



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., NOVEMBER, 1891.

No. 11.

THE CHRISTIAN HOME.

THE Scriptures open to us very little of the childhood of Moses, but we know that the faith of godly parents dedicated him to the service of God in infancy, and that the wise-hearted training and instruction at his mother's knee prepared him, under God, to withstand the temptations of the royal court of Egypt, and become the deliverer of his people. The first impressions and influences of childhood—how powerful for good or for evil! The simple annals of many a humble home, if laid before our eyes, would show, in the care of a quiet, Christian mother and the counsel and example of a praying father, the spring of the good that has flowed out to bless hundreds and thousands through the efforts of devoted sons and daughters. Well may it be said that the hand of Susanna Wesley, the mother of the Wesleys, rings the bells of the Methodist chapels around the world. And if we would seek the source of the marvelous missionary activity of the early Moravians,—and to-day one in every sixty-five of their adult members is laboring as a missionary,—we will find it in those little Herrnhut home-circles, where the children daily breathed in the holy inspiration of the missionary cause.

A beautiful and inspiring picture of a Christian home, where missionaries were trained for the work of Christ, is given in the autobiography of that devoted man, John G. Paton, missionary to the New Hebrides. His father, it is said, "had a strong desire to be a minister of the gospel; but when he finally saw that God's will had marked out for him another lot, he reconciled himself by entering with his whole soul into this solemn vow,—that if God gave him sons, he would consecrate them unreserv-

edly to the ministry of Christ, if the Lord saw fit to accept the offering, and open up their way." His offering was accepted, and he lived to see three of his sons engaged in the ministry. It will do us good to follow the writer into that Scotch cottage in the village of Torthorwald.

"Our home consisted of a 'but' and a 'ben' and a 'mid-room,' or chamber, called the 'closet.' The one end was my mother's domain, and served all the purposes of dining-room and kitchen and parlor. . . . The other end was my father's workshop, filled with five or six 'stocking frames,' whirring with the constant action of five or six pairs of busy hands and feet, and producing right genuine hosiery for the merchants at Hawick and Dumfries. The 'closet' was a very small apartment betwixt the other two, having room only for a bed, a little table, and a chair, with a diminutive window shedding diminutive light on the scene. This was the sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and 'shut to the door;' and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the high priest within the veil of the most holy place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew, whence came that happy light as of a new-born smile that always was dawning on my father's face; it was a reflection from the divine Presence, in the consciousness of which he lived.

Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and, hearing the echoes of those cries to God, would hurl back all doubt with the victorious appeal, 'He walked with God; why may not I?'

Then there was also "that blessed custom of family prayer, morning and evening, which my father practiced probably without one single omission till he lay on his deathbed, seventy-seven years of age; when, even to the last day of his life, a portion of Scripture was read, and his voice was heard softly joining in the psalm, and his lips breathed the morning and evening prayer, falling in sweet benediction on the heads of all his children, far away, many of them, all over the earth, but all meeting him there at the throne of grace. None of us can remember that any day ever passed unhallowed thus; no hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while the high priest led our prayers to God, and offered himself and his children there. And blessed to others, as well as to ourselves, was the light of such example! I have heard that, in long after years, the worst woman in the village of Thorwald, then leading an immoral life, but since changed by the grace of God, was known to declare that the only thing that kept her from despair and the hell of suicide, was when in the dark winter nights she crept close up underneath my father's window, and heard him pleading in family worship that God would convert 'the sinner from the error of wicked ways, and polish him as a jewel for the Redeemer's crown.' 'I felt,' she said, 'that I was a burden on that good man's heart, and I knew that God would not disappoint *him*.'

Before the age of twelve, young John Paton had resolved to be a missionary, or a minister of the gospel, and as he wrought at the frames in his father's shop from six in the morning till ten at night, he used the spare moments at the meal hours for study. "How much my father's prayers at this time impressed me," he says, "I can never explain, nor could any stranger understand. When, on his knees, and all of us around him in family worship, he poured out his soul with tears, for the conversion of the

heathen world to the service of Jesus, and for every personal and domestic need, we all felt as if in the presence of the living Saviour, and learned to know and love him as our divine Friend. As we rose from our knees, I used to look at the light on my father's face, and wish I were like him in spirit, hoping that, in answer to his prayers, I might be privileged to carry the blessed gospel to some portion of the heathen world." Not less powerful in that cottage home was the faithful work of "that noble mother of ours, whose high spirit, side by side with her humble and gracious piety, made us, under God, what we are to-day."

"The very discipline through which our father passed us was a kind of religion in itself. If anything really serious required to be punished, he retired first to his closet for prayer, and we boys got to understand that he was laying the whole matter before God; and that was the severest part of the punishment for me to bear! I could have defied any amount of mere penalty, but this spoke to my conscience as a message from God. We loved him all the more, when we saw how much it cost him to punish us; and, in truth, he had never very much of that kind of work to do upon any one of all the eleven—we were ruled by love far more than by fear."

We cannot follow the story of this father's life further in these columns. "His happy partner, 'Wee Jen,' died in 1865, and he himself in 1868, having reached his seventy-seventh year, an altogether beautiful and noble episode of human existence having been enacted, amid the humblest surroundings of a Scottish peasant's home, through the influence of their united love by the grace of God; and in this world, or in any world, all their children will rise up at mention of their names and call them blessed!"

As we read this loving tribute of a great missionary to his parents' life and training, we do not wonder that he should say that his father's life is much more worthy, in many ways, of being written than his own. The beauty and the power of the Christian home is the same, whether in the little village nestling among the Scottish hills, or on the western plains, or in our bustling cities. Wherever such homes exist, there we shall find a very gate of heaven, and a recruiting station for the church and the mission field. And when the happy parent can meet his Lord with the words, "Behold, I and the children which God hath given me," he will also enter into the labors and the joys of those who, around the hearthstone, were trained to be loyal soldiers of the cross.

Bible Workers' Page.

CONDUCTED BY E. J. WARGONER.

HOW THE WORD CAME.

KEEPING in mind the text which we read last month,—“All Scripture is given by inspiration of God,”—we will place by the side of it the following from 2 Peter 1 : 21 : “For the prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost.”

In a later article we shall consider more fully the scope of the word “prophecy ;” but here it is sufficient to note that the statement made in regard to the prophecy, must be applicable to all Scripture, since it is all given by the inspiration, or breathing, of God. The Scriptures, therefore, did not originate from men, but from the Holy Spirit. This must settle the question as to whether or not the Scriptures are in any degree the reflection of the ignorance or the prejudice of the men who wrote them ; for he who would claim that they are, must take the position that the Holy Spirit is capable of being moved by human prejudice, or that it cannot utter words of perfect, divine truth through an imperfect instrument. But that would be to degrade the Holy Spirit to the level of man.

It is not our business to inquire how the Spirit of God could speak through a human instrument without destroying his individuality, and still the message be wholly divine. That is a mystery that rests only in the power of God. We accept it just as we accept the mystery of the incarnation of Christ, without attempting to explain it.

When we have our attention specially directed to the fact that the Scriptures proceed wholly from the Spirit of God, we cannot fail to be struck with the frequency with which the statement occurs in the Bible. Let us note a few instances.

“Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue.” 2 Sam. 23 : 1, 2. David spoke the word, but it was the word of God.

Again, 1 Peter 1 : 10, 11 : “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you ; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the

glory that should follow.” Who was it that testified? It was not the prophets themselves, but the Spirit of Christ that was in the prophets. The prophets did not understand the full import of the things that the Spirit testified through them, but had to study their own writings.

Notice in the following scriptures how carefully the distinction is made between the men who were used as instruments, and the source whence the revelation came :—

Acts 28 : 25, 26 : “Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive.”

Acts 1 : 16 : “Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.”

Acts 4 : 24, 25 : “Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is ; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?”

Luke 1 : 68-70 : “Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, . . . as he spake by the mouth of his holy prophets, which have been since the world began.”

Acts 3 : 20, 21 : “And he shall send Jesus Christ, which before was preached unto you ; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

In all the preceding texts the prophet is mentioned as the mouthpiece of the Spirit of God ; but in the following quotation from Jeremiah 31 : 33, the prophet is ignored, and the credit is given directly to the Holy Spirit :—

“Whereof the Holy Ghost also is a witness to us ; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.” Heb. 10 : 15, 16.

Who gave this witness?—The Holy Ghost. The prophet Jeremiah was used as the instrument of transmitting it to the people ; but it came so directly from the Holy Spirit that Jeremiah could without injustice be ignored in giving credit for the words. And so we learn that, since the Scriptures came not by the will of man, but that “men spake from God, being moved by the Holy Ghost,” the word which they spoke is not the word of man, but is indeed the word of God.

FOURTH SABBATH READING.

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

SHALL WE BECOME A MISSIONARY PEOPLE?

THE Lord Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." From the study of the prophecies, and their fulfillment, we know that the second coming of Christ is near at hand. Before our very eyes we see the development of the great religio-political movement for the making of an image to the papacy, which the prophet foretold would take place just before the appearance of the Son of man.

We know, therefore, that we are in the closing years of this world's history. Almost all the events mentioned in the prophecies, as signs of the second advent, or to occur before Christ's coming, are in the past, and we watch with intense interest to see the completion of what yet remains to be fulfilled. The developments of the Eastern Question; and the formation of the image to the papacy, are themes of absorbing interest; but the one thing of transcendent interest and importance, is the progress of the gospel among all nations.

Just prior to his ascension into heaven, the Saviour gave to his disciples in a few thrilling words, a statement of his will regarding their labors till the end of time. He would have them preach the gospel to all nations. This would be a stupendous undertaking; but the commandment did not stand alone. It was accompanied by a wonderful assurance, and an equally wonderful promise. All of these, the assurance, the command, and the promise, in their infinite fullness were given to every follower of Christ in every generation to the close of time. Let us study them as recorded in Matthew 28: 18-20.

The Assurance,—"All power is given unto me in heaven and in earth." To this agrees John 3: 35: "The Father loveth the Son, and hath given all things into his hand." "All things," "all power," are Christ's; there is no exception or limitation, and he will use this power in behalf of his disciples. Paul says Christ is "able to do exceeding abundantly above all that we ask or think." If we believe this in its fullness, we can understand that which follows.

The Commandment.—"Go ye therefore,"—for this reason, because I have all power, and will sus-

tain you in going,— "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

"Go ye." The command is addressed to all. It is not to any one disciple, or to any class of disciples. All are to go, and "teach all nations." Those nearest us, and those farthest away,— all are to be taught the glorious gospel of peace; all are to receive the glad news that the Saviour will soon return. All are to go, and they are to go to all. Do we comprehend this thought? Do we realize that it is the blessed privilege of every follower of Christ to labor individually for those who are out of Christ? It is the Christian's highest privilege to be a "laborer together with God."

The commandment is explicit, "Teach all nations." *All* means every one, and we cannot say that we are fulfilling this commission unless we are making an effort to enlighten all to whom the gospel should be preached. Some of us have read this as if it said, "Go and teach all nations that speak the English language;" and some, as though it read, "Go and teach the representatives of all nations, who have emigrated to America." And others, "Go and teach the gospel in its purity to those nations that already are nominally Christians." The commission has no such limitations.

The disciples were commanded to baptize as well as to teach, and they were told explicitly what they were to teach. "Teaching them to observe all things whatsoever I have commanded you." Not a part of the gospel, but the whole gospel, was to be imparted. Very prominent among the teachings of Christ was the injunction to watch for his return;— therefore we must believe that the proclamation of his second advent will go to all the world.

The magnitude and difficulty of the work were recognized in the very words of the commission. Without divine aid, men could not do it; therefore the Saviour accompanied the commission with the assurance of his unlimited power, and the promise of his presence.

