



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

VOL. IV.

BATTLE CREEK, MICH., U. S. A., MARCH, 1892.

No. 3.

**HELP FOR GOOD WISHES.**

O THAT mine eyes might closed be  
To what concerns me not to see ;  
That deafness might possess mine ear  
To what concerns me not to hear ;  
That truth my tongue might always tie  
From ever speaking foolishly ;  
That no vain thought might ever rest  
Or be conceived within my breast ;  
That by each deed and word and thought  
Glory may to my God be brought !  
But what are wishes ? Lord, mine eye  
On thee is fixed, to thee I cry ;  
Wash, Lord, and purify my heart  
And make it clean in every part ;  
And when 'tis clean, Lord, keep it too.  
For that is more than I can do.

— Thomas Elwood, 1639.

**OUR ORPHANS.**

ONE distinguishing feature of the religion of the Bible is its recognition of the claims of the poor and needy. The heathen destroy the children that they deem superfluous, and cast the feeble and aged among them out to die. Where the Bible goes, asylums and hospitals for the poor and suffering go also, as practical illustrations of Bible religion.

The Bible is full of admonitions to care for the fatherless, the widow, the poor, and the stranger. From the earliest history of the children of Israel as an independent people, we find God endeavoring to impress upon them, by precept and example, and by strong expressions of his own regard for these classes, their duty toward them. Direct commands were reinforced by promises and threatenings. Provisions were made by laws and enactments, for the protection and support of those who had been de-

prived of their natural protectors, or upon whom other like misfortune had fallen.

While yet they were in the shadow of Mt. Sinai this command was given : " Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry ; and my wrath shall wax hot, and I will kill you with the sword ; and your wives shall be widows, and your children fatherless." Ex. 22 : 22-24.

Again God records himself as " a great God, a mighty and a terrible," who " doth execute the judgment of the fatherless and widow." Deut. 10 : 17, 18. David, in a song of praise (Ps. 68), after extolling in stately verse the might and power of Jehovah, drops from this into the tender strain,— " A father of the fatherless, and a judge of the widows, is God in his holy habitation." Later the psalmist returns to the theme of his song, describing God's power and majesty and mighty works. Why is this coupling of God's might with his tenderness toward the helpless and oppressed ? Is it not, perhaps, because God knows so well that when the human heart is lifted up, and when men are enjoying their brief prosperity, they, unlike him, are apt to forget mercy toward his little ones ?

One who has never studied the Bible with especial reference to this point, will be almost surprised to see how the assurances of God's love for the poor and fatherless shine out everywhere among the promises of his word, and how the threatenings of his wrath are turned toward those who oppress, afflict, or even neglect these " least " among Christ's brethren.

Job, in patriarchal times, knew the mind of the Lord in this matter. One of the reproaches brought against him by his friends was that of neglect toward the poor and fatherless, a charge which he emphatic-

ally repelled. He had "delivered the poor that cried, and the fatherless, and him that had none to help him;" and he had not taken his morsel himself alone, and "the fatherless had not eaten thereof." Job 29:12; 31:17.

The lessons begun so early in its experience have not been lost on the church. Even those branches, which, while claiming the form of true religion, have lost its power, have learned that they must provide for their orphans if they would add to their strength. The Jews, wherever they become settled with sufficient permanency to permit such a work, are noted for their magnificent and thoroughly organized asylums and homes, in which thousands of orphan or half orphan Hebrew children are educated and reared in habits of industry, and — what to them is a point gained — in the religion of their fathers. Their aged, too, are provided for.

A marked feature of the policy of the Catholic Church is the provision it makes for its children. Wherever it plants a mission or establishes a church, it soon founds an asylum, through which it not only provides for, but obtains control of, children who would otherwise pass into other hands.

So with Protestant effort. There is scarcely a denomination which has attained any strength and permanence but provides for the ingathering of destitute children, and the care of the helpless aged, to say nothing of many noble charities which are undenominational. Among ourselves we hear now and then of individual effort for these classes. Some, to whom the needs of these helpless ones have come with a personal appeal, have opened their homes to one, two, or more children, or to an aged brother or sister, and are quietly and unostentatiously doing a noble work for them. But those who are able and willing to take such care and responsibility are all too few for the need.

Why have we never made a general move in this direction? I do not think we have realized the need. Some whose work takes them here and there among the churches, have noticed it, but have been too much occupied with other cares to make known the necessity. Hundreds of our brethren and sisters have been wholly ignorant of the fact that so many little ones were drifting about uncared for, or settling into homes where they were lost to the truth, or with, perhaps, one parent living, were struggling along from month to month, the years of their childhood, so full of rich possibilities, spent in the effort for a bare physical existence.

There are hundreds of hearts that will respond to the appeals made in behalf of the Home; there

are many who have already responded as they were able, for its support. Those who are nearest to the suffering in their own experience are usually the first to feel a practical sympathy with them. It is natural that it should be so; and we feel sure that once established, the Home will not suffer for lack of interest on the part of our brethren and sisters, even with the many other demands upon their means. But it is the establishment of the institution that calls for the largest outlay, and for this fund we must look to those who are in more independent circumstances. Will not our means be safer in such an investment than in houses and lands of our own?

Until enough is contributed to build the Home, the children will have to be provided for in temporary buildings, and as more come in, the family will soon outgrow these accommodations. The expense of temporary arrangements is necessarily greater than for permanent ones, to say nothing of the convenience and welfare of the family.

Besides, the care of the aged people who are looking to the Home as a resting-place in their declining years, cannot be safely undertaken under present circumstances.

Shall we not rejoice, when the Master comes, a little from this, to be found using of the means he has given us in caring for his little ones and his worn servants? What shall we say to him, dear brethren and sisters, when he asks us for the children that have been left as a legacy to us, and inquires what we have done to smooth the pathway of his aged and feeble servants? We do not want their cry of distress to come up into his ears against us. What, then, shall we do? May the "Father" and "Helper of the fatherless" and the Deliverer of the poor, speak the answer to our hearts, out of the infinite love and pity that dwells in his own bosom.

Mrs. E. H. WHITNEY.

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#### SHORT SERMONS FROM THE "TESTIMONIES."

THE mind gradually adapts itself to the subjects upon which it is allowed to dwell.

THE offering of goods, or any service, will not be accepted without the heart.

AT the sound of fervent prayer, Satan's whole host trembles.

FAITH will never save you unless it is justified by works.

THE restraint which God's word imposes upon us is for our own good.

STRENGTH acquired by earnest, secret prayer prepares us to withstand the allurements of society.

THE reason why our preachers accomplish so little is that they do not walk with God. He is a day's journey from most of them.

It is easier and much safer to sow clean and good seed in the hearts of your children than to pluck up the weeds afterward.

THE word is, Go forward; discharge your individual duty, and leave all the consequences in the hands of God.

WE must share the conflicts, if we wear the crown of victory. Like Jesus, we must be made perfect through suffering.

At all times the safe course is not to listen to an evil report until the Bible rule has been strictly carried out.

#### REPORT OF THE PITCAIRN ISLAND T. AND M. SOCIETY.

[OUR readers will be interested in the following letter which was sent to Sister Ingels (Oakland), reporting the work of the newly organized tract society on Pitcairn Island.—ED.]

To-day we are favored with an opportunity of sending letters directly to the States without having them go all the way to Europe and back. Last week the "Robert Duncan" arrived here from Newcastle on her way to San Francisco; but as the ship did not stay long enough for us to write as we wished, we were not able to avail ourselves of such a good chance to write.

This is to tell you the result of work done by the T. and M. Society here since it was organized last December, as we think you will be interested to know.

For first quarter, ending March 31, 1891, the amount received for paper sales and membership fees was \$12.35; in donations, \$4.74; making a total of \$17.09. Number of members added, 5; pages given away, 4,342; pages sold, 238; pages loaned, 128; periodicals given away, 11; periodicals sold, 18; loaned, 1; letters written, 37; volumes loaned from library, 40; members reported, 61.

All that is reported above was done mostly on shipboard. During the second quarter not many ships called, and consequently the work done was not so much. The cash account is only \$5; pages given away, 248; sold, 136; periodicals given away, 2; sold, 1; volumes loaned, 10.

We are almost at the close of the third quarter, and I hope the report will be favorable. I have sometimes accompanied my brother on board ship, where, we trust, the words dropped will prove good seed that will grow up and bear fruit unto life eternal.

More and more are we impressed with the importance of the work to be done, and the shortness of the time in which to do it; for not only on shipboard, but here among ourselves is a large mission field. God is blessing our labors done in his name, right here among ourselves, and notwithstanding the few obstacles that come in our way, we trust in God and take courage.

Our earnest prayer is that the Lord may abundantly bless his work abroad as he is blessing it here, and we know that he surely will, if we trust in him.

ROSE YOUNG.

#### REPORT OF LABOR, FEBRUARY, 1892.

##### Main Office.

##### RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	5,984
" " " " " " United States.....	1,287
Number periodicals sent to foreign countries.....	1,020
" " " " " " United States.....	335
" letters written to foreign countries.....	315
" " " " " " United States.....	7

MRS. S. L. STRONG.

##### HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	3,440
" " " " " " United States.....	29,484
Number periodicals sent to foreign countries.....	450
" " " " " " United States.....	1,177
" letters written to foreign countries.....	5
" " " " " " United States.....	105

LAURA C. BEE.

##### NATIONAL RELIGIOUS LIBERTY WORK.

Pages tracts and pamphlets sent out.....	342,720
Number copies <i>Sentinel</i> sent out.....	1,036
" " " " " " American State Papers" sent out.....	23

MARY E. SIMKIN.

##### GERMAN WORK.

Pages books and tracts sent to foreign countries.....	2,565
" " " " " " United States.....	1,200
Number periodicals sent to foreign countries.....	135
" " " " " " United States.....	170
" letters written to foreign countries.....	5
" " " " " " United States.....	7

LENA STEINEL.

##### Chicago Office.

Pages denominational publications sent out.....	36,548
" N. R. L. publications sent out.....	6,830
" Health and Temperance publications sent out.....	22,548
Number <i>Signs, Present Truth, and Instructor</i> ".....	1,105
" <i>Good Health and Pacific Health Journal</i> ".....	47
" <i>Sentinel</i> sent out.....	636
" letters written.....	372

JENNIE THAYER.

##### SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	12,887
No. copies <i>Zions Vaktare</i> and <i>Evangeliets Sendebud</i> sent out.....	300
" letters written.....	98

TENA JENSEN.

## FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, March 26.

### TELL THEM, "ALL THINGS ARE READY."

IN taking a general survey of the field at large, we are deeply impressed with the remarkable manner in which the providence of God has opened the way for the truth to be proclaimed everywhere. We have long been praying that God would open the way for the truth to go; that he would give the people ears to hear, and a willingness of mind to learn the truth for this time. This prayer has indeed been answered, for now we find the very condition of things that we have asked for. The Macedonian call is coming from every part of the world. The islands of the seas, as well as the great continents, are stretching out their hands for help.

The several State Conferences in our own country cannot begin to fill the openings for labor in their own territory. This is a state of things worthy of attention. They lack the men to fill the openings, and they lack the funds with which to support any more laborers than they have; so there is no special effort made to encourage an increase in the number of laborers. This is not as it should be. Then the General Conference has drawn on the various State Conferences for help for foreign fields, until the home work is not a little crippled. Many of our experienced men have been sent to other fields, often leaving those of less experience to carry on the home work. That this has not always had the best results on the home work can be readily appreciated.

This being the condition of things in the home field, one can readily appreciate our inability to meet the ever-increasing demands for help in foreign lands. Can we be satisfied and rest easy, and feel that we are doing our whole duty, under such circumstances as these? Have we not a solemn duty resting upon us to answer these earnest calls for help, both at home and abroad?

We believe that we live in the last days, and there is no lack of evidence to support the position. Our people also believe that the truths of the third angel's message are to be proclaimed to all the world, according to the words of Christ. Matt. 24:14; Rev. 14:6, 7; 18:1. And certainly, if we are living on the verge of the eternal world, now is the time

for this message to be given, and it must be carried to the ends of the earth.

