It was the absence of this spirit in the Jews that led them to reject Jesus. "For I desired mercy, and not sacrifice," saith the Lord, "and the knowledge of God more than burnt offerings." Hosea 6:6. To the Jews the Saviour said, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice." Matt. 9:13. The hardness of heart that came upon them, not only led them to reject the Son of God, but to commit the unpardonable sin. They could not exercise mercy or tenderness of heart toward the afflicted and suffering; for they were unacquainted with its principles. Matt. 12:7-13; 22-24; 31, 32. Because a certain scribe simply saw this principle, the Saviour said unto him that he was not far from the kingdom of heaven. Mark 12:33, 34. "It is

more than all burnt offerings and sacrifices." The following question raised by the prophet is one that should be considered by every professed follower of Christ: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" In other words, is there anything that I can *do*, however costly, that will bring to me salvation? The following is an answer from heaven: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:6-8.

Caring for the poor, furnishing homes for the homeless, and visiting the sick, cultivates this spirit; these are fruits which naturally flow from such a heart. No sacrifice, however great on our part, can take its place. No Romanist's penance can atone; no physical suffering will answer; God requires the same spirit of mercy and love, that was manifested in Christ's coming to this earth. Such work to his representatives, nourishes, increases, and strengthens this principle. It can no more live without works than an individual can live without breathing. Its native element is caring for the suffering and sympathizing with the sorrowing. It is the love of God; and this is what gave Christ to die for a lost world. The lack of this spirit separates the soul from God and heaven. The opposite is the spirit of Satan. The two positions, to possess this spirit, and to be destitute of it, are as far apart as heaven and hell, Christ and Satan. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast, ye find pleasure, and exact all your labors [*margin*, things wherewith ye grieve others]. . . . Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sack-cloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Then comes the precious promise, "Then shall thy light break forth as the morning, and thine health shall

spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58: 3, 5-11.

Nothing can be more forcible than these words. There would be far less complaining of darkness, far less murmuring about hard lots, if each were seeking to relieve others' suffering. This is the yoke of Christ. This is his burden, and when we lift it, it lifts us. So important was the caring for the poor in New Testament times that it was in the charge given to Saul and Barnabas when they were ordained to go among the heathen, and it was a work that Paul was always forward to do. Gal 2: 9, 10. And when the church of Christ in the nineteenth century individually feel a living interest in this, so that each church will have a fund for the poor; when there are found Dorcases in different churches, we shall find the Lord walking in our midst, healing the sick, comforting the sorrowing, reviving the desponding, and clothing his word with a power that hitherto has been unknown. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Ps. 41: 1-3.

To be without this spirit and profess Christianity makes Pharisees, and to possess it makes Christians. The time has come when God would have his people take advance steps in this direction, in furnishing homes for widows and orphans, in visiting the sick, and encouraging the desponding. It is a work that lies directly in the path of each, even at our own doors. If any who read these lines are cast down, go and visit those who are worse off than you are, and see if the promises in Isaiah 58 will not be fulfilled in your case. You may not have the means to purchase publications for the missionary work, but if you have a heart that has been touched by the Spirit of God, you can do this. There is danger of our loving a routine of labor, even in the cause of God, more than these principles. Ministers and all who are actively engaged in their respective callings should look well to themselves, and see to it that in the judgment they are not found wanting in this phase of the missionary work. Each should inquire, "Am I clear before God? Have I done all my duty in this direction?"

S. N. HASKELL.

REPORT OF LABOR, MAY, 1891.

Main Office.

RELIGIOUS WORK.

| | |
|---|--------|
| Pages books and tracts sent to foreign countries..... | 31,780 |
| “ “ “ “ “ “ United States..... | 2,412 |
| Number periodicals sent to foreign countries..... | 4,054 |
| “ “ “ “ “ “ United States..... | 2,245 |
| Number letters written to foreign countries..... | 168 |
| “ “ “ “ “ “ United States..... | 30 |

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

| | |
|---|--------|
| Pages books and tracts sent to foreign countries..... | 24,561 |
| “ “ “ “ “ “ United States..... | 14,084 |
| Number periodicals sent to foreign countries..... | 445 |
| “ “ “ “ “ “ United States..... | 47 |

LAURA C. BEE.

NATIONAL RELIGIOUS LIBERTY WORK.

| | |
|---|---------|
| Pages tracts and pamphlets sent out..... | 221,509 |
| Number <i>Sentinels</i> | 450 |
| “ Manuals sent out..... | 950 |
| “ copies "American States Papers" sent out..... | 5 |
| “ letters written..... | 31 |

MARY E. SIMKIN.

Chicago Office.

| | |
|--|--------|
| Pages denominational publications sent out..... | 10,564 |
| “ health and temperance publications sent out..... | 6,620 |
| Number <i>Signs, Present Truth, and Instructors</i> “..... | 383 |
| “ <i>Good Health and Pacific Health Journals</i> “..... | 55 |
| “ <i>Sentinels</i> sent out..... | 757 |
| “ letters “..... | 344 |

JENNIE THAYER.

SCANDINAVIAN WORK.

| | |
|--|-------|
| Pages books, pamphlets, and tracts sent out..... | 1,148 |
| Number periodicals..... | 274 |
| “ letters written..... | 45 |

TENA JENSEN.

WE are glad to notice a marked increase in the amount of National Religious Liberty publications sent out last month, as indicated by the above report.

MISS LAURA BEE has just returned from an extended visit in the East, and will take charge of the Health and Temperance Department of our office work, and we shall expect to see an encouraging growth in this line of our work.

THE *Readers' Union Journal* is a large 16-page monthly, published by the Readers' Union Publishing Co., at Lansing, Mich. It contains a monthly review of a large number of new books, and also a summary of the most important contents of such standard magazines as *North American Review, Century, Independent, Chautauquan*, etc., etc., together with original articles on practical subjects. The subscription price is only \$1 per year, and each yearly subscriber receives a certificate of membership in the Readers' Union Library Association, and their large 280-page catalogue of publications which entitles him to the privilege of purchasing at the wholesale prices quoted therein, any publications which they handle, as long as the subscription to the *Journal* is kept renewed. The *Journal* is well worth the price, and many dollars may be saved every year in the purchase of publications.

Extracts from Correspondence.

THE following extracts were taken from a letter addressed to Elder Ball by one who is a minister as well as teacher in Barbados, and who expects to come to America soon :—

"You remember, perhaps, that you gave me some tracts and a paper called the *Review and Herald*, requesting me to read them and write you. To this time I have read most of the tracts and the paper very considerably, and confess that I am perfectly satisfied with the time spent upon them; they contain many plain, stirring, and self-evident truths, which thoughtful readers cannot but notice and profit by.

"I have also attended a meeting of your fellow-laborers at the Albert Hall, where I heard more than I can ever tell. I am sure I shall not soon, I pray *never*, forget the plain and startling truths delivered on that occasion. That your brother-workers, with yourself, may continue to proclaim God's word fearlessly and persuasively, and thus awaken sleeping souls, is my prayer, and ought to be the earnest prayer of every Christian.

"I am anxious, now that I have regained my health, to work again for God in his church. No service is more pleasant to me; nothing short of this will satisfy me. Pray for me that God will give me grace,—both sustaining and preventing grace,—and make me able to serve him."

From St. Croix :—

"I received your favor of recent date, and please accept my thanks for the reading matter that accompanied it, as well as for that in the past; but now I write you once for all, begging you not to send me any more, for they are not helpful, neither do I utilize them for the good of others, since I do not agree with some of the doctrines therein published. I have written lengthily upon the subject objected to by me [the Sabbath question], and have no time to do so again; but I inclose one of the objections written by one of your own elders."

This lady has, since writing the above, been visited by Elder Ball, and has also attended his meetings, and listened with the deepest interest to the truths presented. She is very intelligent, and wealthy.

From Antigua :—

"As a grateful recipient of your generosity, allow me to acknowledge receipt of your favors, accompanied by valuable parcels; also the precious volume, 'The Great Controversy Between Christ and Satan,' all of which came safe to hand. Words fail to express the sincere thanks of the members of our school, who enjoy the perusal of the publications. They certainly leave the readers who come short of the knowledge of saving truth, without excuse.

"As a result, I find the time usually spent on a Sunday afternoon by youths and others in card playing and gossiping, is now spent in quietly reading, particularly those among whom the papers and books have been and are still scattered. Young men who have been given to intoxication are now seen sober.

"I have intended writing you before, but having learned through correspondence, the probability of Elder D. A. Ball's visiting our island, I awaited the event, and can now say I had

the privilege of being present with him in Sabbath-school, and worshiped with the little company gathered in an upper room on the Sabbath of the 6th inst.

"O, that our leading men would not be such hinderances in the way of the truth, like the Pharisees of old! but there is much difficulty to overcome here on this account. Still I have confidence that God, who promised to be with his servants, will verify that promise by granting his Holy Spirit to accompany the faithful teaching of his word, that the truth may have the pre-eminence, so that the light which now appears as the dawn of the morning, may break forth with such effulgence as to lead all to see that the end is near.

"By having the mist taken off the eyes, we may know the doctrine is of God, and may many among us be brought to revere his holy day, as spoken of in Isa. 58 : 13, that the blessed promise in the fourteenth verse may descend on us now while we prepare to meet the Lord."

From Cape Verde Islands, W. C. A :—

"Your favor of February 1 reached me two days since, for which courteous communication I thank you. I regret, however, to say that the sample parcel of literature referred to has not arrived, and I am afraid it will not do so, as there is no mail parcel connection with this place, except through the merchants.

"However, I may say that I should be very glad to receive literature for free distribution among my people in English or Portuguese, so long as it is of a gospel nature, and intended to lead souls to Christ. I only reject doctrinal controversies, because I believe that however good they may be in promoting Bible research among believers, they are not good to put into the hands of those undecided for Christ.

"If your publications are of the kind indicated, and I presume they are, I should be most happy to receive them, and you may rely on their being disseminated. I send you a copy of my report, that you may see what we are doing."