The Promise.—"And lo, I am with you always even unto the end of the world." Behold, I, to whom is committed all power in heaven and in earth, am ever by your side, to guide, to bless, to cheer, through all ages, even unto the end. Could any promise be made more comforting, more complete? What promise is more precious in all th

Bible? The disciple need not fear, if his Saviour, the Lord of life and glory, is ever by his side. With a full realization of what this promise implies, what hardship, what persecution, what affliction, could keep the follower of Christ from going to those who are perishing for the want of the light of life? Death itself cannot appall him who believes this promise. Like Paul, he can rejoice in affliction, and say, "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." And again, "Though our outward man perish, yet our inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Shall we excuse ourselves from entering the most difficult and trying fields? Shall we shrink from the most arduous labor? Shall we plead that ours is a special work, and that others must go first and prepare the way?—God forbid. That is not the spirit of the early disciples. Shall we hesitate to enter foreign fields because the laborers are few, and all are needed at home?—No indeed. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Let us rather encourage those laborers whose hearts are drawn toward this work, men who are strong and of good ability, to go from us, and carry the gospel to the "regions beyond;" and then in the fear and love of God, let us take up the work which they have left, and carry it forward to the best of our ability.

The greatest need of the church is the spirit of consecration, the feeling on the part of its members, of individual responsibility, and the consecration of all their powers to the work which Christ committed to his disciples. The church is dying spiritually for the lack of the vigor which earnest labor for Christ will give; and the world is dying for the light that has been committed to the church for the nations.

And why does our work in foreign lands advance so slowly? Primarily, because there is so little faith on the part of the church. It is a notable fact that the success of missionaries is largely in proportion to the faith and zeal of those who send them forth. We must ever remember that the prayer of the church is the surest basis of success for foreign missions. Secondly, the work moves slowly because of the lack of men and of means.

During the past year our work in Scandinavia, in Germany, and in Switzerland, has been curtailed and held back for lack of funds; and for the same reason work that should have begun in Africa, was postponed, and urgent calls from other fields have not yet been answered.

There is not only a scarcity of money, but also a scarcity of men. We need more missionary volunteers from whom to select laborers for the various fields. We feel the need of men more keenly than the lack of means. Men are needed for Africa, for Finland, for Central and South America, for Mexico, and for the Pacific Islands. Men are wanted who have consecrated their lives to God, and whom he

has called to this great work; men who have proved earnest and efficient laborers in the home field; men of education, or men who have disciplined their powers by a successful experience; men of sufficient health to endure change of climate and taxing labor; men of faith, of tact, of energy, and of patience.

A variety of talent is needed. Some should be ministers, young married men, whose wives are able to share their labors. Some should be single men, fitted to pioneer hard fields, and qualified to work as colporters and evangelists. A much larger number of successful canvassers are needed; men willing to enter new fields, to learn new languages, to meet new difficulties, and to live on small earnings.

What can the members of this company do, during the coming year, for the advancement of the foreign mission work?

1. We can pray earnestly that the Lord of the harvest will send forth more laborers into his harvest; and we can accompany this prayer with an earnest effort to encourage those around us to labor for souls as they have opportunity, and also to prepare for work in other fields to which they may be called.

2. We can obtain missionary literature for ourselves and our children, and through its study become better acquainted with the condition of the world, sunken through the degradation of sin, and learn of the miraculous changes that are wrought by the love and power of God in those who accept the gospel.

3. We can consecrate our children to the service of Christ, and teach them that the highest aim in life is to be a missionary for the Lord.

4. We can contribute more than we do for the support of those who are in the mission field.

What a contrast there is between the magnitude of the object to be gained, and the efforts put forth in behalf of missions; millions are to be warned of the Saviour's coming, and yet those who rejoice in the glorious hope of his advent, and to whom he has committed the work of warning the world, are living comfortably, if not in plenty, and devoting, each year, an average sum not exceeding two and a half dollars each, for foreign missions. Is this the best we can do in fulfilling our world-wide commission? Are there not indulgences we can give up, luxuries we can do without, comforts we can forego, that souls for whom Christ died may be saved? Can we not make some real sacrifices that those who sit in darkness may behold the light, and in their turn become heralds of the glad tidings?

Brethren and sisters, shall we not become a missionary people,—a people whose first thoughts and best energies are devoted to Christian missions? "The hope of the church of God, is missions. It is not simply how we shall save the world, but how we shall save ourselves. The church that forgets the world will speedily be forsaken of the Holy Ghost; and the church that embraces the world in her love and in her labor, is the church that, in losing herself for her Master's sake, shall gain herself, her Master, and the world."

W. C. WHITE.

OUR INFLUENCE.

ASIDE from the real power there is attending the presentation of the word of God, there is nothing that has such weight in attracting the honest in heart to the Saviour as our personal influence.

How often have we gone to the Lord, asking that we might have a right influence with the people we labor for, and that the reading may be so presented as to impress the truth home to the heart. And again, how often have we wished for the return of past opportunities, thinking that we would have our influence better; but would our influence be better unless we were better ourselves? Of what does our influence consist? Is it an appearance that we put on for the occasion, something that is good one day, and bad the next? — No, indeed. We may talk good and even act well, yet that unseen, unconscious power, which every individual possesses, and which we call "influence," will at all times be exactly what we in reality are.

Webster says of our influence that it is a "hidden power." This seems to be the idea that Moses had of it, as applied to the presence of the Spirit of God attending him in his dealings with the children of Israel. In Ex. 33:15-17, we find Moses praying as follows: "If thy presence go not with me, carry us not up hence. For wherein shall it be known that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth."

If the indwelling of the Spirit, or presence, of God was that by which the people of God anciently should be separated from those with whom they associated and that by which the world would know that they had found grace in the sight of God, why is it not the same to-day?

We either gather with Christ, or we scatter abroad. If we scatter, it is because we are possessed of a different spirit from that of Heaven. If we gather, it is only because the presence of God goes with us, and working through us, manifests the Saviour to the world. But inasmuch as "the kingdom of God cometh not with observation [*margin*, outward show]" (Luke 17:20), it is useless to try to fix up an influence that we may put on as we go among the people; but the rather, let us seek God as Moses did, that his presence may go with us continually, then believing that he fulfills his promise to us. "Lo, I am with you alway" (all the days), go in peace, knowing that our influence is just what God would have it to be.

When, with humiliation before God and real living faith in him, we come to know that our bodies are the temple of the Holy Ghost, and that the Spirit of God dwells in us (1 Cor. 3:16, 17; 6:19, 20), we will no longer worry and have misgivings about our influence, but will realize that if He is with us, our influence is so great that we become either a savor of life unto life or of death unto death unto all we meet. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" 2 Cor. 2:14-16.

OTHO C. GODSMARK.

REPORT OF LABOR, OCTOBER, 1891.

Main Office.

RELIGIOUS WORK.	
Pages books and tracts sent to foreign countries.....	42,621
" " " " " " United States.....	48,807
Number periodicals sent to foreign countries.....	3,084
" " " " " " United States.....	3,912
" letters written to foreign countries.....	283
" " " " " " United States.....	39

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	32,602
" " " " " " United States.....	115,720
Number periodicals sent to foreign countries.....	640
" " " " " " United States.....	1,564
" letters written to foreign countries.....	14
" " " " " " United States.....	476

LAURA C. BEE.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out.....	35,550
No. copies <i>Sentinel</i> sent out.....	124
" " "American State Papers" sent out.....	5

MARY E. SIMKIN.

GERMAN WORK.

Pages books and tracts sent to foreign countries.....	3,284
" " " " " " United States.....	4,936
No. copies periodicals sent to foreign countries.....	91
" " " " " " United States.....	144
" letters written to foreign countries.....	21
" " " " " " United States.....	74

LENA STEINEL.

Chicago Office.

Pages denominational publications sent out.....	20,070
" N. R. L. publications sent out.....	10,048
" health and temperance publications sent out.....	1,884
No. copies <i>Signs, Present Truth, and Instructor</i> ".....	435
" <i>Good Health and Pacific Health Journal</i> ".....	16
" <i>Sentinel</i> sent out.....	440
" letters written.....	417

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books and tracts sent out.....	3,646
No. copies <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out.....	674
" letters written.....	442

TENA JENSEN.

Extracts from Correspondence.

FROM a devoted Christian worker in Jamaica :—

"I have been deeply interested in reading the 'Great Controversy between Christ and Satan,' that you so kindly forwarded to me, and have loaned it to others, who have also enjoyed the reading of it. My work in the hospital is as unabated as ever, and I believe the Lord is blessing the efforts put forth. How much good your tracts and periodicals are doing, will be revealed in the last day."

It was in this hospital that she first saw our publications, and wrote, asking that they be sent direct to her for use in her work. A few days later she writes :—

"My last letter will, ere this reaches you, have been received. I could not wait for a reply, as my heart is too full of gratitude to be silent any longer. Allow me to thank your society most sincerely for the many books and papers given me. I can scarcely express my gratitude for this generosity, and above all for the valuable information the books and papers have given me, especially 'Thoughts on Daniel and the Revelation,' 'Great Day of the Lord,' and similar tracts from the 'Bible Students' Library.' These have given me much food for thought; they have revealed to me wondrous things, and in my hands they will carry out the work they are designed to do.

"This evening I call together a goodly number of my friends to consider the great and alarming news, 'The day of the Lord is at hand,' that great and terrible day to those who are living in a state of unconcern; but to those who are waiting for our blessed Saviour, it is a message replete with happiness. 'Jesus is coming, is coming again,' my heart sings for joy, and it is only my concern for those whom I love, and who seem so careless, that makes my heart sad, and forces me to pray more earnestly that they may soon receive the message so necessary to complete their happiness.

"The books that have reached me, have somewhat distressed me on one point, and that is in regard to breaking the fourth commandment. Instead of keeping the seventh day holy, in blind ignorance of our wrong, we have kept the first day of the week. What is it we are to do? The whole world will keep the first day. What are we to do if the knowledge comes to us that we are wrong? That question troubles me. Kindly do your best to give me your advice.

"I shall endeavor to labor more than I have ever done before, and I trust that the messages sent me from America will not be idly laid aside, but will do the work the Lord has intended them to do. Pray for me that the Lord will strengthen me. I shall await with much anxiety your kind reply."

In a letter received October 1, she writes thus :—

"Your anxiously looked for letter reached me, and I must tell you that it has entirely decided my mind about taking the step I intended; namely, keeping the Sabbath day holy. With my heavenly Father's help I shall begin next Saturday, Sept. 12, and I do pray that I may be kept steadfast in my purpose. Of course it will be a cross, but our loving Lord and Redeemer will make it *easy to bear*; for his dear sake I shall hope to be made of much use in influencing others to do what is right in his sight. These are sad times; there are so many divisions in families and in congregations. Verily these are the latter days, and O that we who are the Lord's children, would strengthen one another's hands by earnest

and sincere prayer! This seems very necessary; for while it is sweet to obey the Lord and do what he sends us to do, men are placed in our path as Satan's instruments to make the road rough and rugged: then our only hope and sure refuge is to flee to the Rock until the enemy is past."

From the island of Montserrat, W. I. :—

"I am extremely obliged for your unabated supplies of periodicals and tracts which you have sent me. They have all been carefully distributed. *Present Truth* is very much read and appreciated. The more I read, the greater search I make in the Bible to obtain facts. I must confess that I think we are on the threshold of time. May God help us to be prepared that when that day comes, we may be ready to meet the Lord. I beg that the members of the Society remember us in their prayers, and we on our part will not fail to pray that the Lord will bless the work that the Society is doing in different parts of the world."

From Funchal, Madeira :—

"I have to thank you for sending me some of the publications of the International Tract Society. I shall be glad to have some more, as I have means of distributing any quantity of reading matter on board ships."

From an Officer of Customs, Wuhu, China :—

"Your favor of May duly to hand. Very many thanks. I shall be only too pleased to place in our library any papers or tracts you may wish to send. I hardly know what kind to suggest. I am, I think, the only one who loves the Lord Jesus, so far as I can tell; I judge by people's actions. Of the remainder of my brother officers, two are staunch Roman Catholics and the remainder are all living in sin, with one or two exceptions."

From Ayershire, Scotland :—

"The copy of *Present Truth* you sent me, contains the best article I have read on the second coming of Christ. I will hand it to others to read."

A gentleman writes as follows from St. Lucia, W. I. :—

"I am in receipt of your favor, and must let you know of the pleasure which I derived from letter and literature, and how much I am inspired with hope for the future of this island.

"I have distributed the tracts and papers in my neighborhood and in our chief town. Am hearing of good results. The copies sent to the police reading-rooms are creating quite a stir among the drinkers. One great trouble is, the people do not understand English very well, the greater part speaking French.