It is also a matter of much importance to notice the facilities that God has provided for the accomplishment of this. The cheap and quick transit by land and by sea, enables us to reach all the world in a short time. At a comparatively small expense the missionary and the minister can be sent from State to State, and from country to country, carrying the message of God over the whole world to different peoples and tongues, in a short time. Then there is the invention of the printing-press, by which books, papers, and smaller publications can be produced by thousands and by millions, at only a comparatively small cost; and then, by the well organized mail system and the quick transit, these can be sent to all parts of the world, and reach just as many nations and peoples as we have publications in the various languages. Surely we are in the day of God's preparation, and it means earnest work.

Now in connection with this, call to mind what we have already stated—the remarkable openings and the earnest calls for help that come from every quarter. Openings that are most interesting in their nature, such as have been mentioned by Elder Haskell, where missionaries of other denominations are urging us to send earnest, consecrated, God-fearing men and women to come and connect with them in the work, as teachers, as medical missionaries, as laborers for God, where the way may open. We have most interesting letters in our possession from missionaries urging us to send them help. Call to mind the condition of things that our missionaries with the "Pitcairn" have found among the South Sea islanders. Notice what Bro. Chadwick is writing from Mexico, Central America, and the West Indies. Considering all these things, how appropriate the words of Christ, at the head of this article, "All things are ready." Read the whole verse: "Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready: come unto the marriage."

This scripture has direct reference to the blessings of the gospel, and the special work in connection with the first advent. The Jewish people were the ones that were invited to the feast. If they had accepted the invitation, and believed and acted

upon the light that God was sending them, what great things God would have wrought for that people! How the blessings of the gospel would have been carried to the ends of the earth! But instead of receiving it, they rejected it, despising the overtures of love and mercy, and as a result they brought on themselves and their nation the most terrible judgments of God. This is a warning for us and others. But their rejection and making light of the message of God's love did not bring to naught the work of God. No; by this they only brought on themselves the wrath of God. "Then said the king to his servants, The wedding is ready, but they which were bidden were not worthy." Verse 8.

Now we are living just before the second advent of Christ. There is even greater light shining now; greater privileges are opened for us, and greater blessings are in store for God's people at this time. But the question is, Do we realize and sense these things? or will we, although professing to see, blind our eyes and harden our hearts in unbelief, so that we will not discern the time and its blessings and responsibilities?

Brethren and sisters, we are not dealing with child's toys, but with eternal consequences. We need to wake up as from a deep slumber. Shall the time go by and the work of God remain slighted? Shall the curse of Meroz come upon us? — God forbid! But this will be the condition, and these will be the consequences, unless we fully awake to the time and take hold of God's work in earnest.

What is called for? what is necessary at this time? may be asked. There is an urgent call for both ministers and people to turn to God with all the heart, and in the language of Jacob say, "I will not let thee go except thou bless me." Ministers and people are in the greatest need of God's blessing. As ministers we are not in possession of the power of God as it is our privilege to be. The reason is that we do not seek God with that earnestness that is becoming to us, nor do we exercise faith as God would have us. There is too much of self mixed with our work. We do not feel the responsibility of watching for souls, and of laboring faithfully for the erring ones, as those that must give an account before God. We are living in an age of great spiritual declension, and it becomes necessary for God's servants to bear a plain testimony, and to deal very faithfully and kindly with erring souls. As servants of God it is our privilege to be endued with power from on high. Then we shall be able to give the trumpet a certain sound, and feed the flock with clean provender, well winnowed. Then we shall see the church coming up to her privilege and high calling in Christ.

Our brethren and sisters need to experience the converting power of God. Many are in a lukewarm and backslidden state, and are in danger of being lost for eternity. Worldliness and covetousness, which is idolatry, are filling many hearts with selfishness. The cause of Christ goes begging, while they are using the means that God has placed in their hands with which to further his work in the earth, for worldly amusements, or for their own selfish ends

and gain. Many are patterning after the world in amusements, dress, and adornments. Is there no danger under such circumstances as these? And will any one say that the matter is overstated? Surely it is time to cry aloud and spare not.

There is not that attention given to our children and youth that there ought to be. Do parents, ministers, and church elders realize that unless they are taught the fear of the Lord, soon these children and youth will be beyond their reach, doomed to perdition? O for that spirit that turns the hearts of the children to their fathers, and the hearts of the fathers to the children!

There should be many more among us consecrating themselves to the work of the Lord. We pray for God to raise up laborers, and this he will do when we turn to him with all the heart. But how can he hear and answer as long as we are so far from him? We plead with you to consider these things carefully.

Then we are robbing God in tithes and offerings, defrauding the cause of God of the very means necessary to carry forward his work. More laborers could be employed in many of our home Conferences if all our people were faithful in the payment of the Lord's tithe. But as it is now, they cannot support more laborers than they already have. In this way the work is crippled, and souls that might be saved are lost. Offerings, too, are greatly neglected; and for this reason the foreign mission treasury has but little on hand, and the work in foreign fields is greatly hindered. In a former article we have told you all about how these funds are managed, and you could but see that the greatest care is used in every respect to use all to the very best advantage.

Now brethren, shall this state of straitness for means continue? Shall both the home and the foreign work be thus crippled because you are robbing God in tithes and offerings? What are the returns that we get from the Lord for such a course? The fearful answer is, "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Mal. 3:9. Then why not turn to the Lord? Why not bring all the tithes into the storehouse (the treasury), and receive the blessing that God has promised? Verse 10.

Some excuse themselves from paying tithes because they think the tithe is not properly used. But is not the tithe the Lord's? What right, then, have you to withhold it? Suppose that in some instances means may have been misapplied or unwisely used; does that give you authority to withhold the tithe, and thus defraud God and cripple his work? If others do wrong, that is no license for us to do so. God himself will deal with the wrong doer, and render to each according to his work.

But the above plea is often a mere excuse for withholding that which is the Lord's, and Satan makes use of it to hinder the work of God. The fact is, there is no excuse for any one to neglect his duty; he does it at the risk of his own soul. Therefore let each do his own duty faithfully before God, leaving God to take care of the results.

In our appeals for funds for foreign missions and for other branches of the cause, some respond by offering to loan us money. We would not in any way belittle or depreciate the kindness of our brethren and sisters in doing this; they mean it well, and it has been a great help to us. But you can readily see that we cannot continue to borrow money, even at a very low rate of interest. It would bring us into the worst kind of embarrassment. What we have borrowed, we are under obligation to pay; but after we have used it up in the missionary work, we have nothing to pay with.

As a people we are not impoverished; there is an abundance of means among us to carry forward the work God has given us to do. Many are doing all they can, especially those in limited circumstances. This we appreciate, and God will bless them. But there are others that are robbing God and defrauding the precious cause of money that God would have them donate to his cause. Through various schemes and devices, Satan is getting it as fast as he can. The prospect of making more money looks flattering to them, and they promise themselves that they will do much for the cause of God. But it is the same kind of flattery that destroyed man in the beginning. It is nothing but deception. Some have drawn money from our institutions, thus greatly crippling them, and used it only for speculative purposes, and in many cases Satan has got it all. Is it not time that these things were fully understood? What an idea, that we who profess to love God and believe the truth, shall thus aid Satan and cripple the work of God!

In a recent communication from Sister White to the writer, she says: "One thing I want you to say to the churches where you visit,—to consider carefully how they expend their means for trifling things, when every farthing they have is entrusted of the Lord. Entreat them to deny themselves of picture-taking, and invest everything possible in the bank of heaven. There is a great work to be done for the needy souls who are starving for the bread of life. Cut off your needless expenses. 'He that will come after me,' said Christ, 'let him deny himself, and take up his cross, and follow me; so shall ye be my disciples.'"

Is there not a need of our turning to God with all our hearts?—Surely there is. The time is not far distant when men and women will beg to have their money used for God's work; but then it will be too late. Dear brethren and sisters, we entreat you to think of these things, and carefully consider them all in the light of eternity.

Now all things are ready. Now God is waiting to be gracious. A little longer Jesus stands as our High Priest. Now his blood can cleanse from all sin. But soon, ah, too soon, it will be too late! Then the sad lamentation, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

There is no time now to take the course the Jews did in rejecting the light of God. I am so glad that the blessing of God is within our reach. But the work of God would not stop, even though we all should prove unfaithful. The gospel was not buried be-

cause the Jews rejected it. God rejected them in consequence of this, but called another people to do the work they might have done; and so the work went forward. He can do the same now. But God forbid that it should be so! Will we not rise to the emergency, and now come up to the help of the Lord?

Brethren, we are able to go up and possess the goodly land. I do not write as I do from feelings of discouragement, nor am I discouraged. I never was of better courage than now. This is God's work, and I am sure it will triumph gloriously. But souls are in danger of being deceived by the world, by sin, by Satan. This is the reason why we speak so earnestly. These souls must be rescued; they must be saved from the power of sin and Satan; they are the purchase of Christ's own life. God is ready to do great things for us, and we shall see it just as soon as we turn to God by true repentance and living faith. Do not let any one be discouraged. Look up; Jesus lives; he is not in Joseph's new tomb. He is a risen Saviour, at God's right hand. He is your Saviour, if you will only come to him with all your heart.

All things are ready. The way is open for the truth to go with power; the only hinderance in the way is our own unbelief, our own selfishness and worldliness. When we turn to God, he will come nigh to us. Then there will be an honest paying of the tithe. Then liberal offerings will be made according as God hath prospered. Then brethren and sisters of means will donate liberally to every branch of the work. Then there will be meat (money) in God's storehouse (the treasury). Then God will raise up laborers, and send forth his messengers to the ends of the earth, to every nation, kindred, tongue, and people. Then God will pour out his promised blessing, so there will not be room to receive it. Then the earth will be lighted up with the glory of God. And then the Lord will come in glory, to redeem his waiting people.

Everything betokens the day of God very near. The image to the beast is being formed. The great armies of the nations are being put in shape for the great day of Armageddon. Time to sleep now?—God forbid! Up, then, and gird on the whole armor of God. Let the word of courage in the Lord be passed all along the line. Shall not the present season show a great advance in the work every-where? God grant it. The camp-meeting season is close at hand. God is ready to work for us. Let us be ready to receive his blessing, and we shall see of his salvation.

Do not let these things pass with just a passing notice. Study them, pray over them; look to Christ. He is a mighty Saviour; he is ready to help you, to bless you. Speak words of encouragement to the brethren and sisters. Put away unbelief and murmuring, and hope in God. We long to see God's people enjoy all that God has in store for them. Pray for the laborers, that God will give them a living message to his people, and consecrate yourselves to him, and we shall know of his salvation.

O. A. OLSEN.

## Extracts from Correspondence.

### From Ontario, Canada : —

"Please convey my gratitude to the International Tract Society for the donation of books, papers, and tracts. I will say right here that I will make it my aim to make a faithful distribution of whatever your society may intrust to me from time to time. My object will be to extend the knowledge of our Lord and Saviour Jesus Christ, and to bear lasting testimony to God's truth in its universal application and blessedness to mankind."

### From Trinidad : —

"If you will send me a case of literature, I will take pleasure in distributing it, and can readily supply three reading-rooms in this and an adjoining town."

### From St. Vincent, W. I. : —

"I need not say I am diving deeply into my 'Bible Readings,' which adds greatly to my biblical stock. I give to the young men and women here the *Signs of the Times*, besides loaning to others in adjacent islands. The more I read, the more I find the true joy of the believer's hope. My highest ambition at present is to get as many as I can to lay hold of this hope, to read these papers and study the sacred Scriptures, which can aid them in triumphing over sin and Satan. God grant that your society may be the means of saving many outcasts, and giving them a sound faith in believing on our Lord Jesus Christ."

### From Alaska : —

"I cannot express my thanks to you and the dear friends at your place for the help you have sent us. How much good all those warm things will do us in our work this winter ! I can only pray God's blessing upon you all, in your efforts to do good. The weather is so cold here and the people so needy, that such things as you sent will aid us greatly in our work. I thank you very much for the beautiful book, 'Bible Readings,' sent me. Again remembering the dear friends who have so kindly remembered us, I am lovingly yours."