From St. Georges, Barbados :—

"Many thanks for the parcels of January. They were carefully distributed in my Bible classes and among the pupils, who return their grateful thanks. Much good is already done, and I am hoping for greater. Many drunkards and smokers are now in the temperate class.

"The *Youth's Instructor* I give out in my Sunday-school; the boys and girls are delighted with the papers, and well they may be, for the stories are so apt and fitting. The *Signs of the Times* I give to my teachers. My earnest prayer is that God will continue to bless your efforts in this work."

The extracts given below were taken from a letter written by a gentleman to a personal friend on the island of Barbados :—

"I have been trying to get a house, so that Elder Ball may come up and speak to the people. When will he be ready to visit up here? I hope soon. I kept last Sabbath as my first. I have fully understood and believed. I have forsaken everything that appertained to evil. I had great temptations among former friends with whom I used to indulge in strong drink; but they have all failed. On Thursday last I took my last draught, and I can say to you with all confidence, I feel far better in mind and body. My folks are somewhat struck with the sudden reformation, and have all agreed with me, saying, 'It is the Lord.' Many have heard of the cause, and can give nothing against us; they only bring in as their defense, 'Custom.' The people are not so ignorant of their duty as one would think, but they require help to clear away many erroneous ideas."

FOREIGN MISSIONS.

CONDUCTED BY W. C. WHITE.

BRAZIL.

ITS HISTORY.

It was in the year 1499, that Vicent Yanez Pinçon, one of the companions of Columbus, when near St. Augustine's Cape, sighted what is now known as Brazil. He directed his course southward toward the Amazon River, but made no settlement, contenting himself with nominally taking possession of the country in the name of the king of Spain.

The following year the king of Portugal equipped and dispatched a fleet, to follow up the discoveries of Vasco de Gama in the East Indies. Cabral, the admiral of this fleet, again took possession of Brazil in the name of his sovereign. He remained but a short time, and then sailed for the Indies, without having inaugurated any scheme for colonization.

To Amerigo Vespucci belongs the honor of leaving the first European settlement in Brazil. Much disrepute has been attached to his name, on account of the tradition that in some manner he conspired to have his name applied to the New World, thus depriving Columbus of the honor which was justly his due.

Vespucci remained in Brazil—or as it was at first called, Vera Cruz, and Santa Cruz—four or six months. He maintained a friendly intercourse with the natives, and traveled forty leagues into the interior. He erected a small fort—probably at Port Segura—the place where he landed, which he garrisoned with twelve men, whom he provided with provisions, fire-arms, and ammunition. Then freighting his vessels with Brazil wood, monkeys, and parrots, he set sail for Portugal.

The natives of Brazil were poor and barbarous. The mineral wealth of their country was then unknown; and so it possessed but slight attractions for the Portuguese government, their coffers at that time being wonderfully enriched by the wealth of India. For thirty years the kings of Portugal paid but little attention to Brazil. The subjects of the Portuguese monarchy pushed forward the work of Brazilian colonization, by going over there chiefly for Brazil wood.

The first attempt on the part of a Portuguese monarch to introduce an organized government into his Brazilian dominions was that of Joam III. He divided the country into hereditary captaincies, granting them to such persons as were willing to undertake their settlement, with unlimited powers of jurisdiction, both civil and criminal. Each captaincy extended along fifty leagues of coast. The boundaries in the interior were undefined.

This king undertook to survey the Brazilian coast, and gave to Rio de Janeiro the name which it bears

to-day, because he discovered it on the first day of January, 1531.

"Brazil is the only instance of a colony becoming the seat of government of its own mother country, and this was the work of Napoleon. When he resolved upon the invasion and conquest of Portugal, the prince regent, afterwards Dom Joam VI, having no means of resistance, decided to take refuge in Brazil. They arrived at Bahia on the 21st January, 1808."

He soon established his government at Rio de Janeiro, which has since been the capital of Brazil. "Although Brazil had now become the head of its own mother country, the government was not in the hands of Brazilians, but of the Portuguese." In 1821 the Portuguese troops of Rio, with which the king had surrounded himself, took up arms and demanded the same form of representative government that had already been proclaimed in Portugal in 1820. "The prince, Dom Pedro, heir to the crown, who now for the first time took part in public affairs, actively exerted himself as a negotiator between the king and the troops, who were joined by bodies of the people. After attempting a compromise, the king finally submitted, took the oath, and named a new ministry."

King Joam VI now desired to send his son Dom Pedro as a regent to Portugal. But so popular had Dom Pedro become by his conduct during the revolution, that the people objected, and Joam was forced to return to the mother country, and to leave Pedro in charge of Brazil. In 1822 this illustrious prince proclaimed the independence of Brazil. On the 12th of October, he was proclaimed constitutional emperor, with great enthusiasm.

The policy of Dom Pedro I, in order to gain the Brazilian throne, had been democratic. He had sided in with the liberal party. But once he had gained the throne, like many other men, he inclined toward absolutism. This did not suit the Brazilians any more than had the policy of his father prior to the revolution of 1821. In 1831 public discontent had reached its height, and Dom Pedro I, through force of circumstances, was obliged to abdicate his throne, and flee to Portugal. He left his little son, then only fifteen years old, as emperor.

The history of the reign of Dom Pedro II is written in the rapid development of the resources of the empire, the erection of public works, the growth of commerce, the abolition of the traffic in slaves, and the provisions made for their gradual emancipation, the encouragement given to immigrants, and the establishment of a complete system of education. On Nov. 15, 1889 he was dethroned, and the republic of the United States of Brazil proclaimed.

The principal cause leading to this revolution was a universal dislike of the centralizing system of the

empire. There are in Brazil twenty provinces, or States, and each of these was allowed to have a legislature, but the governors were appointed by the emperor. One of the standing evils against which the people protested was the appointment to the office of governors over the different States, of adventurers and political partisans.

THE LAND ITSELF.

"Brazil is the first State in size, enlightenment, and importance in South America. It is nearly as large as all Europe, and larger than the United States before Alaska was acquired. It has vast resources—a fertile soil, immense pastures, great forests, and stores of minerals and diamonds. . . . The national finances are in a prosperous condition, rail-ways have been built, telegraphs and cable-lines have been extended in every direction, the navigation of rivers has been promoted, slavery has been abolished, and free education has been established throughout the land."

The name "Brazil" signifies the land of the "live coal." In general, it is a mountainous country, or rather, an "elevated" country, for though, except on its western border, there are no great heights, it has an average elevation of more than 700 feet above the level of the sea. Hence the country is cooler and more healthful than the corresponding regions of Africa and Southern Asia. The highest average temperature of Rio de Janeiro is rarely more than 90°, even in December,—which corresponds to June in the northern hemisphere,—while in July, the coldest month, the maximum is 79°, and the minimum 66°.

There is a great deal of very fertile land in Brazil. The soil of the southern valleys is said to be suitable for the production of all kinds of necessary food. There are magnificent pastures for the raising of cattle, and rich forest-land for the cultivation of the various kinds of vegetable produce. Water and timber abound, and the climate is unsurpassed in its salubrity.

The northern part of Brazil is in great measure a lowland. It lies entirely within the tropics, and has great heat. It is covered by *mattas*, or heavy forests, and is watered by excessive rains. Except on the loftiest mountains, and on the *sertaos* (stony districts), the vegetation of Brazil is luxuriant beyond description.

The forests of Brazil contain almost every species of useful and ornamental wood. The cocoa-tree is found in great quantities in the provinces on the seashore, and furnishes one of the most important items of internal commerce; a considerable surplus of cocoa is exported annually. The banana is one of the most important of all the trees that grow in Brazil, and its fruit is the chief food of the native Indians. The fruits of Brazil are numerous and excellent. The best of these are the pine-apple, the mango, the custard-apple, the guava, and the various kinds of melons and nuts.

So small is the number of farmers compared with the extent of Brazilian soil, that it is believed that not

one acre in 200 is under cultivation. In some provinces, especially those near the sea, the quantity of grain raised is not sufficient to supply the demand, and large quantities of wheat are annually imported from the United States. The reason of this is that the soil is occupied in the production of articles for foreign markets. The chief products of Brazil are coffee, sugar, cotton, tobacco, rice, maize, fruits, and spices. Of these by far the most important is coffee, while sugar ranks next in value, and cotton after sugar.

In the unsettled parts of Brazil, wild animals abound. Of beasts of prey, the most formidable are the South American tiger, the tiger-cat, the red wolf, and the Brazilian fox. Brazil is well known for its birds, from the *ouira*, an eagle far larger than our most powerful birds of prey, to the humming-bird no larger than a bee.

"Of domestic animals, the most important are the horse, the ox, and the sheep. Vast numbers of horses sprung from the original European stock, roam at large over the extensive plains of the southern provinces. They are generally found in droves of twenty or thirty. Cattle are also allowed to wander half wild. They are hunted down with the lasso in great numbers, and are valued chiefly on account of their hides, horns, and tallow, which are exported in immense quantities."

MEN AND MANNERS.

The student of human nature must penetrate far into the interior of the vast republic, in order to find the Brazilian unadulterated by the admixture of his manners and modes of thought with those of the Europeans. The very name of "Bugra," or wild Indian, is a terror to the ordinary Brazilian, hence the difficulty of exploring the country which the savages inhabit.

But in all the cities and more settled parts of the countries, the Indians, and negroes who were imported to work on the sugar plantations, have intermarried so much with the Portuguese, that "many years ago, when it was proposed, in taking the census of the country, to classify the whites and blacks, it was found impossible to determine the color line." Many of the people have the blood of three distinct races in their veins; namely, Indian, negro, and Portuguese. "Hospitality to all new-comers is their great creed, and one which the traveler most appreciates. General laziness, both of mind and body, is the characteristic of all but the richer classes of people." The rural population has in the past been classed as a low and ignorant people; but the excellent school system now established throughout the country will do much to elevate them.

"The Brazilians are in general hospitable, generous, and charitable, endowed with great pride and vanity, and susceptible of character, and are easily led away by flattery. The unlimited power they have exercised over the African slaves, and the colonial system from which they have but a short time been freed; the imperfect religious education, the facility with which they can live in abundance at small cost, while the climate enables them to dispense

with many things necessary in other countries, the enervating effects of the hot atmosphere,—all combine to stimulate the qualities and vices which we must expect in this people.”