"For the last three Sundays I have got together several young men from Nevis, W. I. (all Wesleyans), and we had very delightful and profitable meetings. I shall do my best with reading matter sent me monthly. Already, I have got several influential country gentlemen to read the papers. I am conscious of divine aid and blessing on our effort."

From missionaries near Wenchow, China :—

"You will think us very ungrateful, I fear, for not thanking you earlier for so kindly sending papers for some time in the past. We find the periodicals very useful indeed, but I am afraid we have not been able to make the use of them you would wish, perhaps, as we are the only foreigners here. Our work is entirely among the Chinese, and the papers are useless to them only as we translate them."

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

HOW SHALL WE REACH THE JEWS?

THIS question is doubtless one of the most difficult to solve of any that are presented to the Christian missionary. There is probably no other class of people so indifferent to Christianity as are the Jews. While I have had, personally, no experience whatever, even in attempting to reach them with the gospel, I give, in response to a request, a few thoughts that have suggested themselves to me as I have studied the Bible.

First, however, a word as to the reasons why so little has been accomplished in the past. It is true that the mass of the Jewish people rejected Christ when he came; yet "the common people heard him gladly," and after the apostles received the baptism of the Holy Spirit, thousands of Jews believed. Systematic persecution was carried on by the Jews against Paul, and yet in nearly every place where he went, if any Jews were there, a few of them believed. This should convince us that when the gospel goes with the same purity and power, it will again have the same effect.

But the mystery of iniquity that worked even in Paul's day, soon developed into the papacy, the sentiment of which was that expressed by Constantine, the great apostle of the papacy; namely, "Let us have nothing in common with that detestable people, the Jews." Now when we remember that for hundreds of years Catholicism stood before the world claiming to be Christianity itself, it is no wonder that the Jews in Europe have an aversion to Christianity. Even to this day they are hated and persecuted, instead of sought after, by a large portion of the professed Christian church.

In America the Jews have always had the fullest liberty, yet the Jew rarely becomes a Christian. And the reason for this is not difficult to find. There are two classes of Jews — those who hold to the writings of Moses, and strictly observe the Sabbath, and those who are practically infidel in regard to the entire Old Testament, whose synagogue service is little more than a club arrangement. The latter, having repudiated everything except money-making, naturally scoff at Christianity; and the former well know that that which presents itself to them as Christianity, ignores some of the plainest doctrines of the Holy Scriptures, notably the Sabbath. Indeed, the entire Old Testament is so largely ignored, or considered as obsolete, by so large a portion of professed Christians, that it is no wonder that orthodox Jews are not attracted toward Christianity. The type of Christianity with which they are most familiar, does not recommend itself to them.

But from the gospel record, as already referred to, it seems as though something might yet be done for

this people, especially in Europe and Asia, and the following seems to me to be the line to be followed for success.

Those who labor for them must recognize the Old Testament as the word of God. They must not consider it as an incomplete, vague, or shadowy revelation, but as being indeed the "Scriptures of truth," containing everything necessary to make the one who believes it perfect, thoroughly furnished unto all good works. They must recognize the fact that the New Testament contains no new revelation, but that it only gives the life of Christ, of which the prophets wrote, as a living reality.

The successful evangelist among the Jews must be a thorough student of the Old Testament. The apostles preached the gospel from the Old Testament. At Thessalonica, Paul reasoned out of the Scriptures (the Old Testament), proving from them that Jesus Christ exactly fulfilled their requirement. So we, from the light that the Spirit gives us, must be able to preach Christ from the Old Testament as clearly as from the New. Jesus says that Moses wrote of him; we must learn to recognize Christ throughout all the writings of Moses. When we learn to recognize the "gospel of the kingdom" as clearly in Isaiah and the other prophets, as in the Gospels and the Revelation, then we may hope for more success among the Jews.

The life of Christ as described in the Gospels, has never been impeached as a matter of history. Infidels admit the record as authentic; for the first infidel writer, who lived in the third century, did not attempt to deny the record. "This thing was not done in a corner," and we may tell the story of Christ's life and death and resurrection as boldly as did the early disciples. But to this end we must be as familiar with it as they were. Christ must be revealed in us, and must appear openly crucified among us, as he did to the Galatians. His life must be a living reality to us, so that we can walk with him over the hills of Judea, and by the Sea of Galilee, beholding every act, as did the early disciples, and by the aid of the Spirit seeing in them that which they did not see until after Pentecost. Then Christ can be preached with power.

Further, we must recognize the fact that to preach "Christ and him crucified" is the sum of the "gospel of the kingdom," or, as it is commonly known among us, the third angel's message. We must show to the Jews more in the Sabbath of the fourth commandment than they have ever seen. We must show them its relation to the life of Christ, that they may learn from it to know God who sanctifies them.

We must ourselves realize as never before the meaning of the statement that God is the "God of

Abraham, the God of Isaac, and the God of Jacob." We must remember that "the hope of the promise made of God unto the fathers" is our only hope, and must be able to show from the covenant that God made with Abraham, the sacrifice of Christ, justification by faith and not by works, the coming of Christ, the resurrection of the dead, and the new heavens and the new earth wherein dwelleth righteousness. We must see so clearly that it is a reality to us, that the work of this message is the same work that He began to do by Moses and Aaron, when he sent them to deliver Israel from Egyptian bondage; that in this work he is simply setting his hand the second time to lead his people into the promised land. Recognizing this, we shall be in a position to learn from God's dealings with Israel just what he wanted them to learn.

Standing with the thousands of Israel at the base of Sinai, and listening anew to God's voice as he declares his law, we must be able to show them that in the giving of that law the gospel was preached in thunder tones. They must be made to see that all the circumstances of the giving of the law show that by the works of the law shall no flesh be justified. They must see that the law has only condemnation and death, and that the righteousness of God which is assured to believers in the promise and oath of God to Abraham, must come as a free gift from God.

These suggestions simply point out briefly the general line to be pursued. It is the line that gave the apostles all the success that they had; therefore it is not presented as an untried plan. It will be seen that few, if any, possess at present the necessary preparation for such a work; but the God of Abraham and of Israel is with us in the work, and he is waiting to clothe his servants with the Holy Spirit of power, even as in the days of old.

E. J. WAGGONER.

ROUND ABOUT JERUSALEM TO-DAY.

ONE of the greatest difficulties confronting the traveler bent on seeing the Holy Land, is the almost entire absence of good roads. There are few carriage roads; one from Joppa to Jerusalem, one from Jerusalem to Hebron, and one from Jerusalem to Bethany comprise the number. These are kept up by the government, and are in very good condition. Winding about among the Judean hills, is a network of foot and bridle paths connecting the miserable villages. But these are so filled with stones that it is often dangerous to ride over them; and many a tourist carries back a sprained joint or a broken bone to remind him that travel in Palestine is often a serious undertaking. Many of the paths in Palestine are as old as the cities which they link together. Never will I forget the path leading from Jerusalem to Mizpeh, seven miles in length. Solomon went up this path to ask wisdom of the Lord at Mizpeh. Along this rugged footway, our Saviour joined two of his disciples on their way to Emmaus, and discoursed about the scriptures which reveal him, until their hearts burned within them. Here also Paul

strode with the Roman soldiers on his way to Caesarea. Still in this historical path we were called upon to force our horses over slippery rocks, and often down steep declivities that untrained horses could not travel. On the way we met several donkeys that, in climbing over the rocks, had slipped under their loads of roots and faggots, and obstinately refused to rise, notwithstanding the efforts of their native drivers. These we learned were Gibeonites, who lived over the hill beyond Mizpeh, the literal descendants of those crafty Gibeonites who deceived Joshua, and were condemned by him to be "hewers of wood and drawers of water." Our dragoman told us that they still supply Jerusalem largely with fuel. This is a sample of the paths over which prophet, priest, and king have trod from time immemorial. If the natives would work a slight road tax, instead of lying idle around their squalid homes, the tourist would indeed be thankful, and it would contribute much to the safety of travelers. As it is, it adds to the general desolation of the land.

Most of the villages are small, and generally situated on the summit of a hill. The buildings are simply hovels made of stone and earth, consisting of one story and one room, with the exception of one or two houses more imposing than the rest, and the abode of the "sheik" of the village.

There are eight or ten ranges of hills, the general course of which is north and south, running between the plains of Sharon and Philistia on the west, and the plains of Jericho and Jordan on the east. Jerusalem is situated midway between the two plains, about thirty-five miles from either, on three or four sharp spurs of mountains; Moriah, Zion, and Acra. On at least three sides of the city its natural defense renders it impregnable to every mode of attack except artillery. There is now and then an olive grove, the most noted of which is in the garden of Gethsemane. A few vineyards in the valleys of Eschol and Elah, and several other places, mostly the result of foreign enterprise, with a few wheat and barley fields where the moisture will admit, are about the sum of native agriculture.

As we roam over these hills of Judea from early spring to the fall rains, which are often light, there is scarcely a vestige of vegetation, and we are led to ask, Why this desolation, when the soil in many places shows considerable depth? All say, "No rain." The missionaries from various parts of the world, many of whom we met, say, "It is the curse of God upon the land;" for God said, "I will also command the clouds that they rain no rain upon it." It is a historical fact, that since the glory of Israel departed, the land has been parched and useless a large portion of the year.

We read in 2 Chron. 32:3, 4, that Hezekiah gathered together a large congregation to stop the fountains and the brooks without the city, to prevent the Assyrian army from getting water. It is quite generally believed that he so effectually stopped them that they have never since been found. Indeed, it is surprising that there are so few living fountains in Palestine to-day. One on the road from Joppa to

Jerusalem, near Kirjath-jearim, is supposed to be one of those which Caleb gave to his daughter as a wedding present; one at Jerusalem, the "Virgin's Fountain," furnishes the "Pool of Siloam," the "Fountain of Solomon," which supplied the temple with water. Another fountain is found on the road to the Jordan; and the fountain at Jericho, which Elisha healed, is also pointed out. The water from these fountains is not utilized now; the natives depend upon cisterns hewn out of the rock. The water supply outside of rains, is meager and undeveloped, especially in Southern Palestine.

Notwithstanding the general desolation, with Bible, guide, and dragoman at command, every hillside, barren though it be, every mountain, and every city, though in ruins, becomes a topic of deep interest, and a reminder of departed glory. We read the country's history, muse among its ruins, and imbibe the lessons taught in its downfall; while every surrounding association seems to say, "Vengeance is mine; I will repay, saith the Lord." Surely desolation and disaster follow unbelief.

W. H. MAXSON.

NATIVE RACES OF PALESTINE.

Who are the people now inhabiting the land of the Jew? Where have they come from, and how long have they been settled in it? A writer who has recently traveled in Syria and the East, answers these questions as follows:—

"The mixed races at present in the Holy Land are confessedly not Israelites, nor are they Turks, the latter being the small minority comprising the governing class; the native population, who live in the cities, towns, villages, and hamlets of Palestine, are quite different in race from either.

"They are probably the descendants of the old Canaanites, with a sprinkling among them of the Greek and Roman invaders of the land. The amalgam is curious, and makes the great difficulty of the missionary there. They are fortunately not a bilingual people; all speak the Arabic language; but in faith they are of two kinds, the Mohammedan and the Christian. Both are at an equally low level, morally and religiously, and the Christians so discredit Christianity that most Christian residents in Palestine prefer Mohammedan servants to those of their own creed."

MORALS IN SYRIA.

DR. POST, of the Syrian Protestant College, Beyrout, not long ago contributed some essays to a London journal on the sects and nationalities of Syria. Here are some facts which he states, showing the deplorable condition of morals in the Eastern churches and the Mohammedan sects:—

"All the religious sects agree in attaching a secondary value to the pious life. They swear substantially alike. There is little difference in their lying and cheating. If a man is true to the externals of his

religion, he is not debarred from its privileges on account of immoralities. Some restraint is exercised by the confessional on the Christians, but it is notorious that bandits and libertines who are liberal to the church, have not much difficulty in securing its sacraments. A Mohammedan who was hanged for murder, was cut down, taken to the principal mosque, and washed and buried with great pomp, and with all the religious privileges accorded to the most pious."

