



THE HOME MISSIONARY

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

VOL. V.

BATTLE CREEK, MICH., U. S. A., APRIL, 1893.

No. 3.

SOW THY SEED.

Sow thy seed in the morning ; at noon stay not thy hand ;
And when the evening falleth, scatter it still o'er the land ;
Sow it by words of kindness, sow it by deeds of love,
Surely it shall be watered with showers from above.

Sow thy seed in the morning,— the early morn of thy youth,
With thine own heart well broken, yielding a harvest of truth ;
As unto thy Lord and Master, with purpose firm and true,
Do with thy might whatever thy hand may find to do.

Sow thy seed in the noon-tide; youth and its dreams are past;
Too much of life hath been wasted,— improve what still thou hast .
Work while the day is with thee, nor over thy past repine;
Wait not for a better season,— to-morrow may never be thine.

Sow thy seed in the evening, the race is nearly run;
The battle is almost ended, the victory all but won;
Life and its folly behind thee, life and its glory before,
When the great harvest is gathered, and borne to the other shore.

Sow thy seed in the morning ; at noon stay not thy hand ;
And when the evening falleth, scatter it still o'er the land.
Sow in the might of the Spirit, sow in the strength of thy Lord,
And when the labor is ended, certain is thy reward.

ELIZABETH ROSSER.

AN INTERESTING LETTER FROM LONDON.

[THE HOME MISSIONARY is designed to be, in a special sense, a worker's organ, furnishing suggestive studies on the various lines of missionary work, and giving opportunity for the communication of the best plans and methods, or of results accomplished which will be an inspiration to others. To this end, we are glad to receive from various parts of the field, articles, short and to the point, or reports of missionary work done, and of blessings in the doing of it. The power of God is attending the efforts of faith, and now is the time for laborers in every department of the one work to fulfill Isa. 41 : 6, 7:

“They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil.” Some portions of a personal letter just received from London, England, will be of interest as showing that the spirit of working for the Master as never before is taking possession of believers in other lands, and we therefore take the liberty of extracting from it:—]

We have had quite a revival here in London during this last month. The Spirit of the Lord has been manifested here by waking us up out of the lukewarm state into which we seemed to have unconsciously sunk, and impressing upon us the shortness of time and the soon return of our Lord. One of the brethren remarked to me the other day, “If we are not careful, the work will close up and we shall find we have had no part in it.” I thought to myself, How true this is. How easy it is to settle down into a comfortable position, rejoicing in the truth, and close our ears to the cries of those around us, who know not God but are seeking after him.

As a result of the awakening, several have started out canvassing for *Present Truth* in the evenings or what other spare time they have. The Lord has blessed wonderfully in this matter. Several have only been able to devote a few hours in the evenings to the work, and as the weather has been so bad lately, we have only been able to get out one or two evenings, but the Lord has blessed those who have gone out, and over sixty subscribers have been secured by about two evenings' work by six of our brethren and sisters. One of the number, however, was able to devote the greater part of one day to the work. We consider this as but an earnest of what the Lord

is willing and waiting to do, if we will but yield ourselves completely into his hands, and let him do the work through us.

Last night the missionary meeting was turned into a praise meeting for what the Lord has done and for the assurance of what the Lord is going to do. All were unanimous in giving him the praise. We found much assurance from Ps. 90:16, 17: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." When we realize it is the Lord's work that we are engaged in, we can ask in confidence that it shall be established. We may pass away and be forgotten, but the work will not, and the results will be seen in eternity, if not before.

I have been much struck lately, in reading of how the Lord wrought for his people in times past, and noticing how it is repeated over and over again; that he did it to "make himself an everlasting name." Isa. 63:12, 14. Again in Ps. 106:8; "Nevertheless he saved them for his name's sake, that he might make his mighty power to be known." Doubtless the reason the Lord has not been able to do more through us, is that we would have been uplifted and would have taken the praise to ourselves, and when such a thing as that comes to pass, there is an end to our usefulness. Our God is a jealous God. He will not give his merited praise to another. He inhabits the praises of Israel, and we have no right to rob him of his dwelling-place.

In our study of Galatians, we have seen how the apostle Paul grasped this truth. In Gal. 1:16, we find Christ revealed in him, and the result was (verse 24), "And they glorified God in me." So the Lord was making his mighty power to be known through the apostle to such an extent that men lost sight of him and saw only the Lord manifested through him. It is said the characteristics of Whitefield's preaching were such that when the people came away from hearing him, they did not speak of the man nor his preaching, but their minds were so full of Christ who had been uplifted before them as his and their master, that He was the theme of their conversation. If we were all, with the apostle Paul, crucified with Christ, so that Christ might live his life in each one of his followers, what a power we should be in the world. There would be no room then for self to have any place in our hearts, and the Lord could then do great things through us.

Of course you have heard about our meetings at the close of last year. We experienced much of the blessing of the Lord there, and the workers have gone back to the work with renewed courage and confidence in the Lord. I have heard from one or two who have engaged in the work, that they much prefer to canvass for "Patriarchs and Prophets" (although they find it a harder book to canvass for than "Bible Readings") because Christ is so uplifted in it.

Our people everywhere are waking up to the fact that it is the living Saviour that we must present before the people, and not a mere theory of the truth; and is there not assurance in the message that has come to us, that this is the commencement of the loud cry of the third angel's message? One feels to lose all interest in everything else, as long as they can have the assurance that they are having a part in this work, even though it be in a very small way; and one almost longs for the time when the people of God shall be banded together in one, so that the Lord can work a mighty work through his people, even though it may be persecution and trials that shall bring about this state of things.

We have been told that the power of the Spirit of God awaits our demand and reception, but may be the Lord will have to put some of us through the furnace to purge away the dross, that we may come out as refined silver; but whatever may happen, we have the assurance that the furnace will not be any hotter than is absolutely necessary, and we can be joyful in the process.

We feel our need of power here in London especially, and the more we realize it, the more we are led to cry out to Him who has "all power" with the assurance that he will "supply all our need according to his riches in glory, by Christ Jesus." And when we stop and try to take that promise in, we realize there is no limit to what he can do, but it is our unbelief that limits his power and prevents him working through us.

We have heard of the glorious time you are having at Battle Creek, and we feel glad to be privileged to share this with you in a measure, by the reading of the *Bulletins*. Professor Prescott's talks on "The Promise of the Holy Spirit" are grand, are they not? And Elder Jones' talks on the "Third Angel's Message" must prove of great blessing to all our people. Surely we have great cause to praise God for the wonderful flood of light that he is pouring in upon us from the pages of his sacred word, and we need to humble ourselves more than ever before, for with

this increased light comes also increased responsibility. "To whom much is given, of him much will be required, and none of us liveth to himself." We have therefore to "arise and shine" for the light has come, but we need to let the light shine through us in such a manner that men will glorify our "Father which is in heaven."

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MISCELLANEOUS DONATIONS TO FOREIGN MISSIONS, FROM OCTOBER 1, TO DECEMBER 31, 1892.

FOREIGN MISSIONS.

<i>Arkansas</i> .— A friend.....	\$ 2 60
<i>California</i> .— Mrs. R. H. Brown, pledge Christmas, 1890.....	5 00
<i>Colorado</i> .— Mrs. M. C. McDearmon.....	50 00
<i>Illinois</i> .— Caroline Hammarqvist.....	3 00
<i>Iowa</i> .— C. Olson.....	15 00
C. Peterson.....	4 50
Bothilda Olson.....	2 00
Mrs. Nellie Rudebeck.....	2 00
Mrs. I. A. Burdoin.....	9 00
<i>Kansas</i> .— Mrs. Mitchell.....	5 00
Florence Branham.....	10 00
<i>Michigan</i> .— Luella Caldwell.....	10 00
S. A. Winchester.....	15 00
M. S. Burnham.....	10 00
A. B. McReynolds.....	50
E. Schoonard.....	3 00
Addison Titus, on old pledge.....	10 00
J. E. Kingsbury.....	5 00
C. F. Marvin, pledge Christmas, 1890.....	10 00
Individuals, per Tract Society.....	6 57
Sale of jewelry.....	10 95
<i>Minnesota</i> .— Celia Hills.....	20 00
P. Sjolm.....	10 00
Mattie Christian.....	1 00
<i>Missouri</i> .— Lucy Lewis.....	3 00
<i>Nebraska</i> .— A friend.....	67
L. E. Johnson.....	150 00
Donations collected by H. Schultz.....	124 55
<i>New England</i> .— Mrs. Wheelock.....	10 00
<i>New York</i> .— E. Seifert.....	5 00
A friend.....	2 50
J. A. Frazee.....	64 00
Drusilla Lamson.....	15 00
<i>North Pacific</i> .— A. T. Anderson.....	11 50
<i>New Zealand</i> .— Napier Church, per Mrs. M. H. Tuxford.....	30 50
Mrs. Masters.....	2 44
<i>Ohio</i> .— Albert W. Chinnock (deceased).....	16 00
<i>Pennsylvania</i> .— M. Kutz.....	5 00
Harriet Wetmore.....	2 00
Phoebe B. Slade.....	2 00
<i>South Dakota</i> .— Abraham Voth.....	75 00
C. Hoefert.....	15 00
<i>Upper Columbia</i> .— Individuals, per Tract Society.....	11 20
<i>Wisconsin</i> .— A. J. Anderson.....	15 00
Total	\$ 780 48

SCANDINAVIAN MISSION.

<i>California</i> .— Andres Jensen.....	\$ 9 00
<i>Colorado</i> .— Hannah Larson.....	3 00
<i>Illinois</i> .— Christ Abelsen.....	2 50
<i>Indiana</i> .— J. C. Jensen.....	2 00
<i>Iowa</i> .— C. Peterson.....	2 00
Christen Petersen.....	100 00
Mr. and Mrs. J. Rudebeck and son.....	4 00
Botilda Olson.....	1 00
<i>Maine</i> .— Nielsine Madsen.....	10 00

<i>Michigan</i> .— J. P. Pedersen.....	1 00
Individuals, per Tract Society.....	10 25
<i>Minnesota</i> .— A. M. Jensen.....	1 00
J. O. Ulfsbo.....	25
Sigrid Norman.....	1 00
Maria Larson.....	2 50
Edla Larson.....	2 50
Andres Westling.....	1 00
Lovis Berglinder.....	1 00
P. Halgren.....	5 00
C. A. Gustin.....	6 00
<i>Pennsylvania</i> .— J. O. Okerline.....	1 00
<i>South Dakota</i> .— Martha J. Soli.....	3 00
Mrs. A. M. Hetland.....	4 00
<i>Wisconsin</i> .— Mrs. Anna King.....	50
John Deedon.....	20 75
Mrs. Hans M. Peterson.....	50

Total..... \$ 194 75

BRITISH MISSION.

<i>Michigan</i> .— Linda Whitford.....	\$ 25 00
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CENTRAL EUROPEAN MISSION.

<i>Colorado</i> .— Individuals, per Tract Society.....	\$ 25 00
<i>Michigan</i> .— (For French cause) A friend.....	63 00
<i>Minnesota</i> .— Mrs. M. P. Cummings.....	2 50

Total..... \$ 90 50

HAMBURG MISSION.

<i>California</i> .— Albert Miller.....	\$ 25 00
<i>Michigan</i> .— Linda Whitford.....	25 00
Nels Peterson.....	10 00
Joseph Lambert.....	2 00
<i>Texas</i> .— T. T. Stevenson.....	6 00
<i>Wisconsin</i> .— Individuals, per Tract Society.....	5 00

Total..... \$ 73 00

RUSSIAN MISSION.