The rural Brazilian is proud, and poor because he is unnecessarily proud. The Portuguese settlers are, on the contrary, generally industrious, and reap in competence, or in an improved position in life, the reward of their exertions.

So much for Brazil and the Brazilians.

P. T. M.

BRAZILIAN CURRENCY.

UPON landing at Rio and making your first purchase, you are amazed at being told that some trifle you have selected will cost so many hundreds of this or even thousands of that; and you are no less astonished when the bill of an ordinary account is presented you which contains five or six figures. The Brazilian currency is probably, at least in theory, the most infinitesimal of any in the world, except the antediluvian small shells called *cowries*, and circulated as money in Africa and India. Thus the unit of the Brazilian monetary system is a *real*, written 0\$001, which is equal in value to one twentieth of the United States cent. Of course there is no such coin in circulation, the smallest being ten *reis* (the plural of *real*), a copper half-cent. In Brazil a copper coin of forty *reis* circulates, to which succeed two nickel coins of 100 and 200 *reis* respectively. Next comes the paper money in notes of 1000 *reis*, called *milreis*; two *milreis*, five, ten, twenty, thirty, fifty, 100, two, three, four, and a maximum of 500, which is thus distractingly expressed numerically, 500\$000; though there is an imaginary denomination, named *conto*, which is 1,000 *milreis*, and is thus written, 1:000\$. The par value of the paper *milreis* is equal to fifty-five American cents. A little gold and silver are also in circulation. A strange prejudice is entertained in Brazil against silver coins; and while the dirtiest and most ragged bill is accepted without hesitation, the equivalent silver coin is received reluctantly, and got rid of as soon as possible.—*Around and About South America.*

ROMAN CATHOLICISM IN BRAZIL.

ROMAN CATHOLICISM has ever been the dominant faith in Brazil; but, according to reliable testimony, it is a most remarkable fact that of late years it has been losing, instead of gaining, power. This is not often the case with Rome in new countries. She generally continues to gain in the number of her adherents, and in power; but in Brazil things have gone the other way.

Protestants were the first settlers of the United States, and Protestantism, as a system, has ever been the leading religion in the United States. But South America was first settled by the legates of the pope. Catholicism was founded in South America more than half a century before the Pilgrims set sail from Delft Haven, or the London Colony had landed

at Jamestown. “Here was a land,” says Mr. Charles E. Knox, “where the old civilization followed Columbus sooner than it did in North America—a land whose ports, and provinces, and rivers, and towns, and churches, are inscribed with the names of the saints of the Bible, and of the saints of Rome, and where every device of the popes and of the Jesuit propaganda have had the fullest opportunity for development. Here was a land swept clean by a decisive stroke from French Huguenots and Dutch Protestants, and in whose oldest monastery Luther and Calvin are still dragged, in fresco, at the chariot wheels of the pope and the Virgin. An empire of fertile and wealthy territory lies in the heart of a mighty continent. The rivers and the mountains inspire the sentiment of the sublime. Tropical exuberance invites the enterprise and the ambition of man. . . . And yet the country has made slow progress. The Indians and the negroes have hardly felt the touch of an elevating power. The Portuguese have not maintained a high level of intelligence or of virtue among the masses. The church, whose seat is in classic Rome, and which professes to draw its life from the divine source, has had no spiritual magnetism to draw the people’s hearts upward from the sordid and the sensual. Her edifices have in many places gone to decay; her priests have become notoriously corrupt; and the mental force of social and political leaders has broken from her lax virtue and depleted authority; the civil power is ready to break from an institution which has betrayed her opportunity and her mission, and the people are filled with a deep desire to know some better religion.

“The central cause of the loss of this power is the character of the priesthood. The priests have not simply betrayed their office; they have betrayed it in the most shameless manner, and have perpetuated and diffused the shame. The people know the priests to be dissolute. They know them to be deceptive, and a growing popular intelligence discerns more and more the shallowness and frivolity of the deception. . . . By the priests indolence and superstition have been commended to the people; under their direction common education has held, as its steady aim, servile, emotional obedience; under them, higher training has been pervaded with some sensuous feeling, and independent minds have swung off into materialism and positivism. While the thirteen colonies of North America, beginning at a later date, and on a more sterile soil, developed into systems of government and education which are producing a profound impression on the whole world, the United States of Brazil must begin its moral history anew.”

A gentleman who recently completed an extended tour in Brazil, speaking on this point, said: “In Rio I have frequently gone into half a dozen churches in the morning, and found not a score of people in all of them, and this at the customary hours of worship. I have occasionally heard mass celebrated before half a score of people, and have seen an entire altar of priests going through their services with

no audience save a single bored verger, who at once removed his eyes from the ceremony, and riveted them upon me until my departure."

It was the privilege of the writer to listen to a speech by Rev. Geo. W. Chamberlain, spoken at Cleveland, Ohio, last March. Mr. Chamberlain has been a missionary to Brazil for many years, and ought to understand the situation quite thoroughly. In the course of his remarks he said: "You know that 'there is a tide in the affairs of man, which, taken at its flood, leads on to fortune,' and that opportune tide in the affairs of evangelization in Brazil is now upon us. Look upon those maps, and note the parts of black and red. [The black denoted heathenism, the red Catholicism.] For the predominance of those two colors, the blood of your brothers is crying for revenge. . . . The prevalence of Catholicism is not only a crisis in South America, but it is a spiritual crisis in the United States. It is the author of our country who says that what has transpired in this country during the last century is without a precedent, and must remain without a parallel until there are other continents to discover and to develop. It ought to make your blood curdle when you realize that in South America we have a theater for a drama not unlike the one which was enacted on our own continent in its early development, and yet you have thrust upon us TWELVE MISSIONARIES. With this number you expect us to quench the fire that has been burning there for three centuries. In tracing that map before you, I want to ask you what is the meaning of the predominating black and red colors on the map of South America? The red has surrounded the black for years, and yet what has this church of such pretensions done for those vast numbers who have not heard the gospel? They have translated no gospel of Jesus Christ into the native tongue. . . . There are 13,000,000 people in South America who need the gospel. . . . We have to confront serious questions down there. And all the problems which confront us there will be thrust upon the people of the United States in a single generation."

P. T. M.

THE following remarks, overheard by a Brazilian missionary, and published in *Brazilian Missions*, indicate better even than statistics the nature of the work that is being done, and the results that are being achieved in the new republic:—

"A hotel-keeper.—'I know only one Protestant, and he is the only honest man in Sao Goncola.'

"A comorado.—'He will be sure to return the horse. He is a Protestant.'

"A ticket-seller.—'I cannot make the change; you can pay me when you come back.' Then to the station-master: 'It's all safe. He is a Protestant.'

"Man at a hotel table.—'They are Protestants, and Protestants are all trusty people.'

"One planter to another.—'A Protestant from Rio Feio! Then you have a trusty foreman.'

"A policeman.—'Oh, I don't know anything about the Protestants. We never have anything to do with them except when some priest makes a row.'

"A negro soldier.—'Protestantism teaches you not to lie, and many other hard things. I cannot be a Protestant.'

"The father of two of our school-boys.—'Protestants have sense; they try to make children better.'

"The neighbor of a new resident.—'He cannot be a Protestant. He swears at his wife.'

"Guest at hotel table.—'I wish we had some Protestants in Christina. They are such a help to a place.'"

THE mission of the Methodist Church in the Rio Grande do Sul, Brazil, is finding special opportunities for work among the immigrants that come pouring in by hundreds. While the work at the capital is conducted in Portuguese, that of the colonies is in Italian, and is under the care of a native of Italy. In two of these colonies there are organized churches, which have secured ground, cut timber, and secured materials for chapels.—*Independent*.

QUESTIONS.

1. In what year did Europeans discover Brazil?
2. What happened the following year?
3. From what man has America received its name?
4. Who left the first European settlement in Brazil? Tell something about the visit of Vespucci to Brazil.
5. What scheme of organized government did Joam III inaugurate?
6. What peculiar relationship to the mother country does Brazil sustain?
7. What happened during the reign of Joam VI?
8. What were the policies of Dom Pedro I, before he was emperor, and afterward?
9. Tell what you can concerning the reign of Dom Pedro II.
10. What can you say concerning the physical appearance of Brazil? What of the climate?
11. What are the chief products of Brazil? Is the country thickly populated?
12. What can you say concerning the color line in Brazil?
13. Give some general characteristics of the Brazilians?
14. What faith has the greatest number of adherents?
15. What has Catholicism done for the natives?
16. Is the Catholic Church losing or gaining in power in Brazil?

It is a matter of encouragement that so many of our young men who are preparing for work in foreign missions, have their minds upon Brazil and the Spanish American Republics.

At a recent meeting of our Mission Board, a resolution was adopted, requesting the General Canvassing Agent to organize two companies of canvassers for South America; one to work in Argentine, and the other in Brazil.

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

FREE GRACE AND FREE WILL.

Tune, "TRURO."

FREEDOM and reason make brave men ;
Take these away, what are they then? —
Mere groveling brutes, and just as well
The beasts may think of heaven or hell.

'T is man's free will if he believe ;
'T is God's free will him to receive.
To stubborn willers, this I'll tell,
'T is all free grace and all free will.

Know then, that every soul is free
To choose his life, and what he'll be ;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct him right,
Bless him with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind.

— *Old Hymn of Freedom.*

CHARITY IN OUR RELIGIOUS LIBERTY WORK.

THERE is danger that those engaged in religious liberty work will not have sufficient Christian charity for those who do not readily accept religious liberty principles when presented to them, or who, not having had their attention called to them, are interested in movements which, if successful, will result in the abridgment of freedom of conscience. Persons who have made a study of a certain subject, and have become thoroughly convinced of the soundness of a certain position, are apt to grow impatient if their views are not promptly accepted, and to prefer the grave charge of dishonesty against all who do not readily fall in with their way of thinking. This is hasty and unjust judgment, and should never be indulged in.