"A pure Christianity is sadly needed in the lands in which Christ denounced sin and hypocrisy, and preached the gospel of the kingdom of God."

A GENTLEMAN writing from Palestine says:—

"The Roman Catholics make it no secret that they are determined to conquer Palestine. Almost every year we have caravans of more than 500 French people, mostly priests and nuns, coming to Jerusalem, and marching into the town with a flag bearing the motto of the Crusaders of old, '*Dieu le veut.*'"

COMPARATIVE SUMMARY.

We give on the next page a comparative summary of contributions for our foreign missions during the last two years. We learn from various sources that a similar report published last year was found very helpful and interesting to many who are contributing and endeavoring to encourage others to contribute to the foreign work.

A tabular report is usually a very dry and unprofitable thing to look at simply; but if studied carefully, it may be made to yield much of interest and profit. The study of this summary is especially timely just now, when we are nearing the time of our annual contributions, which have for years furnished so large a proportion of the revenue for foreign work.

The grand total received for 1891, was \$60,192.66, a somewhat larger sum than was given in the last *Extra*, as some further donations have been reported. There was an increase, in almost every Conference, over the offerings for 1890. The donations for that year, however, were unusually low, showing a falling off of nearly \$7,000 from those for 1889. But this year we have made up the loss, and gone ahead still further; and we trust that these comparative reports will never again show other than an increase year by year.

As we have month after month studied the various fields, and become somewhat acquainted with their needs, and with what the Lord is doing in them to prepare the way for his truth, every one of us must have become more and more convinced that he would have us sacrifice more for the great fields abroad. Between now and the week of prayer season, let us think and talk of these demands, and of the financial side of the work, and prepare to place the Christmas offerings well above those for last year, and maintain throughout the year a proportionate increase in the different sources of revenue at the disposal of the Board of Foreign Missions.

COMPARATIVE SUMMARY OF CONTRIBUTIONS TO FOREIGN MISSIONS

FOR THE TWO YEARS ENDING JUNE 30, 1890, AND JUNE 30, 1891.

CONFERENCE.	First-day Offerings.		Christmas Offerings.		Sabbath-school Donations.		Pledges and Other Donations.		Totals.		Gain.	Loss.	Member-ship.	Per Capita
	1890.	1891.	1890.	1891.	1890.	1891.	1890.	1891.	1890.	1891.	1891.	1891.	1891.	1891.
DISTRICT No. 1.														
Maine.....	\$ 82.86	\$ 81.85	\$ 15.41	\$ 295.77	\$ 77.97	\$135.92			\$ 176.24	\$ 513.54	\$337.30		454	\$1.181
Vermont.....	160.40	168.64	484.26	520.94	201.46	185.21			891.12	874.79		\$16.23	409	2.138
New England.....	612.88	772.87	656.52	1,447.93	484.86	375.01	\$ 45.00		1,754.26	2,595.81	841.55		783	3.315
New York.....	379.43	202.51	444.67	452.51	221.08	207.56	105.50	\$494.16	1,150.68	1,356.74	206.06		850	1.596
Pennsylvania.....	478.40	430.88	552.19	729.00	422.79	458.63			1,455.28	1,624.86	169.48		1,200	1.354
Atlantic.....	132.60	245.14	257.58	700.84	236.54	395.01	2.00	6.35	633.72	1,340.89	714.27		351	3.820
Virginia.....	42.74	13.71	38.02	47.72	19.59	15.59			100.35	82.27		18.08	115	.715
West Virginia.....	55.12	86.82	66.00	119.72	20.26	31.31	3.00		144.28	237.85	93.47		144	1.651
Quebec.....	21.80	120.40	40.60	99.08	41.48	35.44			112.71	254.92	142.21		146	1.746
Maritime.....		6.34		13.00	18.71	21.24			8.85	40.58	21.87		54	.751
Totals.....	\$1,966.23	\$2,129.16	\$2,555.25	\$4,426.51	\$1,744.72	\$1,860.92	\$164.35	\$505.76	\$6,490.55	\$8,922.25	\$2,526.21	\$34.41	4,506	\$1.980
DISTRICT No. 2.														
Tennessee River.....	\$ 67.93	\$ 65.52	\$ 82.91	\$ 98.07	\$24.43	\$ 35.57			\$395.45	\$199.16			165	\$1.207
Southern Mission.....	135.23	121.19	163.32	321.62	93.20	101.15	\$3.70	\$14.49	175.27	558.45	\$383.18	\$196.29	430	1.298
Totals.....	\$203.16	\$186.71	\$246.23	\$419.69	\$117.63	\$136.72	\$3.70	\$14.49	\$570.72	\$757.61	\$383.18	\$196.29	595	\$1.273
DISTRICT No. 3.														
Michigan.....	\$1,875.36	\$1,998.88	\$2,920.48	\$5,117.36	\$2,861.99	\$2,663.26	\$405.84	\$493.03	\$9,063.67	\$10,272.53	\$1,208.86		4,395	\$2.260
Ohio.....	514.49	247.62	511.26	764.65	347.52	410.69			1,373.28	1,461.01	87.73		1,239	1.179
Indiana.....	283.27	284.54	510.06	553.12	364.96	298.29			1,158.29	1,183.48	25.19		1,252	.949
Illinois.....	318.02	847.86	701.30	930.21	493.39	541.91	15.00	57.73	1,527.71	2,377.71	\$50.00		927	2.564
Totals.....	\$2,991.14	\$3,378.90	\$5,643.10	\$7,365.34	\$4,067.87	\$3,914.15	\$420.84	\$638.34	\$13,122.95	\$15,294.73	\$2,171.78		7,813	\$1.957
DISTRICT No. 4.														
Wisconsin.....	\$ 981.77	\$ 607.54	\$1,081.50	\$1,454.80	\$838.50	\$ 883.46			\$129.00	\$3,074.80	\$223.03		1,872	\$1.642
Minnesota.....	998.38	818.11	1,017.21	1,294.26	905.20	1,065.74	\$ 25.50	19.45	2,946.29	3,197.56	251.27		2,052	1.558
South Dakota.....	674.69	300.83	397.87	549.56	436.48	455.42		2.00	1,511.04	1,303.81		\$207.23	810	1.609
Iowa.....	1,193.88	1,080.45	1,655.16	1,945.69	829.64	789.98		253.00	3,688.68	4,069.12	380.44		2,202	1.847
Nebraska.....	414.87	266.88	463.52	594.03	319.26	313.10	138.95	.65	1,236.60	1,179.66		156.94	895	1.318
Totals.....	\$4,263.59	\$3,073.81	\$4,565.26	\$5,838.34	\$3,329.08	\$3,510.70	\$176.45	\$402.10	\$12,334.38	\$12,824.95	\$854.74	\$364.17	7,831	\$1.612
DISTRICT No. 5.														
Missouri.....	\$119.89	\$231.17	\$285.17	\$ 454.34	\$245.20	\$223.05	\$10.00	\$ 18.00	\$ 660.26	\$ 926.56	\$266.30		944	\$.981
Kansas.....	563.28	546.77	838.16	1,107.95	562.01	523.81		7.00	1,970.45	2,198.18	227.73		1,765	1.245
Colorado.....	288.43	222.89	319.70	357.64	384.10	282.94			562.00	1,425.47	433.24		387	3.638
Texas.....	144.14	319.00	177.43	409.06	87.24	109.62			438.81	887.68	473.87		490	1.811
Arkansas.....	17.78	37.98	44.95	47.92	35.79	36.91		.60	98.52	123.41	24.89		300	.411
Totals.....	\$1,133.52	\$1,357.81	\$1,665.41	\$2,376.91	\$1,314.34	\$1,175.33	\$17.00	\$651.25	\$4,130.27	\$5,561.30	\$1,431.03		3,886	\$1.431
DISTRICT No. 6.														
Montana.....		\$ 30.73	\$ 44.25	\$ 70.45	\$ 32.21				\$ 76.46	\$ 136.18	\$ 59.72		28	\$4.863
Upper Columbia.....	\$ 143.30	383.33	256.10	655.12	340.36	\$ 449.20	\$1.25	1.75	741.01	1,439.40	743.39		523	2.847
North Pacific.....	582.30	560.34	828.19	974.45	809.22	811.94			2,219.71	2,396.73	177.02		915	2.619
California.....	1,372.74	1,165.92	2,444.28	3,497.18	3,554.09	2,962.26		2,659.80	7,371.11	10,285.16	2,914.05		2,171	4.737
Totals.....	\$2,098.34	\$2,140.32	\$3,572.82	\$5,197.20	\$4,735.88	\$4,223.40	\$1.25	\$2,746.55	\$10,408.29	\$14,307.47	\$3,893.18		3,637	\$3.933
DISTRICT No. 7.—Foreign.	\$64.30	\$228.08	\$1,036.30	\$1,391.98	\$492.17	\$736.89		\$36.36	\$1,592.77	\$2,393.31	\$800.54		3,227	\$.741
MISCELLANEOUS.						\$60.19		\$70.75		\$130.94	\$180.94			
Grand Totals.....	\$12,720.28	\$12,494.79	\$19,284.37	\$27,015.97	\$15,801.69	\$15,618.30	\$783.59	\$5,063.60	\$48,589.93	\$60,192.66	\$12,197.60	\$594.87	31,495	\$1.911

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

A LEVEL-HEADED METHODIST.

THE Des Moines, (Ia.) Methodist Conference in a recent session, passed among others the following resolutions in consequence of Governor Boise of that State having, in a few special cases, pardoned violators of the State prohibitory liquor law:—

We protest against the policy of special executive clemency toward the violators of the prohibitory law, and respectfully suggest that it is the sworn duty of our chief executive to enforce said law, rather than wink at its violation, and then insist on its repeal because it is not enforced.

We cannot indorse any party that proposes as a temperance measure to build toll-gates to the jail, the almshouse, the penitentiary, the gallows, and hell in the shape of license laws. We demand an impassable wall, instead of a toll-gate.

We believe it monstrous mockery to pray, "Thy kingdom come," and then vote for the devil's mightiest agency—the licensed saloon. We insist that in the present crisis, our politics and our religion should be "well shaken before using,"

A gentleman, who, according to the Des Moines *Leader*, is an "active member of the Methodist Church in Des Moines," who signs himself "A Des Moines Methodist," and who, we are informed, is superintendent of the Des Moines Methodist Sunday-school, and withal, a lawyer by profession, makes the following remarks upon the subject in the Des Moines *Leader*, of Oct. 16, 1891:—

"Because of the partisan action of the Methodist ministers in conference assembled, we are led to ask this question: Is it expedient for ministers of the gospel to take an active, aggressive, partisan part in politics? For the sake of the argument we will grant that they have the right to be politicians. Paul says that all things that are right are not expedient. Thus we may infer that there are some things that as citizens the ministers have a right to do, that are not expedient for them to do. Does active participation in a heated political campaign come under this head? In other words, does the minister who engages in the work of the politician, directly or indirectly hamper or hinder his influence as a soul winner? . . . Would it not be more in keeping with their high calling, to heed the admonition of the Book wherein they are commanded to 'keep themselves unspotted from the world'? . . .

"Suppose a Conference of Catholic priests should by resolution, intermingle their faith with politics,

and ally themselves with one of the political parties, as the ministers have done. They would be the first to cry out with vehemence to keep the church and state separate. In the same conference these same ministers, after passing the resolutions which virtually make it a test of fealty to the M. E. Church that the members should belong to the Republican party, rejoice and shout hallelujah, because the pope is losing his power to direct what the policy of the state shall be."

Here are some pertinent questions and candid observations for the Methodist Church, or any other denomination that is mixing itself up in politics, to consider.

WHO WILL STAND THE TEST?

THE time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff, like a cloud, will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful, will declare themselves openly for Christ and his truth. The most weak and hesitating in the church, will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan

will sorely harass the faithful, but in the name of Jesus they will come off more than conquerors. Then will the church of Christ appear "fair as the moon, clear as the sun, and terrible as an army with banners." — *Testimony No. 31, pages 77, 78.*

WHAT JUDGE HAMMOND'S DECISION MEANS.