### From Barbadoes, W. I. : —

"Many thanks for the literature sent. I read the tracts eagerly and passed them on to others. 'The Great Controversy,' by Mrs. White, is indeed a marvelous production. I am agreed with you on all points except the Sabbath question."

### From India : —

"Your packet of literature was very acceptable. I have glanced at the pamphlets, and find them deeply interesting, alike to the converted and the unconverted. Any literature you may be pleased to send me will be used carefully and discreetly, and I trust may be the means of blessing to many."

### From St. Kitts, W. I. : —

"Last month I became acquainted with Elder Ball, and through him I became convinced of the importance and blessedness attached to the observance of the seventh day as the only Sabbath of the Holy Scriptures. I have already encountered some opposition to my views from my denomination (Wesleyan), and do still expect a fierce struggle.

"There are many, and the number is constantly increasing, who are thoroughly convinced that we would be willfully violating the

laws of God and incurring his displeasure, to observe any other day than the Sabbath. The Sabbath question is a burning one here. Sermons are preached by the opposition against the observance of the seventh day, and we reply in the public newspapers. So you see there is a great stir here, from which we anticipate victory.

"In order that I should be well posted and able to withstand and refute the arguments of our antagonists, I beg of you to send me some work upon the Sabbath question, such as you know would serve as an implement of defense. I am of the opinion, and more than that, am firmly convinced, that the unchangeable God will in the 'fullness of time' cause the world to be convinced of their error in worshiping him contrary to the teachings of his word."

### Later he writes : —

"In reply to your last, kindly accept my many thanks for the tracts, pamphlets, and 'History of the Sabbath,' which I have found to be about all I desire for a fuller enlightenment upon the subject, and sufficient to supply me with shot and shell, not only to repel the enemy, but enough to subdue and convince them of their error. Pray for me that I may seek that spiritual strength and guidance which can alone be found in Christ."

### From Antigua, W. I. : —

"Having had the privilege of reading your tracts, books, and papers, I would like to say a few words concerning the Sabbath. I have searched the different passages referred to, and have found them correct. I have circulated them to friends and families wherein arguments have arisen, and the Scriptures have settled all difficulties thus far."

### From Kingston, Jamaica : —

"I am indeed glad to hear that one of your number is expected in Jamaica. I shall be only too happy to welcome him, and do all that lies in my power to make his stay pleasant. I hope we may have some pleasant meetings with the Lord's children. He must be sure to let us know when he arrives, as many of my friends are longing to meet him, and he will be able to convince those who talk to him on the subject, of the necessity of keeping strictly the right Sabbath day, and thus fulfilling the commandments of God. You will be pleased to hear that a few are convinced, and those few are *real* Christians."

### From St. Kitts, W. I. : —

"I must confess that I am highly pleased with the book 'Bible Readings' sent me. I thank you very much for the same. It came at a time when it was very useful and instructive. I am ignored for the true light of the gospel, yet I can say with the apostle Paul, 'None of these things move me.'"

From a lady in Barbadoes, who takes a lively interest in the "Pitcairn" and its mission. Among other things she says : —

"I am very much interested in the 'Pitcairn,' so was glad to read the particulars in the report of the building committee. I pray God that the 'Pitcairn' may be spared 'from rock and tempest, fire and foe,' to carry her precious cargo of gospel news for many years.

"Speaking of missionaries and missions, I would say I am greatly interested in the African Rougas Mission. We West Indians owe much to that dark continent for the bitter wrong of slavery in the past. What a blessing it is that that has been abolished, and that light is shining there now ! Although belonging to the Church of England, I am in sympathy with all who preach the gospel."

[STUDY FOR FIRST WEEK IN APRIL.]

## FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

### SOME WEST-INDIAN ISLANDS.

#### BARBADOES.

Nov. 20, 1890, Brother Wm. Arnold and myself landed in Barbadoes, after a voyage of fourteen days from New York. After making arrangements for board, we started out to purchase suitable clothing, for we found ours too heavy for this climate. Then we began calling on some whose addresses had been given me by the International Tract Society.

Among those we visited and prayed with was one Mrs. Parfitt; and our call proved to be providential. A Mr. Worm, who owns and controls a mission building, was passing, and was called in to see the American missionaries. He came to our room, and asked us to address his Sunday-school. We were also invited to hold a series of meetings. We began by giving practical discourses, leading into the subject of the second advent, and then as we reached doctrinal points, we set before him the subject matter of each discourse before delivering it publicly. This gave us boldness to proclaim the whole truth. We now have a church organized and officered there. While this good brother has not taken a public stand, he has embraced all our views, and expects to join us soon. I believe he will yet make a valuable worker. The building is still used by our people, and he told me that at their next election of trustees he would elect two of the Seventh-day Adventists, and thus give us a controlling majority.

*The Island and its People.*—This island was discovered by the Portuguese, and colonized by the English in 1624. It is of volcanic and coral formation. It is the most eastern of the Caribbean group of islands. It is considered a healthy place, beautiful, fertile, and in a high state of cultivation. Sugar-cane is the chief production. Land is worth \$500 per acre. The average temperature, as indicated by the thermometer, is 85° in the shade; but during the summer months it reaches 95°, and it is extremely hot in the sun. The mortality during hot weather is very great. The dead are buried the same day they die; so a person may be well in the morning, and be dead and buried before sundown.

This island contains an area of 166 square miles, and has a population of about 190,000, or over 1000

to the square mile. There are about 16,000 whites, 45,000 colored, and the rest are black. Morals are very low. Yet less than 1000 of the entire population are outside of the church. About 160,000 belong to the Church of England, and there are about 14,000 Wesleyans, 6,000 Moravians, and 600 Catholics.

The form of government is representative, a governor being appointed by the British government. The island is divided into eleven parishes; each one elects two representatives. These form a legislative council. Sir Conrad Reeves, the Chief Justice, is a man of rare ability, and is an honor to his race.

The island has many modern improvements, such as water-works, twenty-two miles of railroad, trams-cars, and gas. The educational advantages are considered good.

#### ANTIGUA.

This island is about 400 miles north of Barbadoes. It has an area of 108 square miles, and a population of 36,000. We began our work here in February, 1890, and spent about five months. Sister Roskruge, who received the truth in London, resides here, and through her persevering efforts some have decided to obey. There are now twenty-three keeping the Sabbath, and three more, who have gone away. Their tithes, Christmas offerings, and Sabbath-school donations for the last two quarters were \$136.03, and as none are rich, this is a demonstration of their appreciation of the truth. We have now rented a house and are holding services, and expect Brother Chadwick will soon join us.

#### GRENADA.

This island, a little larger than Antigua, lies southwest of Barbadoes, with a population of over 50,000. One fourth of its area is under cultivation. Cocoa, cotton, sugar-cane, and spices are the chief products. Here Brother J. W. Barton, a Scotchman, an engineer by trade, received the truth in 1888, and has done what he could in spreading it. There are now about twelve here keeping the Sabbath, and anxiously awaiting help.

There are Sabbath-keepers now also in Trinidad, St. Vincent, St. Lucia, Dominica, and St. Kitts. Truly the harvest is ripe. Let us pray that God



will raise up men to carry the truth, who will feel the responsibility of their office. Brother Charles D. Adamson, formerly a Wesleyan teacher and preacher, is now in the employ of our Foreign Mission Board, and I hope that others may soon be engaged in the work.

D. A. BALL.

*St. Johns, Antigua, Feb. 18.*

### CENTRAL AMERICA.

THE five Republics of Central America, with the colony of British Honduras, have a population of over three million. "More than half the people are Indians. The others are of a mixed race, or descendants of Europeans, mainly of Spanish origin." Our work in Central America has begun in the Bay Islands and British Honduras. The truth was introduced into this field quite a number of years ago by one of our sisters from California, who visited there.

Elder L. C. Chadwick expected to furnish us some notes on this field and portions of the West Indian field; but as travel in the West Indies is somewhat uncertain, and postal communication irregular, his article has not reached us in time for this number. Hence we condense from his report to the Foreign Mission Board, some interesting facts relative to the Central American field:—

#### BRITISH HONDURAS.

British Honduras is one of the smallest of the Central American States. It is under the British government, as its name implies. It has a population of about 24,000, of whom 8,000 are in the capital city, Balize. I found the white population very small indeed; there are only about 200 whites in Balize, and as many more in other parts of the colony. There are many Spanish-speaking people here, some of whom speak and read English also.

The Wesleyans have had a mission here for nearly fifty years, and are quite strong. They have two churches in the city, and many outlying stations and schools. The Baptists also have a church and school in Balize, with several others in the colony. At first there was some prejudice naturally existing, but acquaintance removed this, and I was kindly entertained during my stay.

The Catholics also have a strong church, school, and convent in Balize, and the Presbyterian and Episcopal churches are well represented. A member of the Episcopal Church, who is now keeping the Sabbath, stated that their minister did not at all oppose the Sabbath, but said he thought the

seventh day was the Sabbath, and knew there was no Bible authority for Sunday observance. As he was out of the city, I did not meet him.

I found two married men with their families, and two single men, observing the Sabbath. I gave them all the instruction I could by means of Bible readings and friendly conversations, and left them greatly encouraged. They have for some time been having regular Sabbath meetings. In addition to those who are obeying the truth according to the best light they have, I found many who believed it from reading matter sent them, and who now need personal labor. The four brethren pledged themselves to send their tithes regularly to Brother Hutchins, who has just been sent to the Bay Islands by the Foreign Mission Board. The work in British Honduras, I am sure, will grow, and help will have to be provided for this field.

#### SPANISH HONDURAS.

Spanish Honduras is one of the largest states of Central America, and extends from the Caribbean Sea to the Pacific Ocean, thus having two coasts. Its interior is not much developed, as it has but one short line of railroad; it is about seven days' journey from the east coast to the capital city, and nearly as many from the west coast. It is almost entirely Spanish-speaking, if we include the Carib dialect, which is only a perverted form of Spanish. The mainland of Spanish Honduras offers a great field for pioneer missionary work. Other denominations have done but little in this field.

#### BAY ISLANDS.

Spanish Honduras includes the Bay Islands, in the Gulf of Honduras. The larger islands are Ruatan, Utila, and Bonaca. As is well known, the island of Ruatan is the point where Elder F. J. Hutchins and his wife have recently begun their labors. Here are quite a number of Sabbath-keepers. The brethren are scattered over the island, and find it difficult to meet together. There is not a carriage road on the island, and travel is by bridle paths over the mountains, or by boats, or "dories," around the coast. In bad weather, during the "rainy season," these modes of travel are difficult and uncertain.

The Wesleyans are quite strong on this island, having a membership of more than six hundred. They have their largest church about a half mile below the principal village, and have small chapels in nearly every village around the coast. The Baptists are the only other denomination having churches on this island.

Elder Hutchins and wife have rented a little cottage, built on a small key, a few rods from the main land, the narrow channel being crossed by boat. They design to have regular Sabbath meetings at their rooms, to which as many of the brethren as find it possible will come. One of the believers has donated a plot of ground near the village, for a building, whenever it is thought advisable to build a meeting house. Other parts of the island will be visited as the way opens.

Although they have no paper printed on the island, and no telegraph or telephone, yet news spreads rapidly. Our presence here was known all over the island in forty-eight hours, I suppose, and requests for visits and meetings began to come in. Generally speaking, there is a very favorable feeling toward us all over the island. Brother and Sister Hutchins will depend a good deal on the sale of our publications at first. The people are hungry for reading matter here. In the medical missionary work there will also be many demands on their time. There is no physician on the island, and it is a very healthful place if the people can be educated to know how to care for themselves.

With the various openings that exist, there will be more than Brother and Sister Hutchins can do on Ruatan alone, but the islands of Utila and Bonaca, a short distance away, are inviting fields for labor, and must have some of their attention as soon as consistent. Then British Honduras and the mainland of Honduras, already referred to, should be visited occasionally. There is an urgent demand for schools in this field, which, with the right kind of teachers, could do much good. The brethren here are very willing to do all they can to support the work, and meet the expenses of this mission. They will pay their tithes to Brother Hutchins, and make as liberal donations to the work as possible. An interesting and promising field is here opened up, which invites our prayers and contributions.