The members of the executive committee of the National Religious Liberty Association have repeatedly expressed the opinion that, had not their minds by a certain train of circumstances been called to the principles of religious liberty, they would now be identified with the apparently very plausible movements for the betterment of society, but which contain wrong theories of government.

Religious persecution is the result of practicing and advocating some Bible truth. This is what caused the Baptists to make a study of the relations of religion and civil government, and to become the historical champions of religious liberty ; and it is the absence of persecution and their present popularity that have caused some of them to forget these fundamental principles.

Methodists, Baptists, Congregationalists, and Presbyterians do not see in the present movements any evil, and therefore do not make the study of them which some of us have made. But when their attention is called to them, and the danger pointed out, many of them will take a position with us against these movements. Two quite marked instances of this kind are given below. In view of these facts it behooves us to exercise charity, and refrain from impugning the motives of those who are engaged in these movements or who sympathize with them.

CAUTIONS.

We should be careful not to misrepresent our own position. In our discussion of the question of Sunday and the World's Fair, we should be careful not to leave a wrong impression. It is not our place or purpose to advocate the opening of the Fair on Sunday, but to call attention to the connection this agitation for closing the Fair on Sunday has to the general agitation for religious enactments and Sunday legislation in general, and take advantage of the interest in the question to present the true relations which should exist between the church and the state, if a total separation may indeed be called a relation.

The Bible in the public school is another question which should be dealt with with care. It ought not to be made prominent, for the reason that those who are really interested in the good of society are likely to pass hasty judgment, and decide that we are opposed to their efforts (though misdirected they may be) to stem the tide of vice and immorality which is so plainly on the increase. We should take pains to inform them when the subject is brought up, that the enforced reading of the Bible in the public schools is not an antidote for these evils ; that the only cure for them lies in the blood of Christ presented in a free gospel.

PROGRESS OF THE WORK.

A lecturer on religious liberty was recently interviewed by a prominent officer in the Woman's Christian Temperance Union, during which she objected seriously to his speaking from the standpoint proposed. She was requested to hear the lecture before passing judgment. After hearing it, she became a warm convert to the positions taken, and declared that it was her conviction that very few of the

Union had any idea of the magnitude of the error they were making in their "National Reform" tendencies.

The result of a series of lectures delivered throughout Northern Illinois, by a representative of the National Religious Liberty Association in the churches of his denomination, was apparent in the resolutions of the annual State Conference of the denomination, recently held in Chicago.

To show how radical the change in the tone of the resolutions has been, those passed by the same body in the years 1889 and 1890 are presented below, together with the one passed at the last session, the chairman of the committee drafting them being the same the last two years.

Resolutions of 1889.

"Resolved, That we rejoice that not only the different Christian denominations are putting forth efforts, but that also special societies are organized to enforce our Sabbath laws.

"Resolved, That we rejoice that the 'Blair bill' has been introduced in the United States Senate to secure to the people the enjoyment of the rest on the Lord's day, and to protect its observance as a day of religious worship, and that we respectfully pray the Senate to approve of the bill and make it a law."

Resolutions of 1890.

"Resolved, That we are in favor of such laws and their enforcement as will bring about a better observance of the Sabbath, and aim at the better protection of the laborer, who is mostly the sufferer.

"Resolved, That we gratefully recognize the efforts of special organizations aiming at a better promotion of Sabbath observance, and that we unitedly stand in favor of proper legislative measures pointing in this direction."

Resolutions of 1891.

"Resolved, That we adhere strictly to the position taken in our book of discipline on this subject, and that we seek by every means public and private, to educate the people up to the Bible idea of the Sabbath, and labor to promote its observance everywhere."

This is sufficient to show that patient, kindly, but persistent labor will win, where hasty and uncharitable work could hardly fail to prove futile.

A. F. BALLENGER.

THE FOURTH CENTURY OVER AGAIN.

The following information is sent out under the heading, "A Systematic Crusade against Sunday Opening of the World's Fair," addressed at Chicago, May 14:—

"The International Young Men's Christian Association proposes to go into the crusade against the opening of the World's Fair on the Sabbath day, with might and main. Every secretary in this country, as well as in Canada, has agreed to address a letter to the National Commission and the Board of Directors, asking that the Fair be closed. In addition, every intending exhibitor, no matter in what country, is to be personally addressed and asked to make his or her participation contingent upon Sunday closing. In addition to this, Christian workers throughout the world are to be asked to bring their influence to bear upon the responsible authorities during the next twelve months."

In this we see simply history repeating itself. Neander tells us that at a church convention held at Carthage, in 401, the bishops passed a resolution to send up a petition to the emperor, praying "that the public shows might be transferred from the Christian Sunday and from feast-days to some other days of the week." And the reason, he says, why they passed this resolution, was not that they feared the shows would be a financial failure if open on Sunday, or that the empire would come to ruin therefor, but "the people congregate more to the circus than to the church, and it is not fitting that Christians should gather at the spectacles, since the exercises there are contrary to the precepts of God; and if they are not open, the Christians would attend more to things divine."

So in this latter case, this International Young Men's Christian Association that is soliciting the co-operation of "Christian workers throughout the world" in an effort to have the World's Fair closed on Sunday, is not afraid that the Fair will be a failure if open on Sunday, or this government come to naught if it should be open, but its leaders are afraid, if open, it would be much better patronized than the churches; and hence they wish the Fair closed on Sunday, and thus corral the people into the churches. But the spirit which demands such means to get people to act religiously, will, if necessary to carry its point, resort to compulsory measures; and as the efforts of the ambitious but unregenerate bishops of the fourth century resulted in a union of church and state, so will the like efforts of these later churchmen in the nineteenth century result in the same thing.

W. A. C.

A COUNTY surveyor from the State of Arkansas, under date April 14, writes: "I have received a copy of the *American Sentinel* for several months. Have read it closely. Only wish that we had 100,000 papers engaged in the same cause. Would be thankful for any light in that direction. I stand opposed to religious legislation in all its forms. I wish you success in your enterprise."

A COUNTY and probate judge from the same State, in a letter dated April 12, writes: "I have been reading the *American Sentinel*. I am well pleased with the bold stand it has taken in defense of the American Constitution. My mind and time are both engaged in the affairs of my courts. I am opposed to the amalgamation of church and state. I am a Baptist, and I try to look at that matter from a scriptural standpoint. I would be pleased to read the leaflets you refer to, if you will be so kind as to send them."

To open or to close the World's Fair on Sunday is still a vexed question.—*Burlington Hawk-Eye*.

THE Boston *Arena* for May contains a one-half column editorial comment on the King Case.

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

PROPER OBSERVANCE OF SABBATH.

WHEN the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood, or anything which could have been done on the six working days. Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the Sabbath, and to thinking and conversing about it. Nothing which will in the sight of heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath. God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind, is speaking our own words. Every deviation from right brings us into bondage and condemnation. . . .

Those who are not fully converted to the truth, frequently let their minds run freely upon worldly business, and although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath-breaking. If the mind is running upon worldly matters, the tongue will reveal it; for out of the abundance of the heart the mouth speaketh.

The example of ministers especially should be circumspect in this respect. Upon the Sabbath they should conscientiously restrict themselves to conversation upon religious themes,—to present truth, present duty, the Christian's hopes and fears, trials, conflicts, and afflictions; to overcoming at last, and the reward to be received.

Ministers of Jesus should stand as reprovers to those who fail to remember the Sabbath to keep it holy. They should kindly and solemnly reprove those who engage in worldly conversation upon the Sabbath, and at the same time claim to be Sabbath-keepers. They should encourage devotion to God upon his holy day.

None should feel at liberty to spend sanctified time in an unprofitable manner. It is displeasing to God for Sabbath-keepers to sleep during much of the Sabbath. They dishonor their Creator in so doing, and by their example, say that the six days are too precious for them to spend in resting. They must make money, although it be by robbing themselves of needed sleep, which they make up by sleeping away holy time. They then excuse themselves by saying, "The Sabbath was given for a day of rest. I will not deprive myself of rest to attend meeting; for I need rest." Such make a wrong use of the sanctified day. They should upon that day especially interest their families in its observance, and assemble at the house of prayer with the few or with the many, as the case may be. They should devote their time and energies to spiritual exercises, that the divine influence resting upon the Sabbath may attend them through the week. Of all the days in the week, none are so favorable for devotional thoughts and feelings as the Sabbath.

All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment, and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight,—these the angels were specially blessing with light and health, and special strength was given them. But, on the other hand, the angels were turning from those who failed to appreciate the sacredness of God's sanctified day, and were removing from them their light and their strength. I saw them overshadowed with a cloud, desponding, and frequently sad. They felt a lack of the Spirit of God.—*Testimonies for the Church, Vol. II, pp. 702-705.*

God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of his character. The object of the Sabbath was that all mankind might be benefited. Man was not made to fit the Sabbath; for the Sabbath was made after the creation of man, to meet his necessities. After God had made the world in six days, he rested, and

sanctified and blessed the day upon which he rested from all his work which he had created and made. He set apart that special day for man to rest from his labor, that as he should look upon the earth beneath and the heavens above, he might reflect that God made all these in six days and rested upon the seventh; and that as he should behold the tangible proofs of God's infinite wisdom, his heart might be filled with love and reverence for his Maker.

In order to keep the Sabbath holy, it is not necessary that we inclose ourselves in walls, shut away from the beautiful scenes of nature, and from the free, invigorating air of heaven. We should in no case allow burdens and business transactions to divert our minds upon the Sabbath of the Lord, which he has sanctified. We should not allow our minds to dwell upon things of a worldly character even. But the mind cannot be refreshed, enlivened, and elevated by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord is put to a wrong use if thus celebrated. The object for which it was instituted, is not attained. The Sabbath was made for man, to be a blessing to him by calling his mind from secular labor to contemplate the goodness and glory of God. It is necessary that the people of God assemble to talk of him, to interchange thoughts and ideas in regard to the truths contained in his word, and to devote a portion of time to appropriate prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest.