REFERRING to the King case, the *Readers' Union Journal* for October, 1891, published at Lansing, Michigan, says:—

"Judge Hammond has had it under advisement for several months, but at last he has handed down his decision, which was that the defendant should be remanded back to the sheriff, and pay the fine or remain in prison. Thus a precedent is established, and it has gone on record in this boasted free country of ours, that a man must read and understand his Bible as the majority read and understand it; that he must worship his God as his neighbors worship. But supposing the Adventists had been in the majority in Tennessee, and they had arrested some Christian of another denomination for working on Saturday, what a howl there would be from the whole of the rest of the Christian world! A notable and disappointing fact is that the religious press have generally sanctioned this persecution by remaining silent. This attempt to govern a man's thoughts by law, and regulate his mode of worship by legislation, is certainly a long stride toward slavery, and is sure to bring about rebellion from all lovers of liberty."

ITEMS.

WHAT is a work of necessity? Who is to decide that question?

A GREAT calamity awaits that nation whose citizens desire to rule everything except themselves.

RELIGION is the deepest and holiest interest of man, and thrives best in the atmosphere of freedom. — *Rev. Dr. Mueller.*

THE *Michigan Christian Advocate* says: "Some strong reasons for Monday instead of Saturday as a weekly holiday for school children, were assigned at the late Toronto assembly of teachers."

THE *Chicago Evening Journal* says, "The only thing that squints, even, at Christianity, in American law, is the legal distinction it makes between Sunday and

other days of the week." This may be true, but the advocates of the theocratic theory of government are making all they can out of this "squint," and will eventually, as did the bishops of the fourth century, bring their theory into a living reality over this very thing.

THE Puritans offered up thanks for the privilege of worshiping according to the dictates of their consciences, and then enacted a law disfranchising all who would not worship as they wanted them to.

THOSE who exercise but little faith now, are in the greatest danger of falling under the power of Satanic delusions and the decree to compel the conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement. — *Great Controversy, Vol. IV., p. 621.*

OF a recent discussion of the Sunday closing of the World's Fair question in Chicago, before a meeting of the Sunset Club, the editor of the *Chicago Evening Journal*, of Oct. 23, 1891, says: "Both sides held up their ends of the argument with considerable ability, but the preponderance of logic and rhetoric seemed to be in favor of an open Sunday Exposition. Rev. Dr. Herrick Johnson championed Sunday closing, and did what he could to make the worst appear the BEST reason, but with indifferent success."

REFERRING to the opposition of Seventh-day Adventists to Sunday laws, Mr. J. P. Mills, of the American Sabbath Union, says: "It is the Seventh-day Adventists against the world." Be it so. We can inform Mr. Mills and the world that in this we have begun a conflict that is to continue to the end. Once it was Noah against the world; now it is Seventh-day Adventists against the world. From Mr. Mills's statement it would seem that we have reached the time spoken of by our Saviour, when it should be "as it was in the days of Noah."

THE *Michigan Christian Advocate* (Methodist) of Aug. 22, 1891, says: "Men grow rude by the use of tobacco. They loose gentlemanly regard for the rights of others." Possibly this might explain why certain Methodists down in Tennessee have sought occasion to prosecute the observers of the seventh day, who have the same right to work on the first day that Methodists have to work on the seventh, and also why the editor of the *Advocate* tells Seventh-day Adventists that they "must respect and obey" Sunday laws. Seventh-day Adventists do not use tobacco.

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

SOWING THE SEED.

WHEN the faintest dawn of day
Breaks upon the gloom of night,
Bid thy hand, as best it may,
Scatter seed both left and right ;
Light and warmth may break the sod ;
Sow, and leave the rest to God.

Sow with faith and earnest prayer,
Weeping as did Jesus weep,
O'er the moral darkness, where
Should be light serene and deep ;
Live for God ; from prayers and tears
Fruit will spring in after years.

Sow the truth by word and deed ;
Truth that Jesus soon will come,
Lives and words alike should read,
"Waiting for the Christian's home ;"
Waiting — but not idly wait ;
Tell the news to small and great.

— Selected.

"AFTER MANY DAYS."

OUR lessons for the past few months have been upon missionary correspondence, showing the importance of this branch of the work, and giving information in regard to the methods that have been pursued by those who have made it the subject of careful and prayerful study, and have seen a good degree of success attend their efforts. The design in considering this subject from the standpoint of different workers, has been to furnish instruction for those who have had little or no experience in this line of work, and thus enable them to engage in it understandingly, and also to encourage those who may have become discouraged because their efforts have not appeared to be as successful as they desired to see them.

For the benefit of the latter class, we would relate the experience of a faithful worker, as narrated by herself at a missionary meeting, after having engaged in the work many years. She gave the story, as nearly as we can remember, in the following words:—

"Years ago, when our people first began to take clubs of *Signs*, and send them out through the mails, my husband and I subscribed for ten copies. We sent out these papers for a whole year without receiving one favorable response to our letters. At

the end of the year, my husband said that he did not think we were adapted to this work, and that in future it would be best for us to pay for the papers, and let some one else use them. I consented to this arrangement for a time ; but I could not feel right not to be in the work, so I began again to send out papers and write letters. Soon encouraging replies were received. One gentleman subscribed for the *Signs* for a year, and sent five dollars to aid me in the missionary work, and I continued to receive subscriptions and donations."

This seemed to be the turn of the tide in her experience in the work, and now, though her hair is silvered and her eyes are dimmed with age, she still earnestly engages in missionary correspondence. If she had yielded to discouragement at the end of the first year, could she expect to hear the "Well done" said to her at last? Another would have worn the stars that may now shine in her crown.

Because we see no result of our work, we do not need to conclude that the effort has been a failure. The fruit may not appear to us, for a trial of our faith. The seed may not spring up at once, like that sown upon the stony ground, but having been received into "an honest and good heart," it may "bring forth fruit with patience" in after years. The following, taken from a letter recently received from one of our ministers, is an illustration of this fact:—

"A few years ago, when I was holding a tent-meeting in the city of T——, a woman and two girls of about ten and twelve years of age came to meeting. I noticed that she paid good attention. She came six or eight times, and then I observed that she did not come. How sorry I was that I had not learned her name and place of residence! I worried about this a great deal. I could not forgive myself for it. In a few weeks she came, and I noticed that her oldest daughter was looking very pale. At the close of the meeting, I sought her out. She told me that her daughter had been very ill with a fever. She wanted me to come and visit her. I went. She said, 'Here, Bro. R——, are four copies of the *Signs of the Times*, which I have been reading over and over again since I was last at the tent. They have been a great blessing during my daughter's illness. I will tell you the history of these four papers: About four years ago a canvasser came to my door. I think that

his name was H——. He wanted to sell me a book, but I did not buy. He asked if I would read some reading matter if he would have it sent to me. I said, 'Yes,' and he took my name. It was not long before I received a copy of the *Signs of the Times*, accompanied by a card. [Here she gave me the card.] The papers came until I received four, and with the last one a nice letter. [She handed me the letter.] I read the papers some, thought them good, and intended to answer postal and letter, but kept putting it off until I was ashamed to write. I was impressed that the papers were something that I should save. I felt that it would be wrong to destroy them. A few months after, we were packing up to move, and the goods were to be hauled by team, so we, husband and I, were destroying what we did not actually need. He found these papers, and said, "Here are a lot of papers; shall I destroy them?" I said, "No, I would not have them destroyed for anything. I want to take them along." I did not know why I took them. Now we have moved back here, and I brought these papers with me. As I could not go to hear you, I got out these four precious copies, and since hearing you preach, these papers are easy to understand.'

"I will say, in short, this woman accepted the truth, which came first from the missionary visit and then the papers. Neither of these persons to my knowledge knows anything about it. We, as ministers, go out and raise up a company of Sabbath-keepers. We make a report,—fifteen signed the covenant. 'O,' says the missionary worker, 'I wish I could see some fruit of my labor, as the minister does of his.' You know not how far you have gone toward raising up that company, missionary worker. You may never know in this life. Sow the seed. The harvest will be in the end of the world."

It would seem that each link in the chain was necessary, in order that this individual might receive the truth. Had the canvasser neglected to take her address and forward it to some one interested in sending out the papers, or had the one who received the address failed to send the papers, she might not have been prepared to appreciate the truth when presented by the living preacher, and would never have accepted the light that was brought to her. This one instance ought to be sufficient to incite every canvasser and every missionary worker to renewed faithfulness, and we know not how many similar cases the Judgment will reveal.

Again: converting people to the truth is not the only duty that we owe to the world around us. It is "one of a city, and two of a family" who are to

be brought to Zion; but it is not to these alone that the gospel must be proclaimed. In Col. 1:23 we learn that it had been "preached to every creature which is under heaven," and only a few churches then existed as the visible results. There was another object in preaching the word,—it was to be a witness to the world, that all who rejected it might be without excuse in the day of final reckoning.

We believe that we have the last warning message that is to be given to the world, and can we hope to escape condemnation if we fail to take it to all whom we may reach? From Eze. 3:18 we learn that the blood of the wicked will be required at the hand of the one who neglects to warn him; and the 19th verse shows us that whoever proclaims the warning, delivers his soul, even when no result is seen.

If we are working for God, seeking wisdom from him to direct us, with hearts filled with the love of Christ, though we may not have the success we desire, so that we feel like saying, "I have labored in vain, I have spent my strength for naught, and in vain; yet surely," we may add, "my judgment is with the Lord, and my work with my God." When we send out the publications and letters, let us commit them to the watch-care of the angels of light, believing that they will accomplish their mission, and that fruit will appear, though it be "after many days."

J. T.

BIBLE READING.

1. In the parable of the sower, upon how many kinds of ground did the seed fall? Mark 4:4-8.
2. How many of these yielded fruit? Verse 8.
3. What does the record say is the work of the sower? Verse 14.
4. Is there any intimation that he is responsible for the kind of ground upon which the seed falls?
5. What text shows that the sower is not held responsible for the reception of the word? Eze. 2:7.
6. What is the object of proclaiming the word to those who will not receive it? Eze. 33:33; Matt. 24:14.
7. Will the word sown accomplish the purpose of its Author? Isa. 55:10, 11.
8. What is his promise to the sower? Ps. 126:5, 6.
9. Upon what class of sowers has he pronounced a blessing? Isa. 32:20.
10. How diligent should the sower be? Eccl. 11:6.
11. What should he ever bear in mind? John 15:5.

PROGRAM.

1. Opening song.
2. Bible Reading.
3. Prayer.
4. Another song.
5. Consideration of the lesson.
6. Business.
7. Season of prayer.

HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

GOD'S GIFTS.

O LET in the sunlight, the beautiful sunlight,
That shineth so brightly on mountain and lea;
It painteth the storm-cloud, it maketh the rainbow;
It was made for God's creatures on land and in sea.

Drink water, pure water, that foams or that sparkles
On wave or in dew-drop when touched by the light.
It leaveth no sting, and no home ever darkles;
It bringeth no curse, and it leaveth no blight.

Breathe the air as it cometh from meadow and woodland
All filled with their fragrance, all laden with health;
Let it into the cot or into the palace;
It seeketh admittance, not riches nor wealth.

God sent us these things as the free gifts of heaven;
They were all alike good when he made them, he saith.
Shall we take them as pure as his own hand hath given?
Or mixed with foul odors, miasma, and death?

L. C. B.

VENTILATION.

COMPARATIVELY few realize the importance of having continually a good supply of pure air. "We are more dependent upon the air we breathe than upon the food we eat." Persons have been known to live from forty to sixty days without food, and from ten to fourteen days without drink; but let the air supply be cut off for only a few minutes, and death will be the inevitable result. Yet millions are daily depriving themselves of that most necessary element, which is alike free to rich and poor; and disease and premature death work out the penalty of nature's violated laws.

Let us notice some of the sources of air contamination in our houses, that make ventilation a matter of so much importance.