<i>Colorado</i> .— Individuals, per Tract Society.....	\$ 20 00
<i>Kansas</i> .— Individuals, per Tract Society.....	124 76

Total..... \$ 144 76

SOUTH AFRICAN MISSION.

<i>Iowa</i> .— Individuals, per Tract Society.....	\$ 1 50
<i>New York</i> .— M. E. Crumb.....	5 00

Total..... \$ 6 50

POLYNESIAN MISSION.

<i>Iowa</i> .— (Ship) Individuals, per Tract Society.....	\$ 50
<i>Michigan</i> .— (Press for Tahiti) Individuals, per W. S. Ritchie.....	39 00
To prepay freight on books to children of Pitcairn Island.....	1 73
<i>New Zealand</i> .— (Ship) Individuals, per Tract Society.....	9 74

Total..... \$ 50 97

AUSTRALIAN MISSION.

<i>Michigan</i> .— A friend.....	\$ 4 00
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SOUTH AMERICAN MISSION.

<i>Indiana</i> .— J. L. Turner.....	\$ 50 00
<i>Wisconsin</i> .— Mrs. S. Norton.....	1 40
Individuals, per Tract Society.....	25 00

Total..... \$ 76 40

Grand Total..... \$ 1,446 36

FOURTH SABBATH READING.

To be Read in the Churches, Sabbath, April 22.

GOD'S LOVE FOR MAN.

NATURE and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth; the hills, and seas, and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all his creatures. In the beautiful words of the psalmist:—

“The eyes of all wait upon Thee,
And thou givest them their meat in due season,
Thou openest thine hand,
And satisfiest the desire of every living thing.”

God made man perfectly holy and happy; and the fair earth as it came from the Creator's hand bore no blight, or decay, or shadow of the curse. It is transgression of God's law that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. It is written that God cursed the ground for man's sake. The thorn and the thistle, the difficulties and trials that make his life one of toil and care, were appointed for his good, as a part of the training needful in God's plan for his uplifting from the ruin and degradation that sin has wrought. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses.

“God is love,” is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forests, with their foliage of living green,—all testify to the tender, fatherly care of our God, and to his desire to make his children happy.

The word of God reveals his character. He himself has declared his infinite love and pity. When Moses prayed, “Show me thy glory,” the Lord an-

swered, “I will make all my goodness pass before thee.” This is his glory. The Lord passed before Moses, and proclaimed, “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” He “is slow to anger and of great kindness,” “because he delighteth in mercy.”

He has bound us to himself by unnumbered tokens in heaven and in earth. Through the things of nature and the deepest and tenderest earthly ties that human hearts can know, God has sought to reveal himself to us. Yet these but imperfectly represent his love. Though all these evidences had been given, the enemy of good blinded the minds of men, so that they looked upon God with fear, they thought of him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice,—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eyes to discern the errors and mistakes of men, that he may visit judgments upon them. It was to remove this dark shadow by revealing the infinite love of God, that Jesus came to live among men.

The Son of God came from heaven to make manifest the Father. “No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.” “Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” When one of the disciples made the request, “Show us the Father,” Jesus answered, “Have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?”

In describing his earthly mission, Jesus said, “The Lord hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” This was his work. He went about doing good, and healing all that were oppressed by Satan.

There were whole villages where there was not a moan of sickness in any house, for he had passed through them, and healed all the sick. His work gave evidence of his divine anointing. Love, mercy, and compassion were revealed in every act of his life. His heart went out in tender sympathy to the children of men. He took man's nature, that he might reach man's wants. The poorest and humblest were not afraid to approach him. Even little children were attracted to him. They loved to climb upon his knees, and gaze into that pensive face benignant with love.

Jesus did not suppress one word of truth, but he uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention in his intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He denounced hypocrisy, unbelief, and iniquity, but tears were in his voice as he uttered his scathing rebukes. He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Saviour, but he regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful compassion for humanity. Every soul was precious in his eyes. While he ever bore himself with divine dignity, he bowed with the tenderest regard to every member of the family of God. In all men he saw fallen souls, whom it was his mission to save.

Such is the character of Christ as revealed in his life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was "God manifest in the flesh."

It was to redeem us that Jesus lived and suffered and died. He became a "man of sorrows," that we might be partakers of everlasting joy. God permitted his beloved Son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted him to leave the bosom of his love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. "The chastisement of our peace was upon him; and with his stripes we are healed." Behold him in the wilderness, in Gethsemane, upon the cross. The spotless Son of God took upon himself the

burden of sin. He who had been one with God, felt in his soul the awful separation that sin makes between God and man. This wrung from his lips the anguished cry, "My God, my God, why hast thou forsaken me?" It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God,—it was this that broke the heart of the Son of God.

But this great sacrifice was not made in order to create in the Father's heart a love for man,—not to make him willing to save. No, no. "God so loved the world that he gave his only begotten Son." The Father loves us, not because of the great propitiation, but he provided the propitiation because he loves us. Christ was the medium through which he could pour out his infinite love upon a fallen world. "God was in Christ, reconciling the world unto himself." God suffered with his Son, in the agony of Gethsemane, the death of Calvary; the heart of Infinite Love paid the price of our redemption.

Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again." That is, "My Father hath so loved you that he even loves me more for giving my life to redeem you. In becoming your substitute and surety, by surrendering my life, by taking your liabilities, your transgressions, I am endeared to my Father; for by my sacrifice, God can be just, and yet the justifier of him who believeth in Jesus."

None but the Son of God could accomplish our redemption; for only he who was in the bosom of the Father could declare him. Only he who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity.

"God so loved the world, that he gave his only begotten Son." He gave him not only to live among men, to bear their sins, and die their sacrifice,—he gave him to the fallen race. Christ was to identify himself with the interests and needs of humanity. He who was one with God, has linked himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren;" our sacrifice, our advocate, our brother, bearing our human form before the Father's throne, and through eternal ages one with the race he has redeemed,—the Son of man. And all this that man might be uplifted from the ruin and degradation which result from sin, that he might reflect the love of God, and share the joy of holiness.

The price paid for our redemption, the infinite sacrifice of our Heavenly Father in giving his Son to die for us, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beholds the height, depth, the breadth, of the Father's love toward the perishing race, he is filled with adoration and reverence, and failing to find suitable language in which to express the greatness and tenderness of his love, he calls upon the world to behold it. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a value this places upon man! Through transgression the sons of men became subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name, "sons of God."

Such love is without a parallel. Children of the heavenly king! Precious promise! Theme for the most profound meditation. The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy and forgiveness, blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning tenderness for her wayward child.

"Every human tie may perish,
 Friend to friend unfaithful prove,
 Mothers cease their own to cherish,
 Heaven and earth at last remove;
 But no change can attend Jehovah's love."

MRS. E. G. WHITE.

Extracts from Correspondence.

From an interested correspondent in Grenada, West Indies:—

"I received your letter with accompanying periodicals and leaflets, for which accept many thanks. I am glad you think my letter shows an interest in your work, for I can assure you one of the deepest burdens of my heart is the ignorant and superstitious condition of our people in these islands; oft one is tempted to forget the might of the God of Abraham, and to ask, 'Can the light ever penetrate?' but we are only instruments to sow and he *can* and *will* give the increase."

Later he writes:—

"Your letter of recent date is at hand, and I would say that I am indeed interested in those around me, and my hourly prayer to my

heavenly Father is that he may use me as his instrument in teaching some of them the truths of his word. They are steeped, with extremely few exceptions, in ignorance and vice, and God alone can illumine their darkness. Your proposal that I should co-operate with your society in its good work, I therefore accept with pleasure, and look upon it as a first installment of answer to my prayers. Send your packages of tracts to me and I will indeed enjoy the distribution of them. I would also like to be considered one of your body; with all of its views known to me I fully agree.

"I wish you would make it a subject of prayer to God that the way may be opened for me to devote my life entirely to missionary work; my difficulty at present is the support of myself and family. To do this I am obliged to be a revenue officer, in which position I have to work on the seventh day. What is your advice? Be good enough to give me your views. I know of no other work I am qualified for, which would enable me to support my family here, and I ask God for guidance in my dilemma."

From a lady missionary in India:—

"Many thanks for the package of literature you sent me last month. I am in great need of something of the kind, for I try to furnish twenty-five young men every Sunday with proper English reading. They are all natives with an English education. If you have tracts and papers on temperance and religion especially, they will be of great use. If you wish to send every month, I shall be most glad of them. Besides my Christian young men, there are many Hindoos who are hungry for English reading, and I can easily dispose of twice the number. Young men here as elsewhere are largely moulded by what they read, and there should be enough good to drive out the vile and atheistic literature which is flooding the land. I thank you for your interest in the work."

REPORT OF LABOR, FEBRUARY AND MARCH, 1893.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	75,905
" " " " " " United States.....	13,665
Number periodicals sent to foreign countries.....	5,682
" " " " " " United States.....	1,076
" letters written to foreign countries.....	276
" " " " " " United States.....	94

MRS. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	16,804
" " " " " " United States.....	1,678
Number periodicals sent to foreign countries.....	490
" " " " " " United States.....	89

MISS M. K. BYINGTON.

Chicago Office.

Pages denominational publications sent out.....	24,916
" N. R. L. publications sent out.....	76,148
" Health and Temperance publications sent out...	36,176
Number <i>Signs, Present Truth, and Instructor</i> ".....	2,476
" <i>Good Health and Pacific Health Journal</i> ".....	101
" <i>Sentinel</i> sent out.....	2,044
" letters written.....	618

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	2,580
No. copies <i>Zions Vaktare</i> and <i>Evangelists Sendebud</i> sent out.	760
" letters written.....	85

TRINA JENSEN STENSGAARD.

[STUDY FOR FIRST WEEK IN MAY.]

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

TURKEY AND THE LEVANT.

THIS was to have been the subject of our study last month, but as one number of the paper was dropped, this part of the world comes up for special attention at this time. The Levant brings in the countries bordering on the Mediterranean, from Greece around to Egypt. We will give most of our space here to Turkey, but as will appear in the study of Turkey as a missionary field, our work there will have a direct influence on all the Eastern countries.

Now that the General Conference has voted to send an American family to Constantinople to take charge of the city mission which should be established there, we may expect to see still greater progress in Turkey, as this will give an established center around which those interested can rally, a need which our native brethren there have felt deeply, as they have been called to go to outlying points to follow up interests awakened. There is also a large field for work among English-speaking people in the city. Ere long there will doubtless be workers in most of the European and Eastern languages, as Constantinople is one of the two Eastern gateways of Europe, and our work there will be far-reaching in its influence, as Elder Holser shows in the article following.

THE MESSAGE IN TURKEY.

IN few countries has the work of the third angel's message begun so manifestly under the leading of the Lord as in Turkey. In most cases, we have laid plans to enter a certain field, taken pledges and raised a fund to support it, and then sent men to open the work. But the thought had not occurred to us to enter the domains of the "sick man of the East." But evidently the time had come in the providence of God to begin the work here, and he has set to work agencies to this end.

HOW THE WORK BEGAN.

Perhaps many of our people are already familiar with the beginning of the work in this field, but as

many no doubt are not, we will briefly recount how the work began in Turkey. Brother Anthony, a Greek shoemaker, had migrated to America, embraced the truth at a camp-meeting in California, and was so filled with a desire to carry it to his countrymen, that he vowed to the Lord, that if he would send him a buyer for his shoe shop, he would return to his country to spread the message. On his return home, he found that the Lord had taken him at his word, for there was the man to buy his business. He was soon on his way to Turkey, stopping a short time at Battle Creek.