“THE total area of the West Indies is not far from 100,000 square miles, and the inhabitants number between five and six million. Various European nations have parceled out the islands among themselves. Only Hayti is independent, with its 29,000 square miles and 1,150,000 inhabitants. Spain possesses Cuba and Porto Rico, with an area of 50,000 square miles and a population of 2,276,000; Great Britain claims ownership in Jamaica, the Bahamas, Barbadoes, etc., with 12,000 square miles and 1,213,000 inhabitants; France is mistress of Guadaloupe, Martinique, etc., with 1100 square miles and 352,000

inhabitants; the Netherlands of four islands, with 434 square miles and 45,000 inhabitants, and Denmark of St. Thomas, Santa Cruz, etc., with 223 square miles and 34,000 inhabitants.”

As our attention is being turned to Spanish-speaking peoples, here we have Cuba with a million and a half of people, but a little way from our own doors. For five or six years, a Mr. Diaz has been preaching the gospel, so far as he knew it, amid most bitter persecution. In that time he has baptized 2,200 people. In a recent appeal to sympathizers in this country, he says, “Do n't pray to stop the persecutions, because they do n't hurt us, but help us.” Shall we not help to hasten the time when the people of Cuba may hear the full gospel message?

#### POINTS FOR QUESTIONS.

1. THE West Indies, their geographical position, combined area and population; nationalities represented in these possessions.
2. Locate (on map) the islands in which our work now has representatives. What proportion of the field has been barely entered.
3. Barbadoes, when entered by public labor; how the work began, and results already seen; description of the island; its population and government.
4. Antigua, location and population; our work on the island.
5. Other West India islands. (See *Review* of March 1.)
6. Central America, states and population.
7. British Honduras, population, industries, and our work there. See also coming *Review*, March 22.
8. Spanish Honduras and Bay Islands, location, people, and beginning of our work. (See also *Review*, Jan. 12, p. 28.)
9. What is the third angel's message to do for those who shall be saved? Acts 26:18. For what reason has the Lord blessed us with this experience? Ps. 67:1, 2.

#### PROGRAM.

1. Opening Exercises.
2. Reading. Isaiah 62.
3. Study of the lesson.
4. Items about the general field.
5. Talk over the quarterly financial reports in the EXTRA. Are our contributions increasing in proportion as the field is being opened up?

IN the *Review* of March 1 is a report from Brother Chadwick, speaking of his visit to Jamaica and outlying islands, which should be read in connection with this month's study. Probably the article designed by Brother C. for this number will come to hand soon, and if so, it will be found in the Mission Field department of the *Review* before the week for the foreign missionary meeting.

WE print this month, in this department, the quarterly report of miscellaneous donations to foreign missions. This was crowded out of the usual place in the *EXTRA*, which this quarter has to report the annual offerings. Each quarter's financial reports may furnish a very profitable subject for a few minutes' study and discussion at the foreign missionary meeting.

### MISCELLANEOUS DONATIONS TO FOREIGN MISSIONS.

FROM OCTOBER 1 TO DECEMBER 31, 1891.

#### FOREIGN MISSIONS.

<i>Atlantic</i> .—Children's Missionary Soc. Baltimore, Md.	\$ 75
U. P. Long	50
Annie M. Eaton	5 00
<i>Colorado</i> .—Mrs. Annie Voris	100 00
<i>Illinois</i> .—Martha Daines	5 00
J. M. Nickey	485 00
A. K. Atteberry	10 00
Mrs. P. Smetters	2 00
Mrs. M. Schmidt	10 00
<i>Indiana</i> .—Mrs. G. W. Pierce	5 00
<i>Iowa</i> .—Mrs. T. A. Rhoades	8 00
S. R. Hogue and children	29 00
Mrs. Addie Hamilton	2 50
<i>Kansas</i> .—Philip Hans	5 00
H. E. Weishaar	4 00
Lucy Lewis	50
G. Dunn	75
<i>Michigan</i> .—J. E. Kingsbury	15 00
Mrs. M. R. Swan	4 00
A. J. Richmond	7 00
A friend	10 00
M. A. Larkce	5 00
A stranger	5 60
Mrs. T. Reid	2 00
Individuals, per Michigan Tract Society	30 31
<i>Minnesota</i> .—Mrs. W. D. Jones	5 00
H. B. Baldwiu	98 00
J. Magunson	20 00
Mrs. M. H. Price	1 00
P. Hansen	2 00
E. J. Bornsti	1 00
Paulina S. Marshall	38 00
J. O. Olfsou	5 20
Ole Mellend	50
A. Westling	1 00
<i>Missouri</i> .—Mrs. A. Allison	1 00
<i>Nebraska</i> .—M. L. Smith	50
Mary Campbell	2 00
A friend	2 00
Mrs. S. Bignell	1 50
<i>New England</i> .—A sister	10 00
N. M. Priest	5 00
Mrs. Abbie Reddington	40
<i>New York</i> .—Individuals, per New York Tract Society	33 00
<i>North Pacific</i> .—J. L. Voris	56 25

<i>Ohio</i> .—Individuals, per Ohio Tract Society	50 00
<i>South Dakota</i> .—Individuals, per South Dakota Tract Society	25 00
<i>Southern Mission</i> .—Arthur Hunt	5 00
<i>Upper Columbia</i> .—Almira J. Hicks	5 00
Mrs. Geo. H. Knapp	1 00
Mrs. L. R. Chapman	1 50
Individuals, per Upper Columbia Tract Society	5 00
<i>Vermont</i> .—A friend	3 40
A. H. Matthews	60 00
<i>West Virginia</i> .—H. H. Stone	25 00
<i>Wisconsin</i> .—T. Bickle	100 00
Total	\$ 1,316 16

#### SCANDINAVIAN MISSION.

<i>Iowa</i> .—J. Rudebeck	\$ 5 00
<i>Kansas</i> .—N. P. Peterson	1 00
<i>Minnesota</i> .—A. B. Nilson	5 50
H. L. Hakensen	5 00
G. Pederson	1 00
C. E. Roccein and wife	5 00
Ole Rusbald	1 00
Mrs. Ole Rusbald	2 00
Sigrid Norman	1 00
(For Sweden) P. Halgren	5 00
<i>Nebraska</i> .—A. Enevaldsen	5 00
<i>Wisconsin</i> .—Anna Ring	50
August Johnson	2 00
Total	\$ 39 00

#### BRITISH MISSION.

<i>Illinois</i> .—Individuals, per Illinois Tract Society	\$ 5 00
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#### CENTRAL EUROPEAN MISSION.

<i>Illinois</i> .—Individuals, per Illinois Tract Society	\$ 10 00
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#### WEST AFRICAN MISSION.

<i>Iowa</i> .—(Heathen) R. Wehrli	\$ 10 00
<i>Ohio</i> .—Miss Bose	5 00
—Annie Deedon	1 75
Total	\$ 16 75

#### SOUTH AMERICAN MISSION.

<i>England</i> .—H. Stephenson	\$ 26 79
Mrs. Whitty	4 87
Total	\$ 31 66

#### AUSTRALIAN MISSION.

<i>Illinois</i> .—Individuals, per Illinois Tract Society	\$ 2 00
<i>Michigan</i> .—Individuals, per Michigan Tract Society	2 50
Total	\$ 4 50

#### POLYNESIAN MISSION.

<i>Central Europe</i> .—(Ship) Individuals, per European Mission	\$ 65 29
<i>New York</i> .—(Ship) Individuals, per Tract Society	1 00
<i>North Pacific</i> .—(Ship) Individuals, per Tract Society	20 00
<i>Michigan</i> .—(Ship) Individuals, per Tract Society	5 50
Total	\$ 91 79

#### RUSSIAN MISSION.

<i>Upper Columbia</i> .—Individuals, per Upper Columbia Tract Society	\$ 10 00
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#### HAMBURG MISSION.

<i>Missouri</i> .—Individuals in Butte	\$ 1 25
<i>New York</i> .—J. P. Wiencke	5 00
Total	\$ 6 25

#### CHINESE MISSION.

<i>Colorado</i> .—Two little girls	\$ 1 00
Grand Total	\$ 1,532 11

[STUDY FOR SECOND WEEK IN APRIL.]

## RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

### WHAT WE NEED.

No student of prophecy can view the unfolding of events in connection with this Sunday-rest movement without feelings of the most intense interest. That which ten years ago took months to accomplish, is now conceived and executed in that many days. Indeed, the question of compulsory Sunday-rest is fast becoming *the* question of the day; so much so that it is almost everywhere claiming the attention of the secular and religious press.

There is a fast growing sentiment among the masses that in some way a law compelling a more rigid observance of Sunday would be to the best interests of society. Yet how little do these people realize the momentous consequences that must follow the consummation of their cherished hopes.

How highly favored are any people across whose pathway shines the light of prophetic truth! Truly of them it can be said, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." God in his love and mercy has clearly revealed the rise, progress, and final outcome of this great battle between truth and error, and in so clear and distinct a manner that all who desire may understand.

But with light always comes increased responsibility. So in this work no one is excused from doing his part to disseminate right principles regarding the question among the people. There never was a more opportune time than now. Multitudes are in the "valley of decision," and perhaps a book, a tract, a paper, or even a word, given *now* may turn their feet in the right path.

It is high time that every Seventh-day Adventist should become thoroughly conversant with this movement, and be able to discuss the principles underlying it in a clear and dispassionate manner. The crisp, forceful, and telling arguments should be so mastered by all that a reason for our faith may be given with meekness and fear. We want to become infused with the *spirit* of the message, and then there will be no need of *compelling* laborers to enter the harvest field, which is already white for the harvest, but rather on every hand will be heard the cry, "Here am I, Lord, send me." W. E. CORNELL.

BILLS or resolutions looking toward the closing of the World's Fair on Sunday, have been introduced in the Legislatures of Massachusetts, Ohio, New York, New Jersey, and Kentucky this winter, besides five of various natures in the national Congress. The measure in the Massachusetts Legislature passed, and the one introduced in the Ohio Legislature passed the House of Representatives by a vote of eighty-seven to twenty, but appears to have been stopped from further progress by the efforts of Brethren Ballenger and Corliss, who appeared before the Senate committee having the matter in charge.

THE following is the way the Sabbath Observance department of the W. C. T. U. looks at the question: "As is decided the question of honoring the Sabbath [Sunday] at the Exposition, such will be the practical decision of the country on our national obligation to maintain the Sabbath; and as America leads, the world will follow."

As announced in the Chicago *Inter Ocean* of February 20, among the various congresses to be represented at the World's Fair in 1893, is to be a "Sunday Rest Congress," in which are to be considered the "economic," "business," "governmental," "political," "social," and "moral" relations of the weekly rest day. The *Inter Ocean* states that "the Sunday Rest Congress will be held in the latter part of September, 1893, at the close of the Religious Congress, and will probably be followed by the congress of the department of labor." The announcement closes with the very sage idea suggested that "the observance of Sunday for *religious* reasons may be separately assigned to the department of religion," depending, we presume, upon how closely Church and State will probably be united by that time.

In a recent Sunday evening lecture in the University Ave. M. E. church at Syracuse, N. Y., the pastor, Rev. Dr. J. H. Willey, Ph. D., spoke on the subject of the "National Sabbath." Brother Clarence Gilbert, who attended the lecture, reports the following, with comments:—

"After reading Neh. 13:15-21, he taught them that it was necessary, in order to preserve the Sabbath (Sunday), that the government must legislate and enforce laws to that effect. After working them up to the proper pitch, he said: 'When the law is made, then I appeal to you as a church, I appeal to you as Christians, stand by the ship of state, and if any one dares to desecrate the day—over the rail with the wretch!' Oh, what an unchristian spirit! and his audience were ready to say amen to it. The image of the beast is fast being formed. The head and shoulders of the monster are already above the surface, and we may know the nature of the form by his dragon voice."

HON. C. C. BONNEY, in a recent address delivered in the First Presbyterian church of Chicago, said: "The church is master of the situation if it will wisely use its power." This sounds much like the voice of papal supremacy.