The air of our rooms is made foul by the poisonous products of respiration and perspiration, and by combustion in the burning of wood, coal, gas, oil, etc. One person at every breath exhales one cubic inch of carbonic acid gas, besides a considerable quantity of *organic poison* much more deadly in its effects than the carbonic acid gas. Experiments have shown that mice and other small animals confined in air heavily charged with this poison, succumb in a few minutes to its effects. It is this poison that gives to an unventilated room the close, fusty odor which all have

noticed. "According to results which have been obtained by Cameron, Parkes, and numerous other investigators in this line of sanitary science, a single breath, containing a cubic inch of carbon di-oxide, renders unfit for respiration three cubic feet of air." Reckoning twenty respirations a minute, the air of a seven-by-nine bedroom, eight feet high, would be unfit to breathe in ten minutes, if there were no means of ventilation. Fortunately for many people, some air gets into a room, even when great pains is taken to keep it out. A door is now and then opened, and all the window sashes do not, perhaps, fit so perfectly but that a little air creeps in. Perfect ventilation must secure to each person three thousand cubic feet of pure, fresh air every hour, to dilute the poisons coming from the body sufficiently so they will not be harmful. It should be remembered, too, that just as much pure air is needed in the winter as in the summer.

Space will not permit us at this time to enter into the various methods of securing at all seasons the requisite amount of pure air. If its importance is realized, the means of supplying our houses with the life-giving air will be easily found. A caution or two may be in place, however. Avoid direct drafts, and do not lower the temperature of a heated room too suddenly, or the occupants will be likely to catch cold. Two openings are necessary to ventilate a room, an inlet and an outlet.

We append the following from "Christian Temperance and Bible Hygiene," pp. 104, 105, as pertinent at this time, and ask for it a careful perusal:—

"Many have been taught that night air is positively injurious to health, and therefore must be excluded from their rooms. One autumn evening I was traveling in a crowded car. The exhalations from so many lungs and bodies, rendered the atmosphere very impure, and caused a sickening sensation to come over me. I raised my window, and was enjoying the fresh air, when a lady in earnest, imploring tones cried out, 'Do put down that window! You will take cold and be sick; the night air is so unhealthful!' I replied, 'Madam, we have no other air than night air, in this car or out of it. If you refuse to breathe the night air, you must stop breathing.' In the cool of the evening it may be necessary to guard against chilliness by extra clothing; but

there should be a free circulation of pure air through the room during sleeping hours. The free air of heaven, by day or night, is one of the richest blessings we can enjoy.

"Fresh air will purify the blood, refresh the body, and help to make it strong and healthy. The invigoration produced will be reflected upon the mind, imparting to it tone and clearness, as well as a degree of composure and serenity. It gives a healthful stimulus to the appetite, renders the digestion of food more perfect, and induces sound, sweet sleep. Living in close ill-ventilated rooms, weakens the system, makes the mind gloomy, the skin sallow, and the circulation feeble; the blood moves sluggishly, digestion is retarded, and the system is rendered peculiarly sensitive to cold. One should so accustom himself to fresh, cool air that he will not be affected by slight changes of temperature. Of course he should be careful not to sit in a draft, or in a cold room when weary, or when in a perspiration.

"Many labor under the mistaken idea that if they have taken cold they must carefully exclude the outside air, and increase the temperature of the room until it is excessively hot. But the system of one suffering with cold is deranged, the pores are closed by waste matter, and there is more or less inflammation of the internal organs, because the blood has been chilled back from the surface, and thrown upon them. At this time, of all others, the lungs should not be deprived of pure air. . . . To deprive the lungs of air, is like depriving the stomach of food. Air is the food that God has provided for the lungs. Welcome it; cultivate a love for it, as a precious boon of heaven."

W. H. WAKEHAM.

"To what important results have little things contributed! The change of a comma in a bill which passed through Congress several years ago, cost our government a million dollars. The history of France was changed, and a powerful dynasty overthrown, by a glass of wine. The Duke of Orleans, the son and prospective heir of King Louis Phillipe, a noble young man physically and morally, while breakfasting with some friends on a convivial occasion, although too elevated a character to be dissipated, yet was tempted by the festivity of the hour to drink a glass of wine too much. On parting from his companions he took a carriage, the horses took fright, he leaped to the ground, and being slightly unbalanced, he lost his footing, his head was dashed against the pavement, and he was carried away bruised and unconscious, soon to die. If it had not been for that extra glass of wine, he would probably have kept his

seat, or when springing to the ground, would have alighted on his feet. That glass of wine brought about the death of the heir apparent to the throne, the exile of his family, and the confiscation of their immense wealth, amounting to a hundred million dollars.

"Neglect of little things has ruined many a rich man; it has scattered many a princely fortune; it has destroyed many a prosperous business; it has defeated many an important enterprise; it has damaged many a fine reputation; it has made wretched many a happy life; it has wrecked many a precious soul."—*Sel.*

QUESTIONS ON VENTILATION.

1. Of how great importance is pure air?
2. How long have persons been known to live without food? Without drink?
3. How long could they live without air?
4. Name some of the sources of air contamination.
5. What poisons, and how much, are exhaled every time one breathes?
6. According to good authorities, how much air does a single exhalation render unfit for use?
7. Reckoning twenty respirations a minute, how soon would the air of a seven-by-nine bedroom, eight feet high, be rendered unfit for use?
8. In order to have perfect ventilation, how much pure air is needed by every individual?
9. What cautions are necessary?
10. How many openings into a room are necessary for perfect ventilation?
11. In what way, only, should we guard against night air?
12. What are the effects of pure air? Of impure air?
13. Should one stay indoors because he has taken cold?
14. When, by living in impure air, the lungs are deprived of their necessary food, what must be the inevitable result?
15. If we thus shorten life, what commandment are we breaking?

PROGRAM.

1. Opening Song.
2. Scripture Reading, Lev. 14:33-53.
3. Prayer.
4. Questions on "Ventilation."
5. Reading of Health Science Leaflet No. 4, "How to Ventilate."
6. Business.
7. Closing Song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

QUALITY VS. QUANTITY.

How often we hear reports of what a large amount of work a certain person has performed, and especially do we hear such expressions with reference to the canvassing work. While it is easy to measure the quantity of work done, and we always rejoice to hear of success in this direction, yet the questions arise, How was the work performed? and what grade of work was it, first, second, or third? We do not mean to say that quality and quantity cannot be harmoniously blended, for we believe that with thorough instruction, when the proper motive directs in our work, this will be the case; but we are aware that the tendency is to make that which we can see—the quantity—eclipse that which is more difficult to estimate, but which is more essential, viz., the quality.

It has been very gratifying to note the hearty response from the canvassers to efforts made to raise the quality of their work. And although it might not at first appear that such an effort would, with the majority of them, increase the quantity of their work, yet such has been the case. But losing sight of the increase in the quantity, the effort of the canvasser who has determined to improve the quality of his work, has been most gratifying. He receives a hundredfold more joy in his work than formerly, and he realizes so clearly that the blessing of God is attending his efforts in this direction, that he is lifted above many of the perplexities that formerly annoyed him.

One point we have dwelt upon in trying to raise the quality of the work, is the importance of the canvasser's being in sympathy with the principles taught in our books, and selling them on their own merits, and not to sell them because it is customary to buy them, nor for any picture that may chance to be in them, but because he appreciates the truths contained in them, and is therefore able to bring clearly before others their value, and in this way create a desire for the book.

Take, for example, "Great Controversy, Vol. IV." To those who have read this work carefully, there comes such a sense of thankfulness for the precious light and truth found therein, that if asked what they would take for that light, they would reply that no price can be placed upon it, for it is beyond price. Now with this appreciation of the book, with how much more clearness and force can one present the value of it, and the need of the people's possessing and reading it; and his very earnestness in presenting the book, because of its value to all who read and understand it, impresses the mind of the purchaser that there are truths in it which will be

of value to him if he can own a copy. Then when the purchaser receives his book, he searches it as for hid treasures, and in all his study of it there will be before his mind a photograph, as it were, of the one who brought him the book, his face, his earnest spirit, and the motives for inducing him to purchase it.

These and many other things go to make up the quality of the work of a true missionary canvasser. Contrast with this the quality of work that would be done by one who did not have a proper appreciation of the book and its merits, but sold it simply to make money, regardless of results or future influence. How important does it appear that we give earnest attention to the question of the quality of our work!

Another point worthy of bearing in mind in connection with this subject is, that whoever follows us, with other of our books, whether it be the second, third, or fourth time over the ground, will find that *his* work will be greatly affected by the *quality* of the work done by us who have preceded him.

How many who read these lines can recall instances of workers who, although not noted for the number of books sold, yet, because of the kind of work they did, left a bright track of light wherever they went? We believe that every canvasser who will make the question of quality his study first, last, and all the time, will be abundantly blessed in quantity.

F. L. M.

OBSERVATIONS ON THE CANVASSING WORK, AND ITS EFFECTS UPON THE CANVASSER.

THOUGHTFUL, care-taking persons, before engaging in any enterprise, ask themselves, What effect will this trade or profession have upon me? If they are persons who wish to guard the conscience as well as the intellect, and to cultivate the heart as well as the head, they will seriously consider whether they can conscientiously enter upon such a work, and what its final effect will be upon them. They will be slow to engage in any enterprise that will in its final results prove to be antagonistic to their moral development and growth. They will ask themselves the questions, What associations will this occupation bring me? and what will be the fruit of such associations? What faculties of the mind will it develop in me? and do I want those faculties developed? All these, and many other inquiries of like nature, crowd the mind of a thoughtful young man or woman when contemplating what they shall do for a living.

No one now doubts that a person's profession has much to do with his development mentally, morally, and to some extent, physically. Nearly all have heard of, and many have seen, the pictures of the Florentine artist who wished to find a subject by which he could illustrate "Innocence." After some days of search through the streets of the city, he found a sweet little boy three or four years of age, with charming face and flaxen hair, whose eyes sparkled with innocence, purity, and childish joy. "Here," said the artist, "is my subject." The child was taken to the studio, and the master hand put upon canvass the beautiful features of his lovely face. The picture was called "Innocence," and was the admiration of the "city of fine arts."

Many years passed. The artist grew old. He desired to paint one more face, the counterpart of the former. Days were spent in search of a subject; at last, passing one of the city prisons, through the iron grated window he saw the face of a hardened criminal. The dark lines of guilt and sin were deeply cut across his visage. His disheveled hair and blood-shot eyes told of nights of dissipation and crime. The volumes of profanity and obscenity pouring from his lips told of the depths of iniquity within.

The artist painted with unerring accuracy the sins and iniquities of a life-time, written on the face of his subject. The picture was called "Crime," and hung beside the former. The city came to admire and praise; but what was the surprise and sorrow of the good artist when he learned that he had had but one subject for both pictures. The child of "Innocence" had become the man of "Crime." His associations and occupations had written his life with all its wickedness in indelible characters upon his face as well as upon his heart.

The student of men sees illustrations of this principle nearly every day of his life. The saloon-keeper publishes his business wherever he goes, without question or answer; and the faces of the carpenter, the smith, and the farmer, speak of the honor of their business and the uprightness with which they follow it.

There can be no question but that the occupations of life, and the motives with which the labor is performed, have much to do with making us what we are. We by no means lose sight of the mighty workings of God's grace in making a man good. Nothing can be done without it; but there is a development,—a growth of character. God speaks righteousness to a man. That is the work of a moment, whenever faith takes hold of the promise; but the growth or development is the work of a life-time, and is influenced more or less by our surroundings and occupations.

The motive that should prompt every worker in the cause of God is one,—for *Jesus' sake*. The canvasser going out with this motive, throws himself at once into the arms of Christ, and there can be but one result. The love of Christ constraining him, he is propelled along by this mighty force. While he labors for others for *Jesus' sake*, *Jesus* is

working for him and "in him mightily," for his own sake; and all unconsciously to himself, the very work he is trying to have done for others is wrought in himself.

To handle pure things with pure motives has a tendency to make the one thus engaged pure. "Thy word is very pure: therefore thy servant loveth it." Ps. 119:140. "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb." Ps. 19:10. The handling of such truths with pure motives will have a reflex action; or as Christ states the law "Give, and it shall be given unto you; good measure pressed down, and shaken together, and running over." Luke 6:38.

Another has said, "Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1. In other words, what we give will come back to us in kind, and in increased measure. "There is that scattereth, and yet increaseth." How beneficent and gracious is God's plan! The more a man gives, the more God gives him.

And so it is in this work, the more a man labors with pure motives to give the truth to others, the more it will be reflected upon himself.

E. W. FARNSWORTH.

[Concluded next month.]

DISTRICT NO. 1.