He did not seem to think of how he would gain his support, nor ask any help from our people, but went in simple trust in God. He first went to Constantinople, and began there to spread the truth. Believing that other Christians would receive the truth with the same readiness and joy that he himself did, he went directly to the churches, and before and after service improved every opportunity to speak of the truth. But as this would have worked in America, so it worked here; the ministers were soon after him; they found that the most convenient way to them of answering his Scriptural arguments was to report him to the police as a disturber of the peace, which resulted in his imprisonment. The officers seeing that he had some money, would not free him till they had drained him of the uttermost farthing. Thus he was left without means of support, and was obliged to resort to his old trade of shoemaking.

THE SEED TAKING ROOT.

On account of keeping the Sabbath, he was obliged to work for half wages, a mere pittance, on which most men would have starved. Still he remained at his chosen post, doing what he could evenings and Sundays to spread the truth. As a result, several became interested, and some began to keep the Sabbath. One of these was an Armenian from Adana, near Tarsus, who was at that time colporting for the missions in Constantinople. As soon as he became interested, he began to write to his son, who was just finishing his course in the Central Asia College at

Aintab. The son became interested, and came to Constantinople to visit his father, and to learn more of the truth from Brother Anthony. The result was that he soon accepted the truth. Being able to write in English, he wrote several letters to Basle for Brother Anthony, which gave us some idea of the work there.

To show how the Lord has cared for the work there, we mention the case of another young man who professed to embrace the truth soon after Brother Anthony's arrival, and manifested a great desire to attend one of our theological schools, to prepare to preach the truth. He labored arduously to secure the needed means from us for this purpose. But something seemed to hinder definite action in his case, and finally Brother Anthony wrote that he could not recommend him any more, and that we should not aid him. But at the same time, he had found another young man, the one from the college above referred to, whom he could recommend. Of course, we at first felt rather skeptical, but after some correspondence, decided to make a trial. The hand of the Lord was in it, and soon arrangements were made for him to come to Basle, to study the truth, and become acquainted with our people.

While devoting a part of his time to work in the office, some time was spent in translating tracts and Bible readings into the Armenian, and sending cyclostyle copies of them to various addresses in Asia Minor, where he had many acquaintances, among the former students and teachers of the college. After spending nearly eighteen months at Basle, Brother Baharian returned to Constantinople, intending to work there for a time, and then go to his former home.

THE PRESENT OUTLOOK.

But from the first, there has been such an interest at Constantinople that it has not been possible for him to leave, until recently, when he went to answer an urgent call from Bardizag, near Nicomedia. Here he has also found a good interest, as extracts from correspondence will show.

Nothing could be plainer than the fact that the time has come to extend the work in this field, for the Lord has gone out before us in a remarkable manner, raising up witnesses for the truth. In the company of Sabbath-keepers at Constantinople there are Greeks, Armenians, and Jews. In the beginning, he gospel went to the Jews and Greeks, and now, in the closing work, it is going to them again; may we not hope that it will yet go with as great power, and

to as great an extent now as then? Judging from the word of God, and the indications thus far, we believe that a great work will yet be done in this field, which, in many respects, looks like one of the most barren. It is a great field, comprising many nations among whom we have hitherto done nothing.

Up to the present time, we have seen many tokens of the Lord's care for the work here. He has helped at every step, and this is what makes us rejoice. How he has helped, may be seen from extracts of letters already published. Several tracts and Bible readings have been published in the Greek-Turkish, and Armenian-Turkish, and already calls are coming in for tracts in the Armenian and Greek; and as the work spreads, we doubt not that there will be calls for publications in the Arabic, and other languages.

Constantinople being the capital, all languages of the empire are represented here; in fact, few cities have such a great variety of tongues; all the languages of Europe, and many of Asia and Africa are here represented. As these different peoples are continually coming and going, this will be an important center for our work. Seeds of truth sown here will be sown to the empire. We trust that the time is near when more workers may be sent to this great field.

We rejoice to see what the Lord has thus far done, and it is our constant prayer that the work may continue to be his. If the time has come for the work to go in this field,—and what plainer evidence could we ask that it *has* come?—we believe that the Lord will send in his own way, all that are truly ready for the work. As we consider the great work to be done here, the central thought that impresses itself is, O that we may be thoroughly consecrated, so that God can use us; for he has a place for us all, and will use all as soon as we are ready. H. P. HOLSER.

THE TURKISH EMPIRE.

A GLANCE at the map will show that the Turkish Empire, weak and sickly as it is politically, covers a vast extent of territory, lying in Europe, Asia, and Africa. The population of Turkey proper is about 22,000,000, and to this we may add 32,000,000 as the population of tributary states only nominally under Turkish rule.

RACES.

The races composing the population are many, and without going into too minute subdivision, we may name the principal ones in giving the leading lan-

guages spoken: viz, Turkish, Arabic, Armenian, Greek, Koordish, Bulgarian, and Albanian. When once mission work is well under way in Constantinople and other central points, we shall come in contact with all of these nationalities.

RELIGIONS.

In the direct possessions of the empire, it is estimated that there are about 16,000,000 Mohammedans, and 6,000,000 Christians. These latter, however, include all the sects of the Oriental churches, and there are only about 50,000 Protestants in Turkey, by the most liberal calculation.

The government recognizes seven non-Mohammedan religions, the Roman Catholic, Greek, Armenian, Syrian and Chaldee, Maronites, Protestants, and Jews. Each religion has a civil head appointed by the government, who represents the interests of his people. It was because the so-called Protestant representative repudiated our work in Constantinople that our workers there were thrown into prison. See *Review* of January 17, p. 38. Nominally every man is supposed to be free to choose his religion, but a Mohammedan who embraces Christianity is in constant danger of losing his life.

Protestant missions have been at work in Turkey for over fifty years, their work being almost wholly for non-Mohammedans. Many schools have been established.

CHARACTERISTICS.

It is said that the peasantry of Turkey, as a general class, live in comparative comfort, so far as their actual necessities are concerned, though knowing little of those conveniences which are considered necessities in more favored lands. The soil of many parts of the empire is rich, and capable of great agricultural development, and many varieties of fruit grow abundantly. The greater part of Turkey in Asia is pasture land. The great drawback to prosperity is the lack of proper means of transportation.

The social conditions of Turkey are much more favorable than those of India. There is no caste, and no aristocracy, and the poorest can rise in life to high positions if he has the elements of success in him. This free intercommunication between the different classes is a great help in missionary work. At the same time "the Turk despises the 'dog of a Christian,' the Armenian hates the Greek," and the Jew is the contempt of all. The Greeks have the commerce of the empire mostly in their hands, while the Armenians are the traders and bankers.

BARDIZAG, the town to which the truth has gone from Constantinople, is at the eastern end of the Sea of Marmora. The way in which the work has started there, only shows what will be done in many places. (See correspondence which will appear in the *Review*.) There are not so many newspapers and telegraph lines and railways as in our Western countries, but news travels rapidly, even as it did in the same regions in apostolic days.

WE have, from Elder Holser, several interesting articles and copies of correspondence from Turkey, which will appear in the Mission Field page of the *Review* during the month. These will furnish further information which may be used in preparing for the study of Turkey.

LET the leader announce the subject of the next month's study at each meeting, and then all members should, during the month, glean all the information they can to add to the interest of the study. All can take a new interest in the foreign work, for it is now the loud cry of the third angel's message that is going to the world.

PROGRAM.

1. THERE should be a map study of Turkey, bringing out the geographical features and importance of the country as the entrance into Western Asia.
2. Some one should either give a short talk about the people, religions, customs, etc., or be prepared to question the society on these points.
3. Another member should be appointed to deal with the history of our work in Turkey.
4. As regards the general field, an interesting exercise could be conducted by some one who would go through the *Bulletins* of the Conference and point out on the wall-map the new fields to be entered soon, and tell what has been done in increasing the working force in other foreign fields.
5. The discussion of the financial side of foreign missions and special prayer for workers and means are always in season.
6. The best program will be that which gives all a part, and makes it not simply a study in geography, but a study of the third angel's message. We are learning about these fields because the message is to go to them, and every believer is responsible to do his part to send it. A real interest will be an intelligent interest.

SUBJECT for next month — South Africa.

[STUDY FOR SECOND WEEK IN MAY.]

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

CAN YOU SAY, "HERE AM I"?

IN the *Review* of Feb. 7, 1893, the following statements appeared from the pen of Sister White:—

"An effort is now on foot to enforce the observance of Sunday, and while the Sunday question is coming to the front, an opportunity is given to present to the world the true Sabbath in contrast with the false. The Lord is far ahead of us. He has permitted this Sunday question to be pressed to the front in order that the Sabbath of the fourth commandment may be presented before legislative assemblies. The leading men of the nation are to have their attention called to the testimony of God's word in favor of the true Sabbath."

If any in the past have queried whether it was proper for us to appear before "legislative assemblies" in defense of the truth when occasion presented itself, this should put their doubts at rest. The declaration is as plain as words can state it, that the Lord has permitted this Sunday question to be pressed to the front "in order that the Sabbath of the fourth commandment may be presented before legislative assemblies." It is therefore proper that we as Seventh-day Adventists, as Christians, should appear before legislative bodies whenever and wherever this Sunday question comes to the front, and there hold forth the words of truth. When we do this, it cannot truthfully be urged that we are getting off from our grounds, mixing politics and religion, and failing to attend to our business. Just the opposite is the case. Whenever the State attempts to legislate upon the Sunday question, it has got off from its ground and onto our ground; for the Sunday Sabbath and Sunday keeping are nothing but religious, and certainly we have a right to meet men and consider measures upon our own ground. Let this question then be considered settled.

But notice how the Lord has been permitting the Sunday question to be pressed to the front during the past three or four years, in a way to give us opportunities to present the true Sabbath before legislative assemblies. Call to mind the Blair Sunday-rest bill and the Breckenridge Sunday bill, both twice introduced into Congress, and recall the hearings granted on these bills. Think of the World's Fair Sunday-closing measure and the notable four-days' hearing upon this, last January. Add to these the many similar measures which have been introduced in State legislatures, not a few of which have come

up this past winter (in Minnesota, Illinois, Pennsylvania, California, Michigan, Maine, and Tennessee), and ask yourself if the Lord has not been giving us opportunities to present the Sabbath of the fourth commandment before legislative assemblies.

And let us ask another question right here: How many of us have been studying upon the principles involved in this Sunday legislation question so thoroughly and earnestly that we have been prepared to go before any of these legislative assemblies and correctly represent the truth, and not "give our cases away"? How many of us have been giving heed to the constant appeal which has been sounding through the testimonies of the Spirit of the Lord for the past few years to prepare for the approaching crisis? When we consider how many have certainly been neglecting to do this, and how illy prepared most of us would have been in the past, or perhaps are even now to answer the call, "Whom shall I send, and who will go for us?" (Isa. 6:8) we can better appreciate the force and the truthfulness of the statement in the quotation at the beginning of this article, that "the Lord is far ahead of us." Shall we now arouse and with diligence redeem the time? We trust that all who can, will make an effort to attend the institutes and workers' meetings this season, where instruction upon the subject of religious liberty is to be given.

W. A. C.

AN INTERESTING HEARING.