During a portion of the day, all should have an opportunity to be out of doors. How can children receive a more correct knowledge of God, and their minds be better impressed, than in spending a portion of their time out of doors, not in play, but in company with their parents? Let their young minds be associated with God in the beautiful scenery of nature, let their attention be called to the tokens of his love to man in his created works, and they will be attracted and interested. They will not be in danger of associating the character of God with everything that is stern and severe; but as they view the beautiful things which he has created for the happiness of man, they will be led to regard him as a tender, loving Father. They will see that his prohibitions and injunctions are not made merely to show his power and authority, but that he has the happiness of his children in view. As the character of God puts on the aspect of love, benevolence, beauty, and attraction, they are drawn to love him. You can direct their minds to the lovely birds

making the air musical with their happy songs, to the spires of grass, and the gloriously tinted flowers in their perfection perfuming the air. All these proclaim the love and skill of the heavenly Artist, and show forth the glory of God.

Parents, why not make use of the precious lessons which God has given us in the book of nature, to give our children a correct idea of his character? Those who sacrifice simplicity to fashion, and shut themselves away from the beauties of nature, cannot be spiritually minded. They cannot understand the skill and power of God as revealed in his created works; therefore their hearts do not quicken and throb with new love and interest, and they are not filled with awe and reverence as they see God in nature.

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. Yet they can do much to exalt the Sabbath in their families, and make it the most interesting day of the week. We should devote time to interesting our children. A change will have a happy influence upon them. We can walk out with them in the open air; we can sit with them in the groves and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and can inspire them with love and reverence by calling their attention to the beautiful objects in nature.

The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their families, and interesting them in spiritual things, giving them correct views of the character of God, and what he requires of us in order to perfect Christian characters, and attain to eternal life. Parents, make the Sabbath a delight, that your children may look forward to it, and have a welcome in their hearts for it.—*Testimonies for the Church, Vol. II, pp. 582-585.*

PROGRAM.

1. Song, Hymns and Tunes, No. 1395.
2. Prayer.
3. Bible Reading on Sabbath Observance.
4. Song, No. 1303.
5. Questions on the Lesson.
6. Business.
7. Closing Song.

HEALTH AND TEMPERANCE.

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

OPPORTUNITY.

THE morning's bright with hope and light ;
O Christian, bended on thy knee,
Before thee stands, with outstretched hands,
God's glorious Opportunity.

Thy sin and blight are all made white,
Thy pardon speaks from Heaven to thee ;
And now once more, as oft before,
God sends thee Opportunity.

What loving grace beams in her face !
What precious hope she brings to thee,
Of souls to win from death and sin
To greet thee in eternity !

The path she goes hath thorn and rose,
The sunshine and the shade is there.
The thorn you meet pierced Christ's dear feet,
He knows the heaviest cross you bear.

So help us, Lord, to speak thy word,
To prize great Opportunity,
That thou mayst say at that great day,
"Come enter into joy with me."

FANNIE BOLTON.

THE GERMS WHICH INFECT WATER.

ALL the germs which infect the air may also more or less infect water. Indeed, all germs require moisture and heat to enable them to develop, and water, contaminated by decaying organic matter, is a very favorable fluid for the cultivation of disease germs. The air is the common medium for conveying most diseases which infect the lungs and find their entrance into the blood through the respiratory mucous surfaces, while water is the common source of disease germs which infect the digestive tract and enter the blood from this surface. Hence, foul water is the chief cause of typhoid fever, cholera, diarrhea, dysentery, etc. The disease known as winter cholera is always due to bad water supply.

The worst form of water contamination comes from sewerage containing human excrement. After a dry time, the air is full of all kinds of impurities, and the first shower, especially in cities, always washes a great many germs into the water supplies. This is especially true of cistern water, shallow wells, and brooks, the receiving surfaces, as roofs of houses,

uplands, etc., being covered with all manner of dirt. The old-fashioned dug well of the farm homestead, with classical moss-covered bucket, is also a great source of disease. It is often a shallow surface well, and situated below the level of the house and barn, thus becoming the common drain of privy, cesspool, pig-pen, hennery, and barn-yard.

If from any cause disease germs get on the premises, as a case of typhoid fever, dysentery, or the like, they are sure to find their way into the well, which, being already full of organic matter, is favorable for their multiplication and growth. A disease through this medium will sometimes go the rounds of a family. The story told of a good village housewife who went to the druggist to get a disinfectant for the drain leading from the kitchen sink to the cesspool, illustrates how obtuse most people are on the subject of water contamination. The druggist having an over-supply of crude carbolic acid, offered to sell her several quarts very cheap. She purchased a liberal quantity, and used it as directed, pouring it freely into the drain every day. After a week the good woman returned, and asked the druggist if he had not a better tasting and smelling disinfectant, as the well water tasted and smelled so badly of the carbolic acid that they could not use it. She did not realize that not only the disinfectant got into the well, but with it all manner of filth and disease germs from the cesspool.

At present the old open well is fast going out of fashion, and wells driven in the rock with iron tubing, or else dug and tiled to the surface, are taking their place. These wells, when properly made, shut off the possibility of even an insect getting in, to say nothing of cats, rats, mice, frogs, toads, and other small quadrupeds or reptiles finding there a watery grave.

The manner in which the whole water supply of a city may be poisoned, is well illustrated in the case of Plymouth, Penn., a town of some twelve thousand inhabitants. Its water supply was a swift running stream from the mountains, and was supposed to be one of the best. There were no large cities or even dwellings upon its banks, save one farm house. Yet this one house, from the sickness of its owner, poisoned the water of the town to such an extent that hundreds of people became sick, and scores lost

their lives, while business was almost paralyzed. The head of this family, who lived on the banks of the stream which gave Plymouth hydrant water supply, went to Philadelphia in the early part of the winter, and there contracted typhoid fever. No care was taken to disinfect any of the typhoid discharges, and blood, pus, and all other filth were poured out on the banks of the stream. During the cold weather, all this was frozen solid, and the germs preserved until the beginning of March, when a spring thaw and rain washed everything into the stream, and distributed typhoid fever germs to every household using hydrant water. This resulted in the course of three weeks in hundreds of cases of the fever, and many deaths followed. The householders using wells all escaped the disease, unless their children attended the public schools, or some member of the family worked in the city, and used hydrant water, when they, and no other members of the family, sickened with the dread disease.

A lesson like this should not be lost; for all water supplies, unless specially protected, are liable to become infected with the germs of disease, and if full of organic matter, may become the culture-beds of these germs. A well should be located above the barn and cesspool, and every other place where filth will be likely to drain toward it. It should be made water-tight down to the surface of the rock, and no chance left for any surface filth to enter the well. Every premise should be kept as clean as possible, and when disease is in the family, all discharges from the body should be disinfected or burned for the safety of well members, and the preservation of the future health of the family, as well as of the public health. It would be a criminal offense to put strychnine or arsenic in the water supply of a town; — is it less a crime to fill it with the more dangerous poisons of a deadly disease?

Water supplies should be guarded by preventing filth from draining into them from the surface, and all diseased matter should be disinfected before being finally disposed of. It should never be put into a vault or buried on the premises, as the germs may live for years, and no one should by carelessness poison the air, water, or soil. Ordinary filters are of no use for freeing water from germs, and Pasteur's filters are not in such a form as to be practical in the ordinary country house.

Whenever a water supply is suspicious, and no other can be had, the water should be boiled for all purposes, even for bathing and for washing dishes and clothes. Typhoid fever has been contracted from milk infected by cans washed in impure water.

At camp-meetings and other public gatherings, the water is often very foul, and much sickness results which might be avoided, were some means provided for supplying the people with boiled water, if no other pure supply could be obtained.

When God gave to man the earth, he was told to rule over and subdue it, and make it as pleasant as heaven to dwell in. But instead, man took to inventing means to gratify appetite, and has been slow to acquire the knowledge which would enable him to control and regulate his dominion for the avoidance of disease and the highest development and best welfare of the human race. The duty to make the world better, purer, and cleaner, even in a physical sense, is binding on every Christian. Read the sanitary regulations given to the children of Israel in the wilderness, and learn how clean the camp was required to be, especially when God made his visit to Sinai to proclaim the law.

KATE LINDSAY, M. D.

QUESTIONS ON "GERMS THAT INFECT WATER."

1. WHAT is the common means of conveyance of most disease germs which enter the blood through the respiratory and digestive organs?
2. Is water easily contaminated, and what are the sources that usually infect it?
3. Is water favorable to the development of germs?
4. How should a well be located to insure comparatively pure water?
5. When the water supply is suspicious and no other can be procured, how should it be purified?
6. Name some of the diseases commonly caused by impure water.
7. Is milk ever a source of disease, and what care should be taken to insure its purity?
8. Ice is usually supposed to be free from all impurities and germs; is this true?
9. What is a safe rule for a person to adopt at this season of the year in regard to food and water?
10. When God gave the law on Mount Sinai, in what condition did he require the camp to be?

(See *Good Health* for June).

PROGRAM.

1. Opening song.
2. Scripture reading.
3. Prayer.
4. Essay or address, subject, "Dangers in Drink."
5. Questions on "Germs That Infect Water."
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY L. C. CHADWICK.

THE VALUE OF TIME.

THIS is an important subject for all classes in all ages and in all time, but more especially in the time of the end, when the world must be warned with the closing message of Revelation 14. And in bearing this message to our fellow-men, the canvasser must act an important part, and he must act intelligently and understandingly; and he must be a person of industry. "Time is money." I have had canvassers ask me, "Why can't I make a success?" But at the same time they were putting in but about half of their time. Did they realize the value of time?—No. And that is one of the greatest reasons why so many of our agents fail.¶

All heaven is interested in our work. If we idle away the time, it brings the displeasure of God upon us, and a failure in our work. "Oh time, how few there be who realize thy value!" Do we realize the value of it if we allow the time to be spent in idle conversation? Would it not be better to occupy the time in searching after knowledge? Knowledge is power and influence. Do we not need these as canvassers?—Yes. Then let us use the spare moments searching after it as for hid treasure.