In the lower House of Congress, on the 4th of February, Mr. Enloe, of Tennessee, moved an amendment to the rules, that memorial services and eulogies take place on Sundays so as not to take up the time of the regular sessions. The result was a spirited discussion, which showed that there was no little feeling on the subject.

THE Pittsburg Law and Order League, and the Western Pennsylvania Sabbath Association, acting together, have secured eighteen convictions for selling Sunday papers, and have about fifty more cases in hand. So says the *Christian Statesman*, which before announced that this Law and Order League was "quietly preparing for a vigorous campaign."

#### MAKING HEADWAY FAST.

BROTHER E. C. Causey, a canvasser, writing from Donaldsonville, La., under date of February 7, says:—

"The grand jury for this parish was in session the first week in January, and during the session of about twenty-four hours' actual work, they returned ninety-two true bills of indictment for violations of the Sunday law.

"Political fear prevented further prosecution of the cases for the present. This is the first attempt of the kind ever made at this place; but when 'he who now letteth' is taken out of the way, may not the result be significant?"

MR. CRAFTS, in his tireless searching for arguments for Sunday legislation and Sunday closing of the World's Fair, lights upon the following, purporting to come from the Illinois Swine Breeders' Association. This Association, he reports, objects to the Sunday opening of the Fair, on the ground that it "would deprive the animals on exhibition of the rest which is in accordance with the laws of nature, and God's plan in the constitution of the Sabbath, and which is so much needed, in order that they may appear at their best on the remaining six days." We all know how tired it makes a hog to look at him! and how punctual and particular he is to rest up on Sunday to fit him for his laborious round of duties on "the remaining six days"! This argument, though drawn from "the barn yard," might be considered irrefutable if it could be shown that the Sabbath was made for animals, but Christ, who made the Sabbath, said, "The Sabbath was made for man." True, the commandment prevents the work of the ox and all other animals which may be called to assist man in his labor; but it is not because the Sabbath was made for them, but because their working on the Sabbath involves a disregard of the institution on the part of man.

#### QUESTIONS.

1. WHAT general evidence have we that interest in the question of compulsory Sunday observance is increasing?
2. In what States have measures been introduced to secure the closing of the World's Fair on Sunday?
3. How many similar measures have been introduced in the present national Congress?
4. What importance does the W. C. T. U. attach to this matter?
5. What provision has already been made for agitating the Sunday-law question at the World's Fair?
6. What assurance does Hon. Mr. Bonney give to those behind this movement?
7. What other and better assurance have we that this movement will carry? Rev. 13:11-18.
8. In what relation should we stand to the message warning against the evil in this movement? See last paragraph to first article.

#### PROGRAM.

1. Opening Exercises.
2. Scripture Reading, Rev. 13:11-18.
3. Questions on the Lesson.
4. Reading of letters received, or relation of other items of interest.
5. Business.
6. Closing Song.

[STUDY FOR THIRD WEEK IN APRIL.]

## HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

## BIBLE READINGS.

THE giving of Bible readings has proved to be a very efficient means of imparting religious instruction to inquiring minds. To ask a question or make a statement respecting the truth contained in a scripture text, at once calls attention to the subject, or a particular branch of it, which may be under consideration, and thus tends to impress it vividly upon the mind. If wisdom is exercised in framing the question or statement, and such scripture is selected for the reply as directly and plainly answers the question, without explanation or comment from the person conducting the reading, then the reader has on his own mind what the word of God says, and not merely men's opinions or reasonings.

In giving the readings, it is well to bear in mind that our readers may be persons who are not familiar with Bible subjects; and for this reason, particular care must be taken not to confuse the mind by mixing subjects, or calling attention to more than one subject in one reading. For the same reason it is best for those who prepare the readings to select such scriptures as bear directly upon the subject they would elucidate, and to arrange these scriptures in a manner that will systematically open the subject. Avoid the use of texts that will lead to side issues, or open controversy or debate on other topics than the one you are desirous of bringing to the attention of your reader. To illustrate: If you were taking up the subject of Christ's second coming, it might be opened by asking the question, 1. Did our Saviour promise to come again? This might be answered by quoting John 14:3: "And if I go and prepare a place for you, I *will come again*, and receive you unto myself; that where I am, there ye may be also." 2. How will he come? *Ans.*—"Behold *he cometh with clouds*; and every eye shall see him: . . . and all kindreds of the earth shall wail because of him." Rev. 1:7. 3. What was the testimony borne to those who saw him ascend? *Ans.*—"Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Having advanced thus far, when we come to speak of the *object* of his coming, it makes some dif-

ference whether we introduce such a text as Rev 22:12: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be," or one like 2 Thess. 1:7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

By using the former text in this connection, we have a simple statement that, at Christ's second coming, all will receive according to their works; but in the latter text we introduce the subject of everlasting punishment, which would be quite likely to divert the minds of our readers from the direct topic of the Lord's personal coming. The doctrine of everlasting punishment should have its appropriate time and place in our course of readings, but it would better not be mixed with this reading or any other very early in the course of readings.

It should not be deemed essential in preparing a Bible reading that we present all there is in the Bible on the subject we may have before us. From fifteen to twenty texts have been thought sufficient for most readings, rather than to get so many before the mind that the reader cannot retain them. It is better to have a few plain, pointed texts, arranged in a connected manner, than to have so many that only a confused impression is left upon the mind.

It would also be well for the individual who is to give the reading to be sure that the subject of the reading is clear and distinct to his own mind, not because he is familiar with it, but because it is made so by the texts that he is to use in said reading. It might be a good plan before giving the reading to criticise it as though you knew nothing of the subject, and, like those to whom you are to give the reading, were hearing it for the first time; and with this thought in mind, see what idea you would get from the scriptures presented.

Some who have never had the opportunity of attending a course of instruction in Bible readings, wish to do good, and to introduce the truth by holding readings with their neighbors. Such inquire if we would advise taking the book called "Bible

Readings" along and giving readings from that. I would not advise thus taking the book, even if I wished to use the readings in it, unless it might be to read some of the historical facts. In case I wished to use a reading in "Bible Readings," I would think it preferable to copy the texts and questions I wished to use, on a slip of paper in small compass that I could put in my Bible, rather than to read the questions from the book.

In giving Bible readings, it is highly important to consider the order of subjects presented. The time was when an almost stereotyped plan was followed, beginning with Daniel 2, 7, and so on, and after ten or a dozen readings, begin on conversion or some subject calculated to have a practical bearing on the conscience of the reader. It was about the same plan that was followed by the ministers in presenting the truth in new fields. Our ministers are finding out a better way. They are introducing the power of Christ and the powers of the word as soon as practicable, and why should not the Bible workers do so too? On this point I will quote a few words from Brother G. B. Starr, as published in the HOME MISSIONARY for September, 1891:—

"Bible readings, as well as sermons, should all be remodeled. We should not even keep the old outlines, the old 'shucks,' as it were, and endeavor to work new life into them; but, instead, let every reading be arranged with the view of teaching Christ, *first, and last, and all the time*, and of teaching nothing but Christ."

As an illustration of this manner of working, he refers to a method of treating the work of redemption through Christ, and says: "We might begin with a reading on creation, comparing Genesis 1 with John 1, Colossians and Hebrews 1, showing Christ as the Creator, in which the Sabbath should be introduced, and Christ its author, no allusion being made to its change or to any difference of opinion on the subject. But what an opportunity would here be offered to lay the foundation for further study! Then follows the fall of man; Satan and his connection with it; who Satan is, and the nature of his work. Then the wonderful plan of redemption, as shown in early promises and types; then Christ in the prophecies; the prophecies of the nations of the earth as they relate themselves to the plan and work of redemption. In taking up the papacy, why not treat it under the head of anti-Christ,—his work in opposing Christ,—and compare the mystery of godliness with the mystery of iniquity?" So also in considering the immortality question, he suggests treating it as "life through

Christ only." Thus Christ is exalted in our work all the time.

This course was followed by those giving instruction in the Chicago Central Bible School this winter, and the Lord drew very near to us in the class exercises; and those who were giving the readings on this plan saw a marked and rapid change in results obtained, which was a good token of the Lord's approval.

One of the most essential things in giving Bible readings is a close connection with the Lord, that he may guide our minds as to what reading to give, and also what scriptures we should use in giving a reading to that particular case; for there is a marked difference in cases. We cannot have a stereotyped set of readings that will fit every individual whom we may meet. If those giving the readings live near the Lord, and seek his guidance, he will lead them out to select the proper texts for each individual, and sometimes bring to their minds texts to use, in the midst of a reading,—texts that they had not thought of using when they were preparing the reading.

All engaged in the work of giving Bible readings should become more and more familiar with the Scriptures every day; then the Lord, as occasion may require, can "bring to their remembrance" what he sees is for the best good of those to whom they may be giving the readings.

J. N. LOUGHBOROUGH.

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#### PROGRAM.

1. Opening song.
2. Prayer.
3. Business.
4. Questions on the lesson.
5. Items of experience in the work.
6. Closing song.

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IF sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for time spent in neglect of God which might have been spent for his glory.—*Payson*.

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THERE is a difference between sitting before the fire and thinking about doing good, and going out into the cold and doing it.—*Ram's Horn*.

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By our daily living, through faithful, patient, silent well-doing, each one can let his light shine before men.—*Selected*.

STUDY FOR FOURTH WEEK IN APRIL.]

# HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

## RELATION OF DIET TO PURITY.

OF the many links in the chain of influences which are helps or hinderances to a life of purity, the habitual diet is one of the most important. Nothing tends more effectually to keep the animal impulses in abeyance than a simple, non-stimulating dietary. It is a well-recognized fact that man's physical health and strength depend very largely upon the character of the food he eats; and it is no less true, although not so generally recognized, that his mental and moral disposition and character are largely influenced by his diet. The person whose nerves are over-stimulated and irritated, whose blood is excited and made feverish by the habitual use of condiments, pungent sauces, and tea and coffee, will not naturally possess the needed moral strength to resist successfully the temptations to impurity which may assail him. The descent from virtue to vice is a gradual one, not a sudden transition from one state to the other. When the animal instincts are excited by the habitual use of stimulating foods, the resisting power of the will is gradually undermined; little by little the conscience is silenced, and the lower instincts gain the ascendancy.

Condiments, and stimulating foods generally, are harmful, not only in consequence of the immediate effects of their stimulating properties in exciting the lower nature, but through their deteriorating influence upon the general health. The use of indigestible food, or any habit in relation to health which results in the impairment of the integrity of the digestive organs, will tend in the direction of impurity, for the reason that any lowering of the vital tone of the body means lowered nerve tone; and lowered nerve tone means also, in most cases, lowered moral tone, and in all cases a tendency toward weakening of the moral nature. This tendency has been recognized by physicians in all ages. A sagacious physician of the last century once said, "Every sick man is a rascal." Dr. Abernethy, although a very wise physician, doubtless somewhat overdrew the picture in making this remark. Nevertheless it cannot be doubted that ill health generally tends toward a lessening of the strength of will and lowering of the moral tone, the particular direction in which this weakening may be manifested, depend-

ing on the circumstances and surroundings of the invalid, as well as upon his natural mental or moral bias.

The influence of flesh foods in stimulating the animal instincts is too well understood and recognized to require enforcement by argument. The fruit-eating savage, although unrestricted by either civil or moral laws, is less impure in conduct than are multitudes of the meat-eating dwellers in civilized lands.

Prof. Alcott said that the purest poets are persons who use no animal food. The assertion of Prof. Alcott finds a strong confirmation in the experience of Lord Byron. Although the lofty genius of this strange man was fully matched by the grossness of his habits, he seems to have been not wholly without good aspirations; for at times he led, for periods of several months, a most correct and virtuous life. He was able to do this, however, only by adhering strictly to a diet the most abstemious in character, and from which all flesh food was rigidly excluded. During one of these lucid intervals, he wrote to his publisher, "I stick to Pythagoras," referring to his meager fare of bread and water, and total abstinence from flesh food, the use of which, he declared, gave him the disposition of a beast.