As indicated in the foregoing article, the Lord has been granting us opportunities to present the Sabbath truth before legislative assemblies. One of the latest opportunities of this kind was a hearing on "a bill to regulate the closing of barber shops on the first day of the week, commonly called Sunday," before the Senate Judiciary Committee in the Senate chamber of the Michigan Legislature, on the evening of March 2, 1893. The bill was introduced in the Senate by Senator McGinley, February 17, and was professedly in the interests of a day of rest for barbers. The hearing was well attended, about one hundred persons gathering on the floor of the Senate chamber, many of whom were senators and representatives, besides quite a number of spectators in the gallery.

Among those who attended from Battle Creek were Elder A. T. Jones, Prof. Prescott, Elders Gage and Tait, Brethren Spicer, Edson Rogers and the writer. Much freedom was granted, many questions were asked, and numerous speeches, both long and short, were made during the nearly four hours' hearing. Elder Jones made two quite lengthy speeches, the first and last of the hearing, and Prof. Prescott and Elders Gage and Tait spoke once each. The following report from the *Detroit Tribune* of March 3, will give the reader quite an idea of the interest which the hearing created:—

“THE BARBERS' BILL.

“The barbers' bill, that is, the bill to prohibit barbers from working on Sunday, with a proviso that such persons as conscientiously believe in the seventh day of the week and observe it as the Sabbath, shall be exempt from the action of the law, was the subject of a long and earnest consideration by the joint committees of the legislature to-night.

“The bill is opposed by the Seventh day Adventists, who claim that it is in violation of their religious rights and contrary to the constitution which guarantees to every citizen the free right to follow the dictates of his conscience as regards the worship of God. The Seventh-day Adventists were represented by four strong men, whose arguments excited much mental activity on the part of the membership of the two houses and many spectators, and whose points were alternately applauded and condemned by the audience, at times in sympathy with, and again violently opposed to, them on constitutional and legal points. The Adventists tripped through, making manifest that their sentiment of non-interference had a substantial foundation in the rights of men. The Adventists' orators were Alonzo T. Jones, Editor of the *American Sentinel* of New York, Prof. W. W. Prescott, president of the Battle Creek College, Elders A. O. Tait and William C. Gage of Battle Creek. William Gearing of Detroit made a strong appeal from the standpoint of a barber. Representatives Barkworth, E. Hicks, McKinlay and Tateum, Captain Richard Traveltick, Henry A. Robinson and Senator McGinley spoke of the legal and material aspects of the case.

“The range of discussion would have pleased an academical audience. It embraced the Mosaic law, the jurisprudence of the ancient Romans, the Christian dispensation, the law of nature, Darwinism, Magna Charta and the English constitution, natural and dogmatic theology, the social encroachments of the time which made slaves of barbers, the effectiveness of labor unions, the liquor laws, and the contradictions of civil government which by apparently freeing some men from unjust oppressions really placed them in chains.

“In all these, the poor barbers' bill was likely to be swamped in a stormy sea of irrelevant matter, except that from that time the prow of their bark was occasionally brought to face the tempest of words and points that, made for or against it, were accidentally hit upon. The committee of barbers, Messrs. W. H. Green and W. Gearing of Detroit, R. Horn of Jackson, J. A. Wood, and Millard Filmore, of Lansing, endeavored to steer the craft to a safe haven, but it was only when the gate of oratory had its moments of lull, that they succeeded. They are of the opinion that the result of the discussion, which lasted till midnight, was decidedly in favor of their bill.”

Section 2 of the bill reads as follows:—

“And further it shall not be lawful for any person or persons to keep open their shops or places of business aforesaid, on said first day of the week, commonly called Sunday (except such person or persons shall be employed to exercise such art or calling in relation to a deceased person). *Provided, however,* that nothing in this act shall apply to persons who conscientiously believe the seventh day of the week should be observed as the Sabbath, and who actually refrain from secular business on that day.”

Upon the exemption in behalf of seventh-day observers Elder Jones made his first and most telling argument against the bill, using this to show the character and unconstitutionality of the measure. The line of argument pursued brought out the reading of the fourth commandment by the chairman of the committee, Mr. Mc Ginley, and a question from him as to whether Sunday and Sabbath are synonymous, which Brother Jones gladly answered. Thus the true Sabbath was made to stand in plain contrast with the false.

W. A. C.

EXEMPTION CLAUSES.

MANY Sunday laws have in them an exemption for those who “conscientiously believe that the seventh day of the week ought to be observed as the Sabbath, and actually refrain from secular labor on that day,” or who “keep another day of the week as *holy time*,” or “observe as the Sabbath any other day of the week than Sunday,” or “observe as the Sabbath one day in each seven, as herein provided.” (See Sunday laws of Michigan, Maine, Massachusetts, Connecticut, Minnesota, Kentucky, etc.) But such exemptions are wrong for the following reasons:—

1. Because the law which gives occasion for them is wrong. A law which demands an exemption to prevent its coming in conflict with the inalienable rights and conscientious convictions of men, must certainly be wrong.

2. They are wrong because they are merely acts of toleration. To grant that the government has a right to say whether the individual shall be allowed to exercise his rights or not, is to grant to it the power to deny him his rights. But toleration is not the doctrine of true civil and religious liberty, nor of the founders of the American government.

Of Madison, history says:—

“Religious liberty was a matter that strongly enlisted his feelings. When it was proposed that, under the new Constitution, all should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, Madison pointed out that this provision did not go to the root of the matter. The free exercise of religion, according to the dictates of conscience, is something that every man may demand as a right, not something for which he must ask as a privilege. To grant to the State the power of tolerating is implicitly to grant to it the power of prohibiting; whereas Madison would deny it any jurisdiction whatever in the matter of religion.”—“*Appleton's Cyclopaedia of American Biography*,” vol. 4, p. 165.

Dr. Philip Schaff, in laying down the same principle says:—

“Toleration is an important step from State-churchism to free-churchism. But it is only a step. There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of

faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right."—*Schaff's Church and State in the United States*, p. 14.

And Hon. Richard M. Johnson, in his famous Sunday Mail Report adopted by the United States Senate in 1829, well observed that,—

"Our Constitution recognizes in every person the right to choose his own religion and to enjoy it freely, without molestation. . . . The proper object of government is to protect all persons in the enjoyment of their civil as well as religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . . What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."—*American State Papers*, pp. 89–100.

3. They are wrong, because to consent that they are right is to admit that the government has a right to compel everybody to observe a rest day, which is not true. At most it can only enforce idleness; but it has no right to compel men to be idle, or to deprive them of their God-given time, so long as in their use of it they keep within the bounds of civility. Industry and not idleness is in the interest of both the individual and the government.

Mr. Andrew Young, in his "Government Class Book," p. 198, speaking of personal liberty, says:—

"Every person has the right to go wherever he pleases, free from restraint on the part of others. If any one restrains him of his liberty even for a very short period or without violence, as by locking him in a room, he may recover damages. This is one of our most valued rights, and is forfeited only by crime."

4. They are wrong, because they require a religious observance, which civil government has no right to do, and are granted only upon religious considerations. In order to receive the benefit of the exemption, one must "conscientiously believe" that some other day than Sunday is "the Sabbath," and "actually refrain from business and labor on that day," or observe it "as the Sabbath."

5. They are wrong, because the exemption requires more of those who are exempted than the law itself requires of those who are not. They must "conscientiously" observe the day they keep, or keep it "as the Sabbath," while of those not exempted no such requirement is made, though as the exemption itself indicates, and as all men know, that is the implied intent of the law. Sunday laws, exemptions and all, are enacted for the purpose of enforcing the observance of a religious institution and compelling the conscience.

6. They are wrong, because to enact that which is professedly designed for the benefit of the consciences

of one class only, is to enter upon class legislation, and thereby to consent that the government may disregard the consciences of all other classes in this respect.

7. They are wrong, because for any class to ask for or accept of them is but selfishness. James Russell Lowell, in a poem entitled "Freedom," has well rebuked the asking for this sort of freedom, in the following words:—

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear;
And, with heart and hand, to be
In earnest to make others free.

8. They are wrong, because those who ask for or accept them thereby virtually shut themselves off from protesting against the law from which they have asked to be exempted; but all men everywhere have a right to protest and should protest against religious legislation on the part of civil government now and forevermore.

9. They are wrong, because they assume that the majority have rights and liberties to grant to the minority, which is false. Inalienable rights come from the Creator, and are possessed by all equally; and with the rights belongs the liberty to exercise and enjoy them. This assumption is clearly indicated in the following words of Rev. F. W. Ware, Secretary of the American Sabbath Union for Michigan, in the *Michigan Sabbath Watchman* for June, 1892:—

"There is not a Seventh-day Adventist in this State that dare plow his field, or reap his grain, or build his house, or thrash his wheat, or chop his wood, without pleading *his right to do so* under the exemption clause of our laws, which clause has its root in his conscientious and religious convictions and customs. The only legal right the Seventh-day Adventists have to do secular work in shop, on house, in field, or to run their presses, etc., in their publishing concern on the Christian Sabbath, is a right given them by this State on religious grounds only."

That Seventh-day Adventists dare do and have done just what Mr. Ware here says they dare not do, reference needs only to be made to their practice in the State of Tennessee where there is no exemption clause to the State Sunday law, and in Arkansas during the time the exemption clause was there repealed.

10. They are wrong, because this assumption of superiority and of being the dispensers of the rights and liberties of others on the part of Sunday-keepers, carries with it the idea that they may rightfully curtail or deny those rights and privileges whenever they see fit to do so. Thus Mr. Crafts claims that—

"The tendency of legislatures and executive officers to ward those who claim to keep a Saturday-Sabbath is to over leniency rather than over-strictness." — *Crafts' "Sabbath for Man,"* p. 262.

Instead of granting exemption clauses, he says :—

"Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday) suffer the loss of one day's wages rather than have the ninety-nine suffer by the wrecking of their Sabbath by public business." — *Ibid.*

The Bill of Rights in the Kentucky State Constitution well declares—

"That absolute, arbitrary power over the lives, liberty, and property of free men exists nowhere in a republic, not even in the largest majority."

Mr. Andrew W. Young, in his "Government Class Book," p. 199, says :—

"Every man has a right to demand protection by the government. This protection is afforded by its police and other civil officers. So, also, if these are not sufficient, the governor is bound to call out the militia, to protect even a single person."

This idea of Sunday-law makers being the benefactors of, and dispensers of rights to, those who observe another day than Sunday, is further shown in the words of Mr. Crafts, in his "Sabbath for Man," p. 262 :—

"Instead of reciprocating the generosity shown toward them by the makers of Sabbath laws, these Seventh-day Christians expend a very large part of their energy in antagonizing such laws, seeking by the free distribution of tracts and papers to secure their repeal or neglect, seemingly on the policy of rule or ruin. They persuade very few to keep the seventh day; they only succeed in confusing the consciences of many about the first. They increase the desecration of the Lord's day, but not the hallowing of Saturday."

This is what the observers of the seventh day are asked to pay for exemption clauses. They are asked to cease their use of the freedom of speech and the press guaranteed by the Constitution of the United States; to say nothing against either the Sunday Sabbath or Sunday laws; in fact to say nothing about the Sabbath question at all. The Bill of Rights of the Constitution of West Virginia, says :—

"All men shall be free to profess, and by argument to maintain, their opinions in matters of religion."

Here is the ground upon which the apostles stood (Acts 4:17-20; 5:27-29); here is where the Reformers of the sixteenth century stood; and here is where those who honor the divine precepts and the Sabbath of the Lord now stand. W. A. C.

TAXATION CHURCH PROPERTY.