In traveling from place to place, my mind has been greatly impressed with the importance of redeeming the time; for the days are evil. I notice that the agent who puts in the best time, has the best success, and when not at work, searches after knowledge, is the best informed. Shall we not try to improve in this respect, and reach a higher standard of industry and education in our line of work? Let us fill our minds with useful knowledge, and then by the help of the Lord, use it with wisdom. I am afraid that we as canvassers do not feel as great a burden for souls as we should. If we had as much love for souls as the apostle Paul had, we could not be satisfied with ordinary work.¶

Shall we not have our minds illuminated and our hearts filled with the love of truth? If so, will not the Lord go with us from house to house, and impress minds to receive the truth? "Lo, I am with you always, even unto the end of the world, Amen" (So be it). Matt. 28:20. Then if Christ be with us, we have everything at our command, for in him all fullness dwells. But if we are indolent, can we have the Saviour with us? no; Christ says, "Take my yoke upon you." A yoke is a symbol of labor. Brethren and sisters in the canvassing work, let us yoke up with the Saviour, and then the time will be well spent. Remember, "No success without great labor;" and further, as we come in contact with the people to convey to them the knowledge we have gained, bear in mind that it becomes more firmly fixed in our own minds by conveying it to others.

"Thoughts shut up want air,
And spoil like bales unopened to the sun.
Had thought been all, sweet speech had been denied.
Speech! thought's canal; speech! thought's criterion, too:
Thought in mine may come forth gold or dross.
When coined in word, we know its real worth."

"The communication of knowledge also rests upon the mind, and aids in its acquisition. Knowledge is not half possessed unless it be accompanied with the power of effective communication. It is said to be power, but, like money, it ceases to be so when not in circulation." But it takes labor to gain knowledge. Our mental powers, like our bodies, become enfeebled by disuse.

"Cicero once said that the time that others spend to attend festivals and other pleasures [and let me add, the time spent in light talking], so much I appropriate to myself, and devote to these studies." What shall be our main study as canvassers?—The Bible. Why?—It is the science of all sciences, the book of all books. Encircling and comprehending the whole, it carries us back to the antiquity of our race, and requires of us a knowledge of ancient arts, manners, customs, history, and religion. It embraces poetry, language, and ancient geography. The fields of intellectual and moral science, the wonders of the sky as developed in astronomy, the earth as developed in natural physiology and its kindred sciences,—our own natures and powers, as made known in modern science;—all lie within the scope of the Bible. In a word, the science of theology takes in the whole man, social, moral, and immortal. It comprehends his whole history, past and future. It raises the conceptions to the throne of the eternal, and bids us study his attributes and laws.

Now, in view of the vast regions beyond us unexplored, compared with what we know, is it not enough to stimulate mental activity? And as the vast territory stretches itself out before us with its millions of people that never heard the sound of the last message, is not this enough, my brethren and sisters, to arouse every energy of the soul, both mental and physical? Time is too valuable to spend in idle amusement. May the Lord help us to occupy it to the very best advantage.

M. W. LEWIS.

MISSIONARY CANVASSING.

THE canvassing work, as connected with the gospel labor in the proclamation of present truth, while partaking to a certain degree of the general principles of an ordinary business, should contain an element which is really not found among ordinary business men.

The ordinary every-day book canvasser, or as he is more often called in New Zealand, "book fiend," is but a representative of the "all-for-self" class of people which predominates upon this sin-cursed earth of ours.

His tactics are at times very suspicious, and because of the glaring deceptions which have been foisted upon the people from time to time, all sorts of artifices are used by him to gain the public ear and pocket. All he cares for is signatures for his book, and then he can make people take it. Whether he is giving value for money received, rarely crosses his mind; and in too many instances, the more money that can be obtained for the article, the better he secures the object of his work.

That such a course is damaging to the book canvassing business, does not need a lengthy argument for proof, because in all parts of the world such experiences are manifested every day in the objections raised by the public to the canvasser. In the work of canvassing for books that proclaim present truth, however, quite a different feeling should follow the canvasser; and if he is a true missionary, much of the prejudice which has been raised through the unscrupulous behavior of "the last man I bought a book from," should be overcome, and the individual members of the community called on should experience a feeling that "the last man that called on them with a book, was a gentleman and a Christian."

Of course, all people are not constituted alike; hence, what pleases one, fails with another, so no set method can be applied to individuals or communities, other than that of Christian courtesy. Be a Christian business man or woman in deed and in truth, and that will pay every time.

Missionary canvassing means more than book selling. The reward is not only money, but souls enlightened by the saving truths for time and eternity. To accomplish these desirable ends, a two-fold interest must be created in the minds of our would-be patrons. First, an interest in the book we are selling, of sufficient power to create a desire and a favorable decision for it, as of value for the money. Second, an interest in the subject-matter, as of special and personal importance at the present time.

To accomplish the first, we need to have a knowledge of our book and of the business, and we need to be able to apply that knowledge with effect. To accomplish the second, we need more than that, because we may create sufficient interest in the minds of the people to buy, but unless our books are read and studied, they will not accomplish their object.

The apostle Paul exhorts Timothy in these words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Missionary canvassers need to do the same; and unless they have a knowledge of the truth, and a personal experience in the Christian life, they cannot carry that influence and power with them which will be the means of creating that interest in a personal present truth which is so necessary. Fellow-workers, preach Christ in

every action, strive to show your patrons that the books you carry are of value for time and eternity, and we shall see more interest manifested in the things of the message by those who know it not.

JAMES HARRIS.

Wellington, N. Z., March 24, 1891.

DISTRICT NO. 3.

SINCE my last report, the Michigan institute has closed triumphantly, also the Illinois institute which convened at Chicago, May 2-15. There were several interesting features connected with this, the first occasion of the kind in Illinois.

The State agent had but short notice on which to create an interest in this drill, and some of the old canvassers did not appreciate the importance of the opportunity; yet at the opening session, I was pleased to see thirty-three workers present, and to note the steady increase of interest in the preparation until the close of the institute.

Here, as at the Michigan drill, the selection of a book was very satisfactory to me, over half of the class taking instruction on Vol. IV. of "Great Controversy."

Among those in attendance were four Methodist ladies who wished to engage in the sale of a book which would increase the study of the Bible. Some of these had heard the appeal of the State agent for those who profess to have light on the word of God to carry it to others, and they voluntarily offered their services. After learning that the work could not be engaged in on the Sabbath, and that they ought to attend a course of instruction they decided to take the course, but intended to resist all influences to become identified with God's remnant people. They became more and more interested, as our study of the book, the general instruction, and the good spirit present in our devotional meetings all tended to present the living realities of the third angel's message, and they saw that to canvass properly, they must have the spirit of Christ, and engage unreservedly in his work. Three of the four mentioned stepped out on the broad platform of God's truth. Baptism was administered by Elder Mason on the closing day of the institute. Who knows but that this experience is merely an introduction to the unlimited resources which are at the Lord's disposal for carrying the message to the world!

At this institute considerable time and thought were devoted to the problem of caring for the lady canvassers now at work, and the many who have promised to enlist in the near future. The prospect is that Illinois will soon have the best force of lady canvassers in Dist. No. 3, so we can realize some of the importance attached to the question of how these workers shall be directed to save the expense of frequent and long moves from one large city to another, and yet secure the advantage of being associated with a leader of experience. To secure this advantage, and yet be able to work the towns of from 500 to 2,500 inhabitants, and avoid traveling

long distances, Illinois and Indiana have both decided to adopt the "two-and-two" plan.

These companies of two each will readily find opportunities to rent furnished rooms, and can often trade books for board and rent. They will thus escape the burden of directing the domestic affairs of a company. The principal instruction needed will be on canvassing and delivering. To help them on these points, it is intended to locate several of these small companies in the same part of the State, where they will be under the special care of an experienced lady canvasser, who will enter new places with beginners, assist them in locating, in house-to-house work, spending about one week with each company, as a sort of "traveling leader." Where the companies need help about delivering, the instructor will so plan the deliveries in rotation that she can be present at each of them.

As fast as recruits are enlisted, the companies can be re-formed, putting an experienced worker with a beginner.

The two-and-two plan for ladies will enable us to receive and develop new workers more rapidly and satisfactorily than we have heretofore done.

J. E. FROOM, *District Agent.*

EVERY MAN HIS WORK.

"FOR the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." The church of God is not composed of any one nationality or race, but "in every nation he that feareth him, and worketh righteousness, is accepted of him." It is not composed of men of noble birth, high station in life, or special literary attainments, but rather, "Not many wise men after the flesh, not many mighty, not many noble are called." In mental ability the members of Christ's mystical body are as varied and dissimilar as are the various members of our physical body. More than this, the spiritual blessings which God gives to each member of his church, are as varied as their natural qualifications. The apostle speaks of our "having gifts differing according to the grace that is given to us." In the parable of the talents these gifts of the Spirit are spoken of as talents intrusted to us. The Lord gave "to every man according to his several ability," "to every man his work," and said, "Occupy till I come."

The very fact that we are thus unlike in our mental ability and in the special gifts of God's Spirit, shows that the design of our Captain is to use every member of the church to do a special work which no other person could do as successfully. No matter how small our ability or few our talents, we can be the instruments in God's hands of reaching some person more successfully than any one else. We each have our work, and in faith and love should perform it, "not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart."

Many who could be useful in winning souls to

Christ, excuse themselves on account of their business, or their farm, and deceive themselves with the idea that Christ does not require them to leave their homes and take upon them his yoke. To all such he will say, "Thou wicked and slothful servant" when he comes to reward the faithful workers. Has the Lord of glory left the royal courts and the adoration of the countless millions in heaven for your sake? Did he suffer the agonies of the cross for you? Has he purchased you with his own blood at an infinite cost? Then you are not your own, but Christ's, and it is your duty to glorify him in your body and in your spirit which are his. But how are you doing this?

"Wasting all those precious hours,
Have you no work for Jesus?
Spending those God-given powers,
Have you no work for Jesus?
Striving not to conquer sin,
Seeking not a soul to win,
Bringing not a wanderer in;
Have you no work for Jesus?"