The feverish blood, the excitability of nerves and nerve centers, the contamination of the body with waste and excrementitious matters which result from the use of flesh food, are antagonistic to purity. Parents who encourage their children in the use of flesh foods, or who do not exclude such articles from the dietary of their children, are themselves to a considerable degree responsible for the departures from purity which are so often charged to the influence of companions, or to pure wantonness. A writer has well said, "Keep yourself from opportunities, and God will keep you from sin." A diet which tends to excessive excitement of brain and nerves, makes opportunities for impurities in children, from which only a constant miracle can save them. The same principle applies to older persons as well as to children.

Purity of mind is a condition quite incompatible with gluttonous habits in eating. The pages of history are crowded with facts which clearly show that the successive degeneracy of each of the nations which ruled the world began with luxuriousness in



diet. Dante, in his picture of the infernal regions, puts the glutton and the sensualist in the same circle. Plato insisted that all books which pictured gratification in eating and drinking should be banished.

The sacred Scriptures inculcate the same principle. Simplicity in habits of life and purity of character are everywhere associated.

While leading the simple life of a shepherd lad, David developed those elements of character which fitted him to become the greatest among all the kings of Israel. John the Baptist found in the natural products of the wilderness a bill of fare, the simplicity of which comported perfectly with the purity of his divine mission; and by his forty days' fast in the wilderness, our Lord taught us a most important lesson respecting the necessity of bringing the appetite under full subjection.

A failure to control the appetite is one of the first steps in the direction of sensuality. The appetite must be trained to be the subject and not the master. This training must begin at a very early period of life. Unnatural appetites are inherited much less often than is generally supposed. Depraved appetites are most commonly the result of improper training in early childhood, perhaps we might more properly say, in early infancy. We have often been distressed, almost horrified, in fact, at the sight of a parent giving a child its first lesson in dietetic depravity.

The mother would place in the mouth of the little one a bit of rare roast beef, a piece of bread covered with rich meat gravy, or potatoes well buttered and peppered. A young child has at first no liking for such food, and turns away in disgust. It is only by repeated persuasion that the child can be induced to soil its lips with such unnatural diet. By and by, however, a perverse appetite is developed, and with the unnatural craving comes a dislike for those natural, wholesome, bland, and simple foods which the Creator gave to man for his bill of fare, and which nature supplies so bounteously. A child should be trained to eat and relish whatever is best for it to eat, and to refrain from eating whatever is unwholesome.

The question we so often hear at the dinner-table, "Jamie, or Mary, what would you like?" is a preliminary lesson in impurity. The sense of taste was given us by the Creator, not for mere animal enjoyment, but to enable us to distinguish between wholesome and unwholesome foods, and as an aid to good digestion. When it is divorced from this, its natural and physiological purpose, it becomes a source of mischief. To eat for the mere pleasure of

eating is a sin against nature, and an abuse of a God-given faculty.

Self-control is the keynote to purity of conduct. Said Paul, "I keep under my body." He who will govern his appetite in accordance with nature's laws, will thereby gain a powerful advantage in the control of other animal instincts.

Simplicity in habits of eating, and the avoidance of all stimulating foods, are, with the exception of religion, the most powerful of all aids to purity in life, and in addition, are most potent correctives of impure tendencies when they are once developed. Talmage says that "many a man is trying to do by prayer what can only be done by correct diet." Certain it is that earnest prayer and pure diet together accomplish what would be fruitlessly attempted by either agency alone.—*Good Health.*

#### QUESTIONS ON THE "RELATION OF DIET TO PURITY."

1. WHAT relation does the habitual diet have to a life of purity?
2. What is the effect of stimulating and irritating food upon moral as well as physical strength?
3. Which are the most serious, the immediate or the after effects of condiments and stimulants?
4. What relation does all indigestible food have to impurity? Why?
5. Who are often the most responsible for impurity in children? In what way?
6. What are the effects of gluttonous habits?
7. Show in what way two noted authors have recognized this fact.
8. Give examples of Bible characters who, in order that they might be better fitted for a special work, were restricted to a simple diet.
9. When should the training of the appetite begin?
10. What is usually the cause of a depraved appetite?
11. Is it right to gratify appetite simply for pleasure? 1 Peter 2:11; Luke 21:34.
12. What should be our purpose in eating? Eccl. 10:17; Gal. 5:16.

#### PROGRAM.

1. Song.
2. Prayer.
3. Short Bible reading or essay on "Purity."
4. Questions on the lesson.
5. Business.
6. Song.

WE would like the address of the secretary of every State and local H. and T. Society. Please give also any items of interest in regard to your society, the manner of conducting your meetings, number of members, and whether the interest is increasing or not; also what opportunities there are for health and temperance work in your immediate neighborhood. Address Miss Laura C. Bee, 303 West Main St., Battle Creek, Mich.

## CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

### AN IMPORTANT QUESTION.

WE wish again to call attention to the resolution quoted in our report of the Lincoln convention in last HOME MISSIONARY. It reads as follows:—

*Resolved*, That in order to promote the proper advancement of the message, canvassers should be qualified to speak intelligently and advisedly regarding leading features of present truth, and that they be admonished to let their lives in each and every particular be in harmony with the spirit of the message, and absolutely free from deception; and that their manner with the people be frank, honorable, and such as always to leave a good impression."

This resolution was passed at the late district convention of the State agents of Districts 3, 4, and 5. While no action upon the exact wording of this resolution was taken at the convention in District No. 1, yet the sentiments of that convention were fully in harmony with it.

There is certainly a growing demand that every canvasser should be qualified to speak intelligently regarding leading features of present truth. Each year our canvassers are better and better known by the public, and as a result more and more pointed questions are asked concerning the different points of our faith. And the canvasser should be able to give in a few well chosen words, an honest answer to these many inquiries, and in such a way as not only to give light on the questions, but also to lead the questioners to desire further light, and thus interest them in study and inquiry regarding the truths of the Bible.

To learn to speak advisedly on these points will be seen to be of great importance, if we will give the question careful thought. That we may be able to do so, we need to know why the question was asked. Was it out of sincerity, curiosity, mischief, or debate? If asked out of sincerity, what a valuable opportunity this is to present to an inquiring mind the precious truths we love! and who knows but that it may be the last opportunity we shall ever have to speak with that person upon these important themes?

Perhaps the question may be asked out of curiosity; but if answered advisedly, may not this be the means of drawing the attention of such to the truth, who otherwise might not become interested?

How shall we answer questions raised for mischief or debate, which are frequently asked? Let us see how the Saviour did. First, he had a thorough understanding of the truth in all its bearings, so that he was never taken by surprise, and thus thrown into perplexity. Secondly, he would often make the questioner answer his own question, by skillfully asking a series of questions in a clear, logical connection, thus bringing out the truth more clearly before the mind of the interrogator, and in such a manner that

he was justified by the people in the positions he took; and they condemned or justified, by their answers to his questions, their own actions.

Questions should always be answered in a candid, Christian manner, whether by direct answer or otherwise, remembering that the impressions given by the answer will remain with the one asking the question, long after the one who answers has taken leave of them.

What can I say of the manner of canvassers with the people? No language is so powerful as that of personal bearing. A man is not always converted by the preaching he hears. One man, when asked under whose preaching he was converted, replied that it was not under any man's preaching; "It was Aunt Polly's living."

How about people being converted by canvassers' "living"? This brings us to consider carefully the effect of our influence upon the people. The canvasser has the first opportunity to make an impression upon the minds and hearts of the people. Now how shall that be done? Is it going to be such that when the minister comes over the ground after us he will find many inquiring for the truth?

Recently we had the privilege of a few hours' visit at a city mission in one of our large cities. Among other workers were four canvassers. The superintendent of the mission told us that one thing which he tried to impress upon their minds was, that they should so conduct their work that it would help the Bible workers who might follow them, and that possibly some of those to whom they sold books might ere long be meeting with them at their place of worship. "Then how," he asked them, "will you feel if you have not properly represented the truth before them?"

It is certainly very gratifying to listen to the reports which come in from time to time, in reference to the good influence left by our consecrated missionary canvassers. We hope the words of Paul in Titus 2:7, 8, and 2 Tim. 2:15 may be the motto of all our canvassers.

F. L. M.

### IMPORTANCE OF THE CANVASSING WORK.

THE importance of the canvassing work has not been overestimated, nor has that of any one branch of present truth. The errors that have been committed in reference to dwelling upon one point too much, have not been because any phase of the work has been too highly exalted, but because others have been excluded. Every principle of the Christian religion, and all the plans and methods for carrying forward the cause, are important; they are necessary.

When we look over the field, and consider that during the past year the average number of orders taken for our books has been over 4,000 a week, and that these orders have been taken from those who are unacquainted with our views, though they may have heard of us as a people, it is to us an unmistakable evidence of the importance of this branch of the cause. Especially is this so when we consider that when the gospel is preached as a witness in all the world, the end will come.

Let us look at the work done in Australia alone, during the past year. I copy from their yearly summary. They took 14,988 orders for books, and delivered 11,003. The value of these was \$44,782.70. The profit on them to the canvassers was \$22,391.35. The average number of canvassers in the field during the entire year was thirty-eight. Now what does all this say to us? First, the tithe on their profits, which is usually promptly paid by the Australian brethren, and by our canvassers generally, was \$2,239.13. This, on an average, would support three ministers in the field, and pay their expenses. Secondly, it gave to the office for handling the books, a profit of \$4,478.27. Thirdly, allowing that three families were canvassed in soliciting one order, it would make 44,964 families visited. Our canvassers are God-fearing men and women, and are instructed to keep the salvation of the soul in view.

Now what has this amounted to? It is simply this: that thirty-eight young men and women who have embraced the truth in this country, have supported three ministers in the field; have paid the office \$4,478.27; have visited 44,964 families, and preached to each personally a sermon in giving the description of their books. And who are these people to whom the canvassers have been preaching? — They are those who before had not heard in particular concerning our views. Then there are 44,964 new families in one field alone — Australia — that have been visited and have heard respecting the truth in one year, besides preaching, circulation of the *Echo*, and general missionary work. Has not God honored this branch of the work?

We understand that in the California Conference during the year they have averaged but twenty-six canvassers, but the average of labor has been greater than in Australia; and so we might go through the United States. The same principles apply wherever the canvassers are found, whether they be in America, Australia, New Zealand, England, or Africa.

Nor is this all that has been accomplished. Here are over 11,000 books that have been delivered. Should these books average fifty chapters each, it would make 550,000 sermons placed in the hands of over 11,000 persons who have not before been acquainted with our views; and these sermons will live. The book may be laid upon the center-table for awhile, but it is seldom that such a book is ever destroyed. It may fall into other hands, but it will live and continue to preach until the Lord comes, and that without ever getting excited or showing a bad spirit. Should these families average three indi-

viduals each, then there are 33,000 persons to whom the truth has been presented by means of the canvassing work in one year in Australia alone.

The fact that there are 4,000 orders taken throughout the world each week brings before us another important consideration. This means that there are 12,000 individuals outside of the truth who are visited each week, allowing three calls to one order. Then during the entire year there were 208,000 persons not of our faith who have been labored with, and the truth in some of its phases has been presented to them. Truly, the work progresses, and God's unerring hand is over it.

S. N. HASKELL.

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#### DISTRICT NO. 1.

SINCE *la grippe* has spent its force, the people have more courage to plan for the future, and our canvassers find it much easier to secure orders for books, and the prospects are growing brighter. Already we are seeing good results from the institutes that have been held during the last two months. Several of our Conferences have strong forces of well-trained and devoted workers, who are coming to the front with courage. A large proportion of the old canvassers have fitted themselves to sell "Great Controversy" and "Patriarchs and Prophets." They are making a good record with these books, and pronounce them superior books to canvass with, fully equal to "Bible Readings," if not better. We now hope to see our columns steadily and firmly advancing all along the line, while the work of recruiting, or rather adding to our army, shall still be continued. We are now arranging for the spring institutes. The northern Conferences, which are rather quiet at present, will be especially concerned in these courses. Let those who have a mind to work in these fields hold themselves in readiness for a call. The letters from our State agents bear a very hopeful tone, and from everything we see and hear we are led to believe that there is a prosperous season just before us. We feel that now is a good time to rally to the work.