NEAR the close of the hearing at Lansing, Mich., on the night of March 2, described in another article in this department, a representative who was present asked Elder Jones how he stood in regard to the bill

before the House for the taxation of church property. This was the first intimation we had had that there was such a bill pending in the legislature. But Elder Jones replied that we favored the taxation of church property, and in proof cited the fact that just two days before (February 28) resolutions had been introduced in the General Conference of the Seventh-day Adventists then in session at Battle Creek, repudiating the doctrine of exempting church property from taxation, and only awaited slight verbal changes for adoption. (See General Conference *Bulletin*, pages 437, 475, and 484.) This called out some remarks, and evidently produced a good effect, giving the impression of our maintaining a consistent position throughout. The introduction of these resolutions in the General Conference just at this time without any knowledge whatever of such a bill's having been introduced in the Michigan legislature, seemed providential. The resolutions as finally adopted read as follows :—

Whereas, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions, therefore,—

Resolved, That we repudiate the doctrine that Church or other ecclesiastical property should be exempt from taxation, and further,—

Resolved, That we decidedly protest against any such exemption, and favor the repeal of such legislation as grants this exemption.

But this was not all. As soon as the hearing on the barbers' bill was over, Mr. Gleucklich, the gentleman who introduced the bill for the taxation of church property in the House, came to Elder Jones and informed him that there was to be a hearing on this bill before the House Judiciary Committee the next morning at nine o'clock, and invited him to stay and speak in favor of the bill, which he did to excellent effect, making good use of the resolutions referred to, together with Mr. Ringgold's arguments upon this subject as found in his pamphlet (No. 3 of Religious Liberty Library) "Church and State," pages 41-46. About forty persons were present at this hearing— all the committee room could accommodate. Those present at both hearings were furnished religious liberty literature, some asking for it before it was provided them.

Thus one opportunity opened the way for another for the presentation of the truth before some of the leading and influential men of the land. Truly the Lord has placed great responsibilities upon us as a people in committing to us the message to the world for this time,— these last and eventful days,— and this should stimulate us to a most careful, earnest, and prayerful study of the truth that we may be able to rightly represent it when we are called to stand singly and alone to answer for our faith. Now is the time to prepare. W. A. C.

[STUDY FOR THIRD WEEK IN MAY.]

HOME MISSIONS.

CONDUCTED BY MISS JENNIE TRAYER.

THE MASTER'S CALL.

UP, and be doing! the time is brief,
And life is frail as the autumn leaf!

To God and thy better self be true.
Do with thy might what thou findest to do.

Though the day is bright, and the sun is high,
Ere long 't will fade from the glowing sky.

While the evening shadows darkly fall
There 's a time for rest, it will come to all.

The harvest is white, and the field is wide,
And thou at thine ease mayest not abide.

The reapers are few and far between,
And death is abroad with his sickle keen.

O think of the Master, worn and faint,
Whose meek lips uttered no sad complaint;

Who toiled for thee 'mid the noontide heat,
And sought no rest for his weary feet.

Go forth and labor; a crown awaits
The faithful servant, at heaven's high gates;

Work with thy might; ere the day of grace
Is spent — ere the night steals on apace.

The Master has given his pledge divine:
Who winneth souls, like the stars shall shine.

— Sel.

EVERY CHRISTIAN A MISSIONARY.

EVERY Christian is a missionary — a "sent one." "As my Father hath sent me, even so send I you." Every Christian is a missionary appointed by Christ and for Christ, and to and for the world. We are all ambassadors for God, messengers of the cross. It is the God-given duty and privilege of every one who knows and loves the Saviour to strive to lead others to his love and service. "Go work;" "Go preach;" "Go teach;" "Let him that heareth say, Come;" these are the Christian's commands. Have you heard? Then say, "Come." Is the marching order yours? Then "go."

That motto deep cut upon the sides of the Eddy-stone light-house would be a grand one for every

Christian to take to himself. The words are these: "To give light and to save life." *To give light and to save life.* Verily this is the God-appointed mission of every Christian. It is not enough for any Christian simply that he is saved; he must in turn be striving also to save others.

Mr. Moody tells us of one day seeing a steel engraving which pleased him very much. He says: "I thought it was the finest thing I had ever seen at the time, and I bought it." It was the picture of a woman coming out of the water and clinging with both hands to the cross of refuge. "But afterward," he goes on to say, "I saw another picture which spoiled this one for me entirely, it was so much more lovely. It was the picture of a person coming out of the dark waters, with one arm clinging to the cross, but with the other she was lifting *some one else* out of the waters."

Saved and saving. Keeping a firm hold upon the cross ourselves, but striving ever to lift other souls from the dark billows of sin that beat upon the dangerous coast of eternity; that is Christianity in its highest type. Christ came to save. "As the Father hath sent me, even so send I you." Ours, too, is to be rescue work. First saved, then saving. And poor, weak, and feeble men and women that we are, God will use us if we will. He has sent no angels to make known and offer his gospel. To be sure we cannot convert men, but telling them the gospel and persuading them to accept it is our work; conversion is God's work.

There is a legend of a Roman soldier, who had a son with him in the army who was dumb. Once in the midst of a battle, the son saw one of the enemy with his sword raised over his father, ready to strike him to the ground. It is said that in the utter intensity of his desire and effort to warn his father of his danger, his voice came to him, and he cried out in time to save his life. It does seem that if we could but realize the danger our unsaved friends are in, many of us would get our voices. Instead, I sometimes think we give our dearest friends reason to say, "No man careth for my soul." We are all so silent, so unmoved, so slow. It is not an uncom-

mon lament to hear from awakened sinners, "No one ever spoke to me about my soul." Many of them could say to Christian friends: "I think you were a long time coming to me with the help and encouragement and sympathy you might have given toward leading me to Christ."

A recent incident of pastoral experience will give point to this thought. A lady in the congregation of the writer became impressed with the desire to speak with her neighbor, a very dear personal friend, and a woman of wealth, refinement, and most excellent character, but not a Christian. One morning she felt that she must go to her friend and frankly tell her about her long-cherished interest in her soul; but so often had she yielded to delay that she could not seem to get the courage. At last she knelt and prayed for strength, and then, without waiting a moment to lose her resolution, she went and told her, at her very door, just what was in her heart. Think how that message, brought in such fear and trembling was received! The answer was: "O, I have wondered this long time why you never spoke to me. I have longed for your help, and I am so glad you have come. Will you not, please, come right into the room here and pray with me?" That woman, her husband, and two daughters, soon came into the church, and I know no better members in God's household to-day.

That is practical soul-winning work. We need more of it. What our churches need to-day is more of that life-giving, vitalizing fire of God's Holy Spirit which will arouse every individual Christian to earnest, consecrated, personal work.

"Every Church a Band of Missionaries," is the title of a tract. We have never read the tract, but the title is very suggestive. A good deal has been said of late about the importance of having able ministers in our pulpits, and no doubt it is important. But would it not be well to call the attention of the members of our churches to the fact that it is even more important that they should be able workers, than that they should have able pastors; especially such as fill the popular idea of men unusually gifted as public speakers and sermonizers? Only as our churches become "bands of missionaries;" only as they become bands of "able workers;" in fact, only as the rank and file of our Christian membership become enlisted in active service for Christ, will his kingdom advance as it ought.

"Give me," exclaimed Wesley, "one hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but

Christ and him crucified, and I will set the world on fire." This, at least, we know, that in the existing churches of to-day, if every hundred members were a hundred such workers, burning with the fire of a zeal kindled with Christ's love, we might exclaim, "The kingdom of God is at hand!" Let us be up and doing. It is God's most urgent command: "Go work to-day in my vineyard." God will use us. Men are the messengers. Reward is sure, present, and eternal. "He that winneth souls is wise." Wise! It is the greatest, grandest, wisest work in the world; for "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."— *Observer*.

WORK IN GOD'S STRENGTH.

WHEN asking Christians to undertake certain branches of Christian work, one is so often met with the excuse, "I cannot do it; I am not fitted for it. I have no power to speak." Such have much need to get back to the desert, and learn the significant lesson of the rod which Moses held in his hand. He was questioning his sufficiency to take up the work which was being thrust upon him; but he learnt that if only a rod is cast down before God, it becomes endowed with new powers; it can be and do what would be impossible by nature; and through the power of God it may become invested with such might as to carve a way through the waves, roll back the hosts of Amalek, and bring water from the flinty rock. Why should not we be as that rod in the hands of Christ? Without him we cannot be other than broken reeds; but in him and with him we become pillars in the temple from which we shall go no more out. "I can do all things through Christ who strengtheneth me."

And there is no way so good of getting God's strength as being diligent students of his precious word. That is the medium of conveying strength to our inmost souls, as the grain conveys the strength of the earth, to the nutriment of our natural life. — *F. B. Meyer, in "Christian Living."*

PROGRAM.

1. Opening exercises.
2. Business.
3. Consideration of the subject of the lesson.
4. Laying plans for the summer's work.
5. Season of prayer.

[STUDY FOR FOURTH WEEK IN MAY.]

HEALTH AND TEMPERANCE.

CONDUCTED BY W. H. WAKEHAM.

DON'T LOOK FOR THE FLAWS.

Do n't look for the flaws as you go on through life,
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding ;
It is better by far to look for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the hosom of God's great ocean ;
Do n't set your force 'gainst the river's course
And think to alter its motion.
Do n't waste a curse on the universe—
Remember, it lived before you,—
Do n't hutt at the storm with your puny form,
But hend, and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter ;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wisest man shapes into God's plan
As the water shapes into a vessel.

— *Ella Wheeler Wilcox.*

FASTING.

THERE is no doubt that fasting is beneficial physically, and if rightly done, good for the soul. In this age of intemperance and gluttony a day's abstinence from food once in a while would give the tired digestive organs a chance to rest and recuperate, would relieve the eliminative organs of their constant strain; and clear the cobwebs from the befogged brain.

But while the subject of fasting from a physiological standpoint is an interesting one, we wish at this time to consider it from a Bible point of view. There are some fasts mentioned in the Scriptures to which little attention has been paid.

IS FASTING ENJOINED IN THE SCRIPTURES ?

Christ fasted (Matt. 4 : 2), told his disciples that the time would come that they would fast (Mark 2 : 20,) and gave instructions how they should appear when they fasted. Matt. 6 : 16-18. When asked by his disciples why they had failed to heal one that was grievously afflicted, Christ said of such manifestations of divine power, "This kind goeth not out but by prayer and fasting." Matt. 17 : 19-21. And the Lord admonishes his people in these last days to "turn ye even to me with all your heart, and with fasting and with weeping, and with mourning." Joel 2 : 12. This is sufficient to show that fasting is an ordinance of God.

WHEN FASTING IS NOT ACCEPTABLE TO GOD.

1. When "in the day of your fast ye find *your own pleasure.*" Isa. 58 : 3, Revised Version.
2. While you "oppress all your laborers." *Id.*, margin.
3. When "ye fast for strife and contention." Verse 4, Revised Version.
4. When "ye smite with the fist the poor." See A. Clarke on Isa. 58 : 4.

ACCEPTABLE FASTS.

"Is not this the fast that I have chosen ?"

1. "To deal thy bread to the hungry."
2. "To bring the poor that are cast out to thy house."
3. "When thou seest the naked that thou cover him."
4. "And that thou hide not thyself from thine own flesh."
5. To "draw out thy soul to the hungry, and satisfy the afflicted soul," or, as the Syriac version renders it, "That thou bring forth thy bread to the hungry," etc. Or, "That thou bestow on the hungry that which thy soul desireth." Revised Version, margin.

Are not these the fasts that God desires of you and me, brethren and sisters ?

SPECIAL PROMISES TO THOSE WHO ENGAGE IN THIS
KIND OF FASTING.