He has given to every man his work; has he given you yours? If so, are you doing that work of saving souls? Remember that each one can reach some heart better than any one else, and will not God hold us responsible for these talents intrusted to us? You may have the privilege of joining the army of workers who are going from house to house, and finally you may have a part with them in the great reward. Has the Saviour ransomed you that you may bury your talent in a farm, or a house and lot, or a workshop, or a store? What do you get more than food and raiment from your business? The canvassers get the same, and the blessed assurance that their bread and water shall be sure. Will you not seek to find the work the Saviour gave you, and then by his grace perform it to divine acceptance?

G. H. DERRICK.

TESTIMONIALS.

WE consider the following testimonials, which have been received by some of our agents in England, as valuable ones. First, because, with one exception, they commend the book; and, second, because they show the parties giving them had an opportunity to examine, not only those points with which they could agree, but those with which they disagreed as well, which should always be the case when a testimonial is solicited.

"EAST CLIFF CONGREGATIONAL CHURCH, BURNMOUNT.

"DEAR SIR: I have examined with much interest and pleasure, 'Bible Readings for the Home Circle,' and have pleasure in testifying to my conviction that it is distinctly calculated to provoke and promote Bible study among the people. I trust it may have a very wide circulation.

Yours truly,

"MATTHIAS LANSDOWN."

"HOLY TRINITY VICARAGE, BOURNEMOUTH.

"DEAR SIR: I have looked into 'Bible Readings for the Home Circle,' which you were good enough to have lent me some time ago. I am afraid that I could not say much in its favor, for there are statements in it with which I cannot at all agree. The book shall be ready whenever you call for it.

"Yours faithfully,

"F. F. SHOR."

"CLEVELAND, BOURNEMOUTH.

"Such hasty glances as I have been able to give to the 'Bible Readings for the Home Circle,' enables me to say that I consider it well calculated to convey systematic instruction on the subjects of which it treats.
FRED. E. TOYNE."

"THE DEANERY, SOUTHAMPTON.

"Without assuming for a moment that I am able to indorse every exposition of Holy Scripture in 'Bible Readings,' I am of opinion that it is a really interesting book, and calculated to inspire many and useful thoughts, and to encourage the study of the Bible.
BASIL WILBERFORCE."

"WEST MALVERN AVENUE, SOUTHAMPTON.

"While obliged to make the qualifying statement that there is a part of the teaching of this book, 'Bible Readings,' with which I decidedly disagree, I am able to recommend it as containing much matter that will be found interesting and suggestive to Bible students generally.
THOS. NICHOLIAS."

GREAT MEN'S OPINIONS.

THE following extracts from the sayings of great men about good books and the ones who sell them, will be read with interest by our canvassers, and may often be quoted with profit. Of all men in the world, and of all books in the world, the Christian canvassers and the good religious books are most worthy of the good things that have been said on this subject.

The greatest public benefactor is the man who sells good books.— *Gladstone.*

I always feel like lifting my hat to the book agent, because he is doing more good than I can ever hope to do.— *Talmage.*

There is no other calling or occupation so honorable or so beneficial to mankind as the business of selling good books.— *Spurgeon.*

All the known world, excepting only savage nations, is governed by books.— *Voltaire.*

The writings of the wise are the only riches our posterity cannot squander.— *Landor.*

No entertainment is so cheap, nor any pleasure so lasting.— *Lady Montague.*

My latest passion shall be for books.— *Frederic the Great.*

At this day, as much as I have kept company, and as much as I love it, I love reading better.— *Pope.*

The foundations of knowledge must be laid by reading.— *Ben Jonson.*

Prefer knowledge to wealth, for the one is transitory, the other perpetual.— *Socrates.*

No man has a right to bring up his children without surrounding them with books. He cheats them. Children learn in the presence of books.— *Beecher.*

"It is easy enough to be pleasant
When life flows by like a song;
But the man worth while is the one who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praises of earth
Is the smile that shines through tears."

DISTRICT NO. 6.

AFTER the meeting at Ogden, Utah, we went directly to Oakland, Cal., and there conducted an institute which was attended by about thirty-five persons, most of whom went directly into the field. All present seemed to enjoy the meeting very much, and it was a season of spiritual refreshing, as well as a thorough drill in the canvassing work. Nearly all who were present were new recruits, but they took hold of the work with a will which showed that they would succeed. God came very near. Men and women left their homes, profitable business, and pleasant associations to go out and carry the printed page to every part of the Conference.

The hour from 8-9 A. M. was devoted to prayer and social service each day, and these were very profitable seasons. During these morning services the thought made especially prominent was that God's strength is made perfect in weakness. When we make a failure of the work, this should not discourage us, but rather should cause us to humble ourselves, and present the failure as an evidence of our great need of God's especial blessing. It is then our privilege to claim the fulfillment of the promises by faith, and in this way we will turn even defeat into victory.

The time from 10-12 A. M. was occupied by a business meeting, in which the recommendations for the distribution of labor were considered, and the territory assigned. Resolutions were also passed outlining the plans for work the coming season, and disposing of many important questions in a manner satisfactory to all. We believe this plan to be a good one; for it allows the free discussion of the subject, and thus we get the ideas of our best workers, who have had practical experience in the field.

From 2-5 P. M. we spent in committing the canvass, and this part of the work was well done. The agent who goes out without a set form of words is quite sure to make a failure, and hence if he cannot compose his canvass for himself, we require him to learn the printed canvass. We do not think, however, that an agent should *confine* himself to what he has committed; for this soon becomes monotonous, and if it is not varied to suit the circumstances, it will fail to reach the people, and secure their attention. As rapidly as possible the agent should make himself the master of the book, and be able to turn to the various subjects as he wishes. Then the Spirit of God can bring to the mind those things which will interest, and thus the agent will be constantly growing in knowledge and in an experience in the things of God.

The evening was devoted to preaching service, and many thoughts having a practical bearing on this branch of the work were presented. We were favored with the privilege of attending the annual meeting of the Pacific Press, and thus gained some idea of the workings of this important institution. At the close of the meeting the workers started for their respective fields of labor, feeling that they had been well repaid for the time spent at the institute.
G. H. DERRICK, *District Agent.*

INSTITUTE WORK IN DISTRICT NO. 1.

QUESTION COLUMN.

ONE or more institutes will have been held in each of the ten divisions of this district by the middle of June since the close of the General Conference, and nearly all of these are in the past at the present writing. We have been constantly engaged in this work, beginning in West Virginia, and visiting other Conferences in the order here named: Virginia, Atlantic, Maine, Vermont, and New England. Brother G. W. Morse has acted in our stead in Quebec and the Maritime Provinces.

The several general agents have also had training courses of a more local nature, so that altogether fifteen or more of these efforts have already been made in the district, and these have been quite well attended, and at least fairly successful; hence it will be seen that a large number of agents have been instructed, and the interest in the canvassing work pretty generally stirred up. Good results are already beginning to appear. We are handling a greater variety of books this year than last, and we are doing a more extensive work among the Scandinavians. We also have a half dozen agents working for publications in the French language. These are having good success taking orders.

The spiritual interests of the workers have received the first consideration, and we hope that a good foundation has been laid for constant, persevering, and fruitful work. We feel very hopeful for the continued prosperity of the work in the East.

E. E. MILES, *District Agent.*

DISTRICT No. 4.

THE work in Dist. No. 4 is progressing well, and the outlook for a successful season's work is very flattering.

The company of five in Manitoba are having good success. Already one native canvasser has been secured, and we hope for others there to commence soon.

South Dakota has sent a picked company to the Black Hills. The balance of her canvassers are doing well in the eastern part of the State.

Copious showers, emigration, and the excellent success of those now at work in Nebraska, makes the outlook there very hopeful. "A long pull, a strong pull, and a pull all together" will produce, with the blessing of God, wonders in selling books.

In Iowa, we look for a larger amount of work done the present year, than has ever been done in the past. The outlook is that a large number of new workers will enter the field after the camp-meeting.

Minnesota, with fifty-two agents, hopes to be able, after camp-meeting, to get down to business, and have a good report for the HOME MISSIONARY each month during the season.

Actions and figures would indicate quite plainly that Wisconsin will give some of her neighboring States plenty of work to keep ahead of her in the future.

F. L. MEAD, *District Agent.*

Ques. 3. When canvassers are sent from one State to another, and are still members of the churches in the State from which they were sent, where should they pay their tithe?

Ans. All canvassers and others should pay their tithe to the churches of which they are members, whether it be in the Conference in which they are working, or elsewhere. We see no reason, however, why canvassers who go from one State to another expecting to remain permanently, should not transfer their church membership to the State in which they are to work. But if their transfer is only a temporary one, it may be better to retain their membership where they have formerly labored. There should be no variation from the above rule to pay tithe to the church to which one belongs.

Ques. 4. If territory is to be canvassed several times for different books, which book is the best to introduce first?

Ans. With the list of books which we now have, it seems to be generally agreed by those who have had experience in the work that "Patriarchs and Prophets" is as good as any, if not the best one to sell first in territory which is to be re-canvassed either by the same agent or others with other books. Either "Patriarchs and Prophets" or "Great Controversy" would seem to be better adapted for the first canvass than "Bible Readings" or "Thoughts," as the first two treat upon subjects which do not awaken as much prejudice as the latter. There is, however, a large amount of territory which has been canvassed with "Bible Readings" or "Thoughts," or both, and if the agent has done his work well, he ought to have good success in going over the same territory with "Patriarchs and Prophets" and "Great Controversy." It is sometimes the case that prejudice follows the sale of our books because of the injudicious course pursued by the agent who sells the books. All of our work should be done in such a way that we can re-canvass the territory, and find friends wherever we go.

Ques. 5. Ought not the subscribers to pay for the agent's trouble, if they do not take their books?