GENERAL meetings in the Atlantic and New England conferences, and the district Biblical institute, have each taken laborers from the field for a time, and have thus placed a temporary check upon the work; but in the end we hope for good to come from these things that for a time seem to be hindrances. As yet we do not see the increase in the volume of our sales, that we had hoped would come with this season of the year; however, we believe that we shall rally in time to make a good holiday delivery.

We are anticipating a profitable time at our district State agents' convention, which is to be held in Lancaster, Mass., Nov. 13-22. Brother Mead will then be with us again, the Lord willing. His help was much appreciated at the Atlantic and New England meetings.

We will here supply the reports that were wanting in the tabular report in the last HOME MISSIONARY, so far as the amount of sales is concerned: Maine, \$155.75; Maritime Provinces, \$599; Pennsylvania, \$3,490.20; Quebec, \$774.40. These amounts, added to the \$8,909.45 reported, make a total for the district, for September, of \$13,928.80. We hope our brethren throughout the district will stand by the canvassing work.

E. E. MILES, *District Agent*.

DISTRICT NO. 2

WHILE in many of the States the cold weather will soon cause a lull in the canvassing work, it is not so in the South. Now is our best time to work. Now is the best time to take orders and deliver. While it is true that cotton does not bring the price

that was expected, yet the yield is much greater than was at first anticipated. Crops of all kinds are fair in the South, and in no part of the field is there a drouth, which greatly encourages our workers.

Immediately after the close of the institute at Austell, the workers in Georgia and Florida began their deliveries, and I am glad to say, so far all have done well. Some have delivered two thirds of their orders, which is very good for this field. All who are acquainted with the South, know that we can take many more orders here than in the North, with the same amount of labor. So even if we lose some of them, we still feel that we have done well.

I am happy to announce that while at the Austell Institute, the Review and Herald office at Atlanta was requested to print a weekly canvassers' paper, giving the amount of work done by each canvasser in the entire district. The office will grant the request, and the paper will be sent to each worker. The first number will be issued the first week in December. We feel that this is another advance step for this field. We hope to have the hearty co-operation of all who are interested in this branch of the work. We have long felt the need of a paper of this kind. Our paper will be small at first, but we hope to see it grow. We shall expect all lone workers, as well as companies, to be prompt in reporting, that their reports may appear each week.

Louisiana has again changed State agents. It was thought best to relieve Brother F. T. Purdbam of this duty, that he may continue to assist his brother in ministerial work. Brother G. S. Vreeland, of New Orleans, will take his place. Brother Vreeland was sent south by the General Conference two years ago. He has had a good experience in this branch of the work. We feel sure that this change will cause no check in the work.

Brother Jared, of Texas, arrived in Rome, Ga., last week, and will begin work at once. He likes his new field very much, and starts out by ordering three canvassing outfits. He has a family of canvassers. Brother O. E. Bates, of Texas, will be in Spartaingburg, S. C., by November 2, ready to take charge of a company of canvassers, and push the work in that part. We are glad to see the work opened up in this State, in which there is not a Sabbath-keeper, to my knowledge. We believe there are bright days for the South, and that we will soon number our workers by the score, where we now have one.

We ask the prayers of God's people for the South.

A. F. HARRISON, *District Agent.*

DISTRICT NO. 3.

SINCE the last report from District No. 3, the work has moved steadily forward. The cool weather has only tended to increase the energy and zeal which were so manifest among the workers at the close of the good camp-meetings and institutes which have been held in the district.

From results obtained at these meetings, we believe there are many reasons why it is better to hold a

canvassers' institute at the close of, instead of before, a general meeting.

Although some of the best and most experienced workers have left the field to attend College, others have yielded to the constraining influence of the love of Christ, and have heeded his call, "Go, labor in my vineyard;" and thus the number of workers is not so materially reduced. We believe it is high time for us all to learn that this is the Lord's work, and that he who has called us will do it through us, if we let him, and if not, that others will be called to enjoy the privilege.

There are now eighty-two more workers in the district than there were a year ago. Had a full report been obtained from all the district, the sales during the months of August and September would have doubled those for the same months in 1890. This is partly owing to the fact that more time is put in among the people.

The article in the September HOME MISSIONARY on "Successful Work," contains some timely advice on this point, which has already been a help to some, and is still meat in due season.

A number are now handling "Great Controversy, Vol. IV." with good success. We find that this book, which contains so much important matter for this time, can be sold as well as "Bible Readings," and many times the people say it is just what they want.

Those who are handling the health publications, are also very much encouraged, and find a blessing in carrying the truth to the people on these subjects as well as others.

Large orders are being taken for the holiday delivery, and the abundant crops, and corresponding degree of courage on the part of the canvassers, insure a good delivery; but better than all, it insures joy and happiness to many homes, because the love of Jesus and his saving message have been brought to them.

R. B. CRAIG, *District Agent.*

DISTRICT NO. 5.

FROM the camp-meeting at Topeka, Kan., a number of persons went to the canvassing field, or will go in a few weeks, as soon as they can make arrangements to leave home. At this time, thousands of dollars' worth of books are being delivered in this district, and the deliveries are as good as could be expected under the circumstances. It is evident that it is time we were engaging, heart and soul, mind and strength, in the work, helping in some way to carry the third angel's message to those who are in darkness in regard to the solemn events right upon us.

Look whichever way we may, we find there is an unrest in the minds of the people, a dissatisfaction with the present state of things; especially is this true in the religious world. No class of workers have a better opportunity of knowing this, than the faithful canvasser, as he is constantly going from house to house, meeting different people and presenting to them the books containing precious Bible truths. Tears will often come in the eyes of

the one canvassed, and he will say, "This is just the book I have been wanting for a long time. I cannot see things as they are taught in the churches." Others say that they believe there is going to be some change in some way. They are grieved to see such a low state of spirituality among those who profess to be followers of Christ; and as the canvasser speaks about the different subjects, and his countenance beams with the love of God, they gladly give their order for the book, as though some precious treasure had been brought to them, as indeed it has. Never has there been manifested so much interest to know about these things, as now; and it will continue to increase, as ministers and leading persons in the churches oppose our work.

We have never before had to meet so much bitter opposition from some of these, as during this year. Ministers preach against us, and write articles for their denominational papers against our books, especially "Bible Readings," warning people to beware of this book. They say it is misleading and designing; that questions are asked, and answers given pretending to be from the Bible, but when the reference is looked up, it cannot be found, or a wrong reference has been given; and advise those who have given their order, not to take the book, etc., etc. In some instances this causes the canvasser to lose orders; but often many are more anxious to get the book, and read it for themselves, and find out what it contains. This causes the ministers to oppose bitterly a book written on Bible subjects. Opposition is a sure way of preventing our books from lying on the shelf unread. We can be thankful that we are selling these books to be read; and if opposition will cause the people to read them, then it only tends to help the work along.

A few years ago, canvassers would shun the ministers; but they have learned by experience that nothing can be done against the truth, but for it, and that God can cause the wrath of man to praise him. Then why should we not go forward, strong in the Lord, and full of courage? for God is with us.

N. P. DIXON, *District Agent.*

AUSTRALIA.

THE articles which have appeared each month in the HOME MISSIONARY have been very much appreciated by the Australian canvassers, and its monthly visits are looked forward to with pleasant anticipations. For a long time we felt the need of some means of learning how the work was conducted in other parts of the world, and especially by our brethren in America, who had sent us this glorious truth. Most of those engaged in the work now, have taken it up since the departure of Brother Wm. Arnold, some four years ago, so that until Brother Morrison's arrival, our knowledge of the work was only what we had picked up by actual experience in the field. How much more and better work would have been done had we been able to have access to such a paper as the HOME MISSIONARY during these years!

There were about eight of us at work when the

news came that a thoroughly practical canvasser was coming to help us; and when for the first time some fourteen assembled in institute under the able leadership of Brother Morrison, the unanimous verdict was, "This is just what we wanted." Points which had troubled our minds ever since we took hold of the work, were then finally settled; and we left the institute feeling that we had learned something which would help us to become workmen which need not to be ashamed.

The work at once took a different phase. A *Summary* was issued, and each month it was gratifying to see not only a steady increase in the sales, but the names of many, who, for the first time, were engaging in the work. By reference to the *Summary* file, I see the first was issued in November, 1889. It shows a force of twelve workers, with a total of £276, 15s. (\$1,328.40) sales.

This was really the beginning of the canvassing work in Australia, and from this, steady progress has been made, until now we have a force of fifty workers, who last month disposed of 2,077 books, representing a value of £1513, 18s. (\$7,266.72). Yet the work is only in its infancy; for little has been done except in the colony of Victoria. The first effort made here was with "Great Controversy," which has now been canvassed for in almost every town and village, and this is being followed by a canvass for "Thoughts" and "Bible Readings."

Very successful work is also being done with our other subscription books, especially the "Ladies' Guide," which is having a large sale, and is much appreciated. The various Health and Temperance works are all receiving a little attention.

In Sydney, the capital of the neighboring colony of New South Wales, a company of workers is meeting with success with "Great Controversy." It is only about four months since work was begun here, during which 1,967 orders have been taken.

In South Australia, another colony, good success has attended the work, especially in the sale of "Thoughts." A very successful institute was held there last month, resulting in the bringing out of several new workers. All our books are being handled in that field at present.

Of the remaining colonies, one has been only partially canvassed for "Thoughts," and another for "Masterpiece," so that quite a large field is yet before us.

The work in Australia differs somewhat from the work in America, the inland towns being mostly small and scattered. A different plan has also been adopted, the delivery of the books being very largely controlled by the publishing house. Regular deliverers are employed, who put their whole time and experience in the delivering of books, thus enabling the canvassers to continue steadily at work taking orders. This system has been in operation over twelve months, and seems to work well. It is especially appreciated by our lady agents.

People here are not as free as in America, and the fact that many impositions and frauds have been practiced lately, makes the work of the canvassers

very difficult; yet we are pleased to see that our sales compare favorably with those of other parts, especially as we learn that work is sometimes done on the first day of the week, which cannot be done here. We find that it is possible to educate the public taste in the reading of good books, and this is the policy we are endeavoring to carry out. As a result our works are gradually gaining approval.

CHAS. MICHAEL, *Gen. Agent.*

A VISIT TO DISTRICT NO. 1.

It was my privilege to share a portion of the good camp-meeting in Mt. Holly, N. J., the first of October, during which time I became acquainted with a large number of the canvassers in the Atlantic Conference. I esteemed it a profitable occasion, as I was enabled to become acquainted, not only with individual workers in that field, but also with its peculiarities.

In company with Brother Miles, I spent a few days with much profit at South Lancaster, in consultation with those engaged in the canvassing work. As I tried to study District No. 1 from the standpoint of a canvasser, I was deeply impressed that it is a very important field.

I enjoyed several hours' conversation with Brother Geo. A. King, of Brooklyn, in reference to the past, present, and future of the canvassing work. It will be remembered that Brother King is the oldest canvasser among us, and as I have had several years' acquaintance with him and hence knew of his experience in selling books, we used but little time in preliminaries, but spent our time considering some vital points, as we understand them, concerning the canvassing work.

The needs of the canvassing cause in the district were so apparent, that after due counsel with leading brethren, it was decided to hold a district convention of the State agents of District No. 1. This is to be held at Lancaster, Mass., November 13-22. We deem this a very important move in the right direction, and hope not only that this one will prove a success, but that conventions of like nature may be held in other districts this present fall and coming winter.

There are in all, sixteen State agents who have never shared the benefits of a State agents' convention, and it is thought by many of our brethren, that some local district conventions this season would be of great value to such in particular, and to the canvassing work in general. Of the success of the one in District No. 1, I will speak in a future article.

F. L. M.

THE GOOD HEALTH CANVASS.

Up to date, I have taken nearly four hundred orders for *Good Health*. I have learned that now is a very favorable time to work with this journal. People are awaking to the importance of the subjects treated in our health publications, and the manner

in which they are treated. Prejudice is being removed. The cry, "Grahamite," has lost its force. True, there are some enemies yet; but we need not fear them. We have science, experience, and the word of God on our side; and a large class of people are coming to know it. Of those who do not, many will believe it, on an earnest presentation of the subject. We have some good things that others have not. Let us be missionaries indeed, and be ready to impart to them. We cannot follow Christ in any better way.