1. "Then shall thy light break forth as the morning." What a beautiful figure! The Lord has said that the glory of the third angel's message shall lighten the whole earth. This is the "loud cry." Are we ready for the Lord to use us in this way to increase the light of his closing work?

2. "And thine health shall spring forth speedily." This kind of fasting is good for the body and the soul. Obedience to the words of God will be life, health, and medicine. Prov. 4 : 20-22.

3. "Thy righteousness shall go before thee; and the glory of the Lord shall be thy rearward." What a defense and protection! — Righteousness before, glory behind. Is not this the panoply of heaven?

4. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Brethren and sisters, do you desire your prayers to be heard and answered? Do you want the great God to say to you personally, when you call, "Here I am"? The way is plain. "Be careful to maintain good works." Read again the fifty-eighth chapter of Isaiah, to find out what these good works are.

5. "Then shall thy light rise in obscurity, and thy darkness be as the noonday." Are you in obscurity? Begin to minister to the needs of the poor and sick all around you. Thus shall your light shine before men; and they, seeing your good works, will be constrained to glorify your Father which is in heaven. Are you in darkness? Begin to "draw out thy soul to the hungry." All have opportunity, for "the poor ye have with you always." Try it, brethren and sisters, and, God's word for it, your "darkness shall be as the noonday," and "Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60 : 3.

6. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundation of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." No more precious promises are found in all the Bible. They are for us. Will we let the Lord use us in this way? If so, then these blessings are ours. "Believe the Lord; so shall ye be established."

W. H. W.

"VEGETABLE DIET MOST SUITABLE FOR
CHILDREN."

"THE organs of a child are more sensitive and excitable than those of an adult; hence stimulants of every kind should be strictly avoided, and the food be mainly of a vegetable character. In this 'fastage,' this is a suggestion of vast importance. Parents mourn over many evil effects of unrestrained passion and moral deterioration in the rising generation, while in truth, these are too often but the legitimate harvest of the seeds they have themselves sown in the form of stimulating food and drinks. The old spelling-book assertion, that 'Bread and milk is the best food for children' is as true now as it was in the days of our fathers." — *Anatomy, Physiology, and Hygiene*, by Calvin Cutter, M. D.

"BECAUSE we, from principle, discard the use of those things which irritate the stomach and destroy health, the idea should never be given that it is of little consequence what we eat. I do not recommend an impoverished diet." — *Mrs. E. G. White, in "Christian Temperance."*

THE FIRST DUTY.

"KNOWLEDGE must be gained in regard to how to eat, and drink, and dress so as to preserve health. Sickness is caused by violating the laws of health; it is the result of violating nature's law. Our first duty, one which we owe to God, ourselves, and to our fellow-men, is to obey the laws of God, which include the laws of health." — *Testimonies, Vol. 3, p. 164.*

PROGRAM.

1. Opening exercises.
2. Scripture Reading, Matt. 25 : 31-46.
3. Essay, "Who is my Neighbor?" See Luke 10 : 29-37.
4. Discussion of "Fasting."
5. Ten minutes' talk on "Our Opportunities," by the leader. Text, Gal. 6 : 10.
6. Business and closing.

NOTE. — As a good preparation for the carrying out of this program, read, "Doing for Christ," *Testimonies, Vol. 2, pp. 24-37.*

CANVASSERS' DEPARTMENT.

CONDUCTED BY F. L. MEAD.

THE VAUDOIS TEACHER.

"THE manner in which the Waldenses and heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets, or articles of dress. Having entered the houses of the gentry, and disposed of some of their goods, they cautiously intimated that they had commodities far more valuable than these,—inestimable jewels, which they would show if they could be protected from the clergy. They would then give their purchasers a Bible or Testament; and thereby many were deluded into heresy."—*R. Saecho.*

'O lady fair, these silks of mine are beautiful and rare,—
The richest web of the Indian loom, which beauty's queen might wear;
And my pearls are pure as thy own fair neck, with whose radiant light they vie;
I have brought them with me a weary way,— will my gentle lady buy?"

And the lady smiled on the worn old man, through the dark and clustering curls
Which veiled her brow as she bent to view his silks and glittering pearls;
And she placed their price in the old man's hand, and lightly turned away,
But she paused at the wanderer's earnest call,— "My gentle lady, stay!

"O lady fair, I have yet a gem which a purer luster flings
Than the diamond flash of the jeweled crown on the lofty brow of kings,—
A wonderful pearl of exceeding price whose virtue shall not decay,
Whose light shall be as a spell to thee and a blessing on thy way!"

The lady glanced at the mirroring steel where her form of grace was seen,
Where her eye shone clear, and her dark locks waved their clasping pearls between;
"Bring forth thy pearl of exceeding worth, thou traveler gray and old,
And name the price of thy precious gem, and my page shall count thy gold."

The cloud went off from the pilgrim's brow, as a small and meager book,
Unchased with gold or gem of cost, from his folding robe he took;
"Here, lady fair, is the pearl of price! may it prove as such to thee!
Nay—keep thy gold—I ask it not, for the word of God is free!"

The hoary traveler went his way, but the gift he left behind
Hath had its pure and perfect work on that high-born maiden's mind,
And she hath turned from the pride of sin to the lowliness of truth,
And given her human heart to God in its beautiful hour of youth!

STATE AGENTS' CONVENTION.

SINCE the issue of the last HOME MISSIONARY, the State Canvassing agents have held a very profitable convention, during the time of the Institute and General Conference, just passed. The following delegates were present:—

E. E. Miles, New England; E. R. Palmer, Vermont; J. R. Calkins, New York; C. F. Parmele, Atlantic; F. W. Spies, Pennsylvania; A. M. Neff, Virginia; U. P. Long, West Virginia; D. A. Corkham, Maratime Provinces; A. F. Harrison, Dist. No. 2; W. R. Burrow, Georgia; J. A. Parker, Tennessee; Dan'l Graber, Alabama; W. L. Killen, North Carolina; C. F. Dart, Louisiana; A. J. Olsen, Michigan; Byron Hagle, Ontario; R. B. Craig, Dist. No. 3; C. L. Taggart, Illinois; I. S. Loyd, Indiana; S. G. Haughey, Ohio; S. D. Hartwell, Wisconsin; C. M. Everest, Minnesota; J. J. Devereaux, Nebraska; Geo. A. Wheeler, Dakota; Jas. Hackett, Manitoba; S. M. Jacobs, Iowa; W. W. Eastman, Texas; S. C. Osborne, Kansas; H. L. Hoover, Missouri; W. M. Crothers, Oklahoma; N. P. Dixon, Dist. No. 5; I. R. Blivin, Upper Columbia; Z. Sherrig, Scandinavian work; G. L. Miller, *Good Health.*

The following brethren participated in the absence of three State agents:—

J. B. Goodrich, Maine, J. R. Palmer, Colorado, and C. McReynolds, Arkansas. Brethren C. D. Wolf, F. W. Morse, G. W. Morse, C. Eldridge, and L. C. Chadwick, representatives at large.

All Presidents of Conferences and Secretaries of Tract Societies were invited to participate.

Brother S. D. Hartwell was elected as Secretary, and Brother G. W. Morse, Assistant. Brother Morse made quite detailed reports of the actions of the convention through the *Bulletin.*

The convention opened January 29, and closed February 17, making a total of seventeen meetings which were held. Total membership, forty. Average attendance, thirty-one. After the formal adjournment of the convention, the State agents had regular meetings by themselves, every day, in which were discussed questions of vital importance to their work, but not so interesting to the public in general. These meetings continued for about two weeks longer. Many expressed themselves to the effect that these were the most valuable of all. How this may be, we leave with every man who was present to judge. Some of the questions considered were: How to Study the Books; How to Conduct the Details of a

Canvassers' Institute; State Agent's Work in the Field, and How to Assist Canvassers in the Field.

This being the third general convention of State agents within four years, those who were present at the first could see a marked change in the progress of the canvassing work. We could also see the need of continued advancement to keep pace with the light of truth. Some were made sad to see so few present of those who were here at the first convention, but were glad to see some who are still engaged in the work.

Several weeks previous to the convention, some subjects which seemed to need consideration, were assigned to parties having had practical experience in the work, for the purpose of writing papers on them, to be presented at the convention. After giving careful thought and study to these questions, these parties presented papers, after which from a half hour to an hour and a half was spent by the delegates catechising the author of the paper, to bring out additional points upon the subject presented. The following are the papers presented:—

Qualifications and Examination of Canvassers, C. F. Parmele; How to keep Canvassers in the Field, C. M. Everest; Proper Manner of Presenting our Publications, N. P. Dixon; same subject, A. F. Harrison. It may be proper to state that these two brethren were asked to write upon this subject without being informed that any one else would write a paper on it. Each one supposed that he was the only one who was expected to prepare a paper on this particular topic. Recanvassing, G. W. Morse; Lady Canvassers, S. C. Osborne; Canvassers' Schools, Geo. A. Wheeler. These papers will be presented through the columns of the Canvassing Department of the HOME MISSIONARY, and we trust they will be read with interest, and studied with profit.

Brother E. E. Miles occupied two meetings in talks upon how to get in full time, making many valuable suggestions. Elder H. E. Robinson occupied a portion of the time of one day in presenting the subject of city canvassing and the difficulties attending the work in large cities, and how to meet them. Elder Chadwick spoke on the canvassing work in South America and the West Indies. Elder G. C. Tenney gave us a talk on the prospects of the canvassing work in India. Brother G. L. Miller occupied one meeting on the importance of the circulation of the *Good Health*. Brother J. E. Woodward, two meetings in explaining his method of introducing "The Two Republics" in the city of Chicago. A portion of several meetings was spent in considering the question of how to deal with agents in the field—whether C. O. D., trust, or letter-of-credit. While some were strongly in favor of the C. O. D. plan, others were opposed to it. Many seemed quite favorable to the letter-of-credit plan, although its merits have not been tested.

The question of having so many bindings for our books was discussed to some extent, and it seemed very desirable to some to have the number reduced to

three or four. Some were in favor of three; viz., full Morocco, half Morocco, and marble cloth, and throwing out the library; but the majority were in favor of retaining the library. It was thought by many to be a great disadvantage to the canvasser to have so many bindings to handle, but it seemed quite difficult, on account of the variety of the fields, to fully agree on three. While Dist. No. 6 is practically using but three; viz., full Morocco, half Morocco, and marble cloth, and also in England and Australasia they use three, yet in some fields in America, many preferred the library to the half Morocco. We urge the advisability of all our canvassers endeavoring to confine their list of orders to as few styles of binding as possible, believing it will minister to their good, and save them much perplexity, and be just as satisfactory to the public.

F. L. M.

HOW TO KEEP CANVASSERS IN THE FIELD.

It is of the greatest importance that only those who are consecrated to God, and desire to do all they can to bring souls to a saving knowledge of the truth, should be selected as canvassers; and they should be thoroughly instructed.

Where possible, hold a canvassers' school, in which they can be given a thorough course of study in the Bible and the Testimonies of the Spirit, in relation to the work before them, and an institute following the school in which they can be instructed in practical canvassing, and become familiar with the contents of the book they are to handle.

See that they are started well. Go with them into the field yourself, if possible, or send out with them a successful and experienced canvasser to give them a good start. Place them in companies of two, and arrange for them to meet Friday afternoon, and spend Sabbath and Sunday together, as it strengthens and encourages them.