E. E. MILES, *District Agent*.

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#### DISTRICT NO. 2.

AT Nashville, Tenn., one of the largest and most successful institutes that we have yet had in District No. 2 has just closed. Perhaps some of our sister States will smile when we tell them that we only had twelve canvassers in attendance; but we are glad that the Lord is not restricted to numbers, for his Spirit was plainly manifested, and we believe that when another opportunity of this kind is offered in the Tennessee River Conference, many more will avail themselves of the privilege of attending.

We were glad to have Brother F. L. Mead with us for one week, and his instruction and counsel were highly appreciated. We regret that he could

not have remained with us longer; but duty called him to other parts of the great harvest field.

This meeting has set us to thinking; and we wonder what is to hinder us from having two or three meetings of this nature in the mission field between now and this time next year. What do you say, brethren?

I am glad to report a steady increase in the work in this district. We now have fifty canvassers in the field, and all are full of courage and doing well, considering the low prices that the farmers are getting for their cotton. The faith and push of those already in the field will inspire others, until the steady tread of the canvasser will be heard in all parts of this field.

A. F. HARRISON,  
*District Agent.*

#### DISTRICT NO. 6.

FROM a letter written by G. H. Derrick, district agent for District No. 6, in regard to their canvassers' institute, recently held in California, we extract as follows:—

"We held the meeting in San Francisco, and about twenty canvassers were present during the entire time, and others a part of the time. We held three sessions each day, of an hour each. One was devoted to the study of leading points in our faith, and we brought in as many practical features as we could. We gave a general outline of the world's history, taking up leading features in the rise and fall of nations. In connection with this, we considered the prophecies relating to different nations. The agents were asked to make the application of the prophecies to the history of each country.

"Another hour was devoted exclusively to the canvassing work. We had some lively and interesting times; but everything was harmonious, and a good spirit prevailed throughout the entire meeting. The time from 2 to 5 p. m. was spent in canvassing in the city, and we believe that this feature was a very important one. The experience gained was a benefit to all, especially to the new agents.

"At 6 p. m. Elder Durland had a meeting in which he presented such subjects as would tend to benefit the agents spiritually, and we think that this feature was one appreciated by all. We were led to see the proper relation we all sustain to the work, and the responsibility the Lord lays on each one to be a living representative of the Master in every act of life.

"All who were present enjoyed the meeting, and expressed themselves as benefited, and we hope that the work of the coming season will show that the time was well employed and that the results were good.

"We feel that the prospects for the work the coming summer are good, and we hope that as soon as the rainy season is over, we shall have a good force of workers in the field again."

No man is so insignificant as to be sure that his example will not have influence either for good or evil.—*Clarendon.*

#### GERMANY.

BROTHER MORRISON writes in a private letter, and we take the liberty to extract as follows:—

"I know you will be interested to learn how I am getting on with my canvassing class in Germany. There are from twenty-five to thirty in regular attendance, one half of whom will enter the field as regular canvassers after the close of the institute. All seem well pleased with the instruction we are endeavoring to impart. Some express their regret that they did not receive it sooner, while others say they would not have missed this for hundreds of marks. This gives me courage and hope.

"I see that canvassers must be thoroughly drilled to succeed in this country. The influence that the Protestant ministers hold over their members is perhaps equal to that of the pope, which makes it difficult to get their orders, and still more difficult to deliver their books when warned by these ministers not to take them. Then a large per cent of the non-professors here are rank infidels, who are hard to approach with religious books.

"There are two decided advantages which canvassers have here, however, that we do not have in most other places: First, they can easily collect part pay at the time the order is taken, which guarantees a successful delivery; and secondly, the books can be delivered through the post on the C. O. D. plan, by the tract society, cheaper than the agent can do his own delivering. By working in this way the agent can keep right on canvassing without interruption.

"Taking everything into consideration, I believe this to be as promising a field as England, or any other of these old countries. There are eight countries represented in this institute, and eight languages. So you can see the work we are now doing here may be that which will carry an influence in many other countries in time to come.

"There are over one hundred cities in Germany with a population of over 25,000 inhabitants, and some of these have several hundred thousand. It would take a thousand agents over one year to canvass Germany for one book successfully, or ten times the present number of canvassers here more than ten years to canvass it thoroughly with one book."

What are we going to do for these unentered fields?

#### SOUTH AFRICA.

As we look over the record of work done in South Africa during the year 1891, we find much to cheer and encourage us. When we consider the number of agents we have had in the field, and the time spent in actual work, we can but say, "Surely God has blessed the efforts put forth." We are sorry that some have lost so much time; and as we go over each individual report, as placed on record from week to week, we are more thoroughly convinced that it is steady, careful, faithful work that counts in the end, and brings the most perfect success, not only in the quality, but also in the quantity of work done.

Our average shows thirteen agents and 138 days for each during the year 1891. Those who have been able to put in good time have done well, notwithstanding all there has been to hinder. Nearly all have lost more or less time by being compelled to wait for their books. About \$27,698 worth of books, retail price, have been placed in the homes of the people by the canvassers, and over \$1,328 have been received for publications sold by the tract and missionary members and from my own sales on the ships.

We are receiving letters from many who have bought books, telling us that they are reading them with great interest. Two families, living about ten miles from Cape Town, have accepted the truth from reading the books that were delivered to them last April. They never heard a sermon on these subjects until after they had decided to keep the Sabbath. They now meet with the brethren at Kenilworth each week. A young man in the Eastern Province writes us that he and his mother are now trying to keep the true Sabbath. He first became interested from reading a copy of "Thoughts" that was sent him by some one who had bought it in Kimberly. Then, hearing of our address here at Cape Town, he sent to us for another book. We sent him tracts and papers from time to time, praying God to bless him as he read them. He now writes that the reading we sent was what he needed just at the time he received it, and that it was a great help to him in his search for the truth. With thanksgiving and praise he now rejoices in the light that is being revealed to him from a close and careful study of the Scriptures. He has never met any one of our faith. Thus we can see that the printed page is doing its work. In many places in South Africa quite a number of the people are constantly coming from, or going to, different parts of the world, so there could be no better field in which to sow the seeds of truth world-wide, than by selling books. Nearly all the canvassers will be ready by January 1 to re-canvass their territory for "Bible Readings." While our record tells of the work done, simply in totals, etc., it is impossible to give a report of what has really been accomplished. We think of the records in heaven, where not only the totals, but all the secret and hidden things connected with the year's work are so faithfully recorded. These tell all the trials and self-denial endured, also all the careless and selfish acts of each, and the rewards will be according to the work done.

We trust that we each will begin the work for the next year with a strong determination to seek help from God to overcome all the difficulties we may have to meet, and obtain that wisdom that will enable us to do our work as God would have it done. Then we know that success is sure, for "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it."  
N. H. DRUILLARD.

"THE work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

### THE BALANCE-WHEEL.

PERHAPS you have carried an unsteady watch. It always seemed to be running when you looked at it; but by several bitter experiences in failing to meet appointments, you found it unsafe to depend upon. Upon examination, the jeweler told you that the balance-wheel was out of poise; *i e.*, it was not properly weighted, so that its motions were as irregular as those of a game of see-saw carried on by persons of unequal weight. Before the watch will do for a reliable companion, the balance-wheel must be so perfectly adjusted that a very small hair would throw it out of poise. The jeweler assures you that the watch is of an excellent grade, and that it has the other necessary qualifications for time-keeping. Thus you are led to see that the watch which you were about ready to throw away, does not require condemnation so much as it needs correcting.

Now let us compare these human machines of ours with the watch. We know that the physical part of them frequently gets out of order, and demands careful nursing before the parts of the machinery will all perform their various functions; but it is still more serious when the mental department is shown to be defective, and some of its wheels, which were not perfect at birth, have deteriorated very noticeably with use.

Most of us are born with a tendency to be vacillating and to be governed by circumstances, so that pleasant duties are performed with an astonishing zeal, while tasks less agreeable to our feelings, though no less important, are performed with the greatest reluctance, or not at all. Perhaps the discipline of faithful parents during our entire childhood and youth has succeeded in correcting this fault of *unsteadiness*; but in many cases the training of our guardians has been resisted, so that we have not only failed to cultivate the weak part of our characters, but have allowed the evil tendencies in our natures to develop rapidly through indulgence, and the result is that when we have taken our place among men and women, we cannot be relied upon to bear our share of life's burdens.

Is this true of you, my brother or sister in the vineyard of the Lord? To decide the question, let us review our experience in the canvassing field. Some are convinced that thus far their success has been limited; yet they are working steadily and are willing to learn, so that we feel sure they will develop in a little time.

There are a few canvassers who take from forty to seventy orders per week regularly. These cases are of course exceptional, and we will not insist upon them as the standard. There are others who at first thought will look complacently upon their record if they have been able to meet their obligations, and look upon themselves as successful canvassers. Why, they even secured fifteen orders in one day, and several times have taken a large number in a short time! But how does your work average? Compare it with some who are perhaps considered less brilliant than yourself, even some of those who never received over eight orders in one day. You notice that they have

plodded steadily along, full days, full weeks, and full years, and although they only average four orders per day, their work for the year amounts to more than yours. How is that? You have the reputation of being active.

By looking the reports over carefully, we are reminded of how often you stopped work for fear of a shower, or other slight hinderances; only last week you were idle two days, merely because you found a number of the people gone on an excursion. At another time you went to see a parade in a neighboring village. To be sure, your conscience troubled you a little when you left the work; but after standing idle for several hours, you had very little inclination to go back and talk seriously to those who had seen you in a crowd of pleasure-seekers, and so retired from the field. After remaining in your room several days poring over books, you felt under condemnation for not having kept your eye on the mark, and resolved to redeem the time, and accordingly started out with such a rush the following Monday morning that your energies could not last long, and you were again harassed by feelings of languor and depression, so that you began to cast about in your mind for other duties besides the one in hand.

It is true that there are many, very many, persons who reach years of manhood and womanhood without ever having learned the necessary lessons in patience and perseverance to fit them for the realities of life. It is humiliating to acknowledge our lack of early training. Yet it is true with some of our canvassers that if they possess an intellectual balance-wheel, it is so poorly poised that it will take determined effort and the grace of God to develop them symmetrically, and overcome the habit of following inclination. Their spasmodic efforts remind me of a large watch which I once saw displayed for a street sign in front of a jewelry store. It was so arranged that the wind blowing through the dial would turn the windmill inside, and the hands would hurry around according to the velocity of the wind, sometimes rushing, sometimes moving slowly enough so that we could follow them in their circuit, always moving rapidly if at all, but standing still a large amount of time in the aggregate, but always governed by the wind (circumstances).

This ought not to be the case with us who have a message of salvation for the people. We should be "instant in season and out of season." We should "be diligent in business, fervent in spirit, serving the Lord."

J. E. FROMM.

#### NOTES FROM THE FIELD.

THE Canvassers' Institutes held during the past winter have been seasons of great benefit to all who have been in attendance. At these Institutes the individual canvasser has received instruction adapted to his special needs, and we believe the work done during the coming months will prove conclusively that the time and means spent for the Institutes were well spent.

THE Michigan Tract Society was one of the first to push the sale of "Patriarchs and Prophets" among its members, and agents thus employed are meeting with success.

CANVASSERS' Institutes for Scandinavia have been appointed as follows: One in Copenhagen, for Denmark, beginning May 16; one in Norway, at Christiania, beginning June 8; and one in Sweden, at Stockholm, opening June 22.

YOU ask why the report of work for the month of February is more than for January. We answer, Some of the Institutes were in session during January, and those who were in attendance were in the field during February.

FROM a private letter received from Brother Michaels, of Australia, we learn that some of their canvassers in that field are to engage in colporter work and soliciting orders for periodicals published there.

THE canvassers' school at Oak Cliff, Texas, opened February 25, with an attendance of thirty, and ten more were soon enrolled. The results of these schools have been very encouraging to the Conferences which have held them, and the outlook for the one at Oak Cliff is very favorable.