Ans. As a question of justice, they should; but varying the old saying, "It is better to suffer wrong than to do wrong," to, "It is better to suffer wrong than to insist on our rights," we still have a safe rule; and we ought to be willing to spend a little time, and go to some expense, if need be, rather than arouse the antagonism of our subscribers by insisting that they should pay us for our trouble in calling on them when they refuse to take the books. By leaving them with good feelings, the same agent or another may be able to reach them when the territory is re-canvassed; whereas if their feelings are aroused by the efforts of the agent to secure a remuneration for his trouble, it would doubtless be impossible ever to sell them any of our books. Every Christian has to sacrifice his own personal feelings and sometimes his rights, and the Christian canvasser is no exception to the rule.

REPORT OF THE CANVASSING WORK FOR MAY, 1891.

| STATE. | No. canvassers | Av. No. of Reports. | Days. | Hours. | Books Deliv'd. | Value. | Orders Taken. | Value. | Miscel. Sales. | Total Value. | Total for Dists. |
|---------------------|----------------|---------------------|-------|--------|----------------|------------|---------------|-------------|----------------|--------------|------------------|
| DIST. NO. 1. | | | | | | | | | | | |
| Atlantic | | | | | | | | | | | |
| Maine | 5 | 4 | 97 | 366 | 30 | | 121 | \$ 289 50 | | 289 50 | |
| Maritime Prov. | 3 | 2½ | 44 | 356 | 16 | \$ 37 50 | 228 | 562 75 | | 562 75 | |
| New England | | | | | | | | | | | |
| New York | | | | | | | | | | | |
| Penusylvania | 34 | 26 | 322 | 1632 | 371 | | 826 | 2125 25 | \$112 40 | 2237 65 | |
| Quebec | 4 | 2¾ | 49 | 466 | 26 | 57 50 | 180 | 389 75 | 5 10 | 394 85 | |
| Virginia | 11 | | | 476 | | | 203 | 524 50 | 33 75 | 558 25 | |
| Vermont | 5 | 2¾ | 27 | 198 | 3 | 10 50 | 63 | 149 50 | 4 90 | 154 40 | |
| West Virginia | 11 | 7 | 81 | 633 | 17 | 46 50 | 328 | 758 00 | 57 35 | 815 35 | 5012 75 |
| Alabama | 2 | 2 | 35 | 182 | 31 | 81 25 | 196 | 486 75 | 14 00 | 500 75 | |
| Florida | 2 | | 14 | 95 | 82 | 229 25 | 70 | 172 00 | | 172 00 | |
| Georgia | 3 | | 52 | 470 | 91 | 216 25 | 212 | 549 25 | 1 55 | 550 80 | |
| Louisiana | 7 | 7 | 118 | 943 | 210 | 529 75 | 766 | 1637 72 | 21 23 | 1658 95 | |
| Mississippi | 2 | 1 | 12 | 98 | 44 | 98 25 | 55 | 101 85 | | 101 85 | |
| North Carolina | 2 | 1½ | 16 | 123 | | 16 75 | 114 | 249 00 | | 249 00 | |
| Tennessee | 8 | | 70 | 292 | 142 | 355 95 | 97 | 210 00 | 10 85 | 220 85 | 3454 20 |
| NO. 2. | | | | | | | | | | | |
| Indiana | | | | | | | | | | | |
| Illinois | 28 | 20 | 286 | 1976 | 454 | 1087 50 | 1089 | 2627 00 | 26 00 | 2653 00 | |
| Michigan | 32 | 20 | 216 | 1644 | 17 | 43 25 | 723 | 1802 75 | | 1802 75 | |
| Ohio | 17 | | 273 | 1883 | | | | 1760 25 | 100 25 | 1860 50 | |
| Ontario | 22 | 13½ | 221 | 1705 | 79 | 192 50 | 535 | 1215 50 | | 1215 50 | 7581 75 |
| So. Dakota | 8 | 8 | 26 | 174 | 10 | 10 00 | 69 | 160 87 | 10 80 | 171 67 | |
| Iowa | 18 | 10 | 148 | | 279 | 542 50 | 437 | 1072 15 | 71 00 | 1143 15 | |
| Manitoba | 5 | 2 | 24 | 121 | | | 69 | 159 50 | | 159 50 | |
| Minnesota | | | | | | | | | | | |
| Nebraska | | | | | | | | | | | |
| Wisconsin | 36 | 21 | | 2422 | 459 | 622 00 | 1077 | 2069 70 | 73 73 | 2143 43 | 3617 75 |
| Arkansas | 3 | | 17 | | | | 54 | 150 00 | | 150 00 | |
| Indian Territory | 3 | | 66 | | | 125 50 | 399 | 1047 00 | 19 25 | 1066 25 | |
| Kansas | 8 | | 70 | | | 178 00 | 80 | 205 00 | 44 78 | 249 78 | |
| Missouri | 26 | 18 | 252 | 1788 | 545 | 1314 75 | 785 | 1908 75 | 160 61 | 2069 36 | |
| Texas | 30 | 2 | 144 | | | | 1122 | 3297 25 | | 3297 25 | |
| Colorado | | | | | | | | | | | 6832 64 |
| California | | | | | | | 2100 | 5417 50 | 396 60 | 5814 10 | |
| NO. 3. | | | | | | | | | | | |
| North Pacific | | | | | | | | | | | |
| Upper Columbia | | | | | | | | | | | 5814 10 |
| England | 9 | | 44 | 176 | 42 | | 39 | 148 60 | | 148 60 | |
| Germany | 15 | | 218 | 1749 | | | 375 | 289 00 | 129 00 | 418 00 | |
| Central Europe | 9 | | | | | 61 90 | 97 | | 188 10 | 188 10 | |
| South Africa | 14 | 14 | 48 | | | | 343 | 1481 73 | | 1481 73 | |
| Australia and Tas | | | | | | | | | | | |
| New Zealand | 27 | | 193 | 1020 | | | 791 | 2178 89 | | 2178 89 | 4415 32 |
| Totals | 529 | 184½ | 3,183 | 20,988 | 2,948 | \$5,847 35 | 13,703 | \$35,197 26 | \$1,481 25 | \$36,678 51 | \$36,678 51 |

THE work in the Indian Territory is done by Kansas canvassers, and is under the control of the Kansas Tract Society.

THE report for South Africa is for one week ; the one for England is for two weeks, and the one for California is for two months.

THE Scandinavian work in America for the month makes a showing of forty-nine canvassers, and books delivered and orders taken to the amount of \$9,196.60.

A REPORT of the work in Norway, Sweden, and Denmark for the quarter ending March 31, shows the number of canvassers to be forty-four, books delivered, 2,478 ; value of orders and miscellaneous sales, \$2,754.23.

NEW ZEALAND has several canvassers working for *Good Health*. During the month of March, they obtained sixty-four yearly subscriptions for this journal.

THE number of canvassers in Arkansas will soon be increased by re-inforcements from Kansas. The reduced number of workers in Kansas is not due to their leaving the work ; but some have gone to other fields.

IT will be noticed that there are blanks opposite the names of several States this month. Doubtless enough reports are on the way to fill up the table ; but we cannot wait for them. We received a report from nearly every State last month ; but some came too late for insertion.

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., JUNE, 1891.

WE would call especial attention to the Medical Missionary published by the Good Health Publishing Co., Battle Creek, Mich., price 25 cents per year. The May number contains a two-page design of the grounds and buildings of the James White Memorial Home. This journal is ably edited, and should have a large circulation.

THE International Tract Society has just published an edition of the two little pamphlets entitled "China" and "Open Doors," edited by Rev. J. T. Gracey, the president of the International Missionary Union. These pamphlets contain sixty-four pages each, and are full of valuable information upon missionary work. Price prepaid, 15 cents each. They should be in every family of Seventh-day Adventists.

WE have just received the last two numbers of the "Young Peoples' Library," issued by the Pacific Press Publishing Co., and wish to commend them, as well as preceding numbers of this library, to all our readers, especially those who have children and young people in the family who should be supplied with instructive and interesting reading. Price prepaid, paper cover, 25 cents; cloth, 50 cents per volume. After July 1, the price of the cloth bound will be 60 cents per volume. All orders should be addressed either to the Pacific Press or your State tract society.

ABOUT 9 A. M. June 1, a fire was discovered in the large new building of the Good Health Publishing Co. The building was a two story brick, with a stone wall basement. All the boilers and dynamos of the Sanitarium were moved to the basement of this building a few months ago to avoid danger to the main buildings, while the two upper floors were occupied with the printing office. The fire spread so rapidly that it was impossible to save anything, and the building and contents were almost entirely destroyed. One of the most discouraging features of the loss is the fact that a large number of plates and cuts were destroyed. The June number of Good Health, which was nearly ready for press, will be unavoidably delayed. The entire loss is estimated at \$15,000 to \$18,000, with an insurance of about \$10,500. Fortunately no lives were lost or damage

done to the Sanitarium buildings. The exact cause of the fire is not known.

WE would call attention again to the list of good books which we published in the March number of the HOME MISSIONARY. We are adding to this list of books from time to time as we find those we can recommend, and have received very encouraging lists of orders from different parts of the field. The International Tract Society has enlarged facilities now for handling good literature, and will make a special effort to furnish to our readers a class of literature suited for both old and young, which is not being published by our own publishing houses.

"SONGS OF FREEDOM"

Is now ready. This collection of religious liberty songs has grown far beyond what was at first expected. Sixty-four pages was the size first contemplated, but so much excellent matter was contributed, the size was changed to ninety-six pages, with prices at 30 cents, paper covers; 40 cents, boards; and 50 cents, flexible cloth. And still it grew till it reached 120 pages, in consequence of which it was finally decided to issue it in two styles of binding only, at the following prices: heavy card-board manilla, cloth joints, 35 cents; strong, flexible cloth, cloth joints, 50 cents. We are sure the book cannot fail to please.

Address all orders to the NATIONAL RELIGIOUS LIBERTY ASSOCIATION, Battle Creek, Mich.



Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 7, 1890.

Table with columns: GOING WEST, STATIONS, GOING EAST. Rows include Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, Detroit, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. W. E. DAVIS, A. S. PARKER, Gen. Pass. and Ticket Agt., Chicago. Ticket Agt., Battle Creek.