Have a personal interest in each one, especially the weak ones, and take time every day to ask God's blessing on each one; for "the effectual fervent prayer of a righteous man availeth much." Write to them often, advising and encouraging them, and keeping them well posted about their fellow-laborers and the progress of the work. Visit them often; canvassers like letters and visits, and are much encouraged by them.

But in order to do this, it is necessary that the canvassers should report direct to the State agent, each week, so that knowing the location and circumstances of each one, he can keep in touch with all, and give intelligent attention to all their needs.

Where canvassers are not able to pay cash for books, have some way provided to furnish them with the books they need, and yet maintain the business on a good financial basis. Furnish them with our periodicals free, as they come out from week to week.

These are some of the principles which, it seems to me from what experience I have had, should be adopted to keep canvassers in the field.

RECAPITULATION.

1. Care in selection.
2. Thorough instruction.
3. Start them well.
4. Work in companies.
5. Keep in touch with them.
6. Deal with them on a cash basis.
7. Keep them out of debt.

C. M. EVEREST.

SOUTH AFRICA.

WE had no report last month because every one of the agents, we are glad to say, were able to attend our good general meeting from December 2-9, and then the institute conducted by Brother Morrison, from December 15, holding three weeks and closing with the week of prayer, which was observed here during the first week in January. All appreciated these privileges as it was the first time some had ever met with our people. It had been about two years since the last institute, since which time many have gained valuable experience in the field. A meeting long to be remembered was one occupied in listening to reports from canvassers. While nearly all had more or less opposition to meet, they had been reasonably successful. The key-note of the testimony of each was, "Thanks be unto God which always causeth us to triumph in Christ."

We had twenty-two names enrolled during the institute; of this number only fifteen are able to engage in the work. We hope some others will soon be able to begin. We had two sessions of two hours each, each day. A part of the time was occupied in giving instruction to beginners and in studying "Patriarchs and Prophets," the book most of the workers will sell during the year. Nearly all will recanvass the territory previously gone over with "Bible Readings." While they find some prejudice, they also find many others who like our books very much, for the excellent matter they contain and superior quality of binding and paper.

Our health works, "Bible Readings," and also some others, have been quite generally circulated in this field, and as a result we are getting to be very generally known. Our literature is stirring the minds of the people. All have taken up the work again with renewed courage and zeal, to labor patiently and energetically in sowing the good seed which will accomplish the work God designs it should, thankful for the privilege of having some part in a work so sacred and solemn.

J. M. CRAIG.

In Switzerland the canvassers often deliver their books by mail, C. O. D. at a cost of 8 cents per copy. In case the party does not take the book, it is returned to the sender, who is out 5 cents to return, making 13 cents. In this way they deliver about 30 per cent of their orders.

THE GERMAN CANVASSING WORK.

I THOUGHT it might be of interest to you to know how the *German* canvassing work is prospering in South Dakota, and as we all have one God, he wants one and the same spirit of interest manifested in one language as another. But up to the present time in this State, where I have been laboring the past four years, there has been but little done in this language.

The first of last July, two of us entered the field, knowing that the Lord's bidding meant us. "Go ye into all the world, and preach the gospel," and, "Lo I am with you always, even unto the end of the world." While we do not talk to large congregations at a time, yet we do the same work in a different way to save souls.

We were in the field four months, and delivered over \$800 worth of books, but this does not amount to much if we do not have a living connection with the Source of all strength, and know that the angel of God is round about us.

As I see how the Lord has inspired others with a zeal to labor for him in this branch of the work, I can but praise him, and believe that our number will be much larger the coming summer. But let us so consecrate ourselves that the Lord will clothe us with power from on high. We must have it, or stay at home. Past blessings will not suffice for the future, and the foreign field calls loudly, and must be filled with consecrated laborers. The eyes of our people are turned toward Union College. When I look over the school, I can count three to one last year in the German department. And how was this increase brought about? Certainly I must say with the Psalmist, "This is the Lord's doing; it is marvelous in our eyes." And, seeing the Lord at work, let us consecrate ourselves completely to him, letting him work through us till the conflict is over and the victory won, when he will call us home, to partake of joy, peace, and happiness which will reign supreme in the mansions beyond, where the faithful forever shall reign.

C. L. HOLDERMAN. □

ISLANDS OF THE INDIAN OCEAN.

MUCH has been written about missionary work in foreign countries and in the islands of the sea. The workers with the "Pitcairn" have given most interesting accounts of mission work in the Pacific Archipelago, and Elder Chadwick, glowing accounts of the West Indies, while Elder Haskell has opened up before us the extensive field of India, and I will, by request of the editor of the "Canvassers' Department," give a brief account of some of the most important islands of the Indian Ocean, giving them in the order in which we visited them, the least important first.

GEYCHELLES.

It was on Nov. 15, 1890, that the large French steamer, in which we sailed from Australia, anchored

in the beautiful harbor off the island of Mahe, the largest of a group of forty islands lying south of the equator 5°, and in longitude 55° east. About three centuries ago a Portuguese by the name of Geychelles, whence this group is named, while on an exploring expedition, discovered these islands. For many years these islands furnished a hiding place in the numerous small bays and inlets, for pirates from the various European countries. A century later the French laid claim to them, and settlements were made.

Large plantations of rice and cotton were cultivated, and the slave trade with the Arabs of Zanzibar became extensive. Early in the present century the English obtained these islands by treaty, when slavery was abolished. The plantations were then set with tropical fruits, which form the staple of commerce at the present time.

Mahe, fifteen miles long and six wide, has a population of 25,000, made up largely of the African types, creoles, and a small per cent of French and English. The leading churches are Catholic and Church of England. A large school is connected with the Church of England. Missionary work is being carried on by other Evangelical churches. The large English and French mail-vessels make regular stops here in going to and from Australia.

BOURBON OR REUNION.

One thousand miles south of the Geychelles, and in latitude 20°, lies the island of Bourbon. It is a French dependency. It is cone shaped, with mountains rising 5000 feet in the center, from the highest point of which smoke is constantly seen rising, though no lava has been thrown out during the known history of the island. This island possesses great mineral wealth; sugar-cane is grown extensively, and tropical fruits abound.

The capital, St. Dennis, is built on the side of a mountain, just at the opening of a deep gorge. The tropical foliage of this island presents one of the most picturesque and pleasing of all earth's decorations. The stately royal palm, the broad feathery fronds of the fern-tree, together with the large flowering-trees, the waxy and delicate-tinted orchids,—nature has left nothing to complete the panoramic view. The towns are all built near the coast, and a railroad surrounds the island, touching all the towns. The religion is largely Catholic, and the nationality, French Creoles, Indians, Portuguese and English.

MAURITIUS.

The island of Mauritius, the far-famed "Key of the Indian Ocean," is in the latitude of Bourbon, 200 miles to the east. This island known to the Oriental world for centuries, became permanently settled by the French early in the seventeenth century. In 1810, it was captured by the British, and four years later became a British possession by means of a treaty.

Its length is only thirty-five miles; breadth twenty-two miles. The population exclusive of the military is 350,000, representing about 22 nationalities. The

sugar cane culture is the leading industry; over 125,000 tons of sugar are exported yearly. Since slavery was abolished, Indians have been shipped here to work the large sugar estates.

Although an English colony, the French customs and language predominate. A number of high schools are supported, and various lines of missionary work are being carried on by different denominations. The minister of the Church of England and also the principal of the Royal College called on us at the hotel where we were stopping, and we had a very pleasant interview with them. In talking over the wants of the missionary work, the minister said there were sadly needed more faithful laborers, and especially in the different mission schools. At that time they were wanting a lady teacher to take charge of a school of girls, and when he learned that I had had some experience in teaching, he insisted on my taking the school. Had I been free to have done so, I should have gladly accepted the situation. How much might be done to hasten the message if many of these vacancies could be filled with faithful and trusty servants of God, such as Daniel and the missionary maid in Syria. Port Louis, the capital, is the terminus of a regular line of steamers from London, which make the round trip from this place in about four months.

MADAGASCAR.

Madagascar, which has sometimes been called "The Great Britain of Africa," is an immense island in the Indian Ocean, separated from Africa by the Mozambique Channel, 260 miles across. It lies between latitude 12° to 26° south, and in longitude 44° to 50° east, and about 500 miles to the north-west of Mauritius.

Madagascar is the third largest island in the world, its length is 1030 miles, by 360 miles in its widest part. It is two and a half times the size of England, Scotland, and Ireland, and contains 230,000 square miles.

At one of the earliest meetings of the London Missionary Society in 1796, the subject of a mission to Madagascar was brought before the directors, but it was not until a quarter of a century that two missionaries and their wives arrived in this island and opened a mission. When Radama I, the king, learned of the coming of the white teachers, he sent for them to come to the capital, Antananarivo, for he said, "The white man bring good to our country." These missionaries began school with four pupils,— "that was the day of small things;" but it has grown, until at present there are 1000 schools, with 100,000 pupils, and the small congregation has grown into 1500 churches with a membership of 90,000. The language was reduced to writing. A dictionary, grammar, sermons, tracts, and the "Pilgrim's Progress" were printed; the Bible was also translated into the Malagasy.

As the work of the missionaries made rapid progress, others joined them from Europe, the truth

won its way to the hearts of the people, numbers were being converted from heathenism, and the old heathen party got thoroughly aroused and arose in arms against the new religion. Radama I, died, and his successors opposed the gospel. In 1835 all the missionaries were banished from the island. Persecutions continued for a succession of years; many Bibles were burned, and many of the Christians suffered martyrdom. There were only about 300 native Christians when the missionaries were expelled, and yet when they were permitted to return in 1862, there were said to have been over 700 to welcome the missionaries, while 1600 perished during the persecutions.

There are various tribes on the island. The Hovas who are the dominant party, inhabit the central province, having conquered a number of smaller tribes, thus controlling the most important half of Madagascar. In 1869, Ranavalona II took the throne, and this queen together with her prime minister declared themselves Christians. The scripture, "Glory to God," "Peace on earth," "Good will among men," etc., were inscribed in letters of gold on a canopy under which the throne was placed, on the occasion of the coronation. Ranavalona II is still the sovereign ruler and is doing what she can to have Madagascar Christianized.

Our vessel landed at Tamatave the principal seaport. There is a large college here conducted by missionaries, and as we looked upon the faces of the Malagasy girls who had been under the influence of Christian teachers for some time, we contrasted their good-looking faces, high, prominent foreheads, long, straight, black hair, which they take great pride in arranging in smooth braids, and bright, open countenances, with the unconverted heathen that had never known Christ as their Saviour. This race is superior to the African in intellect and physique. No beasts of burden are used, and men take long journeys hundreds of miles into the interior in palanquins carried by the natives.

I do not think I can say anything more convincing to prove that books will sell, and that the time has come to enter this new field, than to state a few facts as I heard them related by a missionary who has labored nine years in one of the large districts in Madagascar. He said: "The people, as a nation, are being raised from the lowest depths of sin, to light and the worship of the true God. The Malagasy people are not at all a demonstrative people, in matters either of affection or religion, and their feelings are often much deeper than many would give them credit for." "The fact that some 6000 Bibles were sold in six weeks, besides hundreds of New Testaments every year, of 20,000 of our little magazine *Good Words*, being disposed of yearly, and 160,000 lesson books, hundreds of commentaries, expositions, and concordances, is evidence that the work being done by some twenty-five missionaries belonging to the London Missionary Society, as well as those in connection with the Friends, and Norwegians, has been blessed of God."

This minister pleaded most earnestly for missionaries to go to Madagascar to teach in their schools, and to labor in other lines of mission work. He also said that unless they could have laborers furnished to fill these places, they would have to give up many stations where a good work had already been begun.