Winter is a favorable time to get subscribers for papers and other periodicals, as it is near the beginning of the year that people plan for such reading. Many have told me during the summer, that they would subscribe near the beginning of the year. Why could not hundreds of our brethren and sisters work at it awhile in the winter who could not in the summer, and raise a grand list for the *Good Health*? First, get the *Good Health* and the "Monitor of Health;" read and study them carefully; put the principles into practice; and then in the fear of God, and for the love of humanity, go and get your fellowmen to do likewise.

R. A. BURDICK.

A NEW SUBSCRIPTION BOOK.

‡ ELDER A. T. JONES's new book, "The Two Republics," is now ready. This is a valuable and timely addition to our literature. It comprises 896 pages of text, and 67 full-page illustrations. In cloth binding, marbled edges, the price is \$2.50; cloth, gilt edges, \$3.00; library, marbled edges, \$3.50; half Morocco, marbled edges, \$4.00; full Morocco, gilt edges, \$4.75. Sold only by subscription.

THREE canvassers, Brethren E. W. Snyder, A. B. Stauffer, and C. A. Nowlin, left New York, October 30, for Monte Video, South America, *via* the Cunard line.

SUNDAY, Nov. 1, at 4 P. M., was the hour for the opening of the Health and Temperance Training Class at the Sanitarium Hospital parlor. Between twenty and thirty were present, and several more are expected soon. The success which has attended the efforts of this class of workers the past summer, has been very gratifying to all who are interested in this line of work.

Its members report good success in canvassing for *Good Health* the past summer.

Minnie Prince, in one place, secured 210 orders, and delivered 85 per cent of the same. In another part of the State she secured 220 orders, and delivered 94 per cent of them.

Brother Geo. L. Miller, a member of last winter's Health and Temperance class, working in Iowa the past summer, in 442 hours canvassing and delivering secured 436 orders for *Good Health*, and delivered 390 of them.

REPORT OF THE CANVASSING WORK FOR OCTOBER, 1891.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
DISTR. NO. 1.	Atlantic	18	10 $\frac{1}{2}$	107	490	467	\$1,197 25	393	\$ 994 95	\$ 8 50	\$1,003 45	
	Maine											
	Maritime Prov.	11	6 $\frac{1}{2}$	69	579	606	1,481 50	330	798 00		798 00	
	New England	23	17	196	859	567	1,386 00	436	1,098 75	33 05	1,131 80	
	New York	20	20	202	977	515	1,083 00	459	1,093 75	7 77	1,101 52	
	Pennsylvania	60	24	377	1876	436		900	2,189 40	89 44	2,278 84	
	Quebec											
	Virginia	5	2	17	104	55		57	126 00	26 50	152 50	
	Vermont	8	5 $\frac{1}{2}$	80	538	5	16 00	151	367 50		367 50	
	West Virginia	10	6	59	360	137	311 25	121	300 25	38 80	339 05	\$ 7,172 66
NO. 2.	Alabama	3	3	29	159	87	206 50	138	388 50	8 50	347 00	
	Florida	3	3	33	268	62	140 75	147	345 00		345 00	
	Georgia	3				156	403 25					
	Louisiana	5	3 $\frac{3}{8}$	38	302	306	834 00	365	1,048 90	21 45	1,065 35	
	Mississippi											
	North Carolina	6	2 $\frac{1}{2}$	34	269	52	119 00	172	384 00	19 85	403 85	
	Tennessee											
	Indiana	35	24	378	3579	289	733 75	1088	2,535 75	5 10	2,540 85	2,161 20
	Illinois	51	36 $\frac{3}{4}$	540	2731	662	1,669 80	1401	3,427 20		3,427 20	
	Michigan	20	16	114	786	381	1,008 00	422	1,002 20		1,002 20	
NO. 3.	Ohio											
	Ontario	32	20	272	2161	1587	3,796 00	534	1,236 00		1,236 00	8,206 25
	So. Dakota											
	Iowa	11	11	123		305	749 15	466	913 65	29 40	943 05	
	Manitoba	3	3	47	403	166	443 00	250	691 25		691 25	
	Minnesota	60						455	1,086 25		1,086 25	
	Nebraska	9	5	79	552	440	1,068 97	326	740 95	6 75	747 70	
	Wisconsin	29	25	142	1090	813	1,490 25	562	1,078 55		1,078 55	4,546 80
	Arkansas	29	21 $\frac{1}{2}$	299	2730	263	745 00	1159	2,925 00	99 87	3,024 87	
	Indian Territory	6	2 $\frac{1}{2}$	11	154	338	882 75					
NO. 4.	Kansas	1	2 $\frac{1}{2}$	8	32	19	48 50	24	56 25	7 25	63 50	
	Missouri											
	Texas	37	3	147		1084	3,122 95	822	1,303 65		1,303 65	
	Colorado	5	3	19	129			91	543 75		543 75	4,935 77
	California					1541	4,354 75	1687	4,452 05	84 70	4,536 75	
	North Pacific											
	Upper Columbia											4,536 75
	Great Britain	27	25 $\frac{1}{2}$	468	3006			1570	3,410 50		3,410 50	
	Germany	17	17	258	1777		136 65	366	431 10	217 68	648 78	
	Central Europe	7			1015			208	275 00	121 75	396 75	
FORN.	South Africa	15	13	128		641	4,372 26	249	1,386 55	53 15	1,439 70	
	Australia	40	33 $\frac{1}{2}$	547	3002	350	3,338 12	1508	6,150 26	143 10	6,293 36	
	New Zealand	17	17	176	1017	470	1,552 30	523	1,512 92		1,512 92	
	Norway	8	8				287 08	209	143 55		143 55	13,845 56
	Totals	634	388 $\frac{3}{4}$	4,997	31,045	12,760	\$36,977 78	21,539	\$44,332 38	\$1,022 61	\$45,404 99	\$45,404 99

CORRECTION.

THE work in last month's canvassers' report which was credited to Scandinavia, should have been credited to New Zealand. We regret that this error occurred; but while we are not free from errors, we will endeavor to have as few as possible.

ONE year ago the average number of canvassers in England was 18, and their average sale for ten weeks was \$127.61. Now they have twenty-five canvassers, and their average sale for ten weeks is \$258.94.

At the present time, one in five of the membership in that country, is laboring in some capacity in the cause. We wish as large a per cent in America were laboring in the same direction.

THE report for Virginia is for three weeks; Colorado, for six weeks; Indiana, for five; and California, for eight.

THE State agent of Minnesota is authority for the statement that Minnesota canvassers have taken, between April 17 and September 4, orders to the amount of \$31,464.06.

THE "Pitcairn" company, while at the Fiji Islands, in a little over three weeks have sold and taken orders for our publications to the amount of \$675. They have sold their present supply of several books, and are now taking orders for a future delivery, which will be sent from Australia or New Zealand.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE
INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

W. A. COLCORD, }
W. A. SPICER, } EDITORS.

BATTLE CREEK, MICH., NOVEMBER, 1891.

READ the "Extracts from Correspondents."

WE would suggest to all, and especially to the canvassers, a careful reading of the first two articles in the Canvassers' Department this month.

THE true church of Christ dies when consecration of heart and life dies out of the heart of its believers; but the numerically and financially strong aristocratic churches run on centuries after the Spirit of God has left them.

EIGHTEEN hundred years ago Jesus said: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And George D. Herron well remarks that "the centuries have not bulged the needle's eye."

A LETTER from the "Pitcairn," at Fiji, states that during the past eight months they have sold about \$1,900 worth of books among the South Sea Islanders.

IF there are any families or lone Sabbath-keepers who are following the plan of first-day offerings, or who intend to do so, who have not yet received a copy of the pamphlet, "Readings on Foreign Missions and First-day Offerings," let them apply to the Secretary of their State Tract Society, or to the Secretary of the General Conference, W. A. Colcord, Battle Creek, Mich., and they will be supplied. Remember the pamphlets are free to all such.

"OPEN DOORS," a pamphlet of 64 pages, mention of which was made in the June and July numbers of the HOME MISSIONARY, is now in stock at the office of the International Tract Society, and all orders will be promptly filled. It contains brief but interesting and instructive chapters on an open door in Africa, Japan, Korea, India, Burma, Siam, and Laos, China, Mexico, South America, Central America, the Turkish Empire, and the Islands of the Sea. Price, 15 cents.

WRITING from the city of Mexico, October 30, Elder L. C. Chadwick says he has been kindly received at the points where he has stopped in Mexico, and finds many openings for consecrated workers possessing a knowledge of the Spanish language. He had the privilege of speaking the Sunday before at the M. E. College in San Luis Potosi, and had also preached in the Baptist church in the city of Mexico, the pastor acting as interpreter.

THE *Signs of the Times* will be sent for one year, with your choice of any one of the following books, postpaid, for \$2: "Life and Words of Christ," by C. Geikie, D. D., cheap edition, containing over 800 pages, bound in cloth; "Prophetic Lights," by E. J. Waggoner, paper, 180 pages, handsomely illustrated; "Historical Sketches of Foreign Missions" of the Seventh-day Adventists, with maps showing location of churches, etc., 294 pages, paper binding.

The *Signs* has recently been enlarged to a 16-page weekly, and will be furnished at the following rates:—

Single copy, one year, postpaid, \$1.50; in clubs of 10 and over, to one address, \$1.25; to foreign countries, in Postal Union, (\$2) 8s.

Address, *Signs of the Times*, 12th and Castro Sts., Oakland, Cal., U. S. A.



Chicago & Grand Trunk R. R.

Time Table, in Effect May 10, 1891.

GOING WEST.				STATIONS.				GOING EAST.					
Chl. Pass.	B. C. Lmtl. Pass.	Grand Exp.	Pacific Exp.	Stations	Pacific Exp.	Mail Exp.	Dep.	Arr.	Mail Exp.	Lmtl. Exp.	Atto. Exp.	Day Exp.	Prt. H. Pass.
3.00	4.14	12.13	8.59	Boston	7.24	7.16	10.31	12.31	7.35	8.21	10.45	7.30	7.30
5.00	6.00	8.00	9.45	New York	9.55	9.45	11.15	6.17	7.01	9.17	5.07	10.10	5.07
6.00	6.00	1.00	9.45	Buffalo	8.55	5.00	4.20	8.30	8.55	5.00	4.20	8.30	8.30
7.45	7.35	2.45	1.00	Niagara Falls	7.30	3.17	8.10	7.10	7.30	3.17	8.10	7.10	7.10
			1.00	Boston	8.30	9.50	7.30		8.30	9.50	7.30		7.30
8.40		11.55	1.00	Montreal	8.10	7.45	7.45		8.10	7.45	7.45		7.45
			1.00	Toronto	8.42	6.30	7.40		8.42	6.30	7.40		7.40
				Detroit	9.50	7.45	11.55		9.50	7.45	11.55		11.55
				Port Huron	10.31	12.31	7.35	8.21	10.45	7.35	8.21	10.45	7.30
				Lapeer	8.55	11.15	6.17	7.01	9.17	8.55	11.15	6.17	7.01
				Durand	8.00	10.45	5.40	6.27	8.35	8.00	10.45	5.40	6.27
				Lansing	6.50	10.20	5.08	5.55	7.40	6.50	10.20	5.08	5.55
				Charlotte	6.37	9.30	4.00	6.05	6.35	6.37	9.30	4.00	6.05
				BATTLE CREEK	4.58	9.01	3.25	4.57	6.02	4.58	9.01	3.25	4.57
				Vicksburg	4.05	8.20	2.35	3.36	5.15	4.05	8.20	2.35	3.36
				Schoolcraft	2.55	7.45	1.48			2.55	7.45	1.48	
				Ossopolis	2.42		1.33			2.42		1.33	
				South Bend	1.50	7.00	12.45	2.35		1.50	7.00	12.45	2.35
				Taskell's	1.00	6.20	12.00	1.57		1.00	6.20	12.00	1.57
				Chicago	11.25	5.00	10.30	12.40		11.25	5.00	10.30	12.40
				Chicago	8.40	3.00	8.15	10.40		8.40	3.00	8.15	10.40

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