FOR several months in the past the Kansas State agent has had oversight of the canvassing work in Kansas, Arkansas, and Indian Ter. By the joint action of the Kansas and Arkansas Conferences, this has now been divided, Kansas retaining her State agent, Brother S. C. Osborne, and that portion of the Indian Ter. lying west of the M. K. and T. R. R. Arkansas assumes control of the work in her own State, and that portion of the Indian Ter. lying east of the M. K. and T. R. R. The State agent for this field we are not prepared to name at this writing. Brother Dixon, the district agent, will direct the work for the present.

THE weekly report published by the New York Tract Society, in the issue of February 17, says: "Some of our canvassers have been sending out circulars to those to whom they delivered 'Bible Readings' some months ago, and we here print some of the replies received. It is designed to follow up this work with reading-matter and correspondence. So far all the replies received are favorable to the book." And then follow twenty-four good testimonials, and some of them are excellent. The plan followed has already been given and recommended in the HOME MISSIONARY, in the December number, and we trust that the societies which have not encouraged their canvassers to make a move in this direction, will do so at once, and take up a line of work which will prove that they are missionary societies indeed.

REPORT OF THE CANVASSING WORK FOR FEBRUARY, 1892.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Dist. No. 1.	Atlantic	18	13	158	759	239	.....	687	\$1,883 75	\$ 17 50	\$1,901 25	
	Maine	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Maritime Prov.	6	2 $\frac{3}{4}$	75	461	75	\$ 155 75	136	349 75	25 49	375 24	
	New England	21	15	247	1112	222	570 00	531	1,409 00	26 25	1,435 25	
	New York	16	16	244	936	108	278 25	532	1,422 85	39 00	1,461 85	
	Pennsylvania	50	21	380	2313	418	.....	1469	4,077 70	179 39	4,257 09	
	Quebec	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Virginia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Vermont	2	2	6	45	.....	.....	16	41 25	.....	41 25	
	West Virginia	15	9	168	1078	72	173 25	599	1,337 55	36 60	1,374 15	\$10,846 08
Alabama	3	3	47	260	40	96 25	83	220 75	29 85	250 60		
Cumb. Mis. Field.	5	3 $\frac{3}{4}$	47	376	78	181 50	190	358 35	.....	358 35		
Florida	7	2 $\frac{3}{4}$	63	505 $\frac{1}{2}$	246	587 50	178	447 75	20 35	468 10		
Georgia	22	3	193	154 $\frac{1}{2}$	117	245 50	853	1,674 90	16 55	1,691 45		
Louisiana	1	4	14 $\frac{3}{4}$	118	4	12 75	60	147 25	2 90	150 15		
South Carolina	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....		
North Carolina	3	4	51 $\frac{1}{2}$	414	.....	.....	125	259 00	15 75	274 75		
Tennessee	2	8	.....	.....	.....	.....	62	225 05	.....	225 05	3,418 45	
Indiana	16	11	158	853	23	55 00	339	842 00	25	842 25		
No. 2.	Illinois	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Michigan	15	11	117	857	1	3 00	403	930 42	5 00	935 42	
	Ohio	39	31	430	2243	.....	.....	913	2,286 25	134 90	2,421 15	
No. 3.	Ontario	10	8 $\frac{1}{2}$	134	910	50	114 50	334	754 50	15 55	770 05	4,968 87
	So. Dakota	3	.....	.....	149	.....	38 50	69	204 75	.....	204 75	
	Iowa	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 4.	Manitoba	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Minnesota	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Nebraska	9	9	124	547	38	55 50	365	745 95	57 90	803 85	
No. 5.	Wisconsin	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,008 60
	Arkansas	20	2	133	2053	256	5 73	804	1,904 75	79 66	1,984 41	
	Indian Territory	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 6.	Kansas	15	3	249	1945	250	584 75	795	1,865 00	135 32	2,000 32	
	Missouri	14	11	144	1026	84	217 50	316	738 50	51 77	790 27	
	Texas	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
For'N.	Colorado	13	9	143	608	1	2 50	288	806 50	8 50	815 00	5,590 00
	California	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	North Pacific	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Upper Columbia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Great Britain	30	21 $\frac{1}{2}$	411	2693 $\frac{1}{2}$	.....	.....	1263	2,747 77	.....	2,747 77	
	Germany	16	.....	234	1356	.....	535 00	149	158 00	178 00	336 00	
	Central Europe	8	.....	.....	910	.....	.....	14	27 55	158 70	186 25	
	South Africa	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Australia	30	14 $\frac{1}{2}$	227	1243	289	1,158 33	656	2,697 41	128 86	2,826 27	
	New Zealand	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Norway	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6,096 29	
Totals	.....	409	238 $\frac{7}{10}$	4,193 $\frac{1}{2}$	25,925 $\frac{1}{2}$	2,611	\$5,071 06	12,229	\$30,564 25	\$1,364 04	\$31,928 29	\$31,928 29

CANVASSING WORK IN DONALDSON-VILLE, LA.

I CAME to this place about the last of July, 1891, beginning work early in August. A month later my strength was greatly reinforced by the coming of Brother Edwards, who, having finished his work at Plaquemine, entered the work here with great courage.

Owing to scant crops and ill health, our delivery was much retarded. However, we have succeeded in placing about 200 copies of our publications in homes here, and the result is already apparent. Two or three in this community are now contending for the truths brought to view in "Bible Readings," for which we praise God. E. C. CAUSEY.

A NATIVE of British Guiana, South America, has recently begun canvassing for "Eden to Eden." The first thirteen days he took fifty-six orders for this book, and a few for "Bible Readings" and "Great Controversy."

THE success of the canvassing work in Manitoba the present season is quite gratifying, three canvassers securing 973 orders between May 8 and September 11, the retail value of which is \$2,858.70, an average of \$952.90 each.

THE mention in the February HOME MISSIONARY of the number in attendance at the canvassers' school at Sioux City, Iowa, should have stated that the school was at Sioux Falls, So. Dak.

# 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., MARCH, 1892.

WE call attention to the EXTRA which accompanies this number. It contains the report of the annual offerings for foreign missions.

THE Sabbath school donations for the second quarter of 1892 are to go to the mission fields of the West Indies and Polynesia.

ALTHOUGH a large number of extra copies of last month's HOME MISSIONARY were printed, the supply has been exhausted, and we can consequently fill no more orders for the February number.

GOVERNOR WINANS, of Michigan, has issued a proclamation inviting contributions for the relief of the famine-stricken Russians. A general famine is said to exist in thirteen provinces, which have a population of twenty-five million.

THE report of "religious work" done at the main office of the International Tract Society for the month of February is necessarily somewhat smaller than usual, on account of the sickness of Sister Strong, who for a month past has been quite dangerously ill from an attack of *la grippe*.

THE population of the seven largest cities of the United States is as follows: New York, 1,515,301; Chicago, 1,099,850; Philadelphia, 1,046,964; Brooklyn, 806,343; St. Louis, 451,770; Boston, 448,477; Baltimore, 434,439; which together make a total of 5,803,144, or nearly one tenth of the entire population of the country.

ELDER HASKELL's article on "The Importance of the Canvassing Work," which appears in the Canvassers' department of this number, will be found of general interest. We invite all to read it. Elder Loughborough's contribution on "Bible Readings," in the Home Missions department, contains some valuable suggestions, and will also repay a careful reading.

THE *Church Register* gives utterance to a sad fact in the following words: "Covetousness is one of the most hurtful sins in the [so-called] churches of Christ to-day. It is eating the very vitals out of many churches, we fear." Such a charge cannot properly be made against the real church of Christ of to-day, for of those composing this it is written that they keep the commandments of God, the last of which says: "Thou shalt not covet." But how many professing to be members of this church are free from the sin?

## STEPS TO CHRIST.

THIS is a neat little work of 154 pages, the latest from the pen of Sister White. It contains in succinct form the choicest thoughts and most useful suggestions, and instruction for all who desire to run successfully the Christian race. No seeker after light and relief can fail to find it most helpful. It is appropriate for all, and we would suggest it as a fitting gift to any one. But be sure to read it yourself. Order of your State Tract Society. Regular price, 75 cts. Some societies are furnishing it at a discount.



# Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.					STATIONS.		GOING EAST.					
Day	B. O. Pass.	Lmt. Exp.	Pacific Exp.	Pacific Exp.	Mail Exp.			Mail.	Lmt. Exp.	Atlan. Exp.	Day Exp.	Patt. Exp.
.....	p m	a m	p m	p m	.....	.....	.....	a m	p m	p m	p m	p m
.....	3.00	9.00	7.00	.....	.....	.....	.....	6.15	9.50	9.25	7.50	.....
.....	3.00	8.30	7.00	.....	.....	.....	.....	6.15	9.50	9.25	7.50	.....
.....	3.00	8.30	7.00	.....	.....	.....	.....	6.15	9.50	9.25	7.50	.....
.....	a m	a m	p m	.....	.....	.....	.....	a m	p m	a m	p m	.....
.....	6.20	6.30	1.00	.....	.....	.....	.....	8.40	5.50	4.20	9.00	.....
.....	a m	a m	p m	.....	.....	.....	.....	a m	p m	a m	p m	.....
.....	7.45	8.00	2.45	.....	.....	.....	.....	7.30	4.10	3.10	7.10	.....
.....	.....	.....	.....	.....	.....	.....	.....	a m	p m	a m	p m	.....
.....	.....	.....	.....	.....	.....	.....	.....	8.15	9.50	.....	7.53	.....
.....	p m	p m	p m	.....	.....	.....	.....	a m	a m	a m	a m	.....
.....	8.40	.....	11.55	.....	.....	.....	.....	8.20	7.40	.....	7.40	.....
.....	.....	.....	.....	.....	.....	.....	.....	a m	p m	p m	p m	.....
.....	.....	.....	.....	.....	.....	.....	.....	7.35	5.25	.....	7.35	.....
.....	.....	.....	.....	.....	.....	.....	.....	a m	a m	a m	a m	.....
.....	.....	.....	.....	.....	.....	.....	.....	9.25	.....	7.45	9.25	11.50
Day	B. O. Pass.	Lmt. Exp.	Pacific Exp.	Pacific Exp.	Mail Exp.			Mail.	Lmt. Exp.	Atlan. Exp.	Day Exp.	Patt. Exp.
am	pm	pm	pm	pm	am	Dep.	Port Huron	Arr.	pm	am	am	pm
6.50	9.40	12.35	8.40	7.20	6.04	.....	Port Huron Tunnel	.....	9.56	12.35	7.30	8.50
8.05	5.10	1.40	10.07	8.51	7.23	.....	.....	.....	8.15	11.15	6.17	7.35
8.35	5.47	2.08	10.45	9.35	8.11	.....	.....	.....	7.30	10.45	5.40	7.05
7.10	4.30	11.40	8.25	8.25	7.10	.....	.....	.....	8.45	.....	7.22	8.53
7.55	5.15	12.18	9.00	9.00	7.55	.....	.....	.....	8.00	.....	6.43	8.00
9.05	5.50	2.53	11.20	10.30	9.30	.....	.....	.....	6.20	10.20	5.08	6.35
10.02	7.55	3.23	12.15	11.30	10.35	.....	.....	.....	5.10	9.30	4.00	6.40
10.29	8.30	3.45	12.45	12.05	11.15	.....	.....	.....	4.30	9.01	3.25	5.11
11.15	9.25	4.30	1.35	1.00	12.25	.....	.....	.....	3.35	8.20	2.40	4.50
11.53	pm	.....	2.20	1.48	1.08	.....	.....	.....	2.33	7.43	1.48	.....
12.40	.....	5.45	3.18	1.58	1.15	.....	.....	.....	1.29	7.00	1.45	5.07
1.20	.....	6.20	4.00	2.50	2.00	.....	.....	.....	12.45	6.20	12.00	2.35
2.45	.....	7.35	5.30	5.10	4.30	.....	.....	.....	11.10	5.00	10.30	1.20
4.50	.....	9.30	7.37	7.50	7.00	.....	.....	.....	8.40	3.00	8.15	11.25
p m	.....	pm	am	am	pm	Arr.	.....	Dep.	am	pm	pm	am

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