Is not this great island being prepared for the last gospel message? Surely God is going before us, and who is he who will study the language of this people, and fit himself to labor unselfishly in bringing this nation to prepare for our soon-coming Lord? "He shall not fail nor be discouraged, until he hath set judgment in the earth: and the isles shall wait for his law."

"The work which His goodness began,
The arm of his strength will complete;
His promise is yea and amen,
And never was forfeited yet."

London, England.

FLORENCE J. MORRISON.

NOTES.

Two agents in the island of Bermuda have taken \$2557 worth of orders for "Bible Readings" since December 1. "Go thou and do likewise."

THERE is a strong and growing sentiment among the canvassers that a move should be made to send volunteer canvassers to unoccupied fields, and that some weak fields should receive re-inforcements. Who is ready to go?

THE papers presented at the State agents' convention will appear in the HOME MISSIONARY, and we believe the perusal of them will be of profit to all who are interested in the prosperity of the canvassing work.

INQUIRY has been made as to why there is such a discrepancy in giving the average number in the tabulated reports of the HOME MISSIONARY. We think it rises from the fact that different ones make out their average from a different basis. If all will note the following rule, we think greater uniformity will be the result:—

To get the average number of reports, divide the whole number of reports received during the month by the number of weeks in the month.

In a private letter received from Brother Michelas, of Australia, he says they find that "Patriarchs and Prophets" takes well among the Catholics in that country. Where is there to be found a better book to place in any family than "Patriarchs and Prophets"?

THERE were over forty delegates at the State agents' convention. The convention proper adjourned February 17; but the State agents held regular meetings every day until March 3. The last two weeks were the best of all; at least many of the agents said so.

REPORT OF THE CANVASSING WORK FOR FEBRUARY AND MARCH, 1893.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist.
DIST. NO. 1.	Atlantic.....
	Maine.....
	Maritime Prov....	10	3 ¹ / ₃	66	367	136	391 25	200	379 25	379 25
	New England....	20	18	498	2488	576	1474 85	910	2425 15	64 95	2490 10
	New York.....	13	265	1520	498	1193 24	691	1665 50	47 70	1713 20
	Pennsylvania.....	40	12 ¹ / ₃	337	1765	459	677	3251 75	167 58	3419 33
	Quebec.....	5	2 ¹ / ₃	76	462	115	226 50	243	627 75	627 75
	Virginia.....
	Vermont.....
	West Virginia....	17	9	177	1042	243	607 50	429	1004 50	53 50	1058 00	9687 63
	Alabama.....	6 ¹ / ₃	4 ¹ / ₃	206	1651	96	222 25	435	1082 15	17 55	1099 70
	Cumb. Mis. Field.	5	4 ¹ / ₃	254	1951	227	522 75	480	1395 50	10 75	1406 25
	Florida.....	8	8	319	2556	398	988 00	888	2263 70	29 20	2292 90
Georgia.....	12 ¹ / ₃	10 ¹ / ₃	340	2727	298	639 25	849	1705 13	56 51	1761 64	.....
Louisiana.....	3 ¹ / ₃	1 ¹ / ₃	98	788	155	543 75	230	697 80	9 60	707 40	.....
Mississippi.....	1	7	30	.....	.....	.....	17	37 25	.....	37 25	.....
North Carolina..	3	2 ¹ / ₃	100	810	97	228 25	326	756 00	53 20	809 20	.....
Tennessee and Ky.	15	11	150	625	200	464 50	930	1976 25	4 38	1980 63	.....
Indiana.....	20	6	110	630	363	985 40	188	451 50	.....	451 50	10094 97
Illinois.....	15	3 ¹ / ₃	118	583	122	263 50	212	570 75	.....	570 75	.....
Michigan.....	8	.....	46	395	36	95 00	97	195 00	117 90	312 90	.....
Ohio.....	28	20	267	1340	.....	.....	510	1133 75	99 75	1233 50	.....
Ontario.....	12	5 ¹ / ₃	103	688	160	348 75	310	699 00	.....	699 00	3267 65
So. Dakota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Iowa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Manitoba.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wisconsin.....	6	2 ¹ / ₃	79	386	43	74 50	156	293 00	.....	293 00	293 00
Arkansas.....	19	8 ¹ / ₃	152	831	35	93 25	187	501 25	40 90	542 15	.....
Indian Territory.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kansas.....	20	14	.....	1573	137	356 75	381	907 85	159 12	1066 97	.....
Missouri.....	22	15 ¹ / ₃	393	2608	305	744 75	743	1778 00	293 90	2071 90	.....
Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Upper Columbia.	2	2	.....	.....	.....	.....	53	188 25	.....	188 25	188 25
*Scandinavian.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Great Britain....	41	37	1375	7458	.....	.....	2901	6014 12	.....	6014 12	.....
Germany.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Central Europe..	8	8	.....	400	.....	.....	52	75 70	98 30	174 00	.....
South Africa....	15	6 ¹ / ₃	105	706	97	393 24	583	2300 92	.....	2300 92	.....
Australia.....	24	10	132	870	225	586 68	391	1264 92	387 82	1652 74	.....
New Zealand....	9	8	.....	441	212	991 44	124	423 46	150 66	574 12	.....
Norway.....	15	11 ¹ / ₃	49	988	576	204 71	867	924 27	334 80	1259 07	.....
Denmark.....	19 ² / ₃	10 ² / ₃	.....	2390	1343	399 61	1702	1407 90	29 57	1437 47	.....
Sweden.....	25 ² / ₃	15 ² / ₃	478	3796	103	1258 32	2247	2937 36	94 21	3031 57	.....
So. America.....	3	.....	.....	.....	.....	.....	89	244 25	.....	244 25	.....
Jamaica.....	.....	.....	.....	.....	25	57 50	103	278 00	.....	278 00	.....
Bermuda Is.....	2	2	10	77	.....	.....	125	370 00	.....	370 00	17336 26
Totals.....	426	288 ¹ / ₃	6212 ¹ / ₃	44942	7380	14357 49	19326	42226 93	2321 85	44548 78	44548 78	

*In America.

THE report from Bermuda Islands is for two weeks; those from Ark., Kans., Ill., Mich., Ohio, South Africa, and Australia are for four weeks; Ontario and Maritime Provinces, six weeks; West Virginia and Missouri, seven; Pennsylvania, Quebec, Mississippi, Central Europe and Norway, eight; Tennessee, Kentucky, New England, and Great Britain, nine; Indiana, eleven; and Alabama, Cumberland Mission Field, Florida, Georgia, Louisiana, North Carolina, New Zealand, Denmark, and Sweden, thirteen.

THE periods of weeks covered by the reports in the table this month are varied, running all the way from two weeks to thirteen. This emphasizes the importance of sending in the reports regularly and promptly, so that each month's report will cover a month's work. Then it will be possible to institute comparisons and tell how the work from month to month averages. It is difficult to preserve regularity always with the foreign reports, but why should we not have the reports from the home fields regularly?

THE HOME MISSIONARY.

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Price, 25 cents per year.

W. A. SPICER, }
A. O. TAIT, } EDITORS.

BATTLE CREEK, MICH., APRIL, 1893.

ABOUT 200 subscriptions expire with this number. We hope all will renew promptly so that few names need be dropped. Notice the date on your paster.

OUR brethren can do much to forward the work among other nationalities if they will watch for opportunities and keep on hand tracts in the various languages. Our tract list in foreign languages is growing every year.

THE Fourth Sabbath Reading in this number is especially good. It was prepared as the introductory chapter of "Steps to Christ" in the foreign editions. It is full of the same spiritual richness which characterizes all chapters in that matchless little volume.

THE quarterly financial EXTRA accompanies this number. The week of prayer offerings already reported exceed the entire amount last year by about \$10,000. Notwithstanding this annual offering, this quarter's first-day offerings exceed those of the previous quarter. This is good. The more we give, the more the Lord gives us to give.

"It is so full of good things we cannot do without it." So a brother writes in sending in his renewal for the HOME MISSIONARY. Many have said the same, and many more feel it who have not said so. Will those who know they cannot afford to go without the paper, interest themselves in getting the subscriptions of those who should be missionary workers who do not know what they miss by not taking it?

IN seeking the Lord during special seasons, let each worker keep the thought before him that he is not seeking a blessing for himself alone, but that he needs the richer experience in order to bless others with it. Then the Psalmist's prayer will be ours: "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations." Ps. 67: 1, 2.



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.			
pm	am	pm	am	pm	am	pm	am	pm	am
7.15	3.00	11.00	7.00	.....	Boston.....	7.00	8.00	9.25	.....
am	pm	pm	pm	.....	New York.....	8.55	7.40	5.07	.....
9.45	5.00	8.30	8.00	.....	Buffalo.....	8.40	5.50	4.20	.....
am	pm	am	pm	.....	Niagara Falls.....	7.30	4.10	8.10	.....
12.13	8.25	6.25	1.00	.....	Boston.....	8.05	9.30	.....	.....
am	am	am	pm	.....	Montreal.....	8.00	7.00	.....	.....
1.35	7.45	8.00	2.45	.....	Toronto.....	8.35	5.25	.....	.....
am	pm	noon	.....	.....	Detroit.....	9.25	7.45	9.25	.....
8.30	.....	8.00	12.00	.....	.....	.....	.....	.....	.....
am	pm	.....	.....	.....	.....	.....	.....	.....	.....
9.30	8.40	.....	.....	.....	.....	.....	.....	.....	.....
am	pm	.....	.....	.....	.....	.....	.....	.....	.....
11.30	.....	1.00	.....	.....	.....	.....	.....	.....	.....
.....
Day	B. C.	Land	Pass	Mail	.....	.....	.....	.....	.....
Exp.	Exp.	Exp.	Exp.	Exp.	.....	.....	.....	.....	.....
.....
am	pm	pm	pm	am	Dep.	Port Huron	Arr.	pm	am
6.50	3.44	12.22	6.16	.....	6.19	Port Huron Tunnel	10.01	5.55	7.50
8.55	5.10	1.27	10.69	.....	6.25	.....	8.15	11.30	7.35
8.35	5.47	1.55	10.47	.....	7.49	.....	7.30	10.47	5.40
.....	4.05	.....	8.00	.....	8.35	.....	9.25	7.45	9.25
7.15	4.40	.....	8.25	.....	8.55	.....	8.37	7.15	8.37
7.50	5.17	.....	9.00	.....	9.35	.....	8.00	6.40	8.00
9.35	6.50	2.22	11.20	.....	9.55	.....	6.50	5.50	6.35
10.52	7.65	3.07	12.30	.....	10.40	.....	9.10	9.30	4.00
10.25	8.30	3.34	12.52	.....	11.15	.....	4.34	9.01	8.25
11.15	9.25	4.15	1.50	.....	12.25	.....	3.40	8.20	2.40
11.53	pm	.....	2.35	.....	1.08	.....	2.33	7.40	1.45
.....	.....	.....	.....	.....	1.19	.....	2.21	6.55	12.45
12.40	.....	5.45	9.30	.....	2.06	.....	1.29	5.55	12.45
1.20	.....	6.20	4.10	.....	2.50	.....	12.45	8.20	12.00
2.45	.....	7.35	5.45	.....	4.00	.....	11.10	5.00	3.00
4.50	.....	9.30	8.00	.....	4.80	.....	8.40	8.15	11.25
pm	.....	pm	am	.....	pm	Arr.	Dep.	am	pm

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.
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Gen. Pass. and Ticket Agt., Chicago. Ticket Agt., Battle